

LIGHT



A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

LIBRARY OF THE
SMITHSONIAN INSTITUTION
SEP 20 1922

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SATURDAY, SEPT. 16th, 1922

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,175.—VOL. XLII.

[Registered as] SATURDAY, SEPTEMBER 16, 1922. [a Newspaper.]

PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

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

—WALLER.

CREATIVE THOUGHT.

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

* * * *

FACTS AND OPINIONS.

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

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

WRONG THINKING.

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

NATURE'S SIMPLICITIES.

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

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

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

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

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THE PROGRESSION OF MARMADUKE.

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

(Continued from page 562.)

June 13th, 1920.

THE OFFERING OF A PURE AND PERFECT HEART.

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

July 25th, 1920.

THE INFLUENCE OF CONTENTMENT ON THE SPIRITUAL HEALTH.

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

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

CONCLUSION.

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

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

SOME MEMORIES OF GEORGE R. SIMS.

By R. H. SAUNDERS.*

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

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

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

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

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

THE MEDIUMSHIP OF ADA BESINNET.

To the Editor of LIGHT.

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

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

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

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

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

JOSEPHINE B. SCOTT,

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

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

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

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

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

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

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

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

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

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

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

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 567.)

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

(To be continued.)

SOME COMMENTS BY MR. JAMES SEYMOUR.

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

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

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

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

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

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

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

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

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

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

LETTERS ON THE HOPE CASE.

To the Editor of LIGHT.

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

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

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

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

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

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

FRED BARLOW.

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

To the Editor of LIGHT.

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

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

IDA WILD.

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

To the Editor of LIGHT.

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

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

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

W. GREGORY.

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

To the Editor of LIGHT.

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

MARGARET C. VIVIAN.

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

To the Editor of LIGHT.

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

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

ABRAHAM WALLACE, M.D.

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

To the Editor of LIGHT.

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

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

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

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

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

Sitter (answers): Yes.

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

Sitter (emphatically): Yes!

Medium: Why?

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

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

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

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

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

Yours, etc.,

WM. S. BATTEN.

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

"CAN THE SPIRIT TEMPORARILY LEAVE THE BODY?"

Mr. Harvey Metcalfe writes:—

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

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

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

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

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

THE HYPOTHESIS OF SURVIVAL.

A FRIENDLY COMMENT ON PROFESSOR RICHEL'S REPLY.*

BY SIR OLIVER LODGE.

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

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

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

Furthermore, I venture to ask Professor Richet whether

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

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

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

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

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

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

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

Richet cannot accept my mind and brain analogue of the

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

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

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

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

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

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

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

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

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

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

THE "SATURDAY REVIEW" AND PSYCHICAL PHENOMENA.

To the Editor of LIGHT.

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

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

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

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

Yours, etc.,

STANLEY DE BRATH.

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

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

LIGHT,

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HEALERS AND THE HEALED.

A GOLDEN REMEDY.

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

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

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

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

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

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

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

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

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

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

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

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

THE SCIENTIFIC SEARCH FOR THE SOUL.

To the Editor of LIGHT.

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

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

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

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

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

LIEUT.-COLONEL.

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

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

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

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

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

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

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

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

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

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

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

A BROTHER'S MESSAGES TO HIS SISTER.

BY DIRECT SPIRIT WRITING.

MRS. ANNIE BRITTAIN GIVES A REMARKABLE PERSONAL EXPERIENCE.

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

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

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

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

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

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

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

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

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

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

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

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

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



A BROTHER'S MESSAGE FROM BEYOND THE VEIL.

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

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CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 567.)

THE WORLDLY AND FRIVOLOUS.

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

THE INTELLECTUAL TYPES.

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

MEDIUM OF COMMUNICATION.

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

DISSEMINATION OF SPIRIT-LANGUAGE.

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

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

GIVING AND REPLENISHMENT.

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

ETERNAL PEACE, BUT NOT ETERNAL REST.

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

SPIRIT-RADIANCE, FORM, PHYSIOGNOMY.

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

BABYHOOD.

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

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

(To be continued.)

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

THE REALITY OF PSYCHIC PHENOMENA.

SOME NOTES ON RECENT CONTROVERSY.

By STANLEY DE BRATH.

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

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

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

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

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

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

I do not for a moment advance my own experiences in

(Continued in next column.)

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

(Continued from previous column.)

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

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

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RAYS AND REFLECTIONS.

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

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

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

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

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

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

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

NOTE.

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

METHODS OF COMMUNICATION.

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

OPPOSITION TO PSYCHICAL INQUIRY.

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

WHERE IS THE SPIRIT WORLD?

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

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

THE NEED FOR A MEDIUM.

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

SUPERNORMAL EXPERIENCES BY WAY OF VISION.

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

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ANSWERS TO CORRESPONDENTS.

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

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

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

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

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, Sept. 17th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. Thomas Pugh.

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

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

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

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

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

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

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

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

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

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

Central.—144, High Holborn (entrance Bury-street).—Sept. 15th, 7.30, Mr. Price. Sept. 17th, 6.30, Mrs. Clements.

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

Richmond Spiritualist Church, Ormond-road.—Sunday, Sept. 17th, 7.30, Mrs. Grace Prior. Wednesday, Sept. 20th, Mr. Geo. W. Sharp.

NEW PUBLICATIONS RECEIVED.

"The Coming of the Fairies." By Sir Arthur Conan Doyle. Hodder and Stoughton. (12s. 6d. net.)

"The Divine Tragedy." By A. St. John Adcock. Selwyn and Blount. (5s. net.)

"At the Moment of Death: Death and Its Mystery." By Camille Flammarion. T. Fisher Unwin. (10s. 6d. net.)

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

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

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MRS. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 37, Westbourne Park-road, between 3 and 4, Wednesday and Sunday excepted, by appointment.

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TO ALL READERS OF "LIGHT"

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

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

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

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

GEORGE E. WRIGHT,
Organising Secretary.

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

Preliminary Announcements for the Autumn Session.

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

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

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

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

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

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

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

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

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

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

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

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

GEORGE E. WRIGHT,
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