

A SOLDIER'S ACCOUNT OF HIS DEATH.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, SEPT. 23rd, 1922

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What "Light" Stands For.

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

NOTES BY THE WAY.

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

"WITCHCRAFT" AND "MAGNETISM."

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

PAST AND PRESENT.

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

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

THE USES OF OPPOSITION.

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

THE KNIGHT ERRANT.

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

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

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

—F. R. S.

FROM OVER THE BORDER.

A SOLDIER'S ACCOUNT OF HIS CROSSING. AS GIVEN TO HIS IMMEDIATE RELATIVES.

EDITORIAL FOREWORD.

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

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

We carefully examined the two essays, and, as they were undoubtedly of a very unusual order, we asked our correspondent to send us all the particulars she possibly could relating to herself in connection with her psychic experience.

The following extract is from the letter she sent in reply:—

"I should like to tell you what a practical person I am. I go half-daily to business; I am Captain of a Girl Guide Town Company; I play tennis and golf and am always busy. It is quite an effort to find time for the writing. On the other hand I am a person of little education. I left school at fourteen on my father's death. I do not believe I am capable of putting an essay together unless it were on some domestic subject. They strike me as most unlike myself. But I admit I was devoured by a desire to reach my brother even while going about my household duties."

We then wrote Mrs. Hunter a further letter asking her to allow us to see some of the original manuscript of her automatic writing and also the remaining two essays. In due course we received two note books in which she had written many of the messages as she received them, also the two essays. The note books proved particularly interesting. They contained principally brief messages or letters from Mrs. Hunter's friends and relatives who had passed on. The handwriting of the communicators varied considerably. Letters were sent to us that had been written by some of the communicators in earth life so that we might compare the different styles. No two communicators wrote alike. All the messages were of a very personal and intimate character. Names of relatives and friends and their addresses were frequently mentioned, rendering it impossible, of course, to make these communications public. The messages from Mrs. Hunter's brother were particularly vivid, and showed an intense desire on his part to convince his sister that it was really he who was communicating.

In sending this manuscript for our personal inspection, Mrs. Hunter also wrote us a letter which helped considerably to throw further light on the nature of her messages, and her method and experiences in receiving them. She wrote:—

"My brother was killed in 1917. It seemed to me unbelievable that he had simply gone out. I knew he was somewhere, could I only reach him. Some friends of mine had a planchette, and the daughter and myself found it would write fluently for us. Afterwards we tried the table, but could only get a vibration. Afterwards I continually tried it with no result, although someone was trying to move it. One night it suddenly tilted energetically, and afterwards I got messages spelt out mostly of a confusing nature. The table would bounce all over the room. A glass, though, would move rapidly over a smooth surface if I put my fingers on. A communicator suggested I should try a pencil which was at once moved. After this I often heard people asking me to write for them, and I used to scribble on any bit of paper. As time passed I got sensible stuff, and eventually my communicators banded together and produced the essays. My brother's writing and also my father-in-law's (whose writing I have never seen until we looked it out in an old family Bible) bears a strong resemblance to their earth writing. It seems curious to me that if I pronounce a word wrongly I get the word

as I pronounce it. They do not seem to be able to make me hear it correctly. For instance, I have always sounded psychic as fissic, never having heard the word pronounced by others except as fissic. If I do not know how to spell a word they do not seem able to tell me, or else they are in too great a hurry. Sometimes they write rapidly, sometimes it takes me a long while. Of one thing I am at last certain. It is not my own, as I often do not understand it."

For some little time we carefully studied the essays and manuscript Mrs. Hunter had sent to us and compared them with others and also obtained some valuable opinions from those accustomed to analyse writings of this character. The general opinion was that Mrs. Hunter was a psychic instrument undergoing a course of training through the control of intelligences outside of her own personality. We heard from Mrs. Hunter from time to time and at last she wrote:—

"My brother is trying to give me an account of what happened just after his death and also to describe some incident which is unknown to me and which we can verify. If they can get this through it should be just what is wanted, but his agitation is such that my hand bounces all over the paper for ten minutes at a time. They explain this by saying my brother produced, automatically, his sensations at the time of his death, and also that now, since one of these curious experiences which I have mentioned and which happened in December last, they are able to prevent my body feeling this agitation and to confine it to my hand."

Some months later Mrs. Hunter sent us the communication received from her brother, describing his after death experiences together with a further communication received immediately afterwards by her from one whom she calls her guide, giving an explanation of her brother's communication. In the letter that accompanied the writing, Mrs. Hunter stated:—

"My communicators instead of using the whole arm and hand as they used to do now write with the hand only, using the muscles of the fingers. It was a curious experience the first time it happened. Also I heard a word last week which, so far as I know, was unknown to me, 'Acuity.' I afterwards looked in the dictionary to find it. 'Acumen' I knew, but not 'Acuity,' and curiously enough I got it correctly spelled though I spelled 'acumen' with two c's. During the writing of my brother's paper I experienced great agitation. Some evenings we could not even begin, my hand and arm shaking and bouncing about in the most extraordinary manner. I know this writing is not my own, but how to convince others?"

We now give below the brother's communication, followed by the supplementary explanation. For obvious personal reasons and at the request of our correspondent all the names of persons and places have been changed, but in no other respect has the text of the manuscript been altered from the original.

A SOLDIER'S ACCOUNT OF HIS CROSSING.

When I went out that's how I felt. After I was hit I seemed to feel like that for hours. I knew I'd got it. They said it was only a second after the shell hit me, at least only about a minute, but it seemed hours. I want to tell you. I feel alright to-night, but I have to live it over again. Don't be frightened. It won't hurt you. When I stopped shaking I was dead. Then I felt all right. I stood by the side of the stretcher while they carried me off. I was just the same as before I died. Dressed just the same. While I was standing there I wondered what young Ben* was doing. He was in bed with Carrie,† I saw them both quite plain, and I saw you and John.** Then I went to S t, only I was still standing in the same place as well. I spoke to mother; she was lying awake; she took no notice. Then I was back again in France and I had been there all the time as well as coming to H d and S t. That's what it seemed like, anyhow. I knew I was killed. I saw Jesus Christ. He was on the cross being crucified. It was awful. Then

*The communicator's child.

† His wife.

** His sister and her husband.

I couldn't see it any more. Then I saw Him again. He was coming to me all over light. I thought I should go blind. I was all in a shake. I doubled up as if I'd had a knock-out.

I tried to tell Him how sorry I was I'd been such a bad lot. I could see everything I'd ever done wrong at once.

He looked towards me, and then it [the vision] went out. But I felt a lot better. I wished I'd been different while I'd had the chance. But I felt a lot better—and different. All bucked up inside, but I knew I'd been rotten just the same, only I *did* die in the war. He made it seem a lot to do that.

After it went out I saw a man coming towards me. It was Dad! I didn't know him for a minute till he said, "Will!" I was like that again. All funny inside. I began to cry and so did Dad.

He said, "Why didn't you bring your mother, Will?" I didn't know what to say. I was flummoxed. I don't know how long we stopped like that. I didn't see any of the chaps all this time, nor hear the "Archies" [German shells]. Then I saw me and Dad was standing in the same place where I was killed. It was light. I could see what the chaps were thinking. They'd all got the pip because I was killed.

I saw old Frank come up and find out I was dead. He was like that. I believe he wished it was himself except for Dora.

I don't know how long I was there, or if I'd gone to another place and come back again. It was all so plain and muddled up as well. Dad kept by me all the while. He said I should come all right just now. Dad's got a house to live in! He's made it all ready for mother. We both live in it now.

Frank spoke to some of the men about how I was killed. They told him I was smashed up with a shell and all my back torn out. He went back and wrote to Dora to try and break it to them. I want to tell you about something else that seemed to happen just about then. I don't know if it did.

I saw one of the chaps with his mother standing by him, while he was working with the gun. He was a bad 'un. His mother wanted to try to get him to see her if she could. She kept trying to make him think of her. After a bit he felt as if she was somewhere about, but he didn't know for sure. She came quite close, right up by the gun. Then he was knocked out. As soon as he was dead he could see her.

He turned on her and cursed her—damn him! He didn't know he was dead yet. He went on working with the gun. The chaps kept going through him. He couldn't make it out. Then in a minute he went balmy. He saw himself lying dead and he saw me. He knew I was dead. He thought he was booked for Hell alright, and he deserved it. Then his mother spoke to him again.

After his mother spoke to him he turned round to me and cursed me up and down. When he'd had enough of that he began on his mother again. He wanted drowning and have done with it. But you can't drown here nor die. After he was through with it he could see the same as us. He saw all the sky blood red and terrible and himself all weltering in it. He was frightened. He tried to ask the chaps to save him, but he couldn't make them hear. . . . I was frightened like that at what happened. A terrible looking creature stood by him and tried to get hold of him. He was the shape of a man, but awful, all over wounds and festering sores, more like a filthy beast than a man. His mother wouldn't let him go. She kept praying hard all the time. At last he seemed to find out it would be all up with him if his mother left him, so he tried to pray himself. He said, "God help me." When he said that it got better. The man went further off and it wasn't so red. Then his mother asked us all to kneel down and pray, so we did. I knelt down, but I didn't know what to say. . . . Then there was a light in the sky and it was all full of people. Someone said, very loud, "This man was a sinner. Christ died for such as he. His mother's love shall redeem him. And he was a soldier and we all died in the war. That makes a difference, however bad we are. All of us went through it out there." So then the red faded and that awful thing went away. The man was half dead, lying on the ground, so his mother tried to revive him, and when he got better she took him off with her; I don't know how he's got on since.

There was another time when something else happened. Dad asked me if I should like to go and see Gran. She lives a long way off. So we went. I hadn't seen her yet. Dad was with me all the time. So Dad said, "Wish we were there." So we did it. We both shot up in the air, and in a second we'd got there. Gran lives with her husband and Uncle Walter in a cottage. I didn't know Uncle Walter nor Granddad. But after a bit I remembered I used to come to see them with Dad when I used to come up in my sleep. Uncle Walter is dark and [so is] Granddad. Grannie was pleased to see me, but she said, "What will your poor mother do, Will?" the tears rolling down her face. Granddad said I was a likely chap. They asked me all about mother. Gran often used to come and look after me when I was at the front. And Dad—Dad knew I should be killed. He was expecting me. I told Gran all about mother. She didn't know what mother looked like till we began to write. She saw her once at Southport when you

were there. Now I am going to tell you what happened in France if I can.

I shall have to keep on trying till I can do it, Hope. It don't hurt me, I want to write it myself. It happened just after I landed in France. . . . After we went up the line Frank used to call and see us when he passed. He used to bring us food and all sorts of things we wanted when he could get them for us; he was a brick. . . . It was an awful time, I can tell you. None of us knew who'd be the next to go. Me and Frank used to talk about it. I told him how Carrie used to treat me. I never told you half of how she served me. Frank used to talk about Dora and when they got the new schools at Highdene.

I used to be worried to death over what would happen if I was killed. Frank told me he would see to all I left behind if I was knocked out. Who had my diary? Carrie made me promise to keep it before I went. I want young Ben to have my watch when he grows up. Did they give Carrie the letter I sent for her if I was killed? I sent it to Isabel. If I told you what was in it, could you verify it? I told her what to do with the business, not to keep it on. I've had enough of that. I don't want young Ben to be saddled with it. I told her to tell Felton to sell it and invest the money. If it's left to managers it won't be worth anything in ten years' time. Ask Frank to say if this is true. He knows it is. You didn't know, did you?"

Now something else. The chaps used to call me "Sweet William." We were all fed up with the grub. We had none at all when we were cut off with the gun. Nor no sleep for forty-eight hours. When it was our turn to rest we were so done in we didn't care what happened. Did Frank tell you how it happened? We didn't stop to put the sandbags on the shanty, and a shell caught it and smashed it to smithereens. But if it hadn't been then it would have happened later. None of the chaps got through. Is this enough? Can you be sure it's me. Should you be afraid to try and see us? If you see one of us you'll see everybody that comes round you. Try and see us. We can't help you. It will come.

A GUIDE'S EXPLANATION OF THE SOLDIER'S MESSAGE.

At the moment of death, which is the separation of the etheric body from the material body, the average person becomes a mere point of consciousness. All his being is focussed to a mere point of feeling, of consciousness. Something abnormal has happened—he cannot understand what all is confusion. Your brother, as soon as he was hit, *knew* he was at the point of death. His inner consciousness felt that his end was near. He suffered a spasm of terror. The unknown loomed large and indescribably awful. While he described his feelings he lived again those awful seconds. Hence the terrible tremblings and shaking of your hand. He has driven himself to exhaustion to try and control your hand and pen. The soul is utterly alone. None can help him in his passing. He is beyond human aid; he has not reached a point where spirit help is possible. Every soul must pass alone.

