

THE BISHOP'S REMEDY. By CONAN DOYLE.

SEE PAGES 660-1-2.

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

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Cameos of Spiritual Life. Etc. etc.

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A JOURNAL OF
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"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Ps. 1.

No. 2,180.—VOL. XLII. [Registered as] SATURDAY, OCTOBER 21, 1922. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

The grey-eyed morn smiles on the frowning night,
Checking the eastern clouds with streaks of light.
—SHAKESPEARE ("Romeo and Juliet").

THE ARGUMENT FROM IGNORANCE.

C. (Belfast) tells us that he has to deal with an objector to Spiritualism who has sent him a list of some eighteen eminent writers on theology (bishops and others), "none of whom has ever claimed to have had, at any time in his life, any direct contact with the invisible world, either by actually seeing the spirits or hearing the voices of the departed." This is indeed a curious argument. We could mention a great number of other matters of which the eminent divines never spoke, but which are none the less facts. They are all writers of the past and consequently would know nothing, for example, of the electric light, telegraphy, aviation and similar modern discoveries. But it may be objected that these men were authorities only on theology, and that a life after death is a theological question. That we dispute. Human survival is a biological not a theological fact. It is a matter of natural evolution and to that extent to be investigated by science. It is no more an exclusively religious proposition than the life we live here and now. It is absurd to advance against modern psychic science the argument that the theologians of the past knew nothing about it. How should they?

SOME FURTHER CONSIDERATIONS.

The correspondent, to whom we refer above, sends us his opponent's list of theological writers which includes such names as Jeremy Taylor, Isaac Barrow, Paley, Baxter, Bunyan, Tillotson, John Wesley and William Law. In including the last mentioned names he has considerably damaged his argument (such as it is). Did he forget, in the case of Wesley, the famous Epworth manifestations and Wesley's firm belief in spirits, shown by his inquiries into ghost-stories, and his own statements? A good deal has been written on

the subject. There is, for instance, a passage in Boswell's Life of Johnson, in which the sage of Fleet-street criticises Wesley for a too ready belief in a ghost at Newcastle. Again, we may take William Law, who wrote on Mysticism and was a friend of Jacob Behmen. Both had much understanding of the Unseen World, although they may never have met a ghost or "heard a voice" of a supernormal kind. For it is to be remembered that some of the eminent divines mentioned had a very definite belief in spirits and spirit-interposition, even if they did not always conceive of the possibility of spirits operating visibly or audibly in the material world. But supposing they had all been silent on the subject, or even expressed their disbelief in spirits, how could that possibly affect a subject which is a question of fact and not of opinion, of actual human experience and not of documentary records, ancient or modern?

* * * *

FROM CRUDE BEGINNINGS.

Of the credulous, the uncritical, the unthinking we are apt to hear much condemnation, and even occasionally to join in the chorus when we find them especially mischievous. And yet we cannot help remembering the compensations which accompany some of these defects. They are often allied with enterprise, energy, enthusiasm and devotion. Many a good cause would never have seen its emergence but for minds of this type. If, for example, Spiritualism had not been taken up at the outset by many simple-minded persons without judgment or discrimination, without skill in subtleties and fine shades of difference, it would have had little chance of progress. Simple, earnest souls laid hold of its principles, which could stand every test, but ran into all kinds of blunders on minor questions and did battle for their errors as vigorously as for their truths. But they conserved an immense amount of material for minds of a finer type to work upon. Today we are witnessing a curious paradox. It is the opponents to-day who are suffering from an admixture of elementary minds whose activities in putting forward hasty conclusions and crude theories are giving acute pain to the more judicious minds in the ranks of militant materialism.

INSPIRATION.

He hears the music of his heart,
But knows not whence the breath is blown;
It comes from regions far apart
With pow'r beyond his own.

A presence at his side alights,
A whisper at his ear is heard;
Amazed he takes the pen and writes
The inevitable word.

—ALFRED HAYES.

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We start over here exactly where we left off, neither better nor worse, and as we were good, bad, and indifferent on earth, so we start good, bad, and indifferent over here,—
"Not Silent—if Dead."

THE RELATION OF SPIRIT TO MATTER.

We give this week the third and last of the dictated essays which, as previously stated, we have published very much as they were received. In the present instance we have had to omit some passages which were too obscure to present, although we can see what the communicator was trying, with difficulty, to convey through an instrument too limited for the ideas he wished to express.

III.—ITS ULTIMATE PLACE IN THE LOWER SPHERES.

Ultimate, meaning final—that is so far as we are able to envisage at our present stage. The last form, or even our idea of the last form, may change greatly as we advance in knowledge. We are considering its ultimate place in the lower spheres judged by our present standard. All we have given is subject to our imperfect understanding. No doubt as we advance many errors will need correction. Our end will be attained if we can convey some idea of the future possibilities of spirit power. We know we still only realise it rudimentally yet our knowledge is great compared to yours. No doubt, too, ours is infinitesimal compared with that of those in spheres above us. The first great point is gained when spirit supremacy is admitted. We have said enough on this point to form a common sense basis on which to work. Our first point then, is, Spirit is greater than Matter. In spirit we include *all* spirit either on material, etheric, or beatific planes of pure being, pure ecstasy—planes of transcendental happiness where merely to be is all-sufficient. But this we do not expect you to understand. In the spheres which we inhabit our lives are spent in work with periods of recreation. But work without arduous toil, work for which we are eminently suitable or which for some special reason we greatly desire to accomplish. Spirit is greater, then, than matter. It can be used as a driving force serving many purposes, also as a connection between material and spiritual planes. It is existent in all planes, therefore in the material and spiritual. It is in fact the connection between the two. The spirit has its existence on earth; it continues its existence in other surroundings and is able to communicate with other spirit of like intensity in any plane. Spirit is a complete circle; anywhere within its circumference contact can be obtained by spirit of like nature. All spirit is not alike; there are different degrees of spiritual being. To those in the beatific spheres where spirit is at its highest, we in this sphere seem almost material by comparison. As you are unable to see us with the bodily eye, we are unable to see those who come from heavenly places. They are intangible to us. Before we can see them they must materialise in our environment. Every world is only a different state of being. We begin on the lowest plane and rise by degrees to the highest. There is no royal road. Effort alone will accomplish the journey.

The individual goes on in the next plane from exactly where he leaves off in this. He then by his own efforts raises himself until he has attained to a state which will fit him for the next stage of his being. But in each stage, as he progresses, he finds greater joy; his vitality is such as to make mere existence an intense pleasure. He vibrates in unison to the higher intensity of the atmosphere by which he is surrounded. He is a part of the electrical constellation. He is suffused with joy and happiness. He begins to be, in the true sense of the word, no longer clogged by matter; he is an embodied *will* or *mind*, a *being* of whom will or spirit is the mainspring, practically the all. He is still clothed in a form, but will is the keynote. The will to be or the will to do. At this stage the entity has great powers. Mind is superior to all or any form of matter. We have reached a certain point then. Mind, will, is supreme.

Now to draw obvious conclusions from this hypothesis. Given that spirit is supreme, what follows? Obviously that it is the greatest power having all other forces in subjection to itself and being able to control them as it *wills*. Will is the driving force, the dynamo of being in all its stages, whether clothed by various forms of material substance, or at the highest point of sheer vital power. Given that will can control matter, what conclusion do we draw? We will instance the earth, your familiar environment. What are your great forces? Water, especially in its form of steam. The ether and its constituents. There is also heat. Rays of intensive power are distributed by the sun to the

worlds as they revolve, and constitute another great form of energy. Of these three you know most of the first. You have made some use of water power. A mere nothing to what might be done but still something. Of the ether you begin to have some slight knowledge. Wireless telegraphy, telephony, telepathy, of all these you have a little knowledge. For all these you use the ether; waves, vibrations, pass across the ether and are received sensitively. Just so. Of heat you know practically nothing. By heat the vitality of dormant spirit is kindled, as in plant life of which we have given some slight explanation. But when we speak of heat we include many forms, the heat of love and hate, Mother love, for instance, is of high intensity, radiating activity sufficiently powerful to produce ignition when meeting another equally powerful beam of like strength. The same results follow a like case of different order, namely, hate. In fact, the generating power may even be greater. Hate is a passion of great force meeting another wave of equal intensity; it ignites and grows most unwholesomely, doing great evil. Evil has great power in the lower worlds especially. The environment is more suitable to its growth than it is to goodness. Goodness is more predominant in the higher worlds. Here evil must struggle for existence in an unsuitable atmosphere. The atmosphere is created by the prevalence of the good or the bad. It therefore follows that if good predominate, the surrounding ether will vibrate with waves of good intent or *vice versa*. Such an atmosphere must inevitably affect all those whom it encompasses, even if unknowingly. It is absorbed and becomes a part of those whose nature contains an element of the same kind, just as a magnet attracts and retains to itself any magnetised object. Then what must follow logically? Surely this: Evil attracts and produces evil; good attracts and produces good.

