

SPIRITUALISM AND WAR.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, OCT. 7th, 1922

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"LIGHT! MORE LIGHT!"—Goethe.

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

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What "Light" Stands For.

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

NOTES BY THE WAY.

It is only at the tree loaded with fruit that people throw stones.

—FRENCH PROVERB.

THE POWER THAT CHECKS ADVANCE.

The July issue of the "Journal" of the American Society for Psychical Research contained a letter from Dr. Allerton S. Cushman protesting against the hypercritical attitude of the Society and the "Journal." Leaving aside the various controversial points, we were struck by a remark of Dr. Cushman in the course of his observations on Mrs. Deane's psychic photography:—

It is as though there was some power contriving and scheming to head off incontrovertible evidence.

Dr. Cushman here puts into a sentence an idea which has occurred to many of us in the past. We are disposed to agree with him, for it does really seem as though there were some agency at work to prevent the truth concerning spirit-communication dawning upon the world. Conclusive evidence is continually being given, but it is never of a nature that compels universal acceptance. Something always intervenes to make it appear invalid, and as Dr. Cushman says "queer and incomprehensible things keep turning up." Is it not in all probability the case that involved in the "spiritual laws," as Emerson called them, there are just those inhibitions which operate to prevent the community, as well as the individual, gaining anything which it has not earned and for which it is unfit?

* * * *

THE PURPOSE OF PROPAGANDA.

This reflection may be held to tell against our propagandists, so ardently desirous to bring the truth home to the world. It may be argued that they are working against the tendency of things. That is not our view. We hold that they are doing the work of preparing the minds of the community for a revelation which at present can only be given in fragments and flashes. Until the general mind is ripe for the truth it is likely to be withheld, and any untimely disclosure

checked by these obstacles and set-backs which crop up so mysteriously, and prove so disconcerting to the eager and sanguine missionaries who want the light to spread not only widely but rapidly. The observation of this fact instead of discouraging us ought to provoke that kind of optimism that comes of seeing the workings of Providence in its negative as well as its positive aspects. "God shields men from premature ideas." A too rapid conversion of the world would obviously be undesirable. It is not well that human effort should be diverted from those mundane affairs which are our primary pursuit and our chief source of education for the life which follows this.

* * * *

THE CASE IS ALTERED.

One explanation of the extravagant and grotesque side of the earlier Spiritualism is doubtless that it was a violent reaction from the materialistic position. In the first uprush of the spiritual element imagination ran riot, and wild statements, absurd theories and fantastic speculations of all kinds flourished luxuriantly on the newly turned soil. To some of us who remember those days it almost seemed as if Bedlam had broken loose in some quarters. But all through the career of the movement there was always a body of level-headed people who had seen the line of fact and reality. It was a small company at first, but it grew steadily. They saw that the extravagant mis-statements of a spiritual reality were the natural counterbalance to the exaggerations of materialism. Critical judgment increased in the psychic field and there was a continual addition to the ranks of Spiritualism from the more intelligent classes. In time the opposition woke up to the fact that the days were over when it was only necessary to say something—whether false or true it did not matter—that should damage the Spiritualists. Anything, however false and reckless, was good enough. It is not so to-day. There is a demand for precise statements, whether for or against the question. In short, the case is altered and none know it better than the leaders of the dwindling forces of materialism.

OUR LIMITATIONS.

We trust and fear, we question and believe,
From life's dark threads a trembling faith to weave,
Frail as the web that misty night has spun,
Whose dew-gemmed awnings glitter in the sun,
While the calm centuries spell their lessons out,
Each truth we conquer spreads the realm of doubt;
When Sinai's summit was Jehovah's throne,
The chosen Prophet knew His voice alone;
When Pilate's hall that awful question heard,
The Heavenly Captive answered not a word.

Eternal Truth! beyond our hopes and fears
Sweep the vast orbits of thy myriad spheres!
From age to age, while History carves sublime
On her waste rock the flaming curves of time,
How the wild swayings of our planet show
That worlds unseen surround the world we know.

OLIVER WENDELL HOLMES.

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and Newsagents; or by Subscription,
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THE RELATION OF SPIRIT TO MATTER.

Under this title there were dictated to Mrs. Hope Hunter a number of automatically written essays, of which we propose to print a few very much as they were given. The communications contain much that impresses us as truthful and instructive, and in view of the conditions in which they "came through" they are distinctly remarkable. We set aside considerations of their "scientific value" and literary quality to consider rather their application to the facts of a region of life as yet unknown to official Science.

The communicator set out as his themes, under the general heading above, the following:—

- (1) ITS VARIOUS USES TO MANKIND.
- (2) ITS ENERGISING QUALITIES.
- (3) ITS ULTIMATE PLACE IN THE LOWER SPHERE.

This week we give theme No. 1:—

I. ITS VARIOUS USES TO MANKIND.

Manifold are its uses! We will deal with them in three sections. First, medical—in relation to various illnesses. Second, in its power over Matter. Third, in its importance to Science.

MEDICAL: We have already stated that illness first begins in the spirit body. The motive power in humans is the mind. It is the centre of surrounding matter; the very heart of being; the mind, by which we mean the entity which permeates the whole body; it is its life blood. Keep it sweet and the body thrives. Let it become affected by adverse currents and it corrodes, eventually sometimes immediately affecting the material body. The spirit body is dependent for life on its surrounding ether, as surely as the material body requires food of a like nature to itself for life. The body of matter must be fed. Much of your food comes from the animal kingdom whose component parts are of like substance to your own. Like to like—a great natural law. The etherial body is fed by the various etherial currents passing around it. It gathers automatically to itself any elements of which it has need. Again "like to like." But whilst encased in its material body it is severely handicapped. It is not a free agent. All sorts of currents meet it on its way through life. It is particularly susceptible to waves of depression, to what we must describe as etherial "germs," not knowing how better to make you understand our meaning. When tired out with physical toil or brain work, both bodies are at a low temperature. We ask any medical man who may read this not to take us literally. It is so difficult to explain these things, using only simple terms. We only try to give the idea; we cannot explain technically. In this state both bodies are liable to become infected easily. The etherial body has lost heat. The tiny particles of which it consists and which are really electrically driven, revolving, energising molecules, cease to make the requisite number of revolutions. The etherial body consists of whorls or circles of electrically driven centres, always in motion, gathering, using and re-distributing such elements from the etherial parts of the atmospheric surroundings as is possible to them. Always in motion, always rotating, self-energising, interdependent on neighbouring centres of like nature, held in place by the great natural law of gravitation, the whole vitalised by the will power of the entity. Will is the driving force, without it the whole structure falls to pieces. Should will power fail or become feeble (in fact loss of energy) opportunity is given to the low-intensity wave of depression to act on the systems. It affects first the etheric organism, which reacts on the material system. A germ is first conceived mentally in some decadent spirit brain (using the word brain metaphorically). The small beginning of a wave of disaffection, which swells and grows as it gathers to itself in its passage like elements from other waves generated by others, becoming at last a cloud of depressive etheric density, which easily reaches and re-acts on the mind or the etheric body during its period of low vitality. When the material body is fed and rested and surrounded possibly by waves of care and kindness, or perhaps the brisk and energetic waves of good home influence have driven back the weaker waves of depression, the spirit body and the material body revive. Sometimes, indeed often, or one would be always ill (what we have tried to describe being of daily occurrence), the spirit body drives off by its own regenerated forces all depressing influences; but if unable to do so a germ is left (again speaking metaphorically) which gradually eats up the etherial energies, ultimately suggesting to the material body a feeling of illness which cannot be denied. A medical man, if the patient has confidence in him, by his mere presence which should radiate energy and cheerfulness, and is a fresh and outside influence, can and does create a wave of superabundant vitality which

immediately attacks and restrains the wave of depression surrounding the patient, creating automatically, by its mere existence, an antidote, being itself the antithesis of the depression wave. Thus is the etherial body treated by auto-suggestion. As the etherial body first yields to illness, it is also first to yield to treatment. The first care of doctors and nurses should be to create a cheerful and radio-active environment. Auto-suggestion is very important in all illness, more especially in non-surgical cases. In all mental troubles it should be invaluable, but in surgical cases the etherial body must first be healed. Take a broken limb: before the bones and flesh will knit, the will power of the patient must be engaged in the matter before a satisfactory result is obtained. Will power, mind, entity, are all one, the ether is only the material the spirit uses to clothe the mind as the material body clothes the etherial. The nucleus of every soul is being, mind, will; a minute particle of the great Almighty Who Is.

Shall we in some far-off æon, become once more at one with and rejoin the Source from which we originated? Are we minute particles of the Godhead? What is the origin of our being? For what great purpose are we evolved? Whence did we come? Where shall we return? We, who have travelled onward and have seen wonders of which we may not speak, wonders which it is beyond the powers of man to grasp, may well ask ourselves these questions. We have experience of moments of indescribable ecstasy, of transcendent happiness, unutterably sweet and uplifting.

SECONDLY, IN ITS RELATIVE POWER OVER MATTER.

Its power is great, it is in fact the driving force. Who has not known a case of spirit overcoming matter as in the case of the blind? The indomitable spirit denies the handicap of blindness and conquers loss of sight by sheer will. No small loss, my brothers, and calling for great endurance, to lose so precious a gift as sight and rise superior to the loss. Few are greater than the soldier, stricken blind in the war, rising above his despair and living his life. To such much will surely be given hereafter. Some men gain on earth through their affliction, a true communion of the spirit. This instance should be sufficient; there are, of course, countless others, but our point is made. Spirit like faith can move mountains, for in a sense spirit and faith are one. Here is an instance where faith in one's self is good, but faith in one's self can only come through the greater faith.

Spirit also has other powers in regard to matter; it is possible to use spirit energy in various forms in relation to it. You yourself are an example of matter moved by spirit energy. We combine to produce this writing, we use our combined vitality, guided by our will power, to use your hand and brain. Here is an intimate relationship between mind or spirit and matter. Your mind during the process is in abeyance, and although coloured by your personality the authorship is ours. Another example of spirit guiding spirit predominance. Speaking of spirit in the incarnate sense, in other words, spirit influence over the disincarnate, imagine a conference of importance, composed of several factions, all with different aims, employers and employed, the late Peace Conference, Protestant and Catholic, all with conflicting aims and opinions, met together for some common purpose. Here is an opportunity for those of the spirit world, good and evil. During the Peace Conference we on this side worked strenuously and unremittingly to bring about harmonious conditions. The conflict was sore, it was a great opportunity for the evil ones in these spheres. The battle was severe. We do not pretend we were eminently successful, but in great measure we overcame the evil forces. Believe us we are always near. It is the daily work of a large army to assist at such affairs. We throw ourselves into the scale against the evil forces, we do our utmost to influence those taking part, to induce reasonableness, a sense of justice. We try to reach the inner consciousness, to induce thoughts of good feeling, a less grabbing spirit, a forgetfulness of selfish aims, and a real desire to strive for the best for the community and to sink self aggrandisement. The evil forces on their side are out to do all the harm possible. Both sides use the same means, spirit energy focussed on the mind. Wave on wave of spirit energy is directed to the minds of those present to carry our desires to their inner consciousness. This should be sufficient to show the relative power of spirit to matter; spirit is the master; matter is subservient to spirit to a very great degree.

THIRDLY, IN ITS IMPORTANCE TO SCIENCE.

We mean science generally, not only psychic science. Great scientists, when death claims them, do not lose in-

(Continued at foot of next column.)

SPIRITUALISM IN THE ITALIAN PRESS.

MME. BISSON AND EVA C.

To the Editor of LIGHT.

Sir,—A letter has appeared in the Italian newspaper (*Corriere della Sera*, of Milan) relative to the recently much-discussed "Eva" séances held a short while ago in France, and I cannot help thinking it worth translating and submitting to you in case you may consider it of sufficient interest to your many readers. It is particularly interesting to my mind, seeing that Dr. William Mackenzie takes care to announce in his letter that he is not a Spiritualist. It appears to me that he has written in a refreshingly just and unbiassed manner for one avowedly not professing Spiritualism. I may remark that the following letter appeared in the Italian paper, above mentioned, on September 6th, and the italics are Dr. Wm. Mackenzie's.

Yours, etc.,

CLAUDE TREVOR.

17, Lung 'Arno Torrigiani,
Florence, Italy.

THE LETTER IN "CORRIERE DELLA SERA."