Once the soul has passed spirit aid can be given. We wish here, although it has been done before, to give a description of a soul leaving its earthly body. Essentially all passings are more or less alike. In the case of a soldier, shot in a second—killed instantly—the conditions differ somewhat. But in the main they are the same. As the moment of death draws nigh, the inner body, which is enclosed in the body of matter, begins gradually to leave it. Vitality is at a low ebb. During its vigorous life the material body has held an inner organism in place. It had sufficient power to do so. The two bodies were perfectly balanced. Each had its functions, its different organism. The inner body is the spiritual part, the body of matter the animal part of man. The material body clothed the spiritual. But as life and energy of the earthly body wane, the inner body rises to the surface, rises to and through the surface, becomes the entity, and casts off its worn-out case for which it has no further use. Who has not seen a butterfly evolve itself from a chrysalis? Some sort of similar process takes place. We might carry the simile further and liken the butterfly in its greater beauty, with its added powers of flight, to the spirit body which is more beautiful and has intensified powers.

Once free of the material body spirit aid is given. It is a new birth. "Unless a man be born again he cannot enter the kingdom of Heaven." Like a new born babe in very truth. So bewildered, so utterly at a loss. How could it be otherwise? How we strive on this side to give a little knowledge of the after-life as we know it! Gradually we do obtain a hearing, but how few comparatively have the least idea of conditions as they are here? It would be infinitely less difficult for us here, and for you, if we could prepare some of you even, for what you meet immediately after death.

Well, the new-born soul is at a loss. So much so that in many cases he believes he is in a dream. Well, first we have to convince him that he is dead. Very often a relative awaits his coming over. But this frequently serves to convince him that he *dreams*. Your brother met your father at once.

He tells you that he went to S t and spoke to your mother. He saw his wife and child in bed, he also saw

you and your husband. We will try and explain this statement. Immediately after passing, the soul is at its nearest to earth. As far as we know (which is not much) it is the nearest point to earth at which he will be. But his earthly body is cast off: he is in a spirit body. A spirit is able to travel great distances by thought concentration. We have explained this in a former essay. Your brother's first thought was for his wife and son. He was at a moment of intense feeling.

As he thought, he was with them in spirit. He did see them quite plainly almost with bodily eyes, your mother also, and yourself. His body did not travel (we mean his astral body which he then wore), but his spirit did. Spirit can travel great distances in a—we might say, in no time. His visions then (yet they were not visions but an actual experience) lasted only a few seconds, though to him it seemed much longer. Next he had a vision of Christ on the Cross. This, or the reason of it, we cannot really explain. We have our theories, but they are not infallible by any means. Many soldiers see visions of the Christ. They died for humanity as did He. They have that great thing in common. Why grieve ye women, wives and mothers of men? It was a great, a noble ending. They shared it with the only Son of God. They and He died that ye might live. Make the lives they gave you worthy of the sacrifice. Perhaps the vision your brother saw was meant to show him that though he suffered there was One who suffered terribly more. Then it faded. But that was not all. Then he saw Him again coming towards him "all over a bright light." "He looked towards me and then it went out. But I felt a lot better, all bucked up inside. I knew I'd been rotten, but I did die in the war." The death the soldiers suffered during the war was a part atonement for wrongly lived days on earth. We are not referring to your brother personally, but to the really wicked—the sinners. Your brother also says, "I could see everything I had done wrong all at once." This is a very curious and a remarkable thing. But we spirits have that power. Usually it is a part of our punishment. We can see all we have done wrong. It flashes over us in a wave, it overwhelms us with its volume, its intensity. We see ourselves as we lived our lives from our cradles to our graves. We do not understand how this can be so. We know there is a perfectly natural explanation for the phenomena. We have some idea of the means by which they are obtained. During earth life every deed we commit, every thought we think, good and ill, is registered by the ether surrounding us. It is as a photograph. We create vibrations in the ether surrounding us from our birth. A lusty babe, as it kicks and crawls on its mother's knee, causes by its mere vitality a certain ebb and flow in the surrounding atmosphere. It is a kind of magnet, to which the waves of ether respond. The baby's spirit body is made up of ether as its material body is composed of matter, its spiritual body being composed of its surrounding constituents, and itself, its life, its vitality, in short, the *entity*, acting as a magnetic rod, forms pictures of its doings in its surroundings, creates a thought form of itself automatically, or what would be, and later is, a thought form of itself. As the babe grows the creative photograph grows and changes with him, takes colour and shape from his actions. Everyone as he goes through life carries with him his life's record. Thank God we also register our good deeds or we could not endure ourselves. But in those first moments after death, Evil is in the ascendant. The evil forces predominate. They are nearer the elements in which the new born soul finds itself. The holier spirits are at a disadvantage. We must descend to a lower plane to welcome the new-comer. Be sure they show him his evil ways if only to convince him he belongs to them. So first he sees a kind of atmospheric moving picture of all he ever did which was wrong

and sinful. As soon as the better spirits can gain control they cause his good deeds to predominate, or he would die of grief. We say die, so natural is it to speak as if death were an end, as you do on earth. But there is no death. The sins of some are so great they would welcome death (an end) as a friend. But there is no end; only a ceaseless suffering and struggle to recover the self which God gave them—the soul which they themselves have overlaid with every kind of sin. Gradually each one must free himself. It requires much effort, but it can be done. None is so low he cannot rise. The divine spark is always present. After the Christ looked at your brother he felt a lot better, "all bucked up inside."

The Christ sends forth waves of love, of goodness, of power, of healing. One such ray caught your brother. He was enveloped in it, and its effect was magical. Like a strong electric current it flowed through his being. Such an effect can sheer goodness have. Do you remember the woman who touched the hem of His garment and was healed? Christ felt the goodness flow from Him. Remember, too, her great faith. Your brother goes on to describe his meeting with your father. All this took place in a moment of time as you count it, but to your brother, who now counts time by his experience (as during some of these, although they only took seconds he lived hours), it appeared a long time. At first he did not know your father. Many do not recognise their relatives. They do not expect to see them. One reason why relatives are not at first recognised is their appearance. There is growth here as on earth. A child passing over continues to grow as on earth. Yet perhaps not quite in that manner. It is soul-growth, spirit-growth. We will explain more of this in a later paper. But a child grows up and attains maturity. The reverse is the case with the aged. They also reach maturity. They regain their old vigour. This also we hope to deal with in a further paper. Your father was in his prime when he passed, yet at first your brother did not know him. He has lived in spirit many years. He has gained a spiritual beauty which he had not attained to on earth. Also your brother was but a lad when he died. But he knew him when he spoke, as does everyone. There is no mistaking the delight of those here when their children join them. The next few lines of your brother's paper explain themselves: "I could see what the chaps were thinking. They'd all got the pip because I was killed." After death, thought becomes a means of communication as between you and us. He could "see what the chaps were thinking." Most thought is transparent to those in the spirit. A kind of thought-picture forms in front of the thinker which can be seen by others. Your brother was much touched at the estimation of his comrades. All that counts on this side, "Dad's got a house to live in." Quite true. We explained how a house was created in one of our former essays. We will go on to the second vision, the death of the soldier who was "a bad 'un." This is a wonderful example of the power of love. This man was beset by evil spirits. Evil had been very near him all his life. Many mothers fight for their sons' souls and save them by their love. It is a great power.

The remainder of the paper is meant to be evidential. When giving it we supposed we had given indisputable proof of your brother's existence. But you seem to have had some slight knowledge of these events. Are you convinced personally? We will try and give some definite sign, but it is difficult to think of anything. We think we will conclude. This was given mainly for yourself, but it should prove of interest to others also.

[Next week we intend publishing a further essay received through the hand of Mrs. Hope Hunter.]

MR. OTTO T. SIMON ON HIS EXPERIENCES IN ENGLAND.

Mr. Otto T. Simon, of Washington, well-known in the musical profession in the United States, and the recipient of the "Messages from Anne Simon" now appearing in *Licor*, contributes to the "Washington Post" a pleasant account of his recent visit to this country, in which he refers to the International Conference of Spiritualists, to his memories of *LIGHT* and its staff. We take from the account the following extracts:—

The cult of Spiritualism is in a higher state of organisation in England than in United States, though after the numerous and impressive audiences that gathered about Sir Arthur Conan Doyle during his recent lecture tour in this country it is evident that a vital and growing interest in the subject of Spiritualism exists in this country.

The element of scientific investigation is showing growth, and with the Press becoming more tolerant, members of this cult are encouraged and happy in the thought that there is progression and acceptance, where formerly there was repudiation.

The most prominent and progressive Spiritualist organ in London is a weekly magazine called *LIGHT*. Through the influence of this medium, which circulates in

every civilized country, the cause is receiving wider recognition, and the objective side of Spiritualism, such as materialisations, ectoplasm and spirit-photography, is being more carefully investigated by the scientist-type.

During my stay in London I met Dr. Allerton Cushman, of Washington. At the invitation of Sir Arthur Conan Doyle we both visited the latter in his country home at Crowborough, in Sussex, where, amid the beauty and ideal surroundings of English home and landscape, he writes, prepares his lecture work, and leads the simple life of a country gentleman. He is an ardent and dominant champion of the cause of Spiritualism and is fearless in opposition. Sir Arthur is at present preparing a book on his American experiences.

I also met the Rev. G. Vale Owen, who has received automatic script, similar to the "Messages of Anne Simon," and which has had great popularity through circulation by the Northcliffe Press in England. The Rev. Mr. Owen expects to visit America on a lecture tour during the coming season. One cannot but be impressed by his personality, a simple God-fearing clergyman whose charge is a modest country parish among the working people near Liverpool, where he is beloved by his parishioners, but is a thorn in the flesh to his bishop. He cannot, however, be unfrocked, because of his more exalted conviction of the life after death, and so is permitted to continue his work.

OBSESSION: IS IT A FACT?

SOME REFLECTIONS AND EXPERIENCES.

BY A RURAL RECTOR.

The article in LIGHT of the 9th inst. on "Spirit Obsession and Psychiatry," by Mr. E. W. Duxbury (p. 572) came at a time when I had been brought face to face with the problem in real life. Not for the first time, certainly, but I had to decide whether I believed it was obsession or otherwise in my dealings. On the Friday morning previous a Cambridge medical student had lent me a copy of Glover's "Christ in the Experience of Men," published by the Student Christian Movement. I read the first chapter on "War with the Demons," in which Dr. Glover appears to show that the idea of obsession was overthrown at the coming of Jesus, although He adapted Himself to the psychology of His time.

I recalled Professor Huxley's treatment of the New Testament story of the Gadarene swine, a way of thinking that had influenced me very much in my younger days. Still, as I read Glover, in the light of my own parochial experience, of the past few years especially, I was unconvinced. I felt that Glover was reading into history his own theories of life.

On the Friday afternoon I was entertaining some young children on the Rectory lawn, and a letter was brought to me from a neighbouring Rectory, two miles away, asking me if I would visit a woman who was said to be dying. She was of good report, highly esteemed for her works of charity, and her neighbours deeply sorrowed for her present condition.

I went at once and found a woman of sixty years of age suffering from a very unusual form of Graves' Disease, about which her doctor and the specialist were agreed. The gland, however, was not swollen. Last April year her husband was brought home dead, having died suddenly in the road. A month later she was herself knocked down by an automobile and badly shaken. A short time afterwards, near the same spot, she saw a child killed by a motor.

Although these accidents would not account for the disease, they might be said to account for the nervous condition which would produce cretinism and which would be the medical explanation of what I found to be the matter in relation to my own ministrations.

I have already referred to the high esteem in which the patient was held. She was now under the impression that she was too wicked for any consideration, and refused my ministrations. I must here say I was very struck by the expression in her face, and felt I had not the woman herself to deal with. I proceeded to work as though Huxley and Glover and modern science were wrong, and that the New Testament was right. I could not stay long with the patient on account of her weakness. She said that she was beyond praying for, for God had rejected her.

I said, "But God will send His angels to help you." She persisted that good angels could not come to anyone so black as herself.

"But would you not be glad if they could come?" I asked. She tried to avoid the answer, but I persisted, and finally she replied:—

"Yes, I should like them to come, but they won't."

This was the opening I wanted, and during the few minutes longer I brought out the wish for angelic help, and told her that that night at nine o'clock we should pray for her in church and the angel guards would come.