The spark of power, divinity, call it what you will, exists in the seed, in the animal kingdom, in mankind. The soul of man is the spiritual, the divine part of his being. This part could not live unless fed by an all-enveloping beam which bathes humanity in its glow. It comes from far beyond us and passes on to your worlds. Surely it must be created by divine love. As it ebbs and flows about us, we may draw our spiritual needs from it. All draw something from it, even the most debased. It gathers to itself as a magnet any beam or ray of goodness, however small or feeble, with which it comes in contact, its vitalising power is such that these same rays are gathered up and obtain something of its great energy and are again redistributed. *No good is ever lost*. Somehow, somewhere, it does its work surely. Its effects may not be seen by the doer, but it is so. Then of a surety the important factor is goodness, good livingness, the will and the power to do and live for good. Of little matter the worldly standard, so often the low standard is the easiest. Material riches are quite useless here. They do not count. The treasures of the mind, the spirit, are the only ones really worth developing. The bodily life, as you count it, is so short, of so little value if lived only for worldly gain. When you each one come over here you are born again. Riches, business abilities, acuity, sharp practices, are not assets but liabilities. How were those riches gained? Has your business life been a clean one? What have you done with your riches? Has any man been ruined by your business acumen? The things of the spirit, believe us, are of the first importance. Earth life is very short. Spirit life is eternal. No business man would mortgage his life interest, lacking all power to retrieve his security. Yet how many do so here and now. Once more we repeat the things of the spirit are all important, material matters are of comparatively small value. Well, we have done our best. Who can do more? It is our sincere hope that some may read and be influenced by these writings. What we have written is the truth. If only we could make the world believe it. We know by experience! How else should we tell of these things? How to make the people of earth listen? How to speak as all shall hear, must hear? We wish we knew. The channels are so few, the difficulties so great, almost overwhelming. We strive continually. Could we but break down this *materialism* the battle would be half won. *Smirit!* All important, vital, the world's life blood. Yet almost disregarded, disdained by those who call themselves practical. Would they could know just how unpractical they are, what spirit energy they waste, how strong a power they disregard! Only the eternal verities will prove to them their blindness, and that only when they have experienced some few of the things of the spirit. It is because we have gained that experience and were as you still are, that we try by almost any means to reach you, our kindred,

THE CHILDREN'S SPHERE.

ADDRESS BY MR. W. R. BRADBROOK.

An address of a totally different type from any we have heard before from the platform of the London Spiritualist Alliance was given in the hall at 6, Queen-square, on the evening of the 12th inst. And yet the subject was one which, though not often dwelt upon in public, is far from unfamiliar to Spiritualists. The thoughts of those of us especially who are parents cannot but have often turned to the sphere of being to which the speaker directed them—"that state wherein our departed barns are growing in grace and strength amid scenes of beauty and loveliness, beauty and loveliness to which they in their own innocence and purity largely contribute." And this must the more be the case when we remind ourselves, as the chairman, Mr. G. E. Wright, reminded us in his opening remarks, of how much more in accordance with our highest ideals and aspirations are the teachings of Spiritualism in this connection than those of some of the orthodox churches—of how terrible even are the ideas regarding the future of children which still survive in certain quarters.

In the course of his introduction, MR. BRADBROOK said:

Childhood—that casket of infinite possibilities—has ever presented a fascinating subject for poet and painter, but many philosophers, and still more theologians, have for some reason found its study largely outside or beyond their intellectual purview. Apart from the statements of Christ Himself—precious and powerful as they are in their unambiguous simplicity—little is recorded as to the well-being and well-doing of those little "lights" that we have loved and lost awhile. Yet almost one-third of the human race pass on to the Great Beyond in infancy and childhood. What limitless possibilities, full of potential sympathy, must exist in that celestial sphere in which the soul-force of humanity in its most innocent state has been gathered, cherished, loved and developed!

In the vast counter-action of good and evil, of love and hatred, of light and darkness, I have sometimes thought that, under the grace of the Supreme, the fact that the human race is succeeding in working out its own salvation by progress through many spheres is guaranteed by the passing over of such a large proportion of comparatively untainted humanity.

There are many who find it difficult to comprehend the fact of beautiful scenery, wonderful flowers, delicate fragrance and glorious harmony existing on the Other Side. Cannot they transpose the physical into a spiritual key as it were, realising that the radiant light which is such a feature of the Heavenly Home is just spiritual wisdom and understanding, while the sunshine and warmth of it is Love? Can we not realise what, after all, is the truth, that the atmosphere, environment, trees, flowers, scenery, light, fragrance and harmony are made up largely of the nature and partake of the character and thoughts of those who live therein? No emotion, no thought, no state of spiritual being in the fuller life is without its outer manifestation. It has been left to our inspired poets, painters, and musicians, to interpret the voices of Nature to our dull minds. To the efforts of these are now being added the direct instructional communications of discarnate beings—persons as human as, and far more truly natural than in the restricted conventionality of mundane society, it is possible for us to be.

Here, without dwelling on the pathos of parting with our little ones, Mr. Bradbrook touched on one thought which he believed was inseparable from such partings. "I refer to the happy light in the little eyes, the contented smile that has through all the ages done so much to comfort the bereaved mother. This expression of joy is understood when one realises that the angelic beings, whose duty it is to attend the little one at this time of transition, are of so high an estate that, though their forms are rarely seen, their very presence gives indescribable happiness and contentment to the passing soul. 'Their angels do always behold the face of my Father who is in Heaven.'

"The actual withdrawing of the little life-form from its physical to its spiritual state is by the power of the Supreme Himself—as naturally as a beautifully coloured moth emerges from the state of an earth-crawling thing to take its place in a finer sphere and a fuller life. His messengers-in-waiting discharge the delicate office of carrying the child through the Valley of the Shadow and placing it (while still unseen themselves) into the arms of one who, with many others, has been sent to the inner entrance of the Vale, and is waiting patiently to receive it. These are mostly young people—'little mothers' we should call them and as they are actually known on the other side—each of like nature to the little one of whom she has been given the charge, and for which service she has been specially trained."

In illustration the speaker cited the first experience communicated in trance through the sensitive mind of his collaborator, Miss W—, to whose mediumship he has been indebted for these revelations regarding the reception and progress of our departed little ones:—

"I have to go up this lovely hill, but it is quite an easy ascent. At the top what an experience! Bells are softly, ever so softly, pealing. The slow tread of feet upon grassy slopes is noiseless. The beauties of the

Garden of Light are before us, and delicate fragrance fills the air. Everything is still. There is a hush—every sound, every strange thought, every breath of air that does not properly belong to this wonderful place has gone from me. I take my stand with others, all radiant with the Light of Love, waiting, watching for a 'life'—a tiny life to come over to us to join the heavenly throng, our throng, and to help to enrich the world; to bestow upon others, though but a child—a baby—help and grace.

"At last! We are rewarded for our waiting, for some little ones have come to us, and, wonder of wonders, are placed tenderly in our arms by unseen hands! Our footsteps are light as we tread homeward. As we reach the foot of the hill we meet others on the same errand, little children carrying little children—guided by invisible guardians. These tiny ones have no shadows to pass through, for only have they been as a light to others. These gentle little lights are entrusted to us, as they have been entrusted to One Who is greater than all. Their loving ones on earth ask: 'Why are they given only to be taken away so soon?' To bring love and light into the world and to draw back with them love and light, that they in Heaven's Fairyland may have something, someone, to help. The coming and returning of these pure souls weaves a pathway of yearning love 'twixt heaven and earth.

"Our way lies through one part of the Garden of Flowers. One can see nothing all around but the dainty blossoms known on earth as snowdrops—our dear flowers of Hope. The message of these blossoms is to the mothers who cannot always understand why they have the little 'lights' for such a short while—and the message is 'Hope!' Here our dear charges are to rest and to be cherished, to grow in grace and knowledge, that they may make Heaven's Fairyland a wiser and more perfect place. Still their guardian angels, unseen but ever watching, guard and tend them."

So (said Mr. Bradbrook) the little ones remain among the flowers, absorbing the graces they symbolise and growing in grace and stature. Here they have time to think of loved ones, their faint mental impressions being preserved and developed by their guardians. One may have an idea that the very small ones cannot remember those they have left behind, but it is a delightful reality that not until one converses with these tiny children in the spirit language, by the interchange of ideas and impressions, does one realise how much a child's mind actually carries of the memory of the mother love. What a consolation to those who have brooded over that bitter regret, "Oh, it never knew a mother's love!" The truth that it did know and treasures the knowledge in its little mind is surely a gem of comfort that every mother who has handed her child to the care of the Supreme will for ever bear in her heart—the knowledge that her wee babe remembers and longs to find the mother who can yet help the child and whom the child can help.

Mr. Bradbrook proceeded to quote from the messages which followed the foregoing opening communication, and which occupied a number of separate sittings. In each of them the sensitive journeyed with different groups of children—the different stages of progress being visited in correct order. With the elder children she took a pathway that led to the beautiful domain already alluded to—the Garden of Light. Here, she learned, they remain for a considerable time, increasing their capacity for bearing the effulgence, which at first dazzles and bewilders them, and learning that the light is knowledge and power. Other gardens were visited and described, including, strangely enough, a Garden of Shadows. "After we leave our earthly training-ground," the lecturer explained, "there are disciplinary experiences and journeys for everyone, man woman, or child. Even the youngest children inherit tendencies that, if not corrected, would lead them astray. So these children have a phase of shadowy experience to pass through."