Sir,—Some of the Parisian papers have lately made quite a stir relative to two facts, both negative, which recently took place in the French capital. Four professors of the Sorbonne experimented with the well-known medium "Eva" (without success), introduced by Madame Bisson. Likewise without success was the result of the offer made by the "Matin" for the decisive production of mediumistic phenomena within a given space of time. On these two facts the very ready sarcasm of the above-mentioned papers was poured on the heads of Madame Bisson, "Eva," and all mediums. Your esteemed paper likewise commented on the matter in several communications from Paris, for which reason I deem it opportune to clear away some doubts on the subject into which the authors of such comments have fallen. The dominant note of these comments was the emphatic and ironical announcement of "The complete failure of Spiritualism." Here permit me to remark that I am not a Spiritualist, and at the same time to observe:—

I. Spiritualism is a *hypothesis*, or if you wish, a *belief* which a liberal-minded man should respect even when he does not agree, and which can be accepted or rejected *without assailing*, by either alternative, the *facts* of Nature, whatever such may be, and to the study of which any ardent seeker desires to dedicate himself. For which reason if there are metaphysical facts (or mediumistic, or super-normal phenomena, whichever you like), so long as they are *facts* they cannot be, and never can be, capable of "failure" in any circumstances.

II. A series, of whatever duration, of negatively-resulting experiments do not tend to minimise the value of the result of one positively ascertained fact. In the full particulars of the case, nullified in the recent Sorbonne experiments with "Eva," there are numerous series of results eminently positive obtained through the same medium (*and with the identical precautions* adopted by the professors) by a considerable number of students in various countries. I will mention only Richet (not a Spiritualist, but a great physiologist), Von Schrenck-Notzing (not a Spiritualist, but a famous mental doctor), and Geley, the noted psychologist who has made a deep study of mediumistic control. These authors' works of a strictly scientific nature are accessible to all.

III. "Eva" does not exhibit her powers for monetary gain, and in all the years during which she has demonstrated such, and about which so much controversy has taken place, she has *never* been convicted of fraud, neither has she *ever* refused to submit to every possible scientific control, even of the most searching and delicate description, previous to a "sitting." As to Madame Bisson, she is a lady who merits every respect and consideration for her lengthy and

(Continued from previous column.)

interest in their special subject. After a period they pick up the threads here. Many a riddle which they were on earth unable to solve is here made plain—abstruse problems become mere mechanical reasoning of a quite low capacity. With a wider knowledge of the great natural laws, what were mysteries on the material plane are easily comprehended in the etherial world. In spheres beyond us, men of science obtain remarkable results. Later we hope to speak of some of these, the time is not yet ripe.

We try now to pass our knowledge on to you, but progress is all too slow. If our existence could be proved to the world generally, if we were accepted, our willingness to help, our power to help, conceded, what might not be accomplished! We could point the way—signposts at the cross-roads. So many years are spent uselessly following the wrong train of thought, so much time wasted on valueless experiments. The whole outlook would be changed if men could be brought to realise the importance of these unseen spiritual things, the comparative unimportance of so much which ranks high in the material planes.

disinterested work, and certainly not the gratified sarcasm of certain papers which showed much less regard than those containing an official narrative, but did not at the same time hesitate to take advantage of the turn of events. I have before me one of these narratives which concludes by rendering "full homage to the good faith and scientific ardour of Madame Bisson," contenting itself in stating the negative result of facts without the smallest unfavourable comments with regard to the lady or the medium introduced by her.

IV. The famous "Matin" competition was, from the beginning, doomed to failure. No serious student would ever have presented a "subject," neither would any medium have come forward of his, or her, own accord in a public competition. Supposing any medium did resent himself, the possibility of a successful issue would be very doubtful. Psychic phenomena occur when they choose, and not always at a given time. Indeed the greater the desire to obtain such the more problematic the result.

These things are well known by those who have dedicated themselves to metaphysical science, but it is quite obvious that many others do not grasp the full scope of such study, hence their numerous errors and confusions, the most frequent being that between metaphysics and Spiritualism. The failure to realise the difference can be understood by the perusal of Morselli's "Psychology and Spiritualism," Richet's "Traité de Métapsychique" (published recently), and another volume of Italian origin to be issued during the present year.

(Dr.) WM. MACKENZIE.

SPIRIT INFLUENCES.

[The following observations were given in a long extinct Spiritualist journal in the year 1885. We present it here to show how the question of spirit influences was then regarded by thoughtful observers. On the whole we find little to modify, although the allusion to a "spiritual police system" suggests to us that universal laws operate to preserve the necessary separateness between the two worlds and to impose due limits on possibilities of mischief from undeveloped and lawless souls whether in the flesh or out of it.]

In this world we are spirits in earthly bodies and are, as such, subject to spiritual law; we are surrounded by spirits in affinity with us, and are open to their influence. Who these spirits are who may influence us in our affections and thoughts, is determined by our own affections, thoughts, and aspirations—like attracting like.

The influence of some spirits tends to elevate and purify, of others to deprave and debase; with the former we associate the higher kinds of spirit-control or mediumship; with the latter that of unprogressed and low spirits, such (1) as are in accord with an individual's own debased affections and will; and (2) such as obsess, or possess, an individual; the spirit having psychologised, or subjected him to his own debased will.

Mediums are especially open to spirit influence, and, therefore, ought to be careful as to the company they keep, and as to whom they receive at séances, when they yield to spirit-control; for every one with whom they come in contact is surrounded by his own sphere, charged with his own spiritual qualities.

Within the last few years many cases have occurred illustrating the power of unprogressed spirits upon mediums. Such cases have occurred at all times; instances of obsession are numerous in the history of Spiritualism, somewhat similar to that of the Gadarene swine.

Spirits in every kind of evil are constantly passing out of this into the spirit-world. Some Spiritualists there are who tell us that such are prevented from acting in the earth-sphere by some incomprehensible kind of spiritual police system; but that they can and do act upon us is proved by indisputable facts.

"Love turned to hate makes demons in the air;
Death does not conquer venom in their hearts;
On earth they live, abounding everywhere;
And there they subtly play their tragic parts."

Nothing provokes the enemies of mediums more than to suggest that the influence of unprogressed spirits may account for certain condemned incidents at séances, although such influences have been known, beyond cavil or dispute, to have been operative in many cases. These inimical men may, themselves, have attracted the evil influences which caused the very things attributed to the condemned medium, whose integrity may have been proved at hundreds of séances.

It behoves the student in spiritual science to study, by the light of fact and experience, the influence exerted by all orders of spirits, keeping ever in view the first principles stated at the beginning.

H. K.

THE child became instructor to his mother, and this sight was a pretty one to see. He led her about the school and the grounds, and showed her the different places, and his school-mates, and all the while his face beamed with delight, and so did the mother's.—Vale Owen Script.

MARK TWAIN AND PSYCHICAL RESEARCH.

BEING A PURELY IMAGINARY PASSAGE FROM "A TRAMP ABROAD."

When I re-entered the hotel lounge, I found Harris, my distinguished *confrère*, in conversation with a new-comer, an earnest young man of sleek countenance. He had a terse and final way of disposing of any problem, which was at first rather comforting, but which later left a sort of aching void in the consciousness—a kind of feeling that there might be a few acres of knowledge still unexplored by him, or it might be, perhaps, only a few square yards.

The special commodity in which our new acquaintance "travelled" (so to speak) was, as I gathered from his conversation, psychical research. Now, I had in the course of my reading picked up a few stray threads and casual hints and gleams on this entrancing subject. To Harris, however, I saw it was all about as clear as a Mississippi mudbank in a fog. But Harris's mind is not of the subtle order. He is lacking in that quick intelligence so necessary in conversations of a philosophical character. After listening to the stranger for a considerable time I felt it was necessary for me to take a hand, and so bring to bear on the question that swift insight and general intellectual resourcefulness in which Harris is so lamentably deficient. Even when I had first approached the pair I had seen that Harris was in trouble. The young man had him surrounded and hemmed in. It seemed that Harris had, with his usual reckless abandon, attempted to argue a point with the new-comer who had immediately begun to lay down the law regarding something which he called the "subliminal consciousness." He had used it on Harris as a kind of club and stunned him with it. Harris was plainly dizzy and unnerved. He had obviously never heard of the thing before, but, of course, his vanity would not permit him to make that damaging admission. So he had to suffer in silence.

At last I dashed to his rescue with my knightly battle-axe—or it might have been a six-shooter (in Europe one's military metaphors are apt to get mixed). I could not bear to see Harris suffer—he has his good points—and to use the "subliminal consciousness" on that poor innocent seemed to me positively mean.

I did not say anything about the subliminal business. I was too wary, for I had myself no very clear idea of what it really meant.

After the usual introductions, I said: "Excuse me, but you were discussing a question on which there is a great deal of controversy and confusion of thought. May I give you my own reactions to that extremely absorbing subject—do we live again after death?"

The young man said he would be delighted, by which I knew that he was innately untruthful. Harris looked at me with an expression of relief mingled with malicious satisfaction. I saw that he was in joyous expectation that I would shortly be reduced to his own condition of abject humiliation and discomfort. He was wrong.

I then said: "It has been my good or evil fortune to have travelled about this terrestrial sphere pretty widely, and to have gathered a fairly extensive experience of men and things. I have 'teamed it and peddled it,' as Emerson says. I have piloted steamships, interviewed book-agents, manipulated mules, Attorneys and Press interviewers, and said words of comfort to the sorrowing widow. Believe me, gentlemen, I have known life pretty intimately in most of its multitudinous and multifarious ramifications."

At this point I made an impressive pause—not for applause, of course, but because I felt that "multi-

tudinous and multifarious ramifications" was not a bad set-off to the "subliminal consciousness."

The new-comer attempted to take advantage of the pause, but I was firm. I suppressed him at once, and resumed:

"Not to be tedious, the net result of my experiences has been to suggest to my mind that there may be and probably is a future life. On that point I cannot be decided. Of one thing, however, I am completely positive. Whatever that life may be it is a very much larger proposition than anyone on this revolving globe is competent to handle. Shakespeare could not do it. It was beyond the power of Newton; and Swedenborg, so far as I can understand, got rather badly bogged in the transaction. I mean no reflections on the present company. I am not saying that you, sir" (here I looked encouragingly at the stranger) "may not have gotten a notion beyond these deep-browed old thinkers. It may even be that my friend Harris has some dazzling revelations yet to be unfolded, calculated to blind the general eyesight. But it is a very deep question indeed, so far as thinking it out and setting it down in words is concerned. I find there are a great many books on the question, most of them books which reveal rather the monumental and stupendous ignorance of the writers than any knowledge which they may possess. I have heard and read a great deal and experienced a little of what Wordsworth called the 'Intimations of Immortality.' Sir, I may be immortal and so likewise may you. I will even go so far as to include (for the sake of argument), my friend Harris. But we shall not acquire a knowledge of a future life by any consultations with guide books, chronometers, microscopes or tape-measures. One man says he distinctly saw a table lifted without human agency; another says he quite as distinctly saw the medium doing the business with a surreptitious foot. One explorer of the unknown swears to a materialised spirit. Another makes affidavit that it was the medium dressed up, and produces in proof some yards of muslin and a stuffed glove as part of the 'properties' used in the dramatic performance. And so it goes on, world without end, and the general public (including Harris and myself) never arrive anywhere, by reason of the awkward circumstance that there is apparently nowhere to arrive—not by that route, any way."

At this point I had to let the young man speak, otherwise I felt it possible he might burst. He was already purple.

"That," said the young man, "is what our Society exists for—to detect and clear out fraud. The whole subject is honey-combed with it. If you will go through the fifty-seven volumes of our Philosophical Transactions—"

"Our life here," I replied, cutting him short, "is brief and full of sorrows and important engagements for most of us. If ever I rise triumphantly into the illimitable spaces and timeless serenities of another life I may be able to devote a few studious spasms to these invaluable documents. But by that time, of course, it will be quite unnecessary. The question whether the medium cheated will be relegated to the same department of metaphysical inquiry as the other important question where I lost my last collar-stud."

"Then you really think, sir," said the young man with indignation, "that psychical research is of no importance."