I need not explain, perhaps, that I had not thought of prayers in church beyond my own, and those of any invisibles present there at that time. The church, a small but perfect one, adjoins the Rectory lawn, and from its eminence is seen a view for many miles round, of all sorts of country—the great river and the great city between great hills. It being Friday, choir practice was proceeding, and we are very particular that the practice shall end at nine o'clock, as the boys come from a distance. They all knelt down for the closing prayer, and in a stillness and atmosphere not common, we prayed for the sick, and especially one troubled in mind—"Give Thy angels charge concerning her." I called next day, and the sister told me that the patient went to sleep soon after nine on the previous evening, and had a very good night's rest, such as she had not had for some months past.

This is not the end of the case. I related the incident to a crowded congregation on the Sunday evening in my own church, so that the facts are all well known; and all I would add now is that my ministrations are running along normal lines. I have never felt satisfied with the kenotic theory of Christ's manhood, and reading your article I could not but be filled with the idea that theologians like Bishop Gore can be in too much of a hurry to explain before the explanation has arrived. I am quite willing to accept all the mechanical gradations brought out in the address of the President of the British Association; but in my own parochial experiences I find the New Testament methods much more satisfactory and abiding.

(Continued at foot of next column.)

SPIRIT COMMUNICATION IN CHINA.

The following account of a séance in Hong-Kong is taken from a cutting from the "Peking and Tientsin Times," of July 15th, for which we are indebted to a friendly reader and correspondent in China, Mr. V. Nadarov, of Yen-Chi-Hsien:—

Peking, July 14th.

From Chinese circles in Hong-Kong to-day comes an interesting account of an alleged interview with the spirit of the late Dr. Wu Ting-fang at a "fu chi," which is a sort of a ouija board sitting, conducted by a certain Mr. Hsia in a building owned by the Northern and Southern Goods Hong in Hong-Kong. The interview with the spirit, so goes the tale, was abruptly terminated because the spirit took offence at a question put to it by one of those at the sitting and quickly departed.

Dr. Wu Ting-fang, it was known before his death, was keenly interested in the relations between this and the spirit world, and the Mr. Hsia referred to is an old friend. A few nights ago Mr. Hsia gathered a few friends and it was decided upon a "fu chi." The Chinese method of communications with the unknown world differs from the ouija board in that it consists of a large plate about which six or eight persons can sit. The plate is covered with a layer of soft sand and the questioner holds a pen-shaped stick in hand and as the questions are asked or thought—they do not necessarily have to be spoken aloud—an unknown force, supposedly spiritualistic, is supposed to direct the pen. In this instance, so goes the story, Mr. Hsia's little son, who does not speak or write English, was selected to hold the writing stick. The rest of the story is quoted from a vernacular account of the proceedings:—

"The first spirit to hover over the gathering was asked to write his name in English, and slowly the stick in the boy's hand spelled out on the sand the name of 'Wu Ting-fang.' Then the following conversation was recorded, Mr. Hsia putting the questions:—

"Where are you now, spirit of Wu Ting-fang?"

A. "I am free in the spirit world."

Q. "Are you on your way to heaven yet?"

A. "I cannot tell."

Q. "Is there any way you can be sure?"

A. "I cannot answer your question. Things are far different in this world than they are in yours."

Q. "Would you like to hasten there?"

A. "Yes, and you can help me if you will."

Mr. Hsia. "I and my entire family will pray for you before Buddha."

Spirit. "If so, I will be very grateful."

Q. "How about the situation in Canton?"

A. "I would not care to say anything about it."

Q. "Where is Dr. Sun Yat-sen?"

A. He has not left Canton yet."

At this juncture, so goes the story, one of the guests inquired something about the funeral honours accorded Dr. Wu, and this the spirit thought was impertinent and said so. While Mr. Hsia was endeavouring to explain that no offence was intended, the writing stick was suddenly snatched from the boy's hand by an unseen force and thrown on the plate of sand, and all efforts to recall the spirit failed.

(Continued from previous column.)

I ought to add that, after a week's visiting, I called on the doctor, who lives four miles away. He was sympathetic. He considered that nothing could be done medically, but after I explained what I had done, he expressed a belief that the patient might be saved in this way.

Some seven years ago my wife had invited Mrs. Mary Davies to speak to her women's meeting. We were at that time in an East End parish. A lady was having lunch with us and sat on the opposite side of the table to Mrs. Davies, but was unknown to her. This lady had all her mental faculties save in one direction. She was always losing some valuable article, or article of dress. Invariably it would be found afterwards in the very place she said she had lost it. She gave up her house to avoid this annoyance from her neighbours, as she thought, and went to live at an hotel. But still the trouble went on, and still she thought some of those near played these tricks upon her, and became unpopular in saying so.

We had finished our meal but were still sitting at the table when Mrs. Davies asked the lady, "Do you remember a youth about eighteen, a relative of yours, who died? I see him by your side. He is looking very mischievous. In his life he was very fond of conjuring, and making things disappear."

The lady was very fond of this nephew, and began to laugh heartily as she related some of his tricks. I need not write more on this, although I thought it at least significant.

[Although there is nothing very conclusive in the experiences related above, they are at least interesting and suggestive.—Ed.]

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

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 580.)

Before concluding our examination of this case of alleged fraud with the Crewe Circle, we are obliged, as we stated in last week's issue, to examine briefly the statement made by Mr. Price in his letter to us and published on page 564. This statement was to the effect that Hope had been exposed before, Mr. Price bringing forward an experiment made by Sir Oliver Lodge in 1909 with the Crewe Circle as evidence of one case of exposure. The other case referred to was one published in the journal "Truth" in its issue of June 28th last, in which an account is given of an experiment made with Hope by an ex-Indian missionary. If both these cases brought forward as evidence of exposure by Mr. Price hold water then it might be reasonably supposed that Hope has been suspect since 1909. The test experiment with Sir Oliver, to take this "exposure" first, we find is not an exposure at all. We have carefully read the evidence and it does not require a legal mind to sound the bottom of this case and discover that the conclusions of Sir Oliver Lodge were quite justified from his point of view at that time. But a great deal has happened since the year 1909, and Sir Oliver has had a closer insight into the eccentricities and manners of mediums and utterly unscientific methods of proving their gifts, and possibly such a misunderstanding would never occur in these days. The case was simply this:—

The late Archdeacon Colley was in 1909 experimenting with the Crewe Circle and became convinced of the reality of the phenomena occurring there relating to psychic photography. He pressed Sir Oliver Lodge, perhaps rather against the latter's will, to send to Hope packets of plates, specially made up and packed by him for the purpose of testing whether or no he could get an impression on a plate in a packet by the imposition of hands and without using a camera. The packet not to be opened, of course, by the Crewe Circle, but to be returned intact to Sir Oliver Lodge, who would open the packet and develop the plates. One or two tests were made. The packets were always returned intact, but no result was forthcoming. Again a specially made up packet was sent to Crewe. Hope and his Circle regarding the test as most important, and being worried over the previous failure, held a seance. The "Spirit Guide" of the Circle, so we find, told those present exactly how the plates were wrapped up and further gave Hope instructions to dip the packet, wrappers and all intact, into a bucket of water, because of the presence of lead foil round the inner packet. This incidentally Hope has done to other packets frequently since, and before the sitters. Supernormal results have followed in consequence.

The Crewe Circle now decided to send Hope to Birmingham with the water soaked packet so that he could be present when the packet was opened. A sum of money was clubbed together by the Circle to pay for his fare, and Hope set out, and on arriving in Birmingham found Sir Oliver Lodge was too busy to see him, but a Mr. Edward E. Robinson, Sir Oliver's assistant, was told to attend to Hope, who apparently did not for some reason give his name. The first mistake apparently Hope, in his zeal, made was to tell Mr. Robinson exactly how the packet of plates were wrapped up. The wrappings were taken off by Mr. Robinson, who found that Hope's description was correct. The plates were then developed and some writing found on one of them. Hope was delighted. The great test, as he thought it, was successful. Then he demanded the wrappings; in fact put them in his pocket and refused to give them up. This was mistake number two. His only desire, of course (and it is very evident to us), was to keep his word with his friends at Crewe, who had assisted him to go to Birmingham, and prove to them that the "Spirit Guide's" description of the wrappings had been a correct one. Apparently up to 'his time, in fact until the departure of Hope from Birmingham by the evening train, Mr. Robinson had no suspicion of Hope, in fact he wired to Hope's friends in Crewe that the test had been successful. When Sir Oliver Lodge looked into the matter his suspicions were naturally roused. He knew nothing of the information given Hope by the "Spirit Guide." He concluded that Hope knew how the packet was wrapped because he had opened it at Crewe. Further, after a long time had elapsed, Archdeacon Colley sent Sir Oliver the wrappings and on his examining them found that the outer one had been soaked in water. He thereupon felt justified in his suspicions that the packet had been opened (he had not heard a word apparently about the bucket of water), and the test was after all no test at all, but had all the outward appearances of an attempt to play a trick on him. He, naturally, a busy man at the time, washed his hands of the whole affair and spirit photography included. That

is exposure number one in brief. LIGHT, in the early part of 1909, contained many letters on the subject, and statements from all concerned. Anyone who reads these, with knowledge of mediums and their ways and investigators of those days, will come to the same conclusion that we do, viz., this case was not an exposure but only an unfortunate misunderstanding all round.

With regard to exposure number two, the case of the ex-Indian Missionary, we give the story as related in "Truth" for June 28th as follows:—

An ex-Indian missionary sends me an interesting account of his experiences with the Crewe spirit-photographers. He was one of a party of four that went to Crewe. The party consisted of two Spiritualists, one of thirty years' standing, a doubter, and himself. Four photographs were taken, and on two of them were spirit extras. Had he been asked immediately after the sitting whether the plates had passed out of his control, he could only have replied in the negative, but on thinking over the proceedings he realised that there had been opportunities for fraud. So he arranged another sitting. On this occasion he had the plates marked on the corners with a glazier's diamond by the chemist from whom he purchased them. Again there were extras on the plates, but the plates did not bear the marks. Others had been substituted for those he had provided. When challenged on the subject, Hope could only make the lame excuse that the chemist must have omitted to mark the plates.

We have made inquiries in many directions regarding this story, but we can obtain no confirmation of it or the names of any of the people referred to. Hope, as will be seen by reference to his letter given below, does not recollect the incident at all. We have questioned those who have a very intimate knowledge of Hope and his doings, and not one can tell us anything about this matter. Perhaps our contemporary "Truth" will furnish the names and addresses and confirmatory evidence of this case. At present we must leave it among the uncorroborated charges against the Crewe Circle.

THE S. P. R. CHARGE AGAINST HOPE.

Our investigation into the charge of alleged fraud brought by the S. P. R. against the Crewe Circle must now draw to a close. A verdict has still to be found. And a true verdict is not possible until all the facts are brought forward. There is a missing factor in this case, viz., the true story of the "Mystery Plate," it has yet to be told. If Hope changed Price's X-ray marked plates for his own, and someone obtained one of the X-ray plates surreptitiously from Hope, then who was it? Hope, of course, did not know that X-ray plates were being used. Did this mysterious person know? Let us suppose that the officials of the S. P. R. received the packet of undeveloped plates, in which they state was discovered one of the missing X-ray plates, anonymously. They are then in no better position than we are in arriving at a true verdict. If the S. P. R. do not know who sent that plate, then why do they not say so? We sincerely hope that for the sake of all concerned, if such is really the position they find themselves in, they will make every endeavour to discover who did send it, otherwise there is nothing to prevent our readers from suspecting any one of the participants in this test. The case against Hope is proved if one accepts the evidence brought forward by the S. P. R., Price and Seymour, at its face value. We found, however, we were not justified in doing this. Hence this investigation which leaves us at the moment with the uncomfortable feeling that all was not straight and above board, and our attitude towards the whole matter is one that compels us at present to state that the S. P. R. have not made out a case of fraud against the Crewe Circle that is watertight or scientific.

(Concluded.)

LETTER ON THE HOPE CASE.

To the Editor of LIGHT.

SIR,—I do not think it fair that Mr. Price should try and drag into the controversy Sir Oliver Lodge, for if Mr. Price knows anything about the case at all, he will know it was settled in our favour at the time. As proof of my statement I still hold a telegram sent by the person who both made up and opened the packet of plates, saying that the experiment was a success.