Next we were introduced to the Garden of Hope, whence those who enter it as babes in the arms of their "little mothers" emerge in due course as tiny, toddling forms, clothed in spotless white. As the children progress, their surroundings, we learned, take on an even lovelier aspect. So from the Garden of Hope we passed to the Garden of Flowers, where the messages of the flowers—of the lily, flower of purity; the pansy, flower of thought; the deep red rose of love, and many others—are all unfolded and demonstrated to the children. And then all the lessons learned are harmonised in the wonderful beauty of the Garden of Music. From this Garden the souls of the children pass easily into their Home. Here, in the visions of the clairvoyant, we visited splendid schools (including schools for service and unselfishness), joined in the children's happy games in the Vale of Recreation, and finally entered with them for a time the Vale of Meditation, "where, by the help of the Supreme, they can communicate with those they loved in their earth life."

It was gratifying to learn from MR. H. W. ENGHOLM, who, at the Chairman's invitation, proposed the vote of thanks, that these beautiful and consolatory revelations will shortly appear in booklet form, artistically produced and illustrated.

THE JUBILEE OF THE MARYLEBONE SOCIETY.

ADDRESS BY SIR ARTHUR CONAN DOYLE ON
"SPIRITUALISM AND CHRISTIANITY."

On Sunday evening, the 15th inst., at the Æolian Hall, New Bond-street, the Marylebone Spiritualist Association celebrated its fiftieth anniversary. Sir Arthur Conan Doyle delivered an address on "Spiritualism and Christianity." The hall was crowded to its fullest capacity, and amongst those present were: Lady Conan Doyle, Sir Ernest and Lady Palmer, Lady Waterhouse, Mrs. Ellis Powell, Mr. and Mrs. Wilkinson, Mrs. Amy Cooper, Mr. and Mrs. George Craze, Mr. and Mrs. Brittain, Miss Nellie Brittain, Mr. and Mrs. Leigh Hunt, Mr. J. A. France, Mr. David Gow, Mr. H. W. Engholm, Mr. Leslie Curnow, Mrs. M. H. Wallis, Miss MacCreddie, Mrs. Alfred Peters, Mrs. Florepece Kingstone, Madame Paulet, Madame Saarijarvi, Mrs. Clegg, Mr. William Hope, Mrs. Buxton, Mr. J. J. Vango, Mr. Harry Field, Mrs. Fred Maturin, Mrs. Wade, Miss Richardson, Mrs. E. Fisher, Mrs. Madge Donohoe, Mrs. Clunies Ross, Captain F. C. Dimmick, Miss Nellie Dimmick, and Mr. W. F. Doyle.

Mr. George Craze, the President of the Association, who occupied the chair, referred impressively to the humble beginnings of the Association, which was originally founded by Mr. Charles Hunt in the year 1872, and held its first meetings in a carpenter's shop. He mentioned the names of some of the prominent workers who had been associated with the Society: Mr. James Burns, the Editor of "Medium and Daybreak," Mrs. M. H. Wallis, Dr. Peebles, Mr. W. T. Cooper, and Miss Florence Marryat, to which might be added the names of Mr. and Mrs. Thomas Everitt, Mr. J. J. Morse, Miss Ada Rowan Vincent, and Mr. E. W. Wallis. He referred especially to Mr. W. T. Cooper, who was for fifteen years their President, and to the fact that Mrs. Cooper (formerly Miss Amy Butterworth) was amongst them that night; he also alluded to the presence of Mr. Leigh Hunt, the son of their founder, who had worked with them for very many years, being Secretary, and, for some period, President of the Association. He expressed a very cordial welcome to Sir Arthur and Lady Conan Doyle.

The musical portion of the service included a solo by Miss Nellie Dimmick (Mendelssohn's "Lauda Sion").

Sir Arthur Conan Doyle then delivered the address of the evening, which was followed by clairvoyant descriptions by Mrs. Annie Brittain. These delineations were notable for their evidential quality, being very clear and readily recognised.

SIR ARTHUR CONAN DOYLE'S ADDRESS.

FRIENDS AND COMRADES.—When I speak it is usually not among fellow-Spiritualists, who know what I am talking about, and who have shared my experiences, but it is among the heathen, and very good-natured, tolerant, sympathetic heathens I usually find them to be. On this occasion I wish I were a trance speaker, as there must be a delightful sense of irresponsibility to feel that something stronger than yourself is working for you. I remember Mr. Oaten, who is noted for the depth of his spiritual experience, telling me that on one occasion during the time when he used to be a trance speaker, and when he was out of the body and returning he heard a voice, a steady, monotonous voice, going on, and he remained listening, and he said, "That fellow is talking good sense." Then suddenly the place became open before him and he saw a circle of light and himself standing there. It was to himself he was listening. No such spiritual guide has been given to me, though I have every need of one to-night. Last week has seen one of the most important pronouncements which, in my opinion, has been made by any religious body for a very long time. I allude, of course, to the admission by the Archbishop of York that the Church of England is in sad straits, with difficult and troublous days before it, and that it is not fulfilling its mission. But lest it be thought that I am exaggerating I will give the very words of the Archbishop. He said: "Men wanted a true religion as never

before, and they did not find it in the Church," that "religion attracts, but the Church repels," and that the Church by "its divisions, its dullness, its unreality, its obstacle, a stone of stumbling, and an offence." Here is a great prelate with an honesty and courage which command admiration, admitting that all is not well with his Church, a fact which I fear has long been evident to the greater part of the world, though the indifference which is worse than active hostility may never have intruded itself on the attention of some of the inner circles of believers. It is not to the discredit of the Church of England that these words should be spoken. On the contrary, it is enormously to its credit, because these weak points which the Archbishop points out are not confined to the Church of England, but are common to all Christianity. And surely the Church which admits it as a first step towards reform is in a stronger position than those who have never acknowledged it. But, when we know that there is only one in ten of the population who is in any way touched with Christian belief or belongs to any organised Christian body, I say that religion is in perilous proximity to annihilation. When the Archbishop made this most important pronouncement he also endeavoured to indicate what might be the remedy, and his remedy was evangelisation. The Bishop of Sheffield, taking the same line, put forward as his remedy to go back to the fundamentals of religion. Now, as regards Evangelisation, one would like to know exactly what is meant by the word. Does it mean a more rigid adhesion to the literal interpretation of the Scriptures? If the Archbishop means by it that we are to go back to a close scrutiny of Holy Writ, that we are once more to re-read those ancient documents, coloured as they are—as we know they are, and as every honest man knows they are—with forgeries and interpolations; if we are to examine them once more, comparing them text by text, then we are back to the atmosphere of the seventeenth century, which led to nothing but disunion, trouble, and quarrels. You can prove anything from the Scriptures. By eliminating certain texts, it is possible to prove that Christ was divine. By eliminating others, it is possible to make a strong case for the contention that He did not Himself claim to be divine. We know that some texts bear out the Roman Catholic Sacraments, and that others must be taken to support the more anemic Sacraments of the Protestant Church. Anything and everything can be proved by the Scriptures. In every matter you open the door to wrangling. The only master text which covers the whole situation seems to be that which says that the letter killeth and that it is the spirit which avails. We all know in our hearts what the inner spirit of Christ's teaching is, and if evangelisation begins and ends there, then the prospect becomes better. But outside that, we would surely drift back into the regions of barren dispute, or rather the Church would drift back into it, but would leave all those wisest and best of the human race to engage upon some more profitable pursuit. But let us see whether something much more fruitful may not be covered by the word "Evangelisation." I think it may, and I only wish that I could hope that my poor words could reach the Archbishop and incline his mind in the true direction. For there is one thing, and only one thing, which can save the Church of England, and indeed the whole of Christianity. It is direct contact with spiritual truth and spiritual force—not as a theory but as a fact, so that to faith there be added knowledge which is better. That is the true meaning of those very words of Paul, which the Archbishop quoted when he said that he preached not with words only, but with power. Let us cast our minds back some two thousand years to the time when another great faith decayed, found itself to be empty and had to confess failure. At the beginning of the Roman Empire the old theology of Rome was practically dead. Many attempts were made to revive it, even down to the days of Julian in the fifth century, but men had outgrown it, just as they now have outgrown conventional Christianity, and though for three more centuries the forms and ceremonies continued, the spirit had gone out of it. Jove and Hercules and Venus lived as ornaments for a poet's verse, or possibly for an oath in the mouth of a soldier, rather than as real helps to religion. Earnest Romans of those days felt as earnest Englishmen feel to-day. They