I felt it was time to take a high hand with this youth. I said: "I am not saying it is of no importance to you. I am merely saying that the only way to

acquire knowledge of anything is by actual personal experience. Sir, I was once a Mississippi pilot. I did not get my knowledge of that meandering stream by joining a Mississippi Society in Europe and reading up its Philosophical Transactions. I might have acquired in that way some interesting particulars of a kind, but they would have been mostly a varied and extensive variety of mis-information, especially as I observed that no two pilots even on the Mississippi itself, men who actually knew the river from end to end, were of one mind on the subject. No, sir, they would quarrel like politicians over the different depths at divers places, the tides, the creeks and snags and the natural phenomena generally. But I knew the Mississippi well enough to pilot a steamer up and down it without running her aground, and that was all that was required. Now I take it you set up to be a pilot of a kind of heavenly Mississippi. May I make so bold as to ask what you actually know about that celestial region?"

"If it comes to that —" began the young man.

But I was ruthless. "That is precisely what it does come to," I said, "all I really know about this life is what I have *lived* of it, not what I have read, heard or thought about it. I only know one kind of life, the life I live. If there is another it must be a

part of this—a kind of sequel to it—a continuation of the story. But I can't think of any kind of measuring pole, plumb line, or micrometer to gauge the depth of it, except in the mind. You can't measure a spirit with a foot rule or put down celestial experiences in any kind of mathematical terms. If there is a future life I shan't really *know* it until I am in it and experiencing it. Neither will you. As for Harris, I judge that it will take a few centuries for him to wake up to the experience and get his mind comfortably adapted to it."

(I was severe on Harris because he really deserved it. He had let himself be ridden down, trampled upon, and otherwise mal-treated by a young man armed only with a little jargon and some windy casuistry which it takes a mind like mine to analyse and assay at their true value.)

After that I got up and left, explaining that I had an important engagement with the proprietor of a drug-store. Harris tried to leave also, but he is a clumsy liar, and was not ready with his excuse. So I left them at it. I thought it prudent to buy a bottle of cooling medicine for Harris. I foresaw that he would need it.

D. G.

THE DREAMS OF A VILLAGER.

Mrs. Turner told me some of her dreams the other day. I wish I could reproduce the sense of her conviction and happiness in them and the wonder in her voice. They were far from her thoughts when first we came in. There was much to be told about rheumatics and the gradual disablement and stiffness of one hand; not in too aggrieved a tone of complaint, but one simply mourning for what she once could do.

"No, no! I can't do me sewing now. Nor yet I can't put *he* on," pointing to the kettle. "No. This un has to do all the work now," showing her other hand. "I should get starved if it weren't for this 'un. He has all the work now."

"But it doesn't pain you, does it?" This very loud indeed, as she is deaf almost to the preclusion of conversation. "No. It be stiff. An' no power at all in this 'ere thumb. None at all. The knuckles they do seem to be drawn inside. No, I can't get about as I used to, ye know. No. Not now."

"Have you had any dreams lately, Mrs. Turner, like the one about the singing you heard?"

"O! that weren't no dream, not that one. Why I was awake and out walking along the road with *that* one! That weren't no dream. I was 'wake same as we are now, and I never heard singing like it! It weren't like anything I've ever heard before. It simm'd to be three or four voices, and I couldn't see a soul. It come from over. I heard it come from over, and as I went along it went too, and when I stayed to listen, it didn't go before. And I looked to right and left—couldn't see a soul!"

It is quite a different face to the one that told of "the knuckles drawn inside and the terrible stiffness." Her cheeks flush and the eyes look out brightly as she says, triumphantly, "Couldn't see a soul!"

"Was it summer or winter?"

"O! it were summer, and the sun a shining. I were going to Motcombe to work, 'twere when I went glovin' and I heard 'un as I went. O! the road *did* seem to go so nice. But I never heard singing like it. I told Harriet Marchant of it when I come home. And I told Jim Burbage' wife. They was both on 'em terrible deep Chapel women, and they said as 'twere angels that I had heard. Spirits, you know. Spirits in the air, singing."

"Were there any words with it?"

"I don't know 'bout words, but I seemed to understand the tew-un. Beautiful tew-uns they were, but when I thought on it afterwards they were gone. I couldn't mind 'em. It were a by-road. I were going across the fields, and when I come to the housen I didn't hear it then. But when I were past the housen it come agam, and I heard it all the way along the road. O! the road *did* seem to go so nice."

"Have you ever heard anything else of the same kind?"

"Well, one day I were out walking, I seemed very tired, so I thought I'd lie down for a bit, and there seemed to be two ways. One was such a bright one. So green! Such a green spot! I did want to go down that road, it did seem so bright. Some one come up and told me not to go there. 'O! I said, 'I do want to go down this bright way. There be such a place for me to rest in.' I said, 'such a beautiful green to lean my elbow on.' But they didn't want me to go there. Not along that road."

"Who was it spoke to you?"

"Not a very pleasant-looking person. But I went along the bright way, and it was beautiful!" She raises her hand

and describes in the air the things she speaks of. "There were three steps to go up, and then it were all green! I come to a door where I did knock. They opened, but they wanted to know my name, and I went inside. And it was so beautiful! It was all beautiful. Such a beautiful place."

"Tell me what it was like."

"It was beautiful. And O, I was easy. I didn't know the people—but there! I was in Heaven, ye know, in joy."

There is a pause, and she says very quietly, looking into the fire, "It do ease anyone to have such dreams."

She had dreamed of those

"höheren Regionen
Wo die reinen Formen wohnen."

"Then when I were ill in bed, one time, I see'd my little boy. I see'd him standing at the bedside, so plain. 'Why,' I said, 'you be my little boy, Ned!' And he said, 'Yes, mother.'"

She must wait here, for it makes her cry to tell this story. After a little, she says: "O, he did stand so straight! and he did look so smilin'. Dressed s'beautiful and white. And he smiled at me where I were lying in bed. Did want me to go wi'un. But after that I were worse. My hand seemed stiff, and I couldn't walk so well. Mrs. — come next, and said it were all fancy. And Dr. Smythe, he come next day, and he said as how 'twere the paralysses as were about me."

"Strange," she says slowly, "it should seem like dreams. But he did want me to go wi'un."

Full of repetition and broken by exclamation as are the accounts of her dreams, they leave one with an impression of her own great pleasure in them. And a sense of conviction that the very paucity of language seems to strengthen. The wonder in her voice is always new. "Such a bright road; it did seem so bright! Such a place for me to rest in."

Certainly, "it do ease anyone to have such dreams."

—Reproduced by kind permission from "Village Notes," by Pamela Tennant (Lady Grey of Fallodon).

SPIRITUAL HEALING.

REVIVAL OF BIBLICAL METHODS.

On Wednesday afternoon, 27th ulto., at the City Temple, Dr. Samuel Benson, a famous American Presbyterian minister, delivered an address on Spiritual Healing. His object was to revive the practice of healing as set forth in the Bible.

In a strong two hours' address of cogent reasoning and appeal, Dr. Benson put a real case for the formation of what is known in the Spiritualist movement as "healing circles" within the churches. This virile young American carried the audience with him a great number of whom were clerical celebrities of the Nonconformist world.

Questions and discussion ensued. One debater tried to draw the lecturer into the admission that these things would lead to contact with evil spirits and Spiritualism. But Dr. Benson replied that if Mental and Christian Science and Spiritualism did the good work that the Churches had failed to do God was behind them.

The meeting closed with thanks to the speaker, and arrangements were made for organising healing centres in this country on Bible lines.

H. F.

"WHAT THINK YE OF CHRIST: WHOSE SON IS HE?"

A SYMPOSIUM BY STANLEY DE BRATH.

There is one thing that I cannot get over, said the Chaplain. Spiritualists reject the Person and Divinity of Our Lord. They seem to assume that the world lay in darkness till their candle shone on it. They know nothing of the real history of the growth of Christianity against the tyranny of Rome and the barbarism of the Northern invaders. In the "Seven Principles" laid down by the largest body of British Spiritualists,* Christ is pointedly omitted, and in their hymn-book all reference to Him is struck out. This seems to me final against Spiritualism.

SOLDIER: I know nothing of Spiritualism as an "ism." I see only diverse opinions on a body of proved facts on which all men are free to use their own discernment.

ENGINEER (to the Chaplain): I think I can explain that. The Seven Principles were formulated as propositions on which Spiritualists in all lands and of all creeds could be united. It is open to everyone to add to them their private convictions. They are not imposed by any Authority.

CHAPLAIN: But Spiritualists tolerate coarse abuse like Ingersoll's; and I could show you pamphlets in which Jesus Christ is spoken of as a mere peasant, or even as a "medium"! Some try to show that the Gospel history is forgery, wilfully imitated from the legends of Krishna whom they call the "Hindu virgin-born crucified saviour"; and they say that the originals of the gospels are to be found in the Bhagvat Gita, which they call "The Hindu New Testament," and allege that it gives the story of "Christna Jesus" practically as given in the Gospels which they call priestly frauds.†

S.: Very few Spiritualists think that. It is moreover very easily disproved. I served in India many years, and was brought into contact with many Hindus, educated and otherwise, and I can certify that none would for one moment think of Krishna or anyone else as "a crucified saviour" or of any book as a "New Testament." Both ideas are quite foreign to Hinduism.

C.: But don't these parallels exist?

S.: Have you read the Bhagvat Gita?

C.: No, I do not know anything of it.

S.: That is a pity, for it gives the Hindu (or rather the Sanscrit) solutions to many hard questions on good and evil, human responsibility, and human destiny. It is very enlightening for the student of comparative Religion. I have read it many times in the best translations, and I can give you my word that neither "Christna Jesus," nor any gospel incident soever is mentioned in its pages.

C.: Then the allegations are all lies? The fraudulent are ever the first to charge others with fraud.

S.: Not quite lies—but the biased are always ready to take up with anything that seems to favour their bias. These pamphlets are written by men who jump at anything that they find to their purpose. There are parallels to the Gospel story in late versions of other books, such as the Vishnu Purana, but as these are long subsequent to Christianity, it is much more likely that they were copied from Christian sources for proselytizing or anti-proselytizing reasons than the other way about.

C.: Then these men must know that this is so.

S.: I think not; they probably are too pleased with their "find" to verify anything. They have heard that the Vedas are very ancient, and they lump up all Sanscrit writings together without referring even to translations, and quote at third or fourth hand from "rationalist" books.

The dates of existing Sanscrit books are difficult to determine, and the dates of their originals are perhaps quite unverifiable. Professors Lassen and Weber are the great authorities in Germany, and Professor Muir in England. Lassen refers the Gita in its present form to about 300 A.D.; Weber concurs on other grounds; Muir adduces parallel evidence. Dr. Julius Eggeling, professor of Sanscrit in Edin-

*The Seven Principles, formulated by the Spiritualists' National Union:—

1. The Fatherhood of God, not only as the Source of the Universe, but as approachable by His children on earth.
2. The brotherhood of men, arising out of that Fatherhood.
3. The consciousness of man survives physical death.
4. The communion of spirits and the ministry of angels.
5. Personal responsibility—there is no forgiveness in the sense of annihilation of consequences by any profession of belief.
6. There is compensation or retribution here or hereafter for all good or evil done on earth.
7. Eternal progress is open to every soul.

† "Strange Christian Beliefs," by Gambier Bolton, pp. 47-52.

burgh University, says: "Everything seems to point to the work having been completed about 200 A.D." As to the Vishnu Purana, it is stated by high authority that "None of the Puranas, as now extant, are probably much above a thousand years old," i.e., they are later than 800 A.D. Therefore all arguments founded on their supposed high antiquity fall to the ground.

C.: But does the Krishna cult resemble Christianity? Is it spiritual?

S.: The Krishna cult is a sexual cult pure and simple; in its higher aspects pure but not simple; in its lower and common forms simple but not pure. I have a translation of the *Prembhakti Chândrika* which I made with a Hindu pundit. It is a poem of ecstatic emotion; but the "life" of Krishna is full of amorous episodes, of which perhaps the most decent is his surprising the milkmaids bathing and sitting on their clothes! His temples are "decorated" with sculptures and paintings of the grossest possible forms of sexuality. I have seen one whose description is so obscene that it has to be veiled in Latin.

C.: And they even compare Krishna to Jesus!

S.: I give them credit for not knowing what they are writing about.

C.: But the animus against Christ is obvious.