As to the story about the Indian missionary, we do not remember such a person, so that we cannot say anything about that. To me this looks like nothing more than mud-slinging. However, we have gone through so much from one and another supposed amateurs or scientists, or knowalls, that we are tired of it; so that in future anyone who sits with us will have to do so entirely at his own risk, as we neither can nor do promise results of any kind. Even when we are wantonly attacked and I try to defend us in as polite a way as I know how, I am told I should have better manners.

Yours, etc.,

WILLIAM HOPE.

THE GUIDING HAND UNSEEN.

BY STANLEY DE BRATH.

"The Unseen Leadership," by F. Herbert Stead, Warden of Browning Hall, is a very remarkable book.* It should be widely read and studied. It is "a frank confession of the initiative from the Unseen which led to the founding of the Browning Settlement, to the summoning of the Hague Conference, to the origination of the Queen's Fund for the unemployed, to the enactment of Old Age pensions, the making legally possible of National Old Age homes, to the demand for the abolition of War by an Omni-national League, and to the expanding movement for World-Labour-Evangelism."

The data given in support of these claims are a very curious illustration of Carlyle's dictum that great movements are always set in motion by the indefatigable energy of some one man. They also illustrate the power of collective prayer when this is not for personal or materialistic ends.

The particulars given of the initiation of these movements are specially interesting to those Spiritualists who realise that the future of Spiritualism depends mainly on the degree to which men understand that its strength is not in sensational marvels, nor in recondite speculation, nor in its revelation of a new scientific psychology, nor even in its consolatory evidences of survival, but in its application to the great social and religious problems that face us. This was fully realised and acted upon by William T. Stead and his brother.

It is not to the point that Mr. Herbert Stead takes a view of "Divine Intervention" (p. 99) that does not commend itself to those who interpret such seeming "interferences" as human receptivity securing response from the Immanent Spirit of God whose promptings and inspiration are eternally present and constantly ignored. These are merely verbal differences in human mental representation of spiritual facts that remain ever the same.

The two greatest perils to Western civilisation are still the imminence of War, and the misdirection of Labour into revolutionary channels by propaganda that can only lead to destitution and misery on an unparalleled scale. These two are very closely connected. As long as huge preparations for warfare, especially for chemical warfare, are being made, there will be no money available for social betterment on the large scale. At present we are, by reason of the much greater complexity, elaboration, and costliness of the machinery for "civilised war" (Heaven save the mark!), spending more than double our pre-war expenditure despite the reduced armaments, so the great cost of adequate educational and social means to produce the change of mentality that is the only real preventive of war is shut off. Revolutionary propaganda would have no hold in a community where even one-tenth as much energy were displayed for general well-being as was devoted to winning the war. To produce that mentality is the work of Spiritualism as understood by the Stead brothers; and that proof of Christ's living action in the world of today would carry more religious weight than all the tons of theological works written to support human views of that transcendent Personality.

But no agitation for the abolition of war, whose main-spring is Fear, will have any result: for Fear not only leaves character unchanged, but still further debases it. The foundation must be Fellowship and Pity. Fellowship—the Good Will that is horrified by the appalling miseries that chemical warfare is preparing for the innocent—and Pity for the misguided who are preparing and supporting such horrors.

Personal conviction that co-operation in Good Will is the salvation of the world is the lever that will move the nations; and the root of this personal conviction is the certainty that spiritual laws are as inexorable as gravitation, and that we shall reap exactly as we sow, totally irrespective of the personal intentions or excuses of the hands that scatter the seed.

Miss H. A. Dallas sends us the following appreciation of the book dealt with in the foregoing review by Mr. Stanley De Brath:—

Fresh from the perusal of "The Unseen Leadership" it is difficult to find words in which to convey to those who have not read it an adequate conception of the impression it makes. I feel, however, that I owe it to readers of LIGHT to say a few words which may induce them to obtain it.

A slight acquaintance with Mr. F. Herbert Stead's work in connection with the Browning Settlement in Walworth prepared me to be interested and impelled me to order a copy of his book immediately it was published, but I was not prepared for so profoundly interesting and soul-stirring a record. Those who know that the Unseen World is not distant or future, but here and now active in our midst, will have no difficulty in believing what he relates, but even those who have not yet reached this conviction cannot fail to be impressed by the record and to recognise the deep sincerity and lofty purpose of the writer.

(Continued at foot of next column.)

LONDON SPIRITUALIST ALLIANCE.

THE AUTUMN PROGRAMME.

The Autumn Session of the L.S.A. opens on Thursday, September 28th, when a social gathering and entertainment will take place.

At the latter the following ladies and gentlemen have kindly undertaken to assist: Madame Winston Weir, Miss Dorothea Walenn, Mr. Bruce James, Mrs. Kenyon Musgrave (Miss Barbara Fenn), and Mr. Harry Price. Miss Lucy Waterfield will be at the piano.

The other sessional arrangements are as follows:—

On Tuesday afternoons meetings for clairvoyance will be held as usual, commencing on October 3rd, when the platform will be occupied by Mrs. Cannock.

On Tuesday evenings Mrs. F. E. Leaning will deliver another series of her admirable lectures on the "Elements of Psychical Science."

On Wednesday afternoons a new feature will be introduced by a series of gatherings for the purpose of informal discussions of any questions and difficulties on which members may require information and advice. These meetings will also give an opportunity for the interchange of experience and opinion.

On Thursday evenings the usual special meetings will be held, for which a strong and varied list of speakers has been secured.

On Friday afternoons members will have the benefit of Mrs. Wallis' Trance Addresses as heretofore, under the presidency of Mr. Henry Withall.

For some time the need has been felt for a room reserved solely for members' use for reading and other purposes. This has now been provided on the first floor of No. 5, Queen-square. Teas will be served here between four and five p.m.

A small Séance Room, suitably equipped for private experiment in mental phenomena, is at members' disposal (without charge), on all afternoons and evenings.

Under the direction of its Organising Secretary, Mr. George E. Wright, the L.S.A. is displaying vigorous activities on all sides, and is justifying its claim to the support of all serious inquirers into the truths of psychical science.

HUMAN CREDULITY AND THE DEVIL.

For those who have a habit of attributing Spiritualism to the Devil, it may be useful to point out the like infirmity in the human mind in connection with the phenomena of the earth we live in, when man's ignorance has labelled the works of nature he did not understand as being the work of the Devil instead of God, e.g., numerous objects of great interest are called the Devil's Bridge, the Devil's Punchbowl, the Devil's this, that, and the other. In "Earth and Sea," by Louis Figuier, these anomalies are dealt with, one being Monte Tafonato in Corsica, consisting of fine red porphyry; near its crest may be seen an opening several yards both in height and width. When the orb of day has already disappeared behind the surrounding mountains, the traveller beholds with delight a sudden gleam of radiance strike through this orifice. The writer says that in his "Histoire Illustrée de la Corse," the Abbé Galetti offers us

a legend as his sole explanation of the geological phenomena. As a general rule it is difficult to imagine anything duller or balder than a legend. . . . In all, we find the Devil represented as the principal artificer; he builds every bridge remarkable for its bold span, raises heavy rocks to the summits of lofty hills, excavates the vast natural chasms really produced by the subsidence of the soil: is active everywhere, and in everything foremost. Thus the aperture in Monte Tafonato was produced by a single blow of the Devil's hammer one day when he was in a fit of ill-humour with St. Martin. The worst of the legend in such cases is that it makes us wholly neglect the scientific explanation. The Abbé Galetti thinks he has contented us with his old, old story of the Devil and St. Martin. But M. Galetti is wrong. A little geology would not have been thrown away.

It is humbling to reflect that even geographical nomenclature testifies to the average childishness of the human mind.

J. W. M.

(Continued from previous column.)

The interest does not lie only in the testimony to Divine Guidance and the activities of the Spiritual realm, it lies also in the revelation of the initiation of historical events of great social importance and in the glimpse it gives of the trend of the Divine Purpose. The reader is, as it were, taken behind the shifting scenery of the Drama of the World, and allowed to catch sight of the plan of the Divine Dramatist, and of the methods by which His plan is being unfolded. Among all the arresting incidents perhaps the most enthralling chapter is that entitled "The Miracle of the Marne." The work can hardly fail to stimulate trust and an earnest desire to co-operate in the saving and upliftment of the human family.

* Hodder and Stoughton. (6s. net.)

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THE RETURN OF THE FAIRIES.

To have done something to remove the "faerie legend" from the realm of fantasy to the region of fact is no slight achievement, and Sir Arthur Conan Doyle's new book* may well justify such a claim. For here he has given us in his own graphic way the full story of the "fairy photographs" of Cottingley, fully illustrated not only with the fairy pictures but other photographs, all with a direct bearing on the central theme.

With the impartiality of the true historian, he gives the testimony of those who believe in fairies and those who do not. In short, all sides of the case are presented, and the verdict is left to the readers of the book.

It will be remembered that Sir Arthur's first account of the matter appeared in the Christmas number of the "Strand Magazine," 1920, and that this was followed by a torrent of allusions in the Press generally and by a newspaper discussion that, but for the controlling hands of pitiless editors, might have raged interminably. Thousands of people were keenly interested, and the interest has continued although the Press has for the time ceased to reflect it.

The book puts into concise form all the essential material—at first widely scattered—of the story of the fairy photographs, deserved prominence being given to the part played by Mr. E. L. Gardner in investigating the case on the spot, and to his theory of fairies which we found both clear and reasonable, and by no means so disenchanting as might be supposed by those who think that a wonderful thing necessarily suffers by analysis. On the contrary, the wonder of the thing—if it be a true thing—is only deepened, "its loveliness increases." It is only the sham wonder that will not endure close scrutiny.

Not the least interesting part of the book for us was that which is devoted to the accounts of those who have seen (and who in some cases can still see) the elfin folk. There are many persons who lay claim to the gift; some of them are known to us personally as credible witnesses.

The book handles skilfully the objections and difficulties raised not only in regard to the photographs but the general question of fairies, and although this takes us at times into metaphysical regions the theories broached are very much in line with the discoveries made of late years in psychical investigation, which (pace several noisy and uninstructed objectors) has gained a secure place in the best thought of the time. It really seems as if the fairy legend, like the ghost legend, is in course of rationalisation and that the many elfin stories from the past had really a much better basis than the errant fancies of our forefathers. The "sub-man," that is to say the elf, may prove an ever more profitable object of study than the "super-man," especially when it is found that he embodies so much of the poetry of Nature and the unsullied imaginings of the child mind.

However it be, let us welcome the fairies. As fancies, they did much to sweeten life and lend it grace, colour and romance. As facts, they may do even more towards restoring the old dulcitudes of soul—the serene and salutary things that belong to the life of Nature. So, looking from our window in Queen Square we may see visions that will make us less forlorn—a world to which the "little people" have visibly returned, no longer driven to the remote places by a distaste for human society, in which, as Mr. Gardner tells us (and we can easily believe it), they find at present little that is inviting and much that is obnoxious. Sylphs, undines, gnomes and salamanders—who shall say they are not amongst the millions of spiritual creatures which, as Milton tells us, walk the earth unseen both when we sleep and when we wake? It is something to have the poet's vision of fairies corroborated by modern research, especially when the creator of Sherlock Holmes has a share in it. We may hold with Browning that "a scientific faith's absurd," but a faith confirmed by science is another matter. Already we can hear the horns of Elfland faintly blowing.

PSYCHIC SCIENCE.

A PLEA FOR RECOGNITION.

During my long professional career, I have had the honour of serving on numerous councils and committees of various colleges and societies, and have found that I am looked upon as a futurist and certainly not as a prophet in my own circles; on many occasions I have made propositions and suggestions which at the time were received with merit and sometimes with derision, but which, nevertheless, have almost invariably been carried into effect when the proper time arrived for their fulfilment, or the progress of the institution or association permitted.

The suggestion that I am now about to make will also probably be treated as impossible and laughed to scorn by those who have not the habit of looking ahead.

We are all desirous of psychical science becoming recognised as an official science; at present the whole subject appears to lack organisation, but I consider that if examinations could be periodically held, such examinations would tend to stimulate more interest and lead the general public to realise that the study of psychic science is worthy of attention.

We already have the British College of Psychic Science in London, but unlike all other colleges, it has no system of examinations connected with it.

With many people, examinations seem to possess a strange fascination, and the number of those who would be induced to make a study of the subject would be great, if they felt that there was a prospect of passing an examination and of gaining a diploma signed, say, by Sir Oliver Lodge, Sir Arthur Conan Doyle, or other distinguished persons who would act as examiners, to say nothing of the attraction to candidates of having the privilege to add after their names, when successful, the letters A.R.C.P.Sc. or F.R.C.P.Sc., which, being interpreted, would mean Associate (or Fellow) of the Royal (I hope it may have a Royal Charter soon) College of Psychic Science.