were reaching out in all directions, calling in Mithra and Osiris and Isis and other foreign deities, just as in our own day we have seen esoteric Buddhism called from India. But what happened then? In the midst of this darkness, there came a light. It did not come from the priests, nor from the philosophers or the academicians. All these people were dumb. It came from a little knot of simple, lowly folk, living in one of the most distant provinces of the still mighty Empire, but a province which had always been famous for the earnestness of its religious thought. It came through a body of teaching which claimed to be inspired, though, as we know, there were few things put forward in Christ's teaching which had not been put forward by one or other of the philosophers who preceded Him. But it was accompanied by a perfect whirlwind of spirit power, which consisted, and it was this which spread it, in preternatural signs, in visions, in trances, in levitations, in cold winds and tongues of fire, in healing, in the materialisations of the dead, and communications from them. It was these wonders which had an enormous effect upon the public mind, which gave driving force to the new teaching and caused it to spread so rapidly that St. Paul travelling about the year 50 found it universally established on the shores of the Mediterranean only seventeen years after Christ's death. And when he came to Rome we are told that he found that it had already penetrated to Caesar's palace, although it took three hundred years to climb from the slave who carried the Amphora up to Caesar himself seated on the Imperial Throne. It was the possession by the Christians of these spiritual powers which spread the Christian religion and made it conquer the world. It was taken as a visible sign of supernatural sanction and approval. That is a very easy matter to prove—as easy as it is to prove that those powers are the same powers which we possess to-day. Take the list of spiritual gifts mentioned by St. Paul. I will read them for you and show you how they are equivalent to those which for seventy years the Churches have been mocking and condemning in Spiritualism. St. Paul says, "To one indeed by the Spirit is given the word of wisdom"—that is a person in a trance and the spirit talking through him. "To another the word of knowledge according to the same spirit; to another the power of healing by the spirit; to another the working of miracles; to another prophecy; to another the discerning of spirits" (that is clairvoyance); "to another divers kinds of tongues. There is not one of the spiritual gifts mentioned by St. Paul as being typical of the early Christianity which we do not possess, and those clergy who sneer at us from their pulpits do not know the rudiments of their own creed. I could overwhelm you with evidence as to the mighty part which was played by these spiritual phenomena in the foundation of Christianity. St. John says, "Test the spirits whether they be of God," which showed that they were not only in contact with spirits, but also that they shared our experience of having undeveloped as well as developed spirits coming to their seances. Otherwise it would be unnecessary to test them. The early Christians continued to use spiritual methods, as I will show you. There is an interesting book on Early Christian remains in Rome written by the Rev. Spence Jones, Dean of Gloucester, which deals with the inscriptions on the old catacombs. These early inscriptions have not been forged and there was no possibility of inter-polation there, and the Dean, after having read many hundreds and even thousands of them, says that "The early Christians speak of the dead as though they were still living. They talk to the dead." That is our point of view—a point of view which the Church has so long lost. The symbol which is continually met with in the catacombs is that of the Good Shepherd—just the tender idea of a man carrying a poor helpless lamb. I believe you may search the catacombs of the first two centuries, and you will find nothing about the blood sacrifice, nothing of the Virgin birth, or anything of the kind, nothing of those mystifications which really came along afterwards. But you will find the Shepherd, you will find the anchor of hope, you will find the palm leaf of the martyr, you will find the fish which was the pun, or rebus upon the name, of Jesus. I must emphasise this point about the strong adherence of the early Christians to what we now call Spiritualist phenomena. Apart from St. Paul's clear teaching, there is ample evidence in the Fathers of the recognition of spiritual phenomena in their modern sense. St. Augustine, in his "De cura pro mortuis," says "The spirits of the dead can be sent to the living and can unveil to them the future which they themselves have learned either from other spirits or from angels or from the Divine revelation." Could we explain our own position more clearly than that? In his "City of God," St. Augustine refers to practices which enabled the ethereal body of a person to communicate with spirits and angels and to receive angels. St. Clement of Alexandria and St. Jerome in his controversy with Vigilantius the Gaul take the same view. Here I must admit my indebtedness to the learning of Mr. Bligh Bond for some of these references. Hermas, the disciple of the Apostles, in his book, "The Pastor," says, "The spirit does not answer all who question, nor any particular person when man wills, but when God permits. Therefore when a man who has a spirit from God comes into an assembly of the faithful and when prayer has been offered the spirit fills this man who speaks as God wills." This,

of course, is exactly what we call trance speaking. Hermas, I may add, was a personal friend of St. Paul's, and it may well be that he had him in mind, since we know that St. Paul had trances. Origen says in his controversy with Celsus, "Many people have embraced the Christian faith in spite of themselves, their hearts having been suddenly changed by some spirit either in an apparition or in a dream." Irenaeus, at the end of the second century, says, "We hear of many brethren in the Church possessing prophetic (that is mediumistic) gifts, and speaking through the spirit in all kinds of tongues and bringing to light for the general advantage the hidden things of man, and setting forth the mysteries of God." Eusebius noticed the decline of phenomena in his day and said that the Church had become unworthy of them. The "Apostolic Constitutions," which are a forgery as regards the first century, having been written in the third century, contain many allusions to them. Tertullian challenged the heretic Maximo to show the same spiritual gifts, especially trance utterance and prophecy, which the real Church had. Tertullian also in his "De Anima" says, "We have to-day among us a sister who has received gifts on the nature of revelations which she undergoes in spirit in the church amid the rites of the Lord's Day, falling into ecstasy. She converses with angels—that is high spirits—sees and hears mysteries and reads the hearts of certain people and brings healings to those who ask." "Among other things," she said, "a soul was shown to me in bodily form, and it seemed to be a spirit, but not empty nor a thing or vacuity. On the contrary it seemed as if it might be touched, soft, lucid, of the colour of air, and of the human form in every detail." So says Tertullian. We have brothers and sisters in this room who can do everything that he speaks of. We have one sister in Mrs. Annie Brittain on this platform. But Tertullian's church held the sisters in high honour. Our modern civilisation and churches make the sister an object for police persecution or for the abuse of scurrilous journals. Ignorant journalists in this Metropolis would have laughed at that very sister whom the early Church held up as the very centre point of the Church. That represents the gap which separates the early Church from those empty days in which we live. How came the change? Why did the Church suddenly degenerate, lose those gifts and become the formal dead thing we know? Glover, in his "Conflict of Religions under the Roman Empire"—a very fine book and a very impartial one, in dealing with this point says, "In the Church the ministry of spirit, the ministry of gifts, was succeeded by the ministry of office with its lower ideals of the practical and the expedient." The organiser, the administrator, the courtier and the diplomatist, the ambitious schemer, or the strong bigot took the place of the seer and the prophet. And there you can trace the beginning of the decline of Christendom which has been running ever since, not as a system which has its own motive power, but under the influence of that great spiritual impulse of two thousand years ago—running obviously ever more and more slowly towards a complete cessation. Now, what is it the Church needs? What is it that Christianity needs? What is it that the world needs? It needs direct inspiration. That is a thing we can prove, not as a matter of faith, but as a matter of experience and of knowledge. It has in its modern form been revived for seventy years, but seventy years is a small space in history, and they have not been wasted, since under much discouragement the pioneers have worked out the principles of spirit intercourse, so far as so elusive and supernal a thing can ever be regulated. We have considerable knowledge—considerable experience. It is all at the service of the Churches. They cannot amalgamate us. We do not wish that. We are the common knowledge and comfort of mankind, too big for any single religion. There is no Church in the world that can compare with us. We are the receptacle of the common knowledge for the whole human race, a central light that will illuminate the Churches. They disregard us at their peril. All the world wants to know where their dead go to, and what becomes of them. We know for certain and can tell. The Churches can take what we have, adapt it freely to their own uses, examine and learn all that wonderful supplementary revelation which has poured and is, day by day, pouring through, and then I think they may find that the Bishop of Sheffield's suggestion has at last come to pass and that they have got back to the fundamentals of religion. They need not think that we do not understand their difficulties. We do see those difficulties very clearly, and we would gladly take counsel with them to get over them. We do not wish to open the flood gates of hysteria, to encourage unscrupulous fraud, to revive superstition, or to give birth to a swarm of minor prophets. All of these things are real dangers which have to be avoided. They can only be avoided by knowledge and by regulation. But before you know and regulate you have to recognise the existence—the very real and immanent existence—of these forces. It is this whole-hearted and respectful recognition which we commend as the first step towards the cure of the ailing Church. Let the Holy Spirit be not a mere fetish as at present, not a word which means nothing definite, and which produces on the mind a vague and grandiose effect which varies with every in-

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M. GABRIEL DELANNE AND MATERIALISATION PHENOMENA.

By E. W. DUXBURY.

In the issue of LIGHT of February 11th, 1922 (p. 90), some translated extracts were quoted from the admirable work entitled, "Les Apparitions Materialisées des Vivants et des Morts" (Materialised Apparitions of the Living and the Dead), by M. Gabriel Delanne, Editor of the "Revue Scientifique et Morale du Spiritisme," and member of the Committee of the Metapsychic Institute, Paris.

These dealt with the question of the reality of such phenomena, but as certain men of science of the highest eminence are in agreement as to their reality, while differing with regard to their causation, it may be useful to give M. Delanne's summarised conclusions on this latter point.

I therefore append the following translated extracts from the above-mentioned work:—

"I have enumerated in the course of this chapter the reasons which militate in favour of the reality and independence of the materialised forms, which show themselves during séances. I think it would, nevertheless, be useful to sum them up succinctly, in order to show how much more logically than any other the spirit theory adapts itself to the interpretation of the facts.