E.: Yes, quite obvious; and this also can easily be explained. You will believe me the more readily because you know that I look to Christ as our living King and Master. These views are not general among Spiritualists, and the few fanatical anti-Christians cannot make them so; they carry no weight among sensible men. The bias against Christ arises from the fact that everywhere, but especially in the North of England in churches and chapels, in prayers and sermons, and most of all in revivalist hymns, the "atonement sacrifice" is put forward as fundamental Christianity. Men and women are encouraged to believe that all the consequences of wrong-doing can be, and will be, wiped out by opinion without practice; that they will be "washed in the blood of Jesus," by which they do not mean that they will have to go through the baptism of blood and tears but that they will escape the consequences of careless or wicked lives. They do not mean that their sins will be forgiven but that the consequences will be obliterated. That "clinging to Jesus" to save them from the future is to them the essence of Christianity. "Only believe," is the cry of the revivalist.

"Lay your deadly doing down,
Down at Jesus' feet;
Stand in Him and Him alone,
Gloriously complete."

Now many Spiritualists, myself among the number, think this doctrine a poison much more injurious than any philosophic doubt.

C.: But these people are incapable of "philosophic doubt."

E.: Incapable of expressing it, certainly; but not of feeling it. The truth is that "the scheme of Redemption" belongs to the mediæval concept of the universe. When men thought the earth to be the universe and sun, moon, and stars its satellites moving in the crystal spheres, the idea of God as a Being enthroned above those spheres was quite natural: that He should send His Son to die for the sins of Humanity appealed to the level of understanding of an age that still offered the blood of bulls and goats to the Most High. Extended knowledge has abolished the geo-centric universe, but Theology has retained the geo-centric God.

C.: But Spiritualists deny the Divinity of Christ.

HOSTESS: I do not; and I have met none who do; but I know many who, like Dr. Ellis Powell, accept the gospel story as it stands.

C. (to Engineer): Do you believe in His Deity? That He was the Second Person of the Blessed Trinity?

E.: Why need we go beyond St. Paul's words, "The express image of the Father?" or His own, "The Father working in Me, He doeth the works; I can of myself do nothing?" But I entirely refuse to be drawn into theological discussion. My point is that we cannot define anything so far above our comprehension.

C.: Will you tell me what you do believe?

E.: I believe that assent to any theological formulas is of very small importance. But I will tell you what I think as far as my present powers go. I think that the Eternal Father is pure Spirit, the "Fatherhood" standing as the origin of all that exists; that in this Presence we live and move and have our being; that this power is specially manifest in human love, righteousness, and self-sacrifice; that men repress that guidance and set all manner of expediences

above it: that Jesus on the contrary was so filled with that Divinity that He was the visible manifestation of the eternal Principle: that He had the power of life and death, power to lay down His life and power to take it again: that the clarity of vision manifest in His teaching is the one and only remedy for the sufferings of the world: that He abolished all legalism, and gave us principles, not rules; that His death was the natural result of offended orthodoxy, whose Scriptures He impugned when He abolished the Levitical Law by denouncing the law of clean and unclean meats; that the crucifixion was due to the steadfastness with which He proclaimed His mission against a vengeful priesthood who formed the plan to deliver Him to the Romans on a false charge so as to render impossible the popular rescue that was certain had they attempted to carry out the legal penalty of death by stoning; that He manifested the continuous life of the spirit by His return; that far too much stress is laid on the suffering Christ—the "gentle Jesus, meek and mild"; and far too little on His declaration; "All authority is given Me in Heaven and on Earth": that the vision of St. John in Patmos of Him "as the sun shining in His strength" is far more appropriate to present fact; that the promise of life "to him that overcometh" is much more pertinent to the condition of the world than appeals for deliverance from the evils that men themselves have created; that the pictures of wrath and devastation are being fulfilled now, not as inflictions by God but as the direct consequences of the acts of men. I think that those who are looking for a Second Coming might well consider the words of Malachi: "The Lord Whom ye seek shall suddenly come to His temple, but who may abide the day of His coming, for He is like a refiner's fire." That is what I think; I do not claim a final "belief."

C.: A doctrine of Fear.

E.: Not so. Those who seek, however imperfectly, to uphold the right, to see truly, to act justly, to deal kindly, have nothing to fear. To all who thus strive His Spirit is the Comforter, the strength-giver, and on them He lays His hand as on John in Patmos: "Fear not; I am the first and the last, the Living One." For others, who will not listen to the words of Love, the Fear of the Lord is the beginning of wisdom; the beginning, but not the end. You have drawn from me a statement of more than I thought to speak; I will say no more. (*He goes out.*)

S. I am with him. I think that we all forget that though man is at the top of the animal evolution he is on the lowest grade of spiritual evolution. We forget that there are "thrones and dominions and principalities and powers" whose extent and nature we simply do not know.

PHYSICIAN: It seems to me that what the Engineer has said and you have supported is just as theological as any other pronouncement.

HOSTESS: Scarcely so, for my husband has only told what he thinks—he lays no claim to finality or to impose his view. I agree more with Dr. Ellis Powell than he does; but I am sure that interpretations will always differ. There can be harmony of feeling and action without unity of thought. Harmony is much more beautiful than unison; that is the meaning of orchestration; what kind of concert would be that in which every instrument gave out the same notes?

S.: And not any political or religious system, but the recognition of Duty is the need of the age. "Self-determination" is the fire cast on the earth; every minority, however small, will submit neither to reason nor justice. It is prepared to go all lengths to assert itself, even by assassination, arson, and frauds. Not only parties, but even individuals want their own way to the last dot. We need a Leader, and that Leader can only be Christ.

HOSTESS: If any man were now to see the dazzling image described by St. John, speaking with the voice as of many waters and claiming the powers He claimed over the world of spirit and the world of men, the perfect union of Love and Wisdom and Power, would not this stand to him as the realisation of his highest ideas of God? Would not that be to him a representation of Deity?

S.: No doubt it would fulfil his ideas of reality. That seems to me the clue to many divisions and much dogmatism. Each man takes his best ideas as final, and erects them into definitions on which he can repose from thought. True humility is to know our limitations, and to be aware that we, who have so much difficulty in realising a spirit-world at all, cannot possibly define anything in it—we can only represent. The difference between the man who thinks Christ to be God as we understand the word, or a Spirit as high above us as we are above the animals, though presented in a human form, or as a man filled with the power and insight of the Spirit of God, seems to me a theoretical difference arising from each man's powers of understanding. Each will equally feel the obligation to love, to reverence, and to obey. Any of these suppositions equally demand allegiance. To call Him "the Galilean peasant" is to ignore history; effects cannot be greater than their causes.

HOSTESS: And is it not true that if Christ's principles (apart from all creeds) were put into practice, that clean and healthy lives, justice between men, mutual forbearance, and the set will to remedy evils would inevitably result?

S.: Certainly they would; and that to my mind is the strongest argument of all for His greatness. But other founders of religions have taught the same.

HOSTESS: Is that any argument against its truth?

P.: No, but it is an argument against His unique position.

HOSTESS: Can you quote any other teacher who linked to that sublime morality the same spiritual and psychic powers? Is there any who based it on the Spirit of God in man, and showed that Spirit in action all through a life, and even conferred it on others? Can you bring forward any who claimed to be the Life Itself, and showed that He was so by returning from the Gate of Death? The one distinction of Spiritualists is that they claim visible proofs of spirit-return, and to me it is simply amazing that there should be found any who reject the One Teacher Who demonstrated that very thing in His own person.

P.: But the witnesses to that regarded it as a resurrection of the flesh.

HOSTESS: Of course—for to them, as to many nowadays, the body is the Self. But we have experimental proof that what is now called "ectoplasm" can be visible and invisible, can materialise into what seems real flesh and bone, can convey power in its invisible state, and probably penetrate material bodies; and yet some who admit all this boggle at the gospel story. They admit the instantaneous transmission of thought among poor little human souls who survive bodily death; they admit some slight powers of the same kind in the incarnate soul; they admit that "presence" may be understood as extending as far as power of influence extends; and yet they refuse to see that the higher the powers the more extended the "presence."

PHYSICIAN: Well, I will not controvert that; it certainly harmonises a great deal. Perhaps you are right after all!

HOSTESS: It is not I that am right:

"Earth's crammed with Heaven
And every common bush afire with God."

PSYCHIC PHOTOGRAPHY: THE HOPE CASE.

To the Editor of LIGHT.

SIR,—Just a brief note to say it must not be supposed that I consider the account given in LIGHT of 23rd September on page 598 concerning my experience of Hope's methods in 1909 as precisely accurate. My report on the subject will be found in Vol. 29 of LIGHT for March 20th, 1909, p. 143; also a letter elucidating certain points, April 3rd, p. 167; and a rather long statement of the circumstances of the case on May 1st, pp. 213-214.

Yours faithfully,

OLIVER LODGE.

Normanton House, Lake, Salisbury.

September 27th, 1922.

To the Editor of LIGHT.

SIR,—In the Proceedings of the S.S.S.P. there is a letter from a miner who in 1920 received a portrait of his dead son at a sitting of the Crewe Circle. He winds up his account thus:—

"When I asked what their charges were, Mr. Hope replied, 'Four and six a dozen.' (For the postcards, of course, he meant). 'For the sitting nothing.' This is a gift from God and we dare not charge for what is freely given us. Our pay is often the wonder and joy depicted upon the faces of those like yourselves who have found that their loved ones are not entirely lost to them. We get all kinds of people here, some even are threadbare and too poor to pay railway fare, but we treat them all alike, as we recognise in each a brother or a sister."

"I could not but be impressed," the sitter continues, "with the Christ-like spirit of the two friends whom we had never seen before that short hour and never since. And when I read of men who try to make these two persons appear as something detestable I go back in memory to the day when it was our good fortune to meet them and to recall their more than kind attitude to two bruised hearts. God bless them, say I."

The writer signs himself, H. East, 36, New-street, Port Talbot. I wonder how many of us will ever deserve to have such words as those written of ourselves.

Yours faithfully,

ARTHUR CONAN DOYLE.

"Windlesham," Crowborough, Sussex.

September 27th, 1922.

The Rev. Professor Henslow, of Bournemouth, writes:—

Your correspondent, Margaret C. Vivian, asks, "Can Hope produce genuine psychic photographs or not?" He made many for the late Archdeacon Colley, of which he let me reproduce four in my book, "The Proofs of the Truths of Spiritualism." I have also added two he took for me, one was a letter quaintly written with the first four lines horizontal, the next six oblique, and the last five upside down. This writing was exceedingly minute, but perfectly legible under a microscope.

LIGHT,

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SPIRITUALISM AND WAR.

J. B., writing from Cardiff, puts us a probing question. He prefaces his letter by saying that he is a man of little education, although in that we think he is unduly modest, judging by the letter in which his difficulty is set forth clearly enough. We take only some short extracts from it, which will be sufficient:—

For quite a long time the writer has been interested in Spiritualism and a constant reader of LIGHT, being a seeker after truth. The great predominating factor in Spiritualism is Love; that at least is what he has gathered from LIGHT and the hearing of lectures, and to be a successful Spiritualist, i.e., to be able to spread the knowledge of Spiritualism, Love must permeate the mind and soul.

Some few weeks ago a special lecturer visited Cardiff from the North of England. He was very interesting, and did very much to help many. The writer was deeply interested through the whole of his address until the end, when he explained the advantage of training to become a demonstrator in Spiritualism. He said that during the war a lady in a railway carriage rebuked him for not being in the trenches. The lecturer explained to her that he was too old, but had sent two sons to do what he would like to be doing himself. He added that if England needed men and he could go he would be the first to shoulder a gun. But would Christ have done that to show His love for humanity? That is my difficulty. Had you seen men in training with fixed bayonets running towards bags of straw, shouting and cursing, and on reaching the bags stab them, in training for what they were to do in reality, could you imagine a true Christian going through that training for the love of humanity?

Now this is by no means a new problem. It was one of the prickly questions that were brought home to men's business and bosoms during the great war. We had to face it then, and as we do not believe in evading inconvenient questions—when they are really vital ones—we are willing that it should be raised again, as a matter for the consideration of readers; we can hardly hope to solve it satisfactorily ourselves.

But we remember that during the war we met many Spiritualists, men of fine minds and finer hearts, who fought manfully in the trenches, or on the sea, and conceived they were doing their highest duty. We recall one particular example—a stalwart young Spiritualist from Canada who had given up all his worldly prospects to come to England as a volunteer and take part in what he saw as a battle for Freedom.