By means of the fees which the candidates would pay for the privilege of sitting for the examinations, the college would be placed on a sound and permanent financial basis and become self-supporting. Then, when any doubt arose as to the integrity and honesty of any particular sensitive, or suspicion as to the reality of certain phenomena, the cases could be dealt with and investigated by duly qualified psychicians, instead of resorting to the present custom of appointing conjurers and magicians to act as judges of mediums' powers.

H. H.

DREAM VOYAGE.

When on the tide of sleep we drift away
And in a dream, as in a magic boat,
As over some enchanted sea, we float
Until we reach the purple shores of day,
To the dull earth how little heed we pay—
Free of its rule and careless of its rote,
Like some light cloud in sunset skies remote,
We sail serene, contemptuous of the clay.

Then morning comes, but though in radiant guise
And velvet-footed on our rest she break,
To life we open disillusioned eyes,
Knowing too well the world to which we wake.
How will it be when from its cloudy shore
We pass in slumber to awake no more?

D. G.

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

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Times" has just published an extract from its columns that appeared a century ago on fairies in Scotland. The extract reads:—

SATURDAY, SEPT. 7, 1822. PRICE 7D.

FAIRIES.—Strange as it may sound in this enlightened age, a correspondent informs us that there is at present a great talk of fairies having been seen about half way on the old line of road betwixt Portpatrick and Stranraer. According to the gossips, nothing could exceed the beauty and splendour of the elfin cavalcade; and it report speaks true, the Usher of the White Rod had better look well to his laurels, and prepare himself for a sturdier competition than he has yet encountered. Agreeably to use and wont, the aerial people were dressed to admiration, and while winding their tiny bugles, and careering on their foam bell steeds, they appeared as superior to an earthly pageant as a rainbow is to a tartan riband. At the date of our correspondent's letter (August 29), a number of the inhabitants of Stranraer had gone to watch and "sit up" with the fairies, as the great Samuel Johnson did with the Cock-lane ghost. The Ettrick Shepherd has lately published *A Mask*, intended to celebrate the Royal visit, in which the fairies act a distinguished part; and it is not impossible that the elves seen near the Port were part of the same squad journeying from Holyhead, and enjoying themselves a little before repairing to retreat among the Hebrides.—"Dumfries Courier."

Apropos of fairies, Sir Arthur Conan Doyle's new book, "The Coming of the Fairies," has been responsible for many delightful articles, and at the same time some very hard-hearted attacks, on the question of fairies' existence. The majority of the journals are less inclined to doubt the existence of these little creatures than to agree to the statement that they have been photographed. They almost all say with one accord, "For heaven's sake let us keep the fairies as a pleasing fancy for the children and the aged, let us even believe in them, but on no account must they be photographed." The "Evening Standard" on September 14th had a lot to say about the Cottingley Fairies. The journal was very doubtful of them all. But it was obvious that the writer of the article had never seen one. His contention was that if the woods are so full of these little beings, and the camera can catch them, why, he asks, has it never caught them before? Well, we have in recent years photographed a lot of things that for some occult reason have escaped the camera up to the psychological moment. We see no reason why a fairy should not be photographed any more than an invisible star. The Royal Astronomical Society can show us any number of photographs of stars that the human eye, either with or without a telescope, cannot discern. We have to take for granted a lot of things in these days that we cannot see.

Still on the question of photographing fairies, the "Sunday Times" last Sunday published, over the name of James F. Jackson, of Sefton Park, Liverpool, the following letter:—

Sir,—If I may trespass upon your space, I would suggest, with reference to your review of Sir A. Conan Doyle's "The Coming of the Fairies," a possible reason why Mr. Hewlett's objection is not seriously considered. It is that the comparison of racing horses or men to dancing fairies is not a parallel. The nearest case would obviously be that of human dancing, particularly of children or of trained female dancers. In illustrated papers and magazines we very frequently have examples of this type in which the attitudes of dancers resemble those of the fairies. The critic has probably overlooked the fact that whereas the human eye has not the camera's power of analysis of rapid motion in racing, it is not at the same disadvantage in the slower motion of dancing.

The "Eastern Daily Press" in its issue for September 13th published the following interesting report of a lecture delivered on September 12th by Miss H. A. Dallas, who is so well known to the readers of *LIGHT*. The report stated:—

"Psychical Research: Its Relation to Science, Religion, and Life," was the subject of a lecture given last night in the Martineau Memorial Hall, Norwich, by Miss H. A. Dallas, a member of the Psychical Research Society, and the authoress of several works on the subject. Mr. H. R. Musket, president of the Norwich Circle for the study and investigation of Spiritualism, was in the chair, and in introducing Miss Dallas, mentioned the fact that she had been a member of the Church of England all her life, and therefore approached the subject of psychical research from a spiritual standpoint. Miss Dallas, in the course of her remarks, said she was there to state after thirty years' study of the subject what

she believed psychical research had proved. In the first place, psychical research had proved telepathy—the transference of thought from one mind to another without the use of any of the organs of sense. Her second submission was the one made by Professor Barrett, who stated that there was undeniable evidence that the human spirit could escape from the barrier of the brain and make its presence known to friends at a distance that showed that although we were at present greatly limited by the body we were not totally limited. If people could be liberated from the body even while the body was alive, how much easier it must be for them to manifest themselves when the body was put off altogether. After-death appearances was another point which she considered was absolutely proved. Some people would prefer not to experience such manifestations. She knew of a lady who buried her head under the bedclothes at the appearance of a friend from the other side. If people took that view and were frightened at such appearances, they could not expect departed friends to manifest themselves. But some would be very glad to see them. The subject of evidential communications carried them a step further. Communications which had come from those on the other side were said to be evidential when they were characteristic of the person, when they denoted plan and purpose, and when they conveyed information that was quite unknown to the person who received it, and sometimes quite unknown to anybody. Miss Dallas strongly asserted that she was not there to advocate people trying to develop their psychic faculties unless they could give the proper time and care to such development. People who could not had better leave such things alone, otherwise they might be led into believing either too much or too little. In the concluding part of her lecture, Miss Dallas said that God was forcing facts upon us regarding the spiritual, and if the Churches of God refused to note them, would it not be more tolerable for agnostics and materialists in the Day of Judgment than for Christians?

Mr. Robert Blatchford wrote, in last Sunday's "Illustrated Sunday Herald," a very trenchant reply to Mr. Filson Young's article that appeared in a previous issue of that journal. Mr. Blatchford, as is usual with him, goes to the root of the whole matter in the following very direct manner. He writes:—

I have read Mr. Filson Young's article and Sir Arthur Conan Doyle's answer, and I am sorry to say they have not helped me much. Mr. Young does not unravel the Gordian knot; he cuts it. All men are liars, he says with David, and asks me to let it go at that. But David spoke in his wrath, and wrath is out of place in a judicial inquiry. Let us get down to brass tacks. I would ask Mr. Young and Sir Arthur to put themselves into my place. Ectoplasm does not matter. Fraudulent mediums do not matter. What does matter is man's survival after death. Mr. Young says there is no such stuff as ectoplasm; Sir Arthur says he has seen and felt it. I don't know. It does not greatly interest me. What interests me and many millions is the proof that we shall or shall not meet again our loved ones when we die. Mr. Young says there is not an atom of proof of survival: there is only evidence. I suppose he means that the evidence is not good enough to be accepted as proof. I have had only second or third hand evidence, so I dare not presume to render a verdict. But I shall go so far as to say that Mr. Young's evidence and arguments against Spiritualism do not convince me; do not seem to me to disprove the claims of the Spiritualists. Mr. Young says that any of the psychic phenomena can be produced by conjurers, and he seems to think that disposes of the idea of supernormal action. But I cannot honestly admit either claim. . . . Nor does the fact that a manifestation can be imitated by trickery prove that the manifestation was a trick. A man says he has seen a ghost. "Rubbish," says the conjurer, "I can produce the illusion of a ghost by a trick." Doubtless the conjurer would be as good as his word, but he would only produce a tricky illusion. He would not produce the ghost the man had seen nor would he prove that the man had not seen one. The conjurer's ghost would be produced by mechanical means, but it would not be a ghost. And the man who saw the ghost did not see it by mechanical means. "You say that is a diamond ring. Why, here is one of paste so like it that you cannot tell one from the other." Granted, but the paste is not diamond nor is the diamond paste. What I want to know is, Does my dead friend still live, and, if so, is it possible for me to communicate with him? I daresay Mr. Maskelyne or any clever conjurer, could produce an illusion clever enough to deceive me, but that does not answer my question or content the hunger of my soul. Mr. Young went to a séance and found it was an imposition. I went to a séance and found it was an imposition. I have no doubt there are and have been thousands of fraudulent mediums. But the existence of an army of thieves in London does not convince me that London is destitute of honest men. Rogues? Of course there are rogues. Frauds? Not a doubt of it. But what we want to know is, Do our dead friends live and can we get into touch with them? Mr. Young thinks not, but he does not convince me that he is right.

THE SUBCONSCIOUS MIND: ITS NATURE AND POWERS.

By JULIUS FROST.

To the well-informed Spiritualist, the Subconscious Mind is undoubtedly a very perplexing problem. Those who know little about it and its remarkable possibilities and properties can easily throw it on one side, but to the thinking student it is apt to be extremely mystifying. My aim in this article is threefold: first, to review briefly the chief and indisputable characteristics of the Subconscious Mind; secondly, to attempt to show how it fits in with the Spiritualist conceptions of Man; and thirdly, to suggest the limitations of the Subconscious Mind as a possible explanation of psychic phenomena. I trust, also, that my effort will lead others to give their views, so that we may have an interesting and instructive discussion.

THE CHIEF CHARACTERISTICS OF THE SUBCONSCIOUS MIND.

(a) The subconscious mind is the real seat of memory. The conscious memory, as we all know, is very far from perfect, and we may lay it down as a general rule that it only recollects things which have made a fairly strong impression upon it or minor things which have become associated with other ideas. Even then, if any idea is not repeated from time to time it tends to drop out of the memory and to be entirely forgotten.

The subconscious memory, on the other hand, appears to be perfect, not only for strong impressions, but even for impressions so slight as to have made no perceptible impression upon the conscious mind. In the subconscious is stored the memory of everything we have ever heard, read, seen or done. The proof of this has been gained through numerous hypnotic experiments, for in the hypnotic state, the subconscious mind of the subject is the phase of his consciousness which is in activity.

(b) There is an important difference in the modes of reasoning of which the two parts of the mind are capable. While the conscious mind can reason both inductively and deductively, the subconscious mind would appear to be capable of deductive reasoning only. That is to say, the subconscious mind cannot consider critically any premise that may be suggested to it, but accepts it as true whether it is so or not, but it will follow that premise to its logical conclusions in a way far above the normal powers of the conscious mind. A hypnotised subject will even accept the suggestion that he is another person and talk and act accordingly. Absolute amenability to suggestion is, then, the principal characteristic of the subconscious mind.

(c) The subconscious mind has great powers of telepathy and clairvoyance. Again, the evidence is found in hypnotic experiments. C. Reinhardt, in his "Science and the Soul," tells how he hypnotised a subject. Reinhardt took a book, and read some of it mentally, and the subject repeated it aloud word for word as Reinhardt read it to himself. Examples of the remarkable powers of clairvoyance of the subconscious mind also are not lacking. Although I can merely state the bare facts here, there is plenty of literature full of instances which can be studied by those who care to take the necessary trouble.

These powers of the subconscious mind are very interesting, inasmuch as they seem to show that most clairvoyance has its origin in the subconscious, and not the conscious, mind.

(d) Such things as auto-suggestion, mental curing (either of oneself or others) are essentially phenomena of the subconscious mind (arising from points in section b).

THE PLACE OF THE SUBCONSCIOUS MIND IN SPIRITUALISM.

That the subconscious mind, with the powers I have mentioned, is a reality seems to me beyond dispute. Consequently, it must be taken into consideration in any system of spiritual philosophy. What follow are my own ideas, which I do not state in any spirit of dogmatism, but merely in the hope of shedding some light on the problem and helping others who are puzzled by it. If this is understood, it will save me the necessity of adding "in my opinion" every few lines.

In order satisfactorily to place the subconscious mind in our philosophy, we must, to some extent at least, accept the Eastern conception of how man is made up. According to this, man consists of:—

- Physical body.
- Etheric double or vital body.
- Astral body.