"Hallucination is an untenable hypothesis, in view of the concordant affirmations of the witnesses and of the physical proofs, such as moulds and imprints, which remain after the apparition has vanished, showing that it was not a mere mirage, a fantasy of the imagination.

"I afterwards remarked that it was unscientific to resort to the marvellous, that is to say, to the action of superterrestrial beings whose existence is problematical, when a rational hypothesis, that of the surviving human soul, perfectly suffices for the explanation of the facts, since already during life this soul is capable of separating itself from the body, and of showing itself with the characters of any ordinary human being.

"That, for different reasons, certain savants or the priests of numerous religious professions reject our interpretation, is in no way surprising, for both these classes are imprisoned in an uncompromising orthodoxy, which is for the first materialistic monism, and for the second theological dogma.

"If, faithful to the experimental method, we free ourselves from every preconceived idea, in order to face the facts alone, we shall recognise that the only problem which deserves to retain our attention is that of knowing whether the medium, consciously or not, is the generator of the apparitions. I shall not concern myself with the other persons present, because these can be changed without the typical form of the apparitions being altered.

"Many observations agree in their totality to make us admit that the apparitions are independent beings, possessing both a form and an intelligence different from those of the medium, as we are going to recall.

"(I.) We must not lose from sight, indeed, that always and everywhere the apparitions assert that they have formerly lived on the earth, and that no reason exists for not believing them, the more so that sometimes they give irrefutable proofs of it.

"Why, if these apparitions were only mediumistic creations should they not say so? Who can thus have imposed upon them the obligation of dissimulating their origin? A universal lie is so much the more difficult to suppose, in that it must be concocted absolutely alike in all countries of the earth, which would become surprising in the highest degree.

"(II.) But we have seen that sceptics do not recoil before any supposition, even when devoid of all proof or probability, provided that it gives a check to the spirit theory; they have maintained that the apparitions were either creations made objective by the imagination of the medium, or it is his transfigured 'double' which shows itself.

"It is not difficult to show how impossible it is to sustain such a hypothesis as the first, for it would presuppose a veritable miracle: that of the spontaneous generation of a

living, acting, thinking being, provided with an organism as complicated as that of a human individual, and created by the simple action of the 'thought' of a medium, although the latter has not, in his entire consciousness, the thousandth part of the anatomical, physiological, mechanical, physical, chemical, aesthetic, etc., knowledge, the concurrence of which would be indispensable for this creation, which, besides, would surpass the united power of all savants and scientific academies. I think it the more useless to insist on this, since I have described apparitions like 'Bertie' as preserving their complete anatomy when the medium was awake, and, better still, after the death of the latter.

"(III.) The manifestation of the 'double' is more logically admissible; it is certain that sometimes the phenomena are the results of its extra-corporeal activity, since the Davenport, Mrs. Fay, Eusapia, etc., have given us proofs thereof. But this explanation is far from replying to all the 'desiderata,' in the first place, because we have seen that the 'double' is always an absolute facsimile of the body; if photographs or moulds show us that the materialised form differs from the medium, as well by the features as by the anatomical constitution, that would be a serious induction in favour of its independent existence.

"(IV.) Besides, the action of the 'double,' even though transfigured, would not suffice to explain how it could produce simultaneously phenomena which take place in different directions, for these demand the action of several intelligent causes, acting independently of each other.

"(V.) This logical postulate is verified by multiple and simultaneous apparitions. We possess a complete demonstration of the autonomy of the apparitions, when they appear at the same time, each having all the characteristics of real beings and possessing a persistent individuality, in spite of changing the medium, which proves it is not the latter who engenders them, any more than the other persons present, who are also changed.

"(VI.) If, physically, the apparition differs almost always, more or less, from the medium, intellectually it does not any more resemble him, since it employs sometimes a language unknown to the medium, or the knowledge displayed by the apparition has never been possessed by the mediumistic subject. No theory, even that of thought-transference, being able to explain this fact, it is a good proof that we have to do with discarnate human beings. 'Nepenthe's' writing in ancient Greek could not have been produced by any member of the group, since no one was able to decipher the message.

"(VII.) Finally, would it not be contradictory to imagine that the materialised being could continue to exist, when its medium, having returned to himself, would no longer be exercising his creative power? Yet we have seen Florence Cook conversing with 'Katie,' and Eusapia being constrained to obedience by the decisive arguments of her 'guide,' who did not tolerate rebellion.

"(VIII.) The very instructive account of Madame d'Espérance helps us to half-perceive already part of the process of materialisations. Yes, certainly, a medium is indispensable, because he possesses an organism capable of exteriorising matter and energy, but the discarnate being comes with its personal intelligence, its own typical form, its 'perisprit,' which it always preserves, and it is indebted to the medium only for the matter which serves to render it visible.

"This great truth will become more evident still when we come to study the reciprocal relations of the spirit and the medium. I wish to state, in advance, that the apparitions are not always anonymous, that often they are loved beings who come to show themselves to us, and, then, all the arguments and discussions of sceptics and cavillers, all their disorderly theories, seem very false, very empty and very futile, in face of the grand certainty of the return among us of those whom we have loved."

(Continued from previous page.)

dividual; but let it be, what we find it, a very close and immanent thing. Why should the Pentecost be for ever distant, and be regarded as something wonderful, and mystical? I, who stand here, have been in an upper room in Glasgow with my wife and with twelve citizens of Glasgow. We felt there the rushing wind, we saw the tongues of flame flickering around and settling on our heads, and we heard that wonderful voice from above which they heard of old, a beautiful and sonorous voice speaking to each one of us. Was I hallucinated? Was my wife hallucinated? Were the twelve citizens of Glasgow hallucinated? That night I told the story to a meeting of 6,000 people in a hall in Glasgow in the presence of the witnesses. No,

we were not hallucinated, but when folks meet in one accord with the right spirit, the same results follow as of old. Always the same results—the very results which the Churches have lost. Always where you have ardent hearts and humble minds, strongly desirous of truth, there you will get the assistance that God can give. That is the message which I wish to bring and which I wish it were possible by any means to convey to the Churches. Let them for their own sake give up their misrepresentations, let them listen humbly not to us, but to what comes through us. Then, and then only, will the stricken Church be healed, and will Christianity rise refreshed in spirit and strong enough to carry on the burden of poor suffering mankind for many thousand years to come.

A NEW MODE OF PSYCHICAL RESEARCH.

By DR. E. OSTY. (Translated by S. De Brath.)

In the September number of the French journal "Psychica," Dr. E. Osty remarks as follows:—

The resistance of the scientific world to recognition of material phenomena (such as ectoplasm and telekinesis) arises from motives not difficult to specify.

Subjects endowed with such powers are extremely rare; there is "Eva Carrière" in France; a few in Poland, such as M. Kluski, with whom Drs. Richet and Geley obtained the remarkable waxen "gloves" described in the "Revue Metapsychique"; one spoken of in the psychic journals of Portugal; a few in N. and S. America, etc.

In addition to the rarity of these human instruments for observation and demonstration, it has been found that to make favourable conditions the séances must be few, and the number of experimenters limited to those accustomed to the subject. The result has been that only a very few notable scientific men have had an opportunity of directly verifying phenomena whose extraordinary nature demands proof equivalent to absolute certainty.

So high a quality of proof has not been brought home even to most of those who have assisted at séances, if we consider those held at various places and with sensitives of high repute. It is therefore quite comprehensible that those who depend for their knowledge of the evidence on reading only, should remain unconvinced.

The attitude of the *élite* of scientific men towards the physical phenomena of metapsychics will remain the same till it may be possible for a subject possessing great creative power to succeed in producing these phenomena before a whole series of men of science. On the advice of M. Paul Heuzé, Madame Bisson bravely attempted this at the Sorbonne. The powers of her subject have failed her. Those who insult her failure do not know of what they are speaking, nor what they are doing. In order that research may be stimulated, it is necessary that explorers of human meta-normality should, without delay, furnish undeniable proof that behind the superficial human personality there are latent certain potentialities of high biological import, which are demonstrable as phenomenal manifestations of various kinds in certain individuals, arising from psychophysiological causes unknown at the present day, and inviting scientific research.

By reason of the rarity of subjects capable of producing these physical manifestations, and of the restricted numbers of those who have witnessed them, their justification in the eyes of the scientific *élite* is retarded. Why not, then, begin by proving the reality of the meta-normal by its intellectual manifestations?

There exists a whole class of metapsychic phenomena at least as biologically important as ectoplasm and the para-normal reactions on Matter. This class is composed of persons who possess the power of receiving cognition of external realities by other means than the normal senses and by other channels than reasoning. Among such persons there is one type specially adapted to experimental demonstration verifiable by anyone. These subjects are those who specialise, so to speak, in the faculty of taking immediate cognizance of living persons there present, revealing their organic, emotional, intellectual, and social characteristics, the general course of and episodes in their lives, both before and after the time of the experiment.