To us it comes down always to a question of the individual conscience, the individual sense of right. There is in these matters no absolute rule—there are high and low grades of right and of truth. We cannot think that Abraham Lincoln did wrong when in the American Civil War he cast his vote for the appeal to the sword in defence of a great principle. There was, as he saw, no other way. He was bound by the moral limitations of his fellow-men. He had not to administer the affairs of a nation of enlightened and spiritually-minded people, but only average human beings. He had to suffer their defects, and we know something of the terrible agony of mind he went through. It is for every one to act up to his highest standards of right but not to attempt to enforce these upon his fellows.

A man who abstains from flesh-food on principle is doubtless living on a higher plane than the consumers of animal life. But notwithstanding all the horrors attending the butchery of animals for food, it would be a bad day for any country to have vegetarianism enforced upon it by law. In this life we find it is often a question of tolerating a bad thing in order to avoid a worse one—a choice of evils. And there are worse things than war, black and evil as it is. Spiritualism is against war—all war—as a means of settling quarrels. So indeed are all the advanced minds of the world. But whether the doctrine of "non-resistance" in all circumstances is wise and right is a question on which even the followers of the Prince of Peace are not in agreement. We cannot hope to settle it here.

MEDIUM BAITERS.

A PLEA FOR CHIVALRY.

England, as a nation, prides herself, and surely rightly, on her sense of justice and chivalry towards the weak and unarmed.

Are the continual and light-hearted attacks on the integrity of mediums made by even well-meaning and honest members of the community in accordance with this reputation? A man may consider he has been cheated or defrauded by a business firm, or swindled out of his money by an individual, but he is usually very careful in his complaints of the matter, neither shouting them in the street nor proclaiming them in the newspapers, however true they may be, because he goes in fear of the law of libel. The accused person is thus protected from exposure in any public manner short of the law courts.

In the case of mediums no such reticence seems to be practised; no reticence at all, in fact, appears to be necessary. Anybody who goes to a séance and chooses to think he has been swindled proclaims it forthwith without any reticence whatever—in public and private; and whether true or the reverse the character of the person attacked is bound to suffer. The medium has no redress—is in fact in the position of an unarmed man, knowing, as his accuser also knows, that practically he can expect neither justice nor compensation owing to the thick shell of prejudice influencing the judgment of the man in the street of whom juries are likely to be composed. And, probably quite unconsciously to himself, it is behind the rampart of this prejudice the irresponsible "exposer" takes refuge when making his public accusation, subconsciously aware that no penalty is likely to be exacted whether the accusations be true or false. The law of libel so far as mediums are concerned might as well be non-existent. If they went "armed" like ordinary folk, with the law of the land to back them, we should hear much less of so-called exposures, so often founded on the deductions of ignorance and directed at a class who cannot hit back.

If remonstrated with these "exposers" fall back on excuses about a duty to the public—that they cannot allow their fellow creatures to be swindled without a protest—but these high principles are not so much in evidence where penalties for infringement of the libel laws are certain to follow, a condition of affairs that should give pause when dealing with mediums rather than encouragement to irresponsible outspokenness.

I am not referring to test cases organised by responsible people, often with the consent of the medium—although even in such cases the medium's helpless situation with regard to legal redress should be borne in mind and a greater restraint exercised than where the law of libel can be invoked with hope of success. Chivalry demands no less.

ROSE CH. DE CRESSPENT.

LIFE'S UMBILICAL CORD.

(A SONNET.)

Think you that in the brooding halls of sleep
The dead dream on? Or are there dreams no more?
Or do you deem that death is a wide door
To larger Life? Behind these questions creep
God's great Enigmas! I would have you keep
A faith unshak'd, and a love to store
Hope's radiant gem, until the rapids roar
Within your ears, and men your own death weep.

Even as the naked infant greets our world
With one grief-stricken and unwearied wail,
When from the mother's womb in deep travail
The form is wrested: so the Dead are hur'd
Into the Great Unknown. Death's sharp bright sword
But cuts the link of Life's Umbilical Cord!

J. M. STUART-YOUG.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

A large audience is expected on Monday evening next at the Town Hall, Woolwich, London, when Sir Arthur Conan Doyle will deliver a lecture on the "New Revelation." This meeting will be the first Sir Arthur is to address after his return from his recent lecture tour in the United States. The arrangements for this meeting are in the hands of the Woolwich and Plumstead Spiritualist Society. The chair will be taken at 7.45 p.m. by Mr. H. W. Engholm.

Mr. Geo. F. Berry, President of the National Spiritualists' Union, has been appointed the new General Secretary of the Union as from October 1st. Mr. Berry will devote his whole time to the secretarial duties, an arrangement which will be greatly to the advantage of the Union, as compared with a part-time service as hitherto.

On Sunday week, October 15th, the fifteenth annual collection, organised by the Spiritualists' National Fund of Benevolence, will take place. This most worthy fund exists for the purpose of assisting those who have worked for the cause of Spiritualism, and who by reason of sickness and infirmity, are unable to support themselves. The Hon. Secretary of the Fund, Mrs. M. A. Stair, is making a strong appeal to all Societies and Lyceums to make a special effort this year as help is needed more than ever just now. There are some three hundred Spiritualists' Societies in Great Britain, and it is hoped that every one, great and small, will contribute their share on Benevolence Sunday. All donations should be forwarded direct to Mrs. Stair, at 14, North Street, Keighley, Yorks.

The "Fortnightly Review," dated October, publishes an article by Viscountess Grey of Falloodon entitled "Some Aspects of the Higher Spiritualism." In the course of the article her Ladyship writes: "The Church of England should look upon Spiritualism as a valuable ally. It makes a central attack upon materialism, and it not only identifies the material with the spiritual universe, but it has a store of useful knowledge and advice. I am not alluding to the activities known as physical phenomena, let us leave these to the scientists; I am thinking of the teaching that lies at the back of Spiritualism. This teaching is a revival of the old hortatory exposition of the law of Cause and Effect; and it is a renewal of the divine promise, 'Thou shalt not die but live.' *Revival. Renewal.* Great words these. Yet unhesitatingly I ascribe each one as applicable to Spiritualism. Let us take them separately and see in what way, and to how great an extent they may be thus said to belong to it. In the first place, owing to the Spiritualists having a working and practicable belief in the communication of souls, and constantly putting this belief into effect, they have been able to instruct themselves in those conditions in which mortals find themselves, who have experienced the incident called Death. This knowledge is not the outcome of one mind, it is not the vague haverings of an emotional nature, one who tells of 'a dream or vision of the night.' On the contrary, it is an accumulation derived from many sources over a period of fifty or sixty years, and for anyone who desires to read and come to his own judgment in the matter there is literature available."

Later in this admirable article Lady Grey lays further emphasis on her suggestion that the Church and Spiritualism should work together. She writes: "How often are Spiritualists faced with this question: 'Doesn't it disturb their rest? Ought you to wish to bring them back again?' In there is no hint of this possibility here. Only the simple fulfilment of the assurance, 'I will come to you.' He had a circle of friends, you will remember, chosen by Him from time to time in what might appear to the uninitiated an arbitrary manner; but this was not so. He no doubt chose such among those he met who had psychic qualities, those we would call mediums to-day; and, being the Master of laws that govern Life and Death, laws beyond ordinary knowledge, He had so arranged it that He could enact a series of materialisations of His risen body that enabled those still in the flesh to see Him and touch Him once more on the physical plane. I think in this great story the teachers have unduly emphasised the Divinity and neglected the humanity of Christ. They risk taking Him from us altogether by setting Him so much apart. The Church preaches the resurrection of Christ as a unique and divine happening, but we know that we all rise from the condition of death. It is not in His resurrection that we witness Divinity. It is because in Life He showed us what we all may be, and in death declared to us what we are all doing, that He has for ever our worship and our love. He cannot 'save' us by His death; and he can only save us by His Life, in so far as we have followed in His footsteps, endeavouring to approximate in our earthly lives as nearly as may be to His example. Here again we see how well the Churches and Spiritualism might work together; and they need each other, for the trend of the divines is to sublimate the great

story of Christ's Death and Passion; Spiritualism, on the other hand, tends to forgo something of the wonder of it all. Spiritualism needs uplifting and ennobling in its ways, for although it holds the Light it may be said that it is a light carried in a horn lantern which would shine to wondrous advantage were it set behind the altar rails."

In concluding the article (which is all too brief), Lady Grey, in referring to the seven principles of Spiritualism, says: "In these seven principles it will be seen there is much that is identical with the teaching of the Churches, save in the fifth principle, which distinctly implies the inefficacy of substituted atonement. It rejects, and I think rightly rejects, the idea that man may escape the consequences of his past by faith in the goodness of another, and here it is in absolute accord with the words of Christ Himself (Matthew iv., 21). Spiritualism is not a Religion, but it throws a light upon the New Testament. Above all, it establishes our faith upon Immortality of the Spirit rather than upon Resurrection of the Body. Death is not the last enemy that shall be overcome, for death is a process of nature; but the materialistic blindness that hides those from us who have gone before, the separation that exists between this world, the physical, and the super-sensible which interpenetrates it and which is so often alluded to as 'the next world,' this exists, because of our ignorance; and it is in so far as we instruct ourselves in the higher aspects of Spiritualism that we shall combat this ignorance, and destroy the power of Death."

The "Methodist Times" in its issue of September 28th publishes an address delivered by Samuel Horton at a service in connection with the Federal Council of the Free Churches. Mr. Horton said:—

One of the greatest of living theologians said, some little while ago, "that we are not preaching or singing half enough about heaven to-day." In order to test this statement I asked two or three popular preachers whether they had either preached or heard a sermon on "Heaven" lately? The answer was the same in all cases: "Not for years." Yet one of the things which must strike even the most casual observer is the intense craving there is, especially on the part of those outside the Churches, for a doctrine of "the Beyond," and the eagerness with which they snatch at any possible information on the subject. Among my holiday books I found a copy of "The Wanderings of a Spiritualist," by Sir Arthur Conan Doyle. In it the author tells how he went on a great pilgrimage to America, Australia and New Zealand in order to carry the answer which Spiritualism has to give to the question of what there is after death. Nobody can read the story without being impressed with many things. First of all, the absolute honesty of the writer. The ring of sincerity is in every line. Second, the positive assertion of a future life based upon the knowledge said to be obtained by Spiritualistic means. Third, the enormous crowds which everywhere thronged to hear the Apostle of Spiritualism. And fourth, the futility of trying to account for all this accumulation of phenomena upon the ground of fraud and deception. Some better and more convincing answer has got to be found than this.

In concluding his address the speaker said:—

We ought to make our pulpits ring with the message of a glad Immortality. Would it not be all to the good if we preachers shut ourselves in for a time with our New Testament and Samuel Rutherford's Immortal Letters and tried to map out for ourselves a philosophy of the Future Life? Rutherford was never so great as when he described the wonder of the Christ and the glory of Immanuel's Land. "Go up!" he exclaimed, "and see your lodgings. Look through your Father's room in heaven, for in His House are many dwelling-places. Men take a sight of land before they buy it. I know that Christ has made the bargain beforehand. But be kind to the house and see it often." And again, "Travelling to heaven is a well-spent journey though seven deaths between. Oh! But Heaven hath a sweet smell afar off for those that have spiritual smell." Unless we have some word of assurance, some certain message of that great No Man's Land and yet Every Man's Land which borders this life, we shall have people in increasing numbers turning from us to seek the help and guidance of clairvoyants and mediums and mystery men. Our Gospel must throb and glow with the expectancy of a life so big and wonderful that the future shall stretch out enticing hands to the weary and heavy laden. God has not exhausted Himself in providing for us. His best for us has still to come. The glory of to-day is but a shadow compared to the glory that is to be revealed.

For an address of such a character with such an appeal to be given the prominence it has in the above-named journal is indeed a sign of the times. To preach, however, on the Gospel of the Hereafter it behoves all those who desire to do so to acquire the necessary knowledge of these matters, and the article of Viscountess Grey from which we quote above points very clearly to the path that leads in the right direction.

THE SPIRITUAL MOVEMENT.

A PLEA FOR THE L.S.A.

By GEORGE E. WRIGHT.

It is a commonplace of experience that no Truth can be promulgated, no Belief sustained, without organised effort. This is abundantly true of Spiritualism. If its truth is to reach mankind, if its belief is to be conserved and strengthened, there must be an organisation to effect these things. And the progress of the whole movement is greatly conditioned by the efficiency of its organisation.

The functions which any organisation must perform, if it is to justify its existence, and to help forward the movement, are twofold.