(Eastern occultists teach that we have other bodies beside these, but the truth or otherwise of this point does not affect the question we are considering.)

The physical brain is the organ of the conscious mind, which cannot, according to the generally accepted theory of psycho-physical parallelism, function on the physical plane without it.

The etheric double, which, be it noted, is still essentially physical, is the seat of the subconscious mind. Psycho-physical parallelism does not in the slightest degree apply in the case of the subconscious mind, which, according to all our evidence, is independent of the physical brain. (For

it is only when the physical brain is out of action, as in hypnotic sleep, that the subconscious mind can function in any way in which we can get into touch with it.)

The physical and etheric bodies decay together after death. The two parts of the mind, however, continue in the astral body (or what is usually, though in my opinion erroneously, termed the spirit body). For both sections of the mind belong to the astral body (and ultimately to the Ego on a far higher plane), but in order to manifest at all on the physical plane, the one needs the physical, the other the etheric, brain.

This seems to me the only theory whereby we can place the subconscious mind in its proper place in Spiritualism. It does not follow that when we have lost the physical body, and begin to function in the astral, all the records of the subconscious mind will immediately be available to us. More likely, we shall find that only those who have the necessary knowledge can quickly develop these latent powers, while the mental equipment of the unthinking individual will be little more than he enjoyed in earth life until he begins consciously to develop his powers. But when he does so, no doubt his rate of progress will be quicker than on the physical plane.

THE LIMITATIONS OF THE SUBCONSCIOUS MIND.

There are two distinct types of mediumship:—

(1) *Mental*—where the communicating entity utilises the body of the medium. To this class belong trance speaking, planchette, automatic writing, clairaudience, inspirational speaking, and perhaps some clairvoyance.

(2) *Direct*—direct voice, writing, painting and materialisations.

In phenomena of the first class, it is useless to blink the fact that there is a possibility—and not a remote one, either—that the subconscious mind of the medium is the entire or partial source of the communications. Hence the need for great care.

In the second case, I cannot see how the subconscious mind can be the source. That the medium's subconscious mind can gain information unknown to himself or any sitter, and deliver that through a trumpet (an excellent case of which I have had personally) is to me incredible. That it can produce a fully materialised form, which acts and speaks as a totally distinct entity, is also to me incredible. That it can give, by one of the methods in Class 1, information which could not possibly have been known either to medium or sitters (as the instance mentioned in *LIGHT*, p. 537) is also to me incredible.

My conclusion is that the subconscious mind has its distinct limitations and that, if properly understood, it falls quite naturally into place in the Spiritualist philosophy, and up to the present I have come across nothing that inclines me to depart from this attitude.

FROTH: A NOTE ON CURRENT CRITICISM.

By GEORGE E. WRIGHT.

Those who have read the series of articles by Mons. Paul Heuze which have been appearing in the columns of "The Daily Telegraph" will have seen, that, like so many other self-constituted critics of the reality of psychic phenomena, this gentleman will swallow any explanation thereof, *except* the explanation that they are due to the operation of some force not explicable by our present known laws of nature.

In his ninth article, that published in the issue for September 12th, he really reaches the limit of sceptical credulity. He has at last found out the method by which ectoplasm is produced! It consists of the "froth of a bottle of stout." Such idiocy may appear incredible, but let us quote his own words:—

I happened to meet a professional French medium . . . and she asked me whether I had seen the famous substance. I answered, of course, that I had not. "Why, I make it also," she said, "this ectoplasm." "What I use is the froth off a bottle of stout. . . . I keep it in a little flat indiarubber bottle, between the tights and my skin. It's never noticed. Then, at the required moment, I move about and lean on it. The froth escapes, passes through the tights on to my chest just above my breasts. It runs, and spreads, and then there are traces of moisture left behind. Marvellous, I can tell you. No one has ever spotted it!"

Does the egregious Mr. Heuze really think that you can bottle up froth? If he does, then he is a fool; if he does not, then he is a knave, to put forward explanations which he knows to be untrue.

Let any reader try bottling up a little froth. He will find that in about ten minutes at most there will be no froth, and only a little liquid. And if this is not enough, the froth, still as froth, is to be forced through fabric and then run about outside. I wonder he did not say that ectoplasm consists of bottled steam.

But really this is no laughing matter. It is monstrous that the columns of a leading London journal should be used for the dissemination of nonsense far more frothy than the headiest Guinness which ever came out of Dublin.

TURNING THE TABLES.

By "LIEUTENANT-COLONEL."

The other evening I was sitting in my armchair with a metaphysical book, sleepily smoking my pipe (this is helpful—with some books), and thinking of Fraud, Coincidence, and the Subconscious.

Wonderful thing the Subconscious, it makes notes of everything you have ever seen or done and produces them to order, that is if you know how to order; Paul Pry isn't it, for it searches the subconscious of others (rather a dirty trick I call it) until it finds the little tit bit it wants to suit the occasion; and it isn't beaten even then; it will search the ether for a matter of a mere five million millions of miles to find the record of a man who died ten years ago, and give you the facts as fresh as if they had been on ice all the time.

It can lift a table with a few odd hundredweight on it without turning a hair. It can raise the dead, or give you the best imitation you could desire. There seems nothing it cannot do except make a fool into a wise man.

I know it is true, for several professors have told me so. In fact, there seems to be no further need for the Deity, for even He could not manipulate the fool.

It is a wonderful invention when one thinks of it. I don't know how these professors and their friends got on without it in the old days. They must have been hard up for something to talk about; but they were always wonderful men for providing something to fit the occasion, if hard put to it, and you can always blame a microbe in the last resort. It can't hit back.

Where was I? Oh yes, the subconscious—by the by, why not *superconscious*, it appears to be top dog? Well, I was thinking of it (sleepy stuff to think about), when the door burst open and my young friend Mr. Sceptic blew in like a gale of wind. This rather surprised me, for he is usually a very sedate, didactic man.

"Wonderful! Wonderful!" he ejaculated; "I never saw anything like it."

"Sit down," I said quietly, "and tell me what is the latest, and we will consider it by the cold light of reason."

He sat down, somewhat damped by my manner. "Well, you remember the accident some months ago, when a man was run over by a motor-car, and I assisted to carry him into Dr. Materialist's surgery. It seems that the man's legs were broken in several places, but Dr. M. decided not to amputate, and to-day I saw the man, in the convalescent ward, walk about as if nothing had ever happened. I call it wonderful."

Listening patiently to his absurd story, I asked him, "What tests did you make?"

"Tests," he said, "tests for what?"

"Surely," I replied, "you did not accept this incredible phenomenon without test conditions? What proof have you that the man's legs were ever broken, or that he is now cured?"

"But, my dear fellow," he cried, "I had the doctor's evidence that they were broken, besides I felt the fractures when I helped to pick him up, and I saw him walking about this morning. There can be no doubt."

"Steady on," I interrupted, "you say you took the bare word of a doctor, an interested party. I never heard anything more unscientific. As for your own evidence, it is worth nothing; the man may have been flexing his bones to deceive you—you know what frauds these medical subjects are. You should have made him stand up to see if his legs would support him. You should have opened the legs to see that there really were fractures, and put a private mark on them to ensure that other bones were not substituted by the operator. It was evidently fraud, all of it."

"As for seeing the man walking about, cured, this is even more absurd. How do you know it was the same man? You should never have let him out of your sight, and insisted on a strong light always being present, to prevent substitution."

"But even if it were the same man, how do you know he was cured? You saw him walking about. Hypnotism, my dear fellow, yes, and the nurses, too. Can't they be hypnotised as well as you? Artful fellows these doctors, you can't have too strict test conditions."

Being now thoroughly bewildered, as I had intended, my friend said, "But what more do you want? What evidence would convince you?"

"Nothing," I replied, "would convince me. If facts are brought in support of such an absurd and impossible claim, the worse for the facts."

"Oh, well, I see I shall never convince you," he said, taking his hat; "however, I am quite satisfied that I shall still find the man convalescent to-morrow."

"That is another of your absurd statements. How do you know there will be a to-morrow?"

"Surely you don't dispute that?" he replied. "There is nothing going wrong with the universe; day always follows day."

"Coincidence, pure coincidence," I broke in. He turned as he reached the door. "I forgot what I principally came up to tell you. I have passed my exam."

(Continued in next column.)

THE INVISIBLE REALITY AND ITS VISIBLE SHADOW.

Mr. Klein's recent paper, "The Invisible is the Real, the Visible is Only Its Shadow," in *Light* last month, evoked many expressions of admiration. But there were also some questions and comments which are so well covered in the following note from Mr. Klein, to whom we sent them, that we need only give his reply:—

As in all phenomena, so in every human being, though one, there are two aspects: the Spiritual and invisible, which is the real, and the physical which is only our finite outward aspect of the activity of the Spiritual, which we call the visible. The finite intellect tells us that every human being is conceived by an earthly mother—that is the outward physical aspect—but spiritual discernment tells us that, at that same moment, in a mystical sense, the Holy Ghost, the giver of all life, conceives the Holy Son of God which is our real personality; that is the spiritual aspect, and it is the gradual realisation of this wonderful being within which constitutes what may be called our spiritual growth in the world of "becoming" under the limitations of time-consciousness.

The whole Universe being Spirit and therefore real, it is not that anything in our surroundings is in itself unreal or an illusion, but it is our limited outward aspect of it which is unreal. To see its reality, namely, its "meaning," is the scheme of creation. We must look at it subjectively, namely, inwardly, from the Infinite Spiritual outlook. I suggested at the end of my paper a first important step in the realisation, and when we have once realised the oneness of our outward physical self with the whole visible universe, we begin to grasp the wonderful truth that our real spiritual self must also be one with the Great Spirit of which the visible universe is only our finite outward aspect.

It is a well known fact that our senses do woefully deceive us and lead us into difficulties, and this is indeed our greatest incentive to gain further knowledge of our surroundings.

THINK individually, and do not let your minds be a looking-glass for the minds of others.—"Truths from the Spirit World."

(Continued from previous column.)

satisfactorily. I suppose you will say that that was fraud or coincidence?"

"Not at all, my dear fellow; it was purely a matter of the subconscious; the information was always there if you could only obtain it, and all your studying has been sheer waste of time."

Just then the door opened and Dr. Materialist walked in. "Ah, here is Dr. Materialist," said my friend; "perhaps he can convince you."

After some explanation, the Doctor turned to me in his usual pompous manner. "I can assure you there was nothing wonderful in the case, given the necessary skill, ahem, we obtained a normal junction of organic matter."

"Matter," I murmured deprecatingly.

"Matter is—ah—the underlying basis of cosmic existence, the reality beneath sensuous perception, the noumenon."

"Prove that!" I shouted, leaping to my feet, and pointing at him the finger of scorn. And then I woke with a start, my book had slipped to the floor.

Was it an aimless dream, a jumbled result of my evening's reading; or had my subconscious taken advantage of my daze to take a few leaves from my opponents' book?

I wonder?

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AND

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CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 588.)

OLD AGE.

So we are of a kind here, a soul-kind, from babyhood to—no, not old age, for those of years are revived here. The body and the infirmities have fallen away. The old become young again, the eyes glorified, and the features become chastened. So when the old pass over they will see youth again. Tell them so! The world has dismissed hope from most of their hearts. It is the youth-feeling that gives the spiritual body its grace again, and the spiritual face its light-gleam. Babyhood later reaches our stature. So the mother of earth may expect to see her earth-baby nurtured under the heavenly influences. The mother will always know the child. Tell the mother that. And the child will seek the mother, if its soul vibrate with the mother's soul.

"AND HOW DO WE KEEP GROWING?"

I hear you ask again! Does the poet write, or the musician play or compose, or the painter use his rainbow of colours? There are spirit-processes for all of this, strange to the mortals of earth. The conception and development of a work of art is laborious. You know how the earth-genius often labours for years on a great masterpiece, to which later perfection gives the impression of spontaneity. With mortals the vision is not continuous. It must come in little patches, each so dazzling and brilliant that it enervates by its strength. So there must be long periods of rest, of recuperation in the genius, so the spirit may again be freshened and receptive. The white heat of inspiration for too long enervates. Then often later come loneliness and discouragement and non-recognition. A new star in the heavens! Busy little men below seeking material profits instead of star-glimmer (yes, I like that!). And the suffering of the genius! Clouds between him and the heavenly forces that he knows are guiding and leading him for a purpose! And often the body dies before the pure gold is seen. But his soul of beauty belongs to us.

THE ANSWER.