As this power of revealing individual lives excites lively curiosity, some of these subjects have made a trade of the faculty, and are imitated by a number of others moved by cupidity, who have little or no powers. There are, however, among the professionals, some who are remarkably endowed and have developed their para-normal powers of cognition by intensive exercise, and have thus become good psychic instruments for observation, study, and demonstration. The number of these is sufficient for decisive experimental proof. I have not yet met any man of science, instructed by myself in what can be expected from such and such a subject and the manner of using that subject, who has not, in four sittings (each made with a different subject to avoid possible failures), acquired absolute certitude of the reality of the intellectual manifestations of human meta-normality.

Everything takes place in full daylight. No fraud, illusion, hallucination, or suspicion of perception by the normal senses is possible. There is no need of faith in any person. Everyone can devise his own experiment unknown to all others, provided that it is not beyond the scale of power possessed by the subject. The words spoken by the latter are taken down, and afterwards compared with the actual facts. In this manner full objectivity is obtainable from phenomena subjective in their genesis; and even after a single experiment, no doubt remains in the mind. The indications given may be false or true, but in any case they can be clearly judged.

The only difficulty in this method of experiment is to induce the scientific *élite* to take an interest in it and to accept it.

And here we touch other motives of distrust and want of interest. If there were on the one side only scientific

investigators of metapsychics, and on the other incredulous scientists, the attainment of conviction would be neither long nor difficult. Evidence is not refused for very long. Between persons accustomed to the same methods, using the same precise terms, and equally desirous of facts, mutual understanding is rapid. The former would say, "Here are some phenomena of high biological significance; here is the sequence of their determinism; will you verify their grounds by experiment?" The others would reply, "These phenomena are strange, and so opposed to all that we know, that they seem absurd, but since you say that they can be reproduced experimentally, and propose experimental verification, we cannot do otherwise than consent."

But between these two parties in the family of science, there is a kind of Tower of Babel from which there issue such weird propositions that disbelievers have their ears filled with them, and do not hear the voices of those who speak the language of science.

Human meta-normality has a past that weighs heavily upon it. A glance backward shows it enwrapped in many forms of mysticism. It is still the nucleus of crystallization round which have gathered beliefs, doctrines, dogmas, and religions of sorts. Instead of restricting themselves to exact experimental, methodic, and progressive study of the phenomena, men have jumped at conclusions conformable to their desires. Because para-normal manifestations have been seen the immortality of man has forthwith been inferred. The study of para-normal faculties in the living has been neglected, and all, or nearly all, has been attributed to the dead. This is to begin at the wrong end.

Into this branch of science (the most difficult to explore of any), every passer-by has brought his curiosity and different mentality. All and sundry have thought themselves capable of using any subject who seemed to show something abnormal, of judging his output, and forming conclusions upon it. Knowledge and method have seemed to them superfluous. To discover the secrets of unknown humanity it has not been thought well to begin by acquiring scientific knowledge of actual humanity. Apart from a small number of books, psychic literature is a monument of fancifulness. All types are represented—the grandiloquent, the puerile, the impudent, the dreamers, the timid, and the bold. It is a Tower of Babel in which all talk at random without any common consent on the meaning of the words employed, nor on the actuality of things, nor even on the beliefs erected on the same ground.

If to this there are added the books that lend themselves to human folly, such as Dr. Graux' "Reincarnated," it will readily be admitted that the sum total is not such as to attract or retain the exacting attention of the scientific world.

Compromised already by many forms of mystic beliefs, metapsychics is still further injured by those who "do not believe" in phenomena which they have not troubled to examine, whether because these are inexplicable by recognised science, or because those phenomena do not accord with their own religious or philosophical opinions.

In the newspapers, in the reviews, and by lectures, the "disbelievers" enter the lists against the "believers." Various types of mysticism undertake a religious war over biologic facts that ought to be calmly studied; and the clamour of these conflicts is so loud that it distracts attention and dominates the whole field.

To detached spectators of the strife, it seems that metapsychics is summed up in Spiritualist and anti-Spiritualist contentions—in the proof or disproof of human survival. The material brought forward is the product of emotion, not of reason; and in the end, a tumult of incompetent verbiage takes the place of biologic facts which are the only really interesting matter.

Misled by all this empty noise, the scientific world does not know what to think: Accustomed to base its judgments on positive data, on this question it gives them up for the suggestions of sentiment, by sheer lassitude; and the net result is a want of interest in the most far-reaching problems yet presented to the human mind.

Such is the atmosphere in which those who devote themselves to scientific study of human meta-normal manifestations have to resign themselves to live.

When will conditions be more favourable to useful work? We may say without exaggeration, that the outlook is discouraging even to the best-tempered minds.

THE "HIBBERT JOURNAL" for October is full of philosophic interest. Among the articles are: "Antithesis in Christianity," by J. Rickards Mozley; "Karma and Liberation," by Charles Johnston; "The Eleusinian and Orphic Mysteries," by B. A. G. Fuller; "Rome and the Anglicans," by G. G. Coulton, M.A.; and "Relativity and Revelation," by Austin Hopkinson, M.P. In the latter article the curious claim is made that a curved line involves the conception of two dimensions, and the curved plane a conception of three dimensions. This is questionable, for at no instant is the space progressive in more than one, or two, directions respectively, and for the justification of this claim space must be potentially progressive in two dimensions for a conception of two dimensions, and in three dimensions for a conception of three dimensions. This logical weakness seems to affect the argument. The rest of the article is distinctly interesting.

LIGHT,

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BY-WAYS OF DESTINY.

A SIMPLE TALK.

"Juvenis" tells us that he is fully persuaded of the truth of "the New Revelation," and convinced of its urgent importance to human-kind in virtue of its message that "there is no death." But he finds difficulties in his way. He has not the means to enable him to do work on the subject on such a scale as he would like. If he were wealthy he could find magnificent opportunities. He can see just where and how he could carry out great schemes for the conversion of his fellows; moreover, he has certain gifts in the way of organisation and management which would, he is sure, enable him to take the fullest advantage of such opportunities if they were presented.

Dear "Juvenis"! The position is very far from unique. It is that of hundreds amongst us who, with all the will, the enthusiasm, and sometimes the abilities, find themselves sadly scrimped for want of leisure and money. It really looks at times as if we were maliciously balked by Destiny—as though the designers and contrivers of our several fates did not know their business. Here is a great work to be done and people willing to do it, and yet they are all the time handicapped in the most cruel fashion by want of means and opportunities.

Let us look a little further into the matter, and see if we can ascertain what Providence means by this peculiar behaviour.

The first question that presents itself is this: Is it a correct assumption that in carrying on the evolution of the race "the Divinity that shapes our ends" should rather work in our way than in its own? We think not. The question almost seems to answer itself. The method of the 'prentice hand is hardly likely to be better than that of his master. The Lord, we are told, most helps those who help themselves, and in life it is our continual experience that we must begin at the beginning. "If each would mend one we should all be mended," or, as a spirit communicator once expressed it, "Individual improvement is the basis of general advancement."

You see, "Juvenis," it really comes down to a question of the individual soul in every case. The man is sent here to be taught—he is to be educated (in the best sense of that much-abused term) and to educate himself. That is the first consideration. The next is that he is usually able in the course of his work to help others undergoing the same necessary training. The mere fact that, often at the very outset, the ardent disciple thinks it imperatively necessary that he should be furnished with facilities to go forth and instruct others and take a prominent part in the work of propagating spiritual knowledge is in itself an evidence that his education is far from complete. The would-be teacher must himself first be soundly instructed, and moreover he must have a real vocation for teaching. Many highly developed minds do not possess this gift. That also is to be remembered.

Bringing reason to bear on the matter, we see that to each of us is given a task, to be done in the ordinary course of our lives and to be done to the best of our ability. We observe, further, that we can neglect it if we so desire, for that is where our freewill comes in. When we are really fitted for something larger and higher than the work we are doing, the opportunity comes, and the way is opened. In the meantime it is futile for us to struggle against what we may conceive to be unfair and needless limitations. We can rest assured that, to put it in popular speech, Providence knows its business much better than we do. If it places us at first in the "by-ways" we may be certain that they will all end sooner or later in the Great High Road.

THE L.S.A.: A QUESTION OF PRIORITY.

To the Editor of LIGHT.

SIR,—I have read the appeal of Mr. Geo. E. Wright on behalf of the London Spiritualist Alliance which appears on page 634 of the current issue. I have the greatest possible sympathy with the work that the London Spiritualist Alliance is doing and wish it every success in the future, but in any appeal that is made for sympathy and help on behalf of any organisation, the greatest care should be taken to avoid alienating the sympathy of kindred organisations by exaggerated statements. The statement is made in the appeal that "the London Spiritualist Alliance in age is the oldest of all Societies, since its foundation dates back to 1873," yet on page 637 in the same issue there is a full page announcement of a jubilee thanksgiving service of the Marylebone Spiritualist Association, which was established in 1872, and there are many Spiritualist societies in England older even than the Marylebone Spiritualist Association. There is also a further statement: "And there is no organisation which can do this real missionary work except the L.S.A." This statement is not warranted because there exists the National Organisation, and in London at least some twenty other organisations who are doing missionary work on behalf of Spiritualism. I do not think it was the intention of Mr. Wright to ignore all others, but he would have been wiser if the appeal had been less exaggerated.