First it must, so to say, hold together those who have already reached a belief in Spiritualism by providing for them facilities for further instruction and experience in the subject. More important still, it must give opportunity for mutual acquaintance between those already in the movement in order both to assist one another by exchange of experiences and knowledge, and also to do their share by co-operative effort to help forward our movement.

Secondly, it must provide all necessary facilities for the inquirer. This is without doubt the most important department of its work. Spiritualism does not rest on dogmatic assertion but on observed fact. We must say to the enquirer, "Come, prove this great fact for yourself. By the exercise of your own powers of reason and observation, satisfy yourself that those who have passed the grave are still in very truth alive, can still speak with us, and be our companions, our helpers and our friends."

It is essential that such an organisation shall demand no "credo." The sole qualification for its membership must be a serious interest in our great inquiry.

Spiritualism is fortunate in having an organisation whose policy is shaped on these broad and comprehensive lines. The London Spiritualist Alliance, in age, is the oldest of all societies, since its foundation dates back to the year 1873. Yet in its vitality, its energy its adaptability to the needs and conditions of the day, it displays all the qualities of youth. That it does indeed provide the facilities which the inquirer needs is shown by the large number of these who have joined it. Such members will be the first to agree that it gives them what they want. They find there an atmosphere of breadth, tolerance and sanity, and a patient endeavour to meet the needs of the inquirer, however sceptical he may be. They find also an unique library, ample facilities for the discussion of difficulties and for instruction by experts in all departments of psychical science, and they also find social facilities for obtaining personal touch, both with other inquirers and also with those who occupy prominent positions in our movement.

But without sustained and greatly increased support it is impossible that the L.S.A. can make itself known to more than a small portion of the general public. It is on those who are already definite Spiritualists that we must rely for the "sinews of war" to enable the L.S.A. to bring itself widely and effectually to the public notice. It is here that some disappointment is experienced. There are many people who, having received through Spiritualism the assurance of human survival, having experienced through its aid the precious boon of communication with those who have passed the veil, go no further. This, surely, is a very selfish attitude to adopt! Surely, if anyone has received individual proof of human survival and spirit intercourse, the least that he can do, in return for the high privilege which he has received, is to do something to bring the truth of Spiritualism to the notice of every man and woman. And there is no organisation which can do this real "missionary work" except the L.S.A., which, by the breadth of its platform, the efficiency of its management, and the facilities which it offers to all inquirers, can appeal to the thinking public, in a manner which is impossible for any sectarian organisation.

Spiritualism, if it is true Spiritualism, is service, it is not getting but giving. The more a person is convinced by personal experience of its truth, the more cogent is the demand upon him that he should spread that truth to others. And the support of the L.S.A. represents the best, if not the only real way by which this service can be rendered, this gift repaid.

HARVEST FESTIVAL.—On Sunday, October 1st, at Grovedale Hall, London, N., the N.L.S.A. held their harvest thanksgiving services. At the morning service Mr. Leslie Curnow gave an appropriate address on "Sowing and Reaping," dealing with the progress of modern Spiritualism from its early pioneers to date, showing the spiritual harvest that is now being reaped from the seed sown by the fearless pioneers. Mr. Pulham presided at this service, which was opened by a solo, "How lovely are thy dwellings!" delightfully rendered by Mrs. Hooper, of St. John's Mission. The evening service was conducted by Mrs. E. A. Cannock, who took as her subject, "Labour's Reward." To say that Mrs. Cannock was at her best conveys all that is necessary. Mr. W. W. Drinkwater presided. The church was decorated with harvest produce which at the close of the day was given to the Great Northern Hospital.—C. L.

LONDON SPIRITUALIST ALLIANCE.

On Thursday evening, September 28th, the L.S.A. held the opening meeting of their autumn and winter session in the large Hall at 6, Queen-square. There was a considerable gathering of members and their friends, and many members who have recently joined were present. Mr. George E. Wright, the Organising Secretary, opened the proceedings with a brief speech of welcome, making reference to the various items on the programme that the Council of the L.S.A. have provided for the season before them. The mention of the name of Mrs. M. H. Wallis and the fact that this valuable and popular medium was to celebrate the fiftieth anniversary of her public work on the forthcoming Sunday, was greeted with warm applause. Mr. Wright made a special appeal to members to join the classes of instruction, also the newly formed discussion class to be conducted by Miss Phillimore every Wednesday afternoon at four o'clock. In referring to the activities of the L.S.A., Mr. Wright announced that the membership was steadily increasing, and the general interest in matters for which the Society offered instruction and guidance was plainly evidenced by the continual stream of the public daily to 5, Queen-square. In their work of bringing the knowledge of Spiritualism and the findings of psychical researchers before the public, the magnificent and unique library of the Society was playing a very important part, country members in particular having found the library a boon, especially when distance prevented their being present at the meetings and lecture classes. Mr. Wright thanked all members for their co-operation and sympathy in the work of the L.S.A. in the past, and in looking forward to a most successful and instructive session, he knew he could rely on their support in the future, and personally, would spare no pains or trouble in helping them and their friends to enjoy to the full the privileges of their association with the L.S.A. (Applause.)

The programme of music and conjuring was then proceeded with, the ladies and gentlemen providing the entertainment being all members of the L.S.A. The items were as follows:

PIANOFORTE SOLO Etude in F. Minor. Liszt.
(La Leggerezza).

MR. BRUCE JAMES.

SONG "Beneath My Lattice." Sullivan.

MADAME WINSTON-WEIR.

VIOLIN SOLO "Hejie Kah." Hubay.

MISS DOROTHEA WALENN.

SOME EXPERIENCES IN MAGIC.

(1) Colourpathy. (2) The Zoological Pictograph.
(3) Thought Waves. (4) The Cotton Bandage
Test.

MR. HARRY PRICE.

VIOLIN SOLOS (a) "Rondino" Beethoven-Kreister.
(b) "Humoresque" G. Walenn.

MISS DOROTHEA WALENN.

SONG (a) "Good Night, Ninette." Seppilli.
(Unpublished).

MADAME WINSTON-WEIR.

At the piano: MISS LUCY WATERFIELD.

The meeting terminated some what later than usual with a vote of thanks, proposed by Mr. Wright, to the ladies and gentlemen who had so ably given their services in providing the entertainment. The exquisite rendering of the violin solos by Miss Dorothea Walenn and the sympathetic and finished singing of Madame Winston-Weir were deeply appreciated by all present.

"THE SCIENTIFIC SEARCH FOR THE SOUL."

To the Editor of LIGHT.

SIR,—I am sorry if I have misrepresented Dr. Hollander, as would appear from his letter in your last issue; but the criticism was not based on his book, but on a newspaper article which quoted him as stating that "the phenomena of mind can be explained by chemical formulae," and the interview in which this appears was utilised as a commentary on the presidential address of Sir Charles Sherrington at the British Association, when the existence of the soul, as distinct from the body, was questioned. Apparently Dr. Hollander retains an open mind on this question, and resents being classed with materialists. I am not surprised.

Yours faithfully,

September 29th, 1922.

"LIEUTENANT-COLONEL."

THE WIMBLEDON SPIRITUALIST MISSION, of which Mr. Richard A. Bush, F.C.S., the popular lecturer and author of several important works on Spiritualism, is President, makes a timely appeal to our readers in this issue for funds to enable them to continue their activities in Wimbledon in more suitable premises than those in which they are at present obliged to gather for the meetings, etc. This appeal is simply the logical outcome of the hard and excellent work of the Executive Committee of this mission during the past few years, and we trust that this appeal will not be made in vain.

MESSAGES FROM THE LIVING.

A South African correspondent, D. M. Wilson (of Brand-forth, O.R.C.), quotes two experiences of spirit communication from living persons which appear to be exceptionally evidential.

In 1908, with two mediums in London, he received a communication from a man whom he knew in 1888, in which reference was made to a dispute over a dealing in shares, where payment had to be made by the writer. The latter stated the amount as £350, but the communicator insisted on it being £250, which was subsequently verified. The "communicator" was found to be then alive in Wellington, and died four years subsequently.

In the same year a communication was obtained from a man dressed as Captain of a Union Castle mail steamer, who stated that he was *en route* to Cape Town, six days absent. He gave his name, the name of his ship, and said that his body was asleep at the moment. The man, ship, and "present position" were verified at the office of the Union Castle Line on the subsequent day.

The writer also refers to several cases of prevision of an unusual nature and definiteness. The Salisbury Boat Train disaster was foretold in his presence on the Friday previous to the Sunday on which it occurred.

On another occasion a signal-fitter on the railway was forewarned of an accident to his knees on a certain day, and, taking no precautions, the accident happened as stated. On another occasion a rail coach was seen to fall on the guard while he was employed on certain work. In this case the guard remembered the warning, when the nature of his work recalled it, and was able to jump clear when the coach fell as in the prevision.

"CAN THE SPIRIT TEMPORARILY LEAVE THE BODY?"

BY CLAUDE TREVOR.

In a volume* I have lately come across, in the National Library of Florence, I read the following which I have translated from the Italian and which I think will prove of interest to those who have followed the discussion in *Light* on which it bears. Dr. Wied's letter, no doubt, was originally written in English and any translation therefore cannot pretend to be word for word as he penned it:—

In the "Annali dello Spiritismo"† for 1881 (page 135), we find the following:

"Can the existence of the soul be proved by the use of anaesthetics?"

Here is Dr. Wied's reply to the question:—

"Six years ago when it was necessary for me to inhale chloroform for the extraction of a gall-stone, I found that my *Io*, that is my soul, assumed the appearance of my physical form, remaining about two metres distant from it, and able to observe it as it lay on the bed. This unexpected and marvellous discovery appeared to me of such great importance that later I communicated my experience to many of my friends and colleagues, who assured me that several of their patients who had undergone operations had suffered nothing; but had been at the time enabled to witness the same. Therefore the temporary death of the body is the temporary liberation of the soul. Such insensibility is of great danger as produced by anaesthetics if used beyond the demands of medical science, but in the profound sleep produced by magnetization it may last hours, days, even months without injury, and those who have experienced such, on their return to consciousness declare themselves to have witnessed things and experienced sensations utterly impossible for them to describe. Those who have studied Theosophy know that in the East exist certain ascetics who, by dedicating themselves to a continual life of prayer and contemplation, can so dominate their bodies as to suspend, by exercise, their breathing powers, thereby rendering the former similar to that produced by death, falling into what we know and call a state of catalepsy. I affirm that by the use of anaesthetics, sepiotics have a means at their command for proof of what is maintained concerning the existence of the *Io*, independent of the physical body, and that such reality is scientifically proved. The sceptic may deny that the almost universal belief in the existence of the soul has any scientific weight or value; he may reject authentic spiritualistic revelation or doubt experiments by magnetism, etc., but when he can obtain proofs through others, or on himself, as *I have done and others also*, that the soul can leave the body, temporarily existing apart from it, then he must perforce surrender and acknowledge the existence of the *Io*. All visible substances are composite bodies, and, as such, subject to death and decay, but the soul as a *unity* is indivisible, therefore indestructible, and consequently immortal.

*London, 16th December, 1879.

†17, Great Cumberland Place, Hyde Park.

"GEORGE WIED, M.D."

* "Idea Veradello Spiritismo." (G. Athius. Published in Turin, 1895.)

† Turin. (Baglione).

NOW READY.
FACTS
AND THE
FUTURE LIFE
BY THE REV. G.
VALE OWEN

The Vicar of Orford has, in this work, presented a number of his own personal experiences in connection with spirit communication and Psychical Research.

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CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 620.)

A MESSAGE TO MOTHERS AND WIVES.

I send a message with a great wave-love of tenderness to the heroine mothers and wives, whose men have fallen recently in battle:—

Do not grieve. They have died gloriously! They live! They live and are in happiness. They were in peace, when mortal eye saw carnage and destruction. What suffering they had they bore as men, your beloved sons and husbands. Tenderly, each was taken to his own Home (yes, that is right!). If you are bound in love and understanding to them they await you. Be comforted!

ANNE SIMON.

THE CHRIST IN CELESTIAL PLACES.

You will be filled with a peculiar exaltation. I see you spreading your open hands over your brow. I will speak of the Christ. He is here in our midst as a greater, luminous Radiance than this spirit-creation, of which I am one. On each of the many planes He exists as one Individual, but as separate Forms on different planes. From Him there comes the greater Light, as given from the Father, and we, as the angel-messengers replenish from this finer Essence, but the more exalted the plane, the more like to Him are the spirit-presences of that plane. We see the Christ with our spiritual vision, and there is adoration among the angels of heaven. He moves amongst us constantly, and we are exalted. He is the Father's Essence, as are we, but His degree of fineness above our own is infinity, because He is the Son, begotten of the Father, was Mortal Man, suffered and died that we might live the future life of our existence.