I will answer as you ask. We follow our beloved arts here, each, the one or the different ones he treasured on the earth-plane. We use our imagination, our sense of fitness, taste (weak words, even on the earth-plane!), the intellectual factors that may give a balance, judgment. Each artist functions his art. It is created in his imagination, as on the earth-plane, with all the necessary qualities of his spirit-mind and spirit-soul. Only impress this: under inspirational conditions, glorified. It is then sent out as emanation and becomes part of the heavenly essence and beauty. It loses its own identity, but helps to create this vast Realm of untold and indescribable harmony and colour and radiance. There are no words. And so by these emanations of our art we are helping mortals to prepare, we are aiding those who are already here to understand beauty, and we are helping to keep heaven itself beautiful. So each spirit will function his own, and what is needed in each one will grow, and happiness will come to him because he is growing. Each feels a personal share in the many-worlds-progress, and in helping to make glorious this beloved home of Many Mansions.

THOSE WHO HAVE BEEN MATERIAL.

Our activity of creative continuity is always with us. Those who have been material on earth-planes are taught, as children, to absorb what is appealing to the finer spirit and imagination; and so these, in a feeble and infantile way, throw out these lesser gleamings of beauty and creation which they have learned to absorb, and which enter, maybe, the consciousness of those lower spirit-souls even than themselves; and so they begin their spirit-tasks of stimulation. We need each other. Some things the artist needs besides art-finesse. Other soul-traits come to us. We are all giving and receiving. Is there any more beautiful thought than the divine replenishment to fill the individual need? It is so personal and all-enveloping. Yes, I cannot describe it.

MISS H. A. DALLAS.—We learn with pleasure that Miss H. A. Dallas has been addressing sympathetic audiences in East Anglia. She has spoken in Felixstowe, Cromer, Norwich and Sheringham, and may possibly give an address in Ipswich. Her subject is "Psychical Research: Its Bearing on Science, Religion and Life."

PSYCHIC PHOTOGRAPHY.—Mrs. Deane has received so many letters in connection with the report that she is terminating her connection with the British College, that she is unable to reply to each individually. She desires to thank her correspondents for many expressions of goodwill and appreciation.

SPIRIT DESIRE TO HELP.

I have told you we are helping each other. Our spiritual needs are reached through the emanations of other spirit souls; and as our stimulation is constantly for progress and the higher reaching to the higher spiritual planes, the characteristic of spirit-life is eagerness (always a serenity, not understood by mortals, surrounding this quality, which on mortal planes is connected with the idea of a restless seeking), and a condition of receptiveness like a flower, unfolding to the influence of the early-summer sunshine. So tell mortals to cultivate their imaginations, through the arts especially. Their places will be higher in the spiritual planes, than if they omit to do this.

THE ARTS AND THE CHURCH.

There will come the regeneration of the world through the arts. Tell mortals this! In my own beloved land of earth I see an awakening. I hear the bells ringing. They are clearer than church bells. Sometimes I hear the latter. The tones are dull. Let the churches help more. Drop the little fences around them. Tell the clergy to come out into the open. Keep the veil of holiness about God. Theabreare now! An empty church is often a shrine, a crowded church a desecration. Pray for the Church. Pray twice for the clergy (yes, that is right!) Tell them not to play with the Holy Ghost. The people will be higher. There are holy men of God in the Church.

THEOLOGY AND LOVE.

Tell the world God is Love! Tell the world that is enough to understand. Tell theology to drop its long sermons, its dry creeds, its trappings, its gaudy word-presentations (little hollow bubbles, empty! And they look so inflated and honest with glittering exterior), its sensationalism, its stage-paint. Tell the clergy to pray and pray unceasingly, for a realisation of the text, "God is Love!" They may become old men before it reaches the silent chambers of their hearts. Tell them its realisation will make them Christ-like and humble. They will be good shepherds. They will feed their sheep, and the sheep will follow them and look at them with more trustful eyes. The sheep are straying now in many places. Tell them the people are seeking to know God, and to know Love and to be guided. Tell them to find Love in each sentence of the Bible and in the blessed arts and in each creation and phenomenon of nature, and if they do not find it, to bring in a little child to help them. And after they have done many things let them return to pray and ask God to show them again how He, the Father of Love, is Love. And when He has shown them they will preach the Gospel.

SPIRIT-LIFE AND CREATION.

There is verdure here, and flower-life so exquisitely profuse and fragrant, and hills and valleys and mountains. Always expanse! The freedom of this! Great lakes and greater waters, but no more material than we, the spirit-souls. A spirit-essence as we, they correspond to our spirit-life. And there is animal-life and bird-life and bird-song, crystal-song, a stimulation as the flower-fragrance. And insect-life, many strange, the counterpart of physical existences on the worlds other than earth, all of spirit-essence. So God's creations do not die. Tell the world. They have their own existences, their communications, and throw out their emanations. So they communicate with us, the spirit-souls of mortal man. And we understand them as was never done on the earth-plane. And write this: and learn from them. Earth-existences that man has trodden underfoot and used as man-slaves and punished, and sometimes burdened with cruelty! Here they have their existence and understanding. It is God's love and goodness to all His creation. They have an inner life which has been hidden from mortals on the earth-plane. We on earth recognised certain qualities which we called instincts. But higher faculties exist which mortal penetration has not discovered. The flower-life, the inner life of flowers, is so exquisite as we may study it, little microscopic traits of subtlety and fineness and sensitiveness. Flower-souls! How uncouth we were thought of them on the earth-plane! So again, in the spirit-world there are new delights of finding a harmony and understanding between us and what we in our ignorance call inferior creation. We did not know. A flower thanks God in its own way!

(To be continued.)

EXISTENCE is not to the perpetuation of individualities, classes, nations, or species; but to the unfolding of an ever higher type, an ever greater integrity until the limitations of earth are fulfilled.

A SYMBOL.—Like a pool am I, a dark pool in the dim twilight of the forest—full of the black mud of centuries of fallen leaves; yet I know that some day will come a dazzling shaft of light from the great Sun above the trees—then, oh then, I shall leave my old mud and the shadows and be drawn up in clear vapour into the bright atmosphere above, whence I shall at last see my master, the sun, for whom I have long yearned.—A
"CHERLA."

PROPHECY AND PREDESTINATION.

BY ISAAC NEWTON.

Owing to the present wave of interest in Psychic Phenomena, much discussion has centred round the question of whether prophecy is possible without the acceptance of predestination, according to the Augustine definition, which has for its primary tenet the negation of free choice.

It is under this definition that predestination is considered essential to accurate prophecy.

This statement is frequently heard, but I do not believe it is true, and I will endeavour, as far as it is possible, to disprove it.

Before entering into any theories we must distinguish clearly between prophecies and forebodings. Forebodings are generalities with regard to the future of a perfectly normal nature, whereas prophecies may be literal predictions of future events, sometimes containing much detail, and they are essentially supernatural.

The supernatural origin is of great import because it necessitates the acceptance of some external entity of consciousness which has the power of logical reasoning, and is capable of impressing its ideas on the human mind either by means of visions or by words. Now in order to have accurate prophecy this entity must have some knowledge of future events, and it remains for us to enquire how far this knowledge extends. Here, unfortunately, we pass from the realm of facts to that of theories, and of these latter there are two that I will bring forward, either of which demonstrates the possibility of accurate prophecy without the necessity of accepting predestination.

The first is simple and direct. In a certain percentage of cases prophetic utterances are inaccurate, and this inaccuracy may be due to the inability of the entity of consciousness to make a correct allowance for man's free choice. Supposing two cars were running along roads which cross at right angles, and neither driver could see the other, then there would be a possibility of accident. Now the entity of consciousness, which can see over the hedge that bounds our normal vision, realises that the cars will arrive together and by taking into account the characters of the drivers, and consequently the likelihood of their pulling up, is able to predict with fair accuracy the probabilities of there being an accident. In most cases the prediction will be correct, but errors will creep in occasionally owing to the use of man's free choice in an unexpected direction.

This example serves to illustrate the theory quite sufficiently, which, it will be seen, admits the possibility of free choice, and at the same time covers all the facts that are known regarding the ways of prophets and their sayings.

The second theory is rather more complicated, and brings in the question whether prophecy is the prediction of future events or a statement of events which are happening simultaneously. If we take as a definition of time the period existing between two events, then our definition of eternity will be the summation of the periods existing between an infinite number of events, and if the period between any two events is infinitely short, then we get the following statement: that an infinite number of infinitely short periods make up eternity. This statement is perfectly true, but unfortunately it means very little to us on account of our necessarily vague ideas about infinity; at the same time it does bring out the following important point: that since the human brain is not capable of grasping the significance of a number of events which succeed one another at infinitely short intervals, we may consider that the mind itself creates delays, the summation of which form our ideas of time. Now these events may be taken as synonymous with the occasions of the exercise of man's free choice, so we may arrive at the conclusion that man's free choices may all be made at infinitely short intervals, but that, in order that we may realise what is happening, his mind lengthens out the intervals. The power of observation of the entity of consciousness on the other hand may be so much more rapid that it can grasp these events with little or no delay, and is consequently able to make a statement about them after or while they are actually happening, but when, to the human mind, they still appear to be in the future. If this be the true explanation of prophecy, then errors would probably be due to the inaccurate interpretation by the prophet of the ideas conveyed to him, the human personal equation alone being sufficient cause for error.

This theory is very different from the previous one, but it again shows that it is possible to admit accurate prophecy without necessarily accepting predestination.

These pathways of thought lead us to two rather unexpected conclusions. Firstly, that the prophet, himself a particle in that stream of consciousness which constitutes our living world, may be but the receiver of tidings from another nearer the fountain head. And secondly, that our modern world of progress may perhaps be living in its own past; and the prophet no vendor of the future, but merely a wayside teller of the present.

SOMETIMES when we look back upon our earth life we feel a wistful longing to make the way of those still there a little clearer and brighter than our own.—Vale Owen Script.

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"RAYS OF LIGHT."

BY E. A. LEALE.

I have just read the above, which of E. A. Leale's books I think I like the best. "The Dawn of Hope" was most comforting, just a letter from a loved one gone to a distant land, describing his life and surroundings, enabling one to visualise his home, his neighbours, and to a great extent his work. Above all, it makes one feel that life *here* is but a prelude to such a "glorious whole" of which we can, through those letters, catch a glimpse. "Rays of Light" has to me a different message. I like it very much. It seems to link up one's life *here* with those who have "passed on," in that we are allowed to combine our efforts with theirs, and so take our part in their work, so that we are really working together. (I question whether we have, many of us, realised this before.) The great help brought to us through E. A. Leale's books is this: That death cannot part us from our beloved. That it really draws us nearer to one another. On earth, our boys leave home for work we cannot take an active part in, whereas when they "pass on," they, as it were, come back to us again, so that we can share in their work. To me this is such a wonderful and comforting thought, and I wish all those who have, specially during the war, given of their best, would read these messages given to the world through E. A. Leale's son. Their faith would be strengthened, sorrow would be turned into joy, and life *here* would be "worth while." I do thank God that He has given this gift to E. A. Leale, and that light is coming to so many in the world, by which help can be vouchsafed to the troubled in heart.

Eastbourne,

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RAYS AND REFLECTIONS.

"Dear Sir," wrote a railway porter to the superintendent, when applying for promotion, "I have now been in the service of the company for three years and have performed my duties to my entire satisfaction." I am reminded of the story by seeing a letter from a gentleman whose occupation it is to expose mediums, and who compliments himself and congratulates Spiritualism on the work he has performed, conveniently forgetting that he has in the past denounced the whole subject as fraudulent. To pose as a benefactor to Spiritualism is a little bit brazen, but brass is the badge of all his tribe.

The leaders of the "forward movement" in Spiritualism have of late taken some important and decisive steps, and there is a tendency on the part of the cautious to utter dismal prophecies. Let them remember what Mr. Gladstone once remarked, *viz.*, that after he had once taken a decision he never worried or said to himself that he had perhaps made a mistake. "If I had done that," he said, "instead of doing my best and then totally dismissing the matter from my mind, I should have been in my grave twenty years ago."

Miss R. Canton sends me the following instance of an evidential message: "To-day our builder, seeing a sketch I am doing of the porch of the Spiritualist Temple in Pembridge Place, proceeded laughingly and half scoffingly to tell me of an incident which has recently occurred in his house. His children had a Planchette or Ouija board. Of course he laughed at the 'game,' especially as it would never write anything for him. For his daughter D—, however, it does write. A member of her mother's family has recently disappeared, and no news whatever could be heard of him. D— asked the 'board' whether the writer knew where he was. The answer came, 'Canada.' She further asked, 'Whereabouts in Canada?' Answer, 'Montreal.' Scarcely half-an-hour afterwards the girl's aunt arrived to tell them that they had heard of, or from, the missing one, who was in Montreal! These facts can be verified by anyone who wishes to communicate with the family."