Yours, etc.,
R. H. YATES.25, Thornton Lodge-road,
Huddersfield.

October 9th, 1922.

"THE MYSTERIES OF LIFE."

By H. A. DALLAS.

Readers of LIGHT who have studied with grateful appreciation the articles by Mr. Stanley De Brath, particularly the valuable one in the form of a Symposium in LIGHT of October 7th, will be glad to be introduced to his other writings.

"Psychic Philosophy" is well known to Spiritualists, but "The Science of Peace" and "The Mysteries of Life" are not equally known. Both are of great interest, but it is the latter work that I desire specially to recommend. It is not a "psychic" or "spiritualistic" book, but it is essentially Spiritual. It is intended, primarily, for young people and for those who are responsible for their training, but others will find it most interesting and helpful. "fascinating" is the expression used by a friend to whom I lent my copy.

It is the outcome of years of experience as headmaster of a boys' school; it is pervaded by living faith in God and in the vital importance of the revelation in Christ; and underlying its teaching is the knowledge of the facts of Spiritualism and the personal experiences through which the writer gained convictions which led him from agnosticism to belief. These facts and experiences are not specially referred to except in one passage, but they influence the character of the work. Those who will obtain the book and circulate it will be doing something towards determining the character of the future. The future of the rising generation depends largely on the philosophy of life which guides and leavens the thoughts of those who are now being educated. Those who think that a materialistic philosophy spells degeneration must seize every opportunity to spread the influence of such books as "The Mysteries of Life." (Allen and Unwin, Ltd., 5s.)

THE result of all loving, unselfish thought, all generous action, has an outward expression on this side. Not one thing is ever lost. It is like a beautiful design, and whenever a loving thing is said or done by you, then another piece of the fabric is added. Some day, when I take you to our home, you will look in wonder at this record of your life work.—"Speaking Across the Border Line."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "Scotsman" for October 12th records the establishment of a Psychic Centre in Edinburgh as follows: "Premises acquired at 5, Carlton-street for the purposes of a psychic centre for Edinburgh, were formally opened yesterday afternoon, in the presence of a good attendance of those interested. Mr. Duncan, Leith, who presided, said that the Edinburgh Society of Spiritualists had been in existence over twenty-five years. A psychic centre had been greatly wanted, where members could meet from time to time to exchange views and compare their experiences, also where lectures could be given, and where gifted mediums could hear sances. This centre should prove a great help to the Edinburgh Society. The Rev. W. A. Reid, Glasgow, spoke on the subject of psychics, than which, he said, there was no subject more important. Every human being was tremendously and vitally interested. There was no better text-book on the subject than the Bible."

The following item from the "Daily Chronicle" for October 12th may throw a little light on the mystery of the subconscious mind. The report reads:—

Mr. Hamlin Garland, at the Authors' Club, made the interesting confession that he wrote his novels by the aid of his unconscious self, which came and helped him. He propounded no theories as to what this alter ego was, and "did not care a hang what it was so long as it helped him and did the work for him, as it did." He said he "had never planned a story ahead—it had flown from the point of his pen in some mysterious manner." Hardy had to make a similar confession to the American publishers, Harpers. He was asked if he could let them have a novel for "Harper's Magazine" suitable for domestic reading. He sent them along the first chapters of "Jude the Obscure." As the plot developed difficulties arose, and the author's explanation was that he had planned the story one way, but his characters had taken the matter completely out of his hands, and how the novel would progress he could not guarantee. His characters achieved a masterpiece, but not for domestic reading.

On Wednesday, October 11th, in the Lecture Hall of Queen's College, Birmingham, the Rev. C. L. Tweedale, the Vicar of Weston, Yorkshire, gave a lantern lecture on "Human Survival." He prefaced his remarks by referring to the wonders of the heavens revealed by the giant telescope, showing how insignificant in point of relativity our planetary system is. Many different phenomena connected with the investigation of Spiritualism were shown on the screen. These included a large number of psychic photographs, and in all instances the spirit faces were clearly recognisable and identified. The history of some of the photographs was very wonderful. To give one instance only, that of Lady Glenconner, now Viscountess Grey, who while residing in Glasgow, had a vivid dream, in which her son, who was killed in the war, appeared to her and told her that if she went to Mr. Hope, of Crewe, the psychic photographer, he would place his hand on her shoulder. The visit was paid, and the result depicted on the screen. One hand was on the shoulder, as promised. The reverend gentleman made frequent references to Biblical manifestations, especially those connected with Christ, and asserted that if the modern phenomena were not possible, then the same criticism must apply to historical incidents recorded in the Bible.

Miss Estelle Stead will take the chair at the second of her autumn propaganda meetings at the Fulham Town Hall, London, on Tuesday next, October 24th, at 8 p.m., when Mr. H. W. Engholm will deliver an address on "The Life Beyond the Veil." Admission is free to this meeting, and we note that the publicity matter is headed: "Where do we go to from here?" The answer to this universal question Miss Stead has undertaken to give at all her projected meetings, and we know of no one more qualified to do this than the daughter of that great soul, W. T. Stead.

A very successful conversazione was held at the Royal Pavilion, Brighton, recently, by the Brighton Psychic Centre, of which Sir Arthur Conan Doyle is President, and Mr. G. Lloyd Williams, Chairman. It formed a very pleasant introduction to what promises to be a most interesting and instructive winter session, and the opportunity of meeting under such attractive social conditions without the formality of the lecture or meeting room was much appreciated by the large number who attended. Mr. Lloyd Williams made a brief introductory speech, and the Dowager Lady Oakeley, who is one of the Vice-Presidents of

the Centre, discharged the duties of hostess with the assistance of other ladies very charmingly.

The "Aberdeen Journal" for October 11th reports that Monsieur D. Saurat, Professor of English literature in the University of Bordeaux, lectured last night in the Grammar School Hall on the subject, "L'occultisme et la Littérature," under the auspices of the Aberdeen Centre of the Franco-Scottish Society. Mr. L. Mackinnon presided over a good attendance of members, and, in opening the proceedings, said he had the pleasure of introducing Monsieur Saurat, the lecturer of the evening. Occultism as they understood it, he said, was derived from what he was taught within the walls of the Grammar School fifty years ago, a Latin word meaning concealing or hiding something mysterious.

Professor Saurat, who spoke in French, defined occultism as the survival of two things—first, of ancient philosophy by the Neoplatonic school in the first centuries of the Christian era, and, second, the survival of popular beliefs which were previous to Christianity, and even to the great religions of antiquity. The two movements had been fused into one by their own opposition to Christianity. The vehicles were two in the Middle Ages—the first one the Cabala and the second the Hermetic books. That subterranean movement which had been banned by Christianity during the Middle Ages came to light at the Renaissance, when all the texts were published. The chief ideas these brought forward were, first, the idea that God was unknowable and incomprehensible; the second one was that there was an inferior God who was looking after this creation; the third one was that the world was God; and the fourth that God, having sunk down into the world, had to redeem Himself, and make Himself into a God again. These ideas were adopted by a great many of the greatest poets. The reason the lecturer gave for that was that there was a fundamental similarity between the poet's mind and the primitive mind, and essentially those beliefs were primitive beliefs. Monsieur Saurat gave some quotations from Shelley and other poets with the view of proving the fact that the same conceptions existed in the mind of the poet and in the mind of primitive people. The great reason, he said, was that both favoured the magic explanation of things instead of the scientific. The lecturer proceeded to trace the beliefs in their historical evolution. Spenser still kept the beliefs more or less in harmony with Christian beliefs, but in Milton they got beyond Christianity. Blake went even further, and got completely lost in occultism, but by the time the rationalistic movement had come forward Shelley brought together the two things—rationalism and occultism.

"Lloyd's Sunday News" last Sunday contained a further instalment of "The Adventures of a Spiritualist in America," being the record of the recent lecture tour undertaken by Sir Arthur Conan Doyle and written by himself. Visiting Buffalo, Sir Arthur delivered a lecture of which the Press stated in big headlines, "Large Audience Profoundly Impressed." His visit to this city called to his mind the fact that it was here the famous Davenport Brothers first became known. Sir Arthur writes: "For some reason unknown, this corner of the world was a scene of great psychic activity in the middle of last century. If the experiences of the Foxes had not established Spiritualism in Rochester in 1848, those of the Davenports would have done so in Buffalo, only ninety miles away, in 1851. Indeed, phenomena had appeared in the Davenport household as early as 1846, taking the usual forms of raps and knockings. In this case the centres of activity were two boys, Ira and William Davenport, whose ages corresponded very closely to those of the Fox girls. Any theory that the phenomena were caused by mischievous children becomes untenable when measured by the actual facts as given in detail in Dr. Nichol's biography of the Davenports. The father was an official in the Buffalo police force, a solid, tenacious man, who refused under great pressure to retract his accounts of what he had seen and experienced. Levitation was a common phenomenon in the household, and hundreds of neighbours were ready to testify to having seen the boys in the air, and even to the fact that Ira was raised with such force that his head broke the plaster of the ceiling. It was found that no ropes could confine the two lads, and eventually this remarkable fact was made the subject of a stage performance, and was exhibited by the brothers all round the world, reaching England in 1864, where they caused a great sensation, and the truth of the phenomena was tested and supported by many men of eminence, working in their own drawing-rooms and under their own conditions. Among these inquirers were Lord Bury, Charles Reade, Admiral Inglefield, Chambers, the publisher, Carter Hall, William Howitt, and Dion Boucault, who all agreed that after the closest inspection there was no evidence of trickery or collusion. The instant solution of all bindings was accompanied with signs of outside intelligences, voices, musical performances, and concerted movements. These phenomena were shown in various public places in England, but a disgraceful clamour arose, founded upon ignorance and prejudice, and the young men were chased from the stage."