These last sentences by repetition, passing through heartless and thoughtless lips, have become deadened and diluted, and have lost their efficacy on the earth-plane. To this spirit-life here, by contact, the personal and divine Emanation from Christ permeates again into the spirit-consciousness as something new and ever vital and fresh. We receive again as a young child-heart.

A QUESTION AND THE ANSWER.

May this Message bring to the earth-mortals joy! "Watchman! What of the night? Will the night soon pass?" I have given you the answer: "And the Glory of the Lord shall be revealed and all flesh shall see it together, for the Mouth of the Lord has spoken it." Hear these texts again freshly with the wonder-eye of the child, not with the emasculation of a droning monotony heard through the ages. You ask? (I sense the question). Have no doubts! It is right, and I am guiding you under inspiration. It is developing. It is I, your beloved Wife . . . Yes, that is right, always ask me!

MORTALS DO NOT "SEE GOD."

This is what I wish to communicate: Mortals do not "see God," as they believe, in certain states of exaltation, such as may come to devout, prayerful earth-souls. The God-essence is for the spirit-places of serenity, after mortals and all creatures and created life have passed from their material abode. To man and to all creatures and created life of material worlds this highest God-essence does not reach, but the influences felt are the emanations of spirits of different planes, which have been supernally glorified

MRS. JENNIE WALKER: IN MEMORIAM.

Mrs. Jennie Walker, Yorkshire born, was a typical Yorkshire woman, bright, vivacious, cultured, of strong individuality, independent temperament and marked personality. For over forty years in public life, she began her career alone, and unaided by anyone, as a free lance missioner in Southampton, where she soon made a success, an abiding reputation, and won the regard and help of the late Canon Basil Wilberforce. Thirty years ago she became, still a free lance, a gospel and temperance lecturer, maintaining for twenty or more years a high reputation, and a busy connection all over the country, and also visiting, for repeated tours, both Canada and America. Many years ago the dogmas, creeds, and trammels of orthodoxy ceased to hold her; and she became as outspoken on new, as she had been on old lines—but never wavered in the basic truth embodied in the love of God, and the love of humanity.

Twenty or more years ago she was attracted to Spiritualism; first, as in so many cases, negatively, but accidentally discovering her own clairvoyant gift, she set out steadily to investigate for herself. She entered on and pursued an extensive course of personal reading, and also sat, alone, and waited, nearly every day for a year one hour in the early morning. So the full revelation came to her. She stepped out into the truth, announced her position, and abandoned her former allegiances, and with them all chance of work or income from accustomed sources.

It was in Canada during a third, and lengthy visit, that she first definitely took the Spiritualist platform, though she had, before that, spoken occasionally at meetings in

by a Central Influence. Mortal man, then, does not see or feel God as do the spirits of light of our own and the infinite other planes. He feels the reflection of the Great Central Luminosity, which reflection the spirit light sends to the material planes of the universe. The Inner Godhead is for the spirits of light. Its strength would be too severe for the mortal, not ready for the transfiguration. So, even in ecstatic moments of mortal soul-elevation they are the spirit essences that permeate and exalt. The Essence of the God-heart is not for mortal creation, but for those who are already on the spiritual plane, and accept it as the Central Essence.

PERMEATIONS FROM SPIRIT PLACES . . . PREPARE!

What comes to the world-man as permeations from heavenly influences is reflexive through us. For us, the spirits of these places of light, the influence is direct, and its power (no word! cold!) is enhanced to a degree for which there is no earth-phraseology. With stimulation there is serenity. Can you understand this? I am vainly trying to express spiritual forces and states through the insignificant and inadequate earth-word-language. I have endeavoured to impress on mortals the idea of spiritual happiness and through this repetition, to emphasise. Through it there is the over-welling gratitude (cold again!) that God's Essence is all-permeating here, that we of the former worlds-planes have been released from our bondage, that the realisation of the spiritual state transcends the greatest possible earth-visions, that all earth-clouded doubts of the future can never more exist, that trouble, care, infirmity, will never again be in the spiritual consciousness, that there is heavenly peace but not eternal rest, for the spirits of light are active and growing and living and reaching. So let the mortal raise his spiritual eyes to these places of our abode, for each will enter his own mansion. I give the message: Prepare!

MORTAL DOUBTS OF IMMORTALITY.

Humanity has hoped with a glorious hope. It has read its Bible, said its prayers and recited the creeds. It has taken the last Blessed Sacrament with the Word of God on its lips. And yet, there has lurked deep down in the consciousness of man that it might all be a delusion and a dream, that it might not be so, that a peculiar desperation would incite the imagination to beautiful images of lasting bliss and eternal rest. No mortal can truly say that such thoughts have not fitted in stealthily doubt through his inner consciousness. But now, now send the message to my brothers of the mortal world, and again I repeat the message: There is no death! But there is eternal bliss and happiness, the future existence, the sequential development under glorious conditions, as the closed petals unfold to the opulent flower through the tenderness and warmth of the early summer influences. The promises of Christ will be fulfilled. There will be no annihilation for one of God's creatures. Even a self-inflicted non-belief will be unfolded to a higher realisation through the love that abides. Let each earth-mortal do his full measure of service and duty, let him understand love and kindness, let him lift tenderly the brother who may not be so fortunate as himself, let him seek beauty and follow goodness and be clean in heart, let him walk gloriously in full realisation of the future joy, not doubting nor fearing. Let him keep his mind open for the heavenly messages. The wings of the angels are ever near. And so he will reach his own mansion in the heavenly kingdom. There is no death! It is the joy message of these letters.

(To be continued.)

England. During several visits, she spoke, winning high regard, in every big city in Canada, from east to west, and in one case she not only served the existing churches for months, but established a new one, which still flourishes.

Mrs. Walker's health was not satisfactory when she went again to America in October, 1920, and her tour was greatly hindered, though remarkably successful. Her hope of renewed health following her return proved to be delusive, and a full year of great pain and suffering preceded her relapse and ending, the story of which has already been given piecemeal in LIGHT. A special phase of mediumship given her in a clear vision was that of "Floral Spirit Messages." This she used with great effect both here and in America, and it will long live in the memory of thousands who have witnessed it, and been blessed by it.

In spite of the insidious and terrible nature of her illness—discovered only at the end to have been tuberculous curies of the spine—her mental and spiritual vigour suffered no eclipse.

Even from her hospital bed she gave some of her visitors descriptions and messages, and her last inspired quotation was, "We shall be beautiful in that day when we stand alone in the perfect Love of God." She maintained her Spiritualist faith to the end—even affirming it in the last weeks when visited by the hospital chaplain, and she passed peacefully in sleep, having more than once asked, "Who is coming for me?" and remarked, "They said they would!"

The great place she held in the hearts of Spiritualists has been already made plain, not only in the floral display at the interment, but more by the many letters of tender tribute which have been sent from many quarters.

H. J. O.

MARYLEBONE SPIRITUALIST ASSOCIATION

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All proceeds will be devoted to the work of the Association.

Donations to the Jubilee Propaganda Fund are earnestly invited by the President, Officers and Council, all of whom are Honorary Members.

With the present Autumn Session the M.S.A. adds to its honoured record, the unique achievement of being the first London Spiritualist Society to complete fifty years of active work.

Inaugurated by Mr. Charles Hunt in the autumn of 1872, it has continuously proclaimed the Spiritualist gospel of Life and Eternal Progress as the natural heritage of man.

Commencing in a small carpenter's shop in Marylebone, this, the oldest Association for psychic research in the Metropolis, is known to-day in all parts of the world and has a larger membership than at any time in its history. With this increasing interest arose the urgent demand for greater facilities for practical demonstration and psychic unfoldment, and the M.S.A. Psychical Research Institute, opened to meet this need, is rapidly becoming the Mecca of earnest investigators.

Sunday Services.—Services are held each Sunday evening in the Æolian Hall, the lighting of which is ideal from a psychic point of view. These services are of such a nature that all phases of Spiritualism, the devotional, scientific, philosophical and phenomenal are harmoniously blended.

In reaching this high standard the Association has been aided in the past by such able exponents as Mr. and Mrs. Everitt, Dr. Peebles, Miss Florence Marryat, Mr. E. W. Wallis, Mr. J. J. Morse, J. W. Colville, Dr. Ellis Powell, and our present-day speakers include Mrs. M. H. Wallis, Miss Lind-af-Hageby, Miss Scatcherd, Mrs. Cannock, Mr. Ernest Oaten, Mr. Ernest Hunt, Mr. Horace Leaf, Mr. Robert King, Mr. A. Vout Peters, Mr. Ernest Meads, Mr. H. W. Engholm, Mr. P. Street, and many other eminent workers. The second edition of a new hymn book, compiled for these services, has just been published.

Week Day Meetings at M.S.A. Institute.—These meetings are principally devoted to the practical or demonstrative phases—Clairvoyance, Psychometry, Healing, Developing Classes, etc. The demonstrators for the present Session include: Mrs. Annie Brittain, Mrs. A. M. Craze, Mrs. Clempson, Mrs. Hadley, Mrs. Annie Johnson, Mrs. F. Kingstone, Miss Morse, Mrs. Marriott, Mrs. Neville, Mrs. Clements, Madame Saarijarvi, Mr. A. Vout Peters, Mr. H. Metcalfe, Mr. J. J. Vango.

SYNOPSIS OF MEETINGS.

MONDAY, 3 P.M.—Psychometry.

8 P.M.—Lectures, Debates, and Discussions.

TUESDAY, 7.30 P.M.—Spirit Descriptions and Messages.

WEDNESDAY, 11 A.M.—Free Healing Treatment. Healers:
Mrs. Craze, Messrs. Brittain
and Lewis.

WEDNESDAY, 3 P.M.—“At Home” with Mrs. Brittain’s
Control.

7.30 P.M.—Members’ Developing Classes.

THURSDAY, 8 P.M.—Spirit Descriptions and Messages.
Experimental Class for Psychic Photography at various
times.

SATURDAY.—Social Fixtures.

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RAYS AND REFLECTIONS.

Mr. G. E. Wright, the Organising Secretary of the L.S.A., made an effective point when, in his preliminary remarks at the opening meeting on Thursday evening, the 28th ulto., he pointed out that all the talented contributors to the entertainment programme were members of the Alliance.

But an even more striking feature of the programme was the appearance of Mr. Harry Price, of the Magic Circle, with his "Experiments in Magic," including a demonstration of the resources of the skilled conjurer in simulating some of the physical phenomena of the séance room which are mistakenly supposed by the uninitiated to represent the whole idea of Spiritualism instead of a small and not particularly helpful section of it.

I noted that some of Mr. Price's apparatus is elaborate, ingenious and costly. It would be altogether beyond the means of the poor, unlettered maladroït mediums whom it is the pleasant custom of some of our sceptics to credit with powers that put Cagliostro and Macchiavelli completely in the shade. But it is worth remembering that there are clever and moneyed sharks and sharpers who in the guise of "physical mediums" and with specially devised "magical" apparatus wax fat on the gullibility of people with more cash than brains.

The perplexities which trouble the minds of some of our inquirers are not all found in Spiritualism itself. Some of them relate to the kind of treatment it receives in the outside world. There is the attitude of the Press, for example. How is it that the Press rarely or never allows any problem concerning hauntings to be satisfactorily cleared up?

Here is the case as it was put to me by a novelist who occasionally occupies himself with psychical research. Here (said he) we have, say, a case of mysterious disturbances—knockings, movements of objects, stone-throwing and the like—taking place in or around some old house. Forthwith there is a sensational story in the newspapers. We are told how the police, the detectives, journalists and other observers are baffled by the mystery. The accounts go on, day by day, and then there is a sudden slump, and it is solemnly announced that some small boy (or girl) was at the bottom of the business, in fact, that it was all a hoax, and the matter is closed down, the "explanation" being usually more incredible than the manifestations themselves.

He said it both puzzled and exasperated him. Because if the original accounts were true then the explanation of them was simply absurd. Of course; to say nothing of the fact that it was a very poor compliment to the detective agencies—police, Press investigators, and other sleuths engaged on the case—who were apparently all bamboozled by some juvenile joker.