That strikes me as an interesting case of a kind of which I have had some experience. The most striking instance was one in which the whereabouts of a missing husband was revealed, but as the people concerned dread publicity I have never been able to tell the story in print. The case recorded by Miss Mary Monteith in her book, "The Fringe of Immortality," is a notable one. Her hand wrote the address of some people in great poverty and distress whom she was bidden to help. She found the people and was able to be of use.

Col. Johnson writes: "In Book Notices on p. 573 of LIGHT for September 9th, the reviewer appears to have made a little slip, perhaps due to the influence of the European or national group-soul, if such things exist, as the Society for Psychical Research would say. He says: 'The implication throughout is that the reader must see with his (the author's) eyes and think with his brain if he is to understand the argument.' It is now generally admitted, I believe, that the brain does not think. It is the thinker that thinks, not the brain. The piano does not play. It is the player that plays."

As Hamlet said, "We must speak by the card or equivocation will betray us." Colonel Johnson should be merciful to an occasional use of colloquial forms of speech. The reviewer is quite of the same mind with the Colonel that the brain does not of itself think, nor the eye of itself see. But really, are we no longer to speak of the eyes that watch us or to say that we heard a piano playing next door? All the same it is well to know with what vigilance LIGHT is scrutinised—it is a great compliment!

It was Kate Douglas Wiggin, the American writer, who in some breezy observations on the male sex said that man did not care who had the ballot so long as he had the bottle. Since that time woman has got the ballot and man (in the United States, at least) has lost the bottle! Whether Prohibition is a good or a bad thing it is at least a testimony to the power of womenkind in social reform.

In the advance of the spiritual idea the part played by women is particularly important. More intuitive, more "psychic" than men, women quickly seize upon the essentials of the idea, although some of them seem to be concerned chiefly with the fringes of the matter. But so far as the general principle involved in the idea of a life after death is concerned, they represent a power against which the Sadducees and militant materialists (who are nearly all men) are likely to contend in vain. The spear of logic is invariably blunted or broken when it comes into contact with the forces of intuition and emotion.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

NOTE.

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

"THE LUMINOUS AURA."

In a reply under this heading in LIGHT of 2nd inst. (p. 559), we referred to a question raised in the "Middlesex Chronicle" arising out of an address by Mr. Percy Mills, of the Hounslow Spiritualist Society on the subject of the human aura. We have since seen a reply by Mr. Mills himself in the "Middlesex Chronicle" in which he refers to the discoveries of Dr. Baraduc, of Paris, in the photographing of human radiations. Mr. Mills also cites the evidence of Reichenbach and the well-known experiments of Dr. Kilner. As he says, there is ample scientific basis for belief in the reality of the aura, although, as we pointed out in the reply in LIGHT, the existence of the aura is not yet acknowledged by official science, and even if it were it would doubtless only extend so far as those physical or quasi-physical radiations dealt with by Reichenbach. We learn from Mr. Mills that by some misunderstanding our reply was regarded as an indication that he had not himself replied to the challenge in the "Middlesex Chronicle." This is quite absurd, as a careful reading of the answer in LIGHT would show.

THE POSITION OF SPIRITUALISM.

A. GARLAND.—That Spiritualism "appears to be poorly equipped and ill-served" is rather a surface view. If you could look into its deeper recesses you might take a different view; you might discover that it had myriads of silent workers radiating power and influence on both sides of the veil and that in the truer forms of wealth and work—quantity and quality of life and human service—it was abundantly endowed. If, as a movement, it were popular and organised with every degree of business skill, with great buildings and highly efficient staffs, we should be more than a little doubtful of its future. All great impersonal forms of labour for human advancement are apt to be treated in this way. We have only to look at Science and listen to the complaints by scientists of the grudging way in which it is supported unless it can show mankind some new means of amassing riches. Again, we have often thought that the Higher Powers have a quite different way of achieving their ends to that adopted by those whom the poet called "worldlings." A magnificent ship fully manned and with every need supplied goes forth. That is a great expedition, conducted on human lines. From the same harbour, so to speak, there goes forth a frail bark not entirely sea-worthy and manned by two men and a boy.

It represents an even greater expedition with a vastly more important purpose, which it carries out in the end in a way that might seem miraculous to those who have not learned what humble means the Higher Powers choose for the performance of their greatest ends.

THE POWER OF PROPHECY.

G. A. McILROY writes: "By what means are disembodied beings enabled to predetermine future events? Do they have actual precognition of what is in front of us, or are they enabled to do so by premeditation, i.e., by preparing a certain course of action for us?" It is a question which can only be dealt with here very briefly. First, then, by "disembodied beings" we take it that our correspondent means discarnate beings. Spirits have bodies as well as ourselves. They cannot "predetermine" future events except to a very limited extent, just as we do here by laying plans for some future course of action. They certainly have powers of prevision. So do we also, as spirits in the flesh, but they usually have the advantage of being able to see a little further ahead than we can do. They claim that their power of prophecy or prediction, is mainly the result of their being able to weave a chain of sequences and see how current events are likely to outwork in the future. For instance, the spirit friends of A interested in his welfare may know a good deal concerning the purposes of A's friend B, and how A is likely to be affected by them, and they advise A accordingly. Extend the proposition a little, and you will see a fertile explanation of some predictions at least.

IS 'PSYCHIC' RESEARCH IRRELIGIOUS?

M. F.—The argument from religion, or supposed religion, has been urged against every new discovery. It was used against Galileo, against Darwin, against railway trains and aviation. Surely the province of religion relates to the moral and spiritual side of man, to the way in which things are used and not against the things themselves. There is nothing irreligious in electricity, but there certainly is if electrical agencies are devoted to criminal ends. To say that men are discovering things which God never meant them to discover sounds to us just a little antiquated, to say nothing of the consideration that such a remark is rather derogatory to the Deity. If you have an aversion to Spiritualism your course is simple—leave it alone. Those persons who try to force the matter on you are acting foolishly and well deserve any snubs they receive. Only remember that they may be inspired with a desire to benefit you. Remember, too, that no science can be irreligious, although the scientists may be. The evidences of Spiritualism as proving a future life have turned many unbelievers to religion. It may be mis-used, of course, but so may anything else.

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"SPIRITUAL TRUTH."

A NEW PSYCHIC WEEKLY.

Considering that the time is ripe for the introduction of a weekly journal to be devoted to Spiritualism, regarded entirely from the Christian standpoint, Mr. P. B. Beddow, of Anerley, London, on September the 13th last, issued the first number of a new weekly journal entitled "Spiritual Truth." From the subheading of the title we gather that the contents will deal with Spiritual Progress, Perception, Research, Discussion, Reflection, and Testimony. A glance through the first issue, containing eight pages, showed abundant proof that the objects, as set forth in its titles and headlines, were admirably adhered to. The journal makes a special appeal to clergymen and ministers to investigate the truths of Spiritualism, and in wishing our new contemporary a successful and useful career, we feel that by the due exercise of discretion and an open mind, "Spiritual Truth" will fill a much needed place. The journal is issued every Wednesday at the price of three-halfpence.

MRS. ETTA WRIEDT, the famous direct voice medium, informs us that she will be sailing to the United States in the course of the next few days, and she will not again be visiting Great Britain until next year.

MRS. JENNIE WALKER—TRANSITION.—We learn with regret that Mrs. Jennie Walker passed away on Friday evening, 15th inst. Her tenacious hold on life was remarkable, and only on the previous Wednesday the doctors regarded the case as an enigma, for they had not thought it possible she would recover from the operation, much less live for four weeks after it. The end was a peaceful dropping away in sleep.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, Sept. 24th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. M. H. Wallis.

Croydon.—Harewood Hall, 96, High-street.—Sept. 24th, 11, Mrs. Percy Scholey; 6.30, Mrs. Annie Johnson.

Brighton.—Athenaeum Hall.—Sept. 24th, 11.15 and 7, Mr. Abram Punter; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Miss A. Scroggins.

Church of the Spirit, Camberwell.—The Guardian Offices, Havel-street, Camberwell Town Hall.—Sept. 24th, 11, Miss V. Burton; 6.30, Mr. A. Nickels.

Holloway.—Grovedale Hall, Grovedale-road (near High-gate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. G. W. Sharpe, address and clairvoyance; 7, Professor J. Coates; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Redfern, address and clairvoyance. Free healing; Children, Thursdays, 5-7; adults: Friday, from 7. Sunday, Oct. 1st, Harvest Festival: gifts of flowers and fruit thankfully received. Help to increase our membership; annual subscription, 6/-.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Sept. 24th, 7, harvest festival, Mr. H. W. Engholm. Thursday, Sept. 28th, address and clairvoyance, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—Sept. 24th, 11, public circle; 7, Mr. R. G. Jones. Thursday, Sept. 28th, Mr. F. I. Fruin

Peckham.—Lausanne-road.—Sept. 24th, 7, Mr. H. Wright. Thursday, 8.15, Mrs. S. Podmore.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Sept. 24th, Mrs. Nellie Mellory. Sept. 27th, Alderman D. J. Davis.

Worthing Spiritualist Mission.—17, Warwick-street.—Sept. 24th, 6.30, Mrs. Paulet. Thursday, Sept. 28th, 6.30, Mr. Paulet

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

Central.—144, High Holborn (entrance, Bury-street).—Sept. 22nd, 7.30, Mr. Melton. Sept. 24th, 6.30, Mrs. Lewis.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Baglan-street, Dartmouth-road.—Sept. 24th, 6.30, Mubarak Ali; subject: "Spiritual Progression."

Richmond Spiritualist Church, Ormond-road.—Sunday, Sept. 24th, 7.30, Mrs. E. Edey. Wednesday, Sept. 27th, 7.30, Mrs. Annie Boddington.

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

ANSWERS TO CORRESPONDENTS.

WM. FOLGER (Vermont).—Many thanks for the cutting, which is very interesting as showing the universality of a sense of the Unseen World.

F. McD.—We are grateful for your appreciation of LIGHT, and glad to hear you find it of such use and interest to you.

NEW PUBLICATIONS RECEIVED.

"Selflessness." Anonymous. J. M. Dent. (2s. 6d. net.) [A collection of aphorisms and brief reflections for meditation by the reader.]

"The Purple Sapphire and other Posthumous Papers." By Christopher Blayre. Philip Allan and Co. (5s. net.)

"The Unseen Leadership." By F. Herbert Stead, Warden of Browning Hall. Hodder and Stoughton. (6s. net.)

We observe that in the "Journal" of the American S.P.R. it is stated that the article, "An Evidential Case of Spirit Photography," by Dr. Allerton S. Cushman, in LIGHT of May 13th, was copied from the "Journal." This is not quite correct. It was reprinted (by Dr. Cushman's permission) from a pamphlet in which Dr. Cushman reproduced the narrative originally given by him in the "Journal."

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AUTUMN SESSION.

Thursday, September 28th.—Opening Meeting and Social Gathering. Light Refreshments will be served from 7.15 to 7.45 p.m. Followed by Musical and Dramatic Entertainment. Songs by MME. WINSTON-WEIR. Violin Solos, MISS DOROTHEA WALENN. Recitation, MISS BARBARA FENN (Mrs. Kenyon Musgrave). Piano Solo, MR. BRUCE JAMES. "Some Experiments in Magic," MR. HARRY PRICE. At the piano, MISS L. WATERFIELD.

Friday, September 29th, 4 p.m.—"Talks with MRS. WALLIS'S Spirit Control." Subject, "Control, from a Spirit's Viewpoint." Preceded at 3 p.m. by Conversational Gathering.

Tuesday, October 3rd, 3.15 p.m.—Clairvoyance, MRS. CANNOCK. 7 p.m., MRS. F. E. LEANING; the first of a course of 10 lectures on "The Principles of Psychical Research" (Introductory—What Psychical Research Includes—How distinguished from Spiritualism and Psychology—Its Extent—Difficulties of Classification—Methods of Study—Main Principles.)

Wednesday, October 4th, 4 p.m.—Discussion Class conducted by MR. GEORGE E. WRIGHT. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, is available for members on all afternoons and evenings.

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Subscription.—The Annual Subscription to the Alliance is ONE GUINEA. With effect from August 1st new members will be admitted for the remainder of the year 1922 for HALF A GUINEA only. Alternatively membership can be taken up at any time.

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