"RAYMOND REVISED."*

REVIEWED BY STANLEY DE BRATH.

This abridged version of "Raymond" will be welcomed by those to whom lengthy and minute descriptions of mediumistic messages (so necessary to the student who needs to know exact conditions) are heavy reading. All the essential matter in the larger volume has been retained, and enough of the questions and answers to show just how the messages came. As would be expected from the highly scientific mind of the author, the detail is very clearly given, distinguishing what "Feda" translates, from Raymond's own words, and evidential from non-evidential matter. Most of the language of technical biology and physics is eliminated, and this change renders the book easier to non-scientific minds, while it in no way supersedes the high interest of the unabridged work.

Chapter XIX. (a selection of more recent incidents) and Chapter XX. (explanations and replies), are entirely new and contain some interesting experiences, including one of the "direct voice" (p. 172); but those who consider Raymond's identity proved will be more interested in his account of his progress and the instruction given him on religious questions and in the methods of spirit-communication in the Unseen. He illustrates in his own person the attitude of a simple and honest mind. "Feda" thus interprets his message concerning Christ:—

Raymond's met a lot of friends that have been to the same sphere, and it's wonderful how they look at it from different points of view. Some think one thing, some another. . . . Christ doesn't speak in words to them, but soul to soul, or mind to mind. If it were words, why should a thousand of us get a different message at once?

Raymond says, I know people try to prove that there are other great teachers; and there may have been; but when you get into the spirit-world, you will understand why there is no one like Him, no one. . . . I wanted to know wasn't Jesus God, or what we might call the embodiment of God. And they said: As you were taught on the earth-plane, He is the Son of God and the Spirit of God is within Him; not all of God, but such of God as He can contain. That is why He called Himself Son of God, not God Himself. . . . I wanted to get the psychical sense of it, I was so anxious to; and they told me I could not go immediately, but must attend special lectures before I could go to see.

So many persons who would readily admit that without a knowledge of physics they cannot even begin to understand a wireless station, yet imagine that despite the far greater difficulties in the way of intellectual comprehension of spiritual matters, these can be explained to them without preparation.

A very curious part of Raymond's experience is that before being taken into higher conditions, he was told, "No, don't ask questions, think of yourself as something small. Mind only, power of perception only." This is very pregnant, and means the attitude of pure receptivity—true humility.

I was in the presence of Something that my mind could not grip, but my soul saw and understood that I was in the presence of Infinity. . . . there was nothing that our finite minds can grasp. I knew it while there, but not now.

A guide . . . said "Keep small." I didn't say to him: What is this force? but he kept understanding my questions without my asking them. He said: "You are in the presence of the Infinite. What you feel is the Life-force that goes from God through all the spheres, and feeds the earth-plane. Without this, there would not be a person physically alive on the face of the globe.

I wished it was something I could define, some shape. The guide said: "Don't you understand that things only take finite shape on the earth-plane so that your finite minds can grasp a little bit of what belongs to this"

But I must not yield to the temptation to quote. Two points, however, in Chapter XX. must be alluded to. Sir Oliver says, with reference to the common objection that bereavement makes people credulous:—

I have not usually found bereaved people too ready to be convinced. Some are; some are foolish enough to give things away in a careless manner; but as a rule it is a mistake to suppose that people who are really seeking for evidence are ready to be misled. They are often quite critical and reasonably cautious. Their anxiety makes them sometimes even excessively anxious not to be deceived in so vitally important a matter. . . . Many years of experience were needed in my own case.

The second point is the reality of Our Lord as the Living Ruler. There is unfortunately a certain section

of Spiritualists who are unable to dissociate the actuality of Christ from theological definitions from which they dissent and more especially from the notion of Vicarious Sacrifice. They seem unable to realise that He is the only Teacher who manifested in His own person that very truth of Survival for which they profess to stand, and exemplified this in a unique and complete manner by His own power, without any medium.

They are now confronted with a distinct dilemma: If the experiences of Raymond are referred to his (or the medium's) subjectivity, then all other communications are similarly unreliable; if, however, Raymond's experiences are genuine, they are not opinions but facts that cannot be set aside.

The chief reason for their attitude is—perhaps that religious instruction does not usually admit any grade of being between Man and the Absolute; but if there are stages of evolution which St. Paul symbolised as Thrones, Dominions, Principalities, and Powers; and Modern Spiritualism symbolises as "spheres," a great light is thrown on many things, and we may share Sir Oliver's conviction:

I am reasonably convinced of the existence of grades of being, not only lower in the scale than man, but higher also, grades of every order of magnitude from zero to infinity. And I know by experience, that among these beings are some who care for, and help, and guide humanity; not disdaining to enter even into what must seem petty details, if by so doing they can assist souls striving on their upward course. And further it is my faith—however humbly it may be held—that among these lofty beings, highest of those who concern themselves directly with this earth of all the myriads of worlds in infinite space, is One on whom the right instinct of Christianity has always lavished heart-felt reverence and devotion.

DOG AS GHOST SEER.

Miss I. L. Buckingham encloses the account of a "ghost" which appeared to her and was evidently also seen by a dog which was present at the time. The episode was published in the handbook, "How to Save Our Dogs," from which the following account is taken. Miss Buckingham, who tells the story, is the nurse mentioned therein:—

"Have dogs a sixth sense? Does their vision pass beyond the veil which divides the natural from the supernatural? The following experience of a canine nurse during a case last year may throw some light on the subject. A certain lady living in the country was called to London for a few days, and as her pet dog was then recovering from a serious illness, a canine nurse was sent for to take charge of the pet, who for the purpose of this story we will call 'Petit,' during his owner's absence. The nurse duly arrived, and in order that 'Petit' should not miss his beloved mistress too much, agreed to sleep in that lady's room in order that her pet might have his accustomed couch by her bedside.

"Night came, and 'Petit' and his nurse retired to rest. Quite soon, however, the nurse, who was not at all sleep, became aware of a mysterious coldness, and a rush of air in the room—although the door was fast shut, and there was no draught. Then a faint luminous haze in the form of an egg-shape or oval became apparent quite close to the bed. This haze gained gradually in strength, and developed into a bluish white light, misty towards the outer edge, and in the centre of this light a figure began to form—that of an elderly lady clad in a long white garment, who appeared to be reading a book. This figure stood gazing at the nurse, for what seemed to the awestruck girl several minutes. Then, turning, the apparition moved still in the circle of hazy light towards the opposite wall—through which she passed—the light becoming dimmer, and gradually fading away as she disappeared.

"Some minutes before the vision had first manifested itself 'Petit' had become uneasy, moving restlessly on his couch and shivering. As the light grew in density, he moaned piteously, and as the figure of the lady began to form he crawled from his couch and took refuge under the eider down quilt on the nurse's bed, where he stayed till morning.

"It may be mentioned that 'Petit,' more from nervousness than from actual bad temper, was by no means a dog to seek caresses or comfort from the human. In fact, except with regard to his mistress, he was very apt to snap at the hand which sought to stroke his head. Therefore it was quite opposite to his nature to seek comfort and protection from his nurse.

"The nurse in question afterwards discovered that a lady relative of 'Petit's' mistress was lying dead in the same town, although the funeral had not taken place."

Mrs. ROBERTS JOHNSON will be in London for a short visit from November 10th. Applications for sittings with this famous medium for the direct voice can be addressed to her care of the Office of LIGHT, 5, Queen Square, London, W.C.1.

* "Raymond Revised," by Sir Oliver Lodge. Methuen. (6s. net.)

"AN INDIAN JUGGLER'S PERFORMANCE."

PHYSICISTS AND THE MIND.

To the Editor of LIGHT.

SIR,—I was very interested in Captain Frost's account of his experiences with the Indian juggler, recorded in the current issue of LIGHT (page 647). I can assure your gallant correspondent that all the effects were produced in a normal manner, there being much more of the psychological than the psychical element in the execution of the tricks. I could explain exactly how all the "experiments" were done, but that would hardly be fair to my dusky brother-in-deception—to say nothing of robbing your contributor of his very evident interest in the performance.

Captain Frost tells us that after some "very ordinary" conjuring tricks (for "very ordinary" read "familiar"), the magician did an experiment with a pencil that an "Indian officer" by his side told him was done by "will-power." Will it surprise your correspondent to hear that this identical pencil trick, done in identically the same way, was the "rage" in London last season, and could be bought at any conjuring emporium for half-a-crown? Any pencil can be used in the performance. Less than three weeks ago, I caught Mr. George E. Wright, of the L.S.A., producing this same effect with a match-box, and very well he did it, too.