The fact is it is all due to "those editors," who make it an inflexible rule that after any matter has been allowed a certain amount of publicity it shall be closed down, and the space given to some other sensational event. It is as though the barber said, "Next please," or the conjurer remarked, "And now we pass on to the next trick." The haunting has, of course, to be explained somehow in order to settle the matter with some appearance of artistic finish and the first small boy or girl who is caught throwing a stone or otherwise "monkeying about" in the locality is selected as the scapegoat.

It is quite useless to write to the papers concerned raising objections, expressing dissatisfaction, or reporting fresh developments in the case quite incompatible with the explanation given. The matter is finished, and cannot be re-opened. The public wants something fresh. Its palate is easily jaded. And the editor usually knows his business, catering alike for the "great heart of the British public" and its great fat head.

I will add one more reflection. It is frequently complained that the average newspaper is much more hospitable to attacks on Spiritualism than to anything offered in its defence. That, to me, is rather a matter for congratulation. If those who make the complaint only knew of the appalling nonsense which is sent to the Press in the name of Spiritualism, they would be of the same mind. It is really a relief to know how much balderdash is closed out by the same veto that rejects the relatively few sensible letters and articles setting out the facts of Spiritualism. *Per contra*, the liberality towards hostile criticism has its compensations. It occasionally admits arguments so transparently silly that even the man in the street is moved to mirth. We saw an instance the other day in the explanation that ectoplasm is simply the froth of bottled stout. I would rather see a newspaper admit that kind of thing than some of the puerile trash I have seen addressed to the newspapers on behalf of Spiritualism, by well-meaning but utterly incapable defenders of the subject.

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.

SPIRITUALISM AND FAMOUS NAMES.

"INTERESTED."—We really cannot undertake to give you a list of names of living people of distinction who accept the idea of Spiritualism. Many of the names are continually cropping up in *LIGHT* and elsewhere, but we do not attach undue importance to them. The question for us is the truth of the matter rather than the support of eminent persons, although this is by no means to be despised. Some of these people do not make their opinions publicly known, and where we know their views we respect their confidence. As to Mr. G. Bernard Shaw, it will be sufficient to quote a passage from his letter which appeared in *LIGHT* of May 1st, 1920: "I am neither a Spiritualist nor a Materialist. In fact I am so notoriously the reverse that Mr. Joseph McCabe . . . considers there is more hope for the Pope himself than for me." That is a characteristic utterance, and should be sufficient to indicate Mr. Shaw's attitude. Lord Balfour is a Vice-President of the Society for Psychical Research and was its President in 1893.

TABLE MOVEMENTS.

A. WRENCH.—The generally accepted explanation of the cause of the movement of a table in "table tilting" was given by Dr. Crawford in his book, "Psychical Phenomena." It requires the presence of a person with a special psychic power, in whom the power of the rest of the sitters is concentrated, and who can supply some form of semi-physical emanation which can "handle" the table as desired by the communicators. Spirits cannot interfere with material forces except through an incarnate medium. This, however, requires experience on both sides, and it usually requires many trials before success is obtained, for not only has the circle to collect enough power, in unison, for the purpose (which is not the result of will power, but a kind of psychic harmony), but the "others" have to learn to use this power. It is not an instinctive action on their part, and they are not omniscient as so many people suppose. Occasionally a person is met with who unintentionally acts as a "non-conductor," and if after repeated trials no success is obtained, it is often effective if each person is left out

of the circle in turn, until the "delinquent" is found. There should be no stress or mental effort in these attempts, but a natural restfulness and patience, repeating the same sitters, position, room, and if possible time of sitting.—W. H. H.

SPIRITUALISM AND PSYCHICAL RESEARCH.

M. B. F.—There is certainly a difference between the two, although "Spiritualism" may be regarded as a generic term which includes psychical research. But in common use a psychical researcher would usually denote a person who was more interested in the scientific study of psychic evidences than in their moral applications or spiritual significance. You say you hear of people—especially amongst the clergy—who say they approve of psychical research but who discountenance Spiritualism. They are of course entitled to their point of view, but it should never be forgotten that but for Spiritualism there would have been no psychical research. The Society for Psychical Research grew out of the labours of several convinced Spiritualists, amongst them Mr. E. Dawson Rogers, a former editor of *LIGHT*. And there is more harmony between the two than might appear on the surface. Many Spiritualists are scientific researchers and many scientific researchers are convinced Spiritualists.

PSYCHIC PHOTOGRAPHY: MR. WILLIAM WALKER.

NAVIS.—We can only give you these brief particulars: Mr. William Walker was one of the foremost of the pioneers of psychic photography, as doubtless you will have gathered from the references to his name in recent discussions. He was born in 1849 and was for many years in the service of the London and North Western Railway. Becoming interested in psychic phenomena he eventually specialised in the photographic variety, having had a long practical experience with the camera. He gained many evidential results in his experiments and frequently lectured upon these with lantern illustrations. He was thoroughly convinced of the reality of Hope's mediumship, and as he won high distinction not only by his acquaintance with psychic phenomena generally but also as a photographer, his testimony should have due weight. In connection with photography we may mention that he won many prizes at photographic exhibitions, and was president of his local photographic society. We knew him well as a man of fine character and good judgment. He passed away some seven years ago. The volumes of *LIGHT* for 1922 and earlier years would give you further information.

RUSKIN HAS SAID:

"If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it; toil is the law."

SUCCESS in life is not obtained by hoping or wishing, but by determined personal effort. Look about you, see what chances are available, and, having fixed on one, see to it that you make good. A book-keeper, a packer, or an ordinary clerk, all have their chance to be a success in life and earn big money. It all comes back to personal effort.

Why not be a salesman? It is easy when you know the ropes, and a salesman can rise to the very highest position in the country. Thousands are making over four figures a year, many five, by salesmanship. Opportunities for a good salesman were never so great as to-day, and to-morrow they will be greater. A good salesman is almost indispensable to his firm, for upon him the responsibility lies to turn big stocks into money.

The best salesmanship course in the world is "Super-Salesmanship," to which untold care and thought have been devoted. Here is the cream of knowledge of this wonderful and fascinating science, but written so intelligently that anyone can learn it without special effort. Send for "Salesmanship" to-day. Thousands have benefited by it, and so will you. In any case you will find it a wonderful investment, and it may be worth a fortune to you.

Act now! Write at once, and the complete Course will be sent to you on three days' approval. You pay only if you are satisfied, and then only 5s., the full price of the Course. If you are not satisfied, send it back within three days and you will owe nothing. Address your postcard to THE SECRETARY, Super-Salesmanship Course (Dept. L.), 34, Paternoster Row, London, E.C.4.

Sales Make Fortunes

ANSWERS TO CORRESPONDENTS.

"MYSTIFIED."—There are genuine mysteries and artificial mystifications. It is a mistake to place too much reliance on the statements of others without exercising your own judgment. It is well for all of us to have some ideas of our own even if they turn out in the end to be erroneous.

E. P. G.—We note a misprint in our reply to you last week. The first word of the quotation given should be "Aequum" not "Acquam."

H. FIELDER.—Thanks for your letter. We are deeply sorry to know that you are in suffering, and are sure that your many friends will send their sympathies to carry you through the painful ordeal entailed by your injured arm.

NEW PUBLICATIONS RECEIVED.

The "Royal Magazine" for October.
"Afterworld Effects: A Psychic Manuscript." Obtained by Karl M. Leute and Clyde S. Ricker. The Christopher Publishing House, Boston, U.S.A. (2 dols.)

The Poems of Arthur Conan Doyle (collected edition). John Murray. (7s. 6d.)

"Raymond Revised." By Sir Oliver Lodge. Methuen. (6s. net.) [An abridged edition of "Raymond."] "

"Psychic Science." (Quarterly Transactions of the British College of Psychic Science). October.

"The Great Secret" By Maurice Maeterlinck. Methuen. (7s. 6d. net.)

HELPING THE BLIND.—Mr. A. M. Heathcote's appeal in LIGHT for helpers in transcribing psychic books in Braille has been responded to by two writers who are interested in the subject, and he is very grateful both to them and to the Editor. He would much like, however, to add others to his little band. Perhaps the leaders of circles would kindly make this known, and there might even be some who would be willing to learn Braille for the purpose in view.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, Oct. 8th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. G. Taylor Gwinn

Croydon.—Harewood Hall, 96, High-street.—Oct. 8th, 11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Brighton.—Athenaeum Hall.—Oct. 8th, 11.15 and 7, Mrs. A. Boddington; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mrs. Curry.

Church of the Spirit, Camberwell.—The Guardian Offices, Havel-street, Camberwell Town Hall.—Oct. 8th, 11, Mrs. Redfern; 6.30, Mr. Thomas Pugh.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. W. W. Drinkwater; 7, Mrs. Podmore (address and clairvoyance); 3, Lyceum. Monday, 8, members' developing circle. Wednesday, 8, Mrs. E. Neville. Free healing circles: Thursday, 5-7, children; Friday, from 7, adults. Membership earnestly advocated; subscription, 6/- per annum.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Oct. 8th, 7, Rev. Geo. Ward. Wednesday, Oct. 11th, 8, class for spiritual healing, Mr. Harold Carpenter. Thursday, Oct. 12th, 8, address and clairvoyance, Mr. Austin.

Shepherd's Bush.—73, Becklow-road.—Oct. 8th, 11, public circle; 7, Mr. H. Fielder. Thursday, Oct. 12th, 7, public meeting.

Peckham.—Louvain-road.—Oct. 8th, 7, Mr. T. W. Ella. Thursday, 8.15, Mrs. Florence Everett.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Oct. 8th, 11, the Rev. S. M. Mathias; 7, Mr. Leslie Curnow. Oct. 11th, members' meeting.

Worthing Spiritualist Mission.—17, Warwick-street.—Oct. 8th, 6.30, Miss Morse. Thursday, Oct. 12th, Mr. Arthur Clayton, blind medium.

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

Central.—144, High Holborn (entrance, Bury-street).—Oct. 6th, 7.30, Mr. T. W. Ella. Oct. 8th, 7, Mrs. Graddon Kent.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Oct. 8th, 6.30.

Richmond Spiritualist Church, Ormond-road.—Sunday, Oct. 8th, 7.30, Mr. Ernest Beard. Wednesday, Oct. 11th, 7.30, address and clairvoyance.

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

SIR A. CONAN DOYLE IN WASHINGTON.

In last Sunday's instalment of Sir Arthur Conan Doyle's narrative now running in "Lloyd's Weekly," he wrote: "To revert to my opening lecture in the capital, Dr. Cushman was in the chair. Dr. Cushman has fully appreciated the truth ever since he had the striking evidence in connection with his daughter's picture, got through Mrs. Deane, as already described. There was some sensation when, at the close of my lecture, he stepped to the front, and, holding everyone's attention by his commanding presence and sonorous voice, told the audience most solemnly that he had learned by personal experience that all that I was saying was true, and that it was the message above all others which the poor, tired, puzzled world was in need of. His remarks made a very great effect. Dr. Cushman invited us to lunch, where we met several of his brothers and sisters, each as whole-hearted as himself. They are all nephews and nieces of the famous Charlotte Cushman, who once was to America what Ellen Terry has been to us. Cushman's aunt had lived in the same house as D. D. Home in his New England days, and the old lady had told him of the wonderful phenomena which young Home used to produce in their own household. Yet Cushman had the experience of hearing one of the high officials of the London Psychic Research Society talk of Home as having been a famous swindler."

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AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING OCTOBER 14TH.

Tuesday, October 10th, 3.15 p.m.—Clairvoyance, MISS MCCREADIE. 7 p.m., Mrs. F. E. LEATING; the second of a course of 10 lectures on "The Principles of Psychical Research" (Psychic Activities of the Living, Physical evidence of—The magnetic needle, the turning table, the spring balance—Telekinesis—Instruments used by Investigators).

Wednesday, October 11th, 4 p.m.—Discussion Class conducted by MISS PHILLIMORE. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling. (The questions which are to form the subject of discussion should, where possible, be sent to the Organising Secretary two days before each Meeting, but oral questions may be asked at the meetings.)

Thursday, October 12th, MR. W. E. BRADBROOKE, "The Children's Sphere."

Friday, October 13th, 4 p.m.—"Talks with Mrs. WALLIS's Spirit Control." Subject, "Answers to Questions." Preceded at 3 p.m. by Conversational Gathering.

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.

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

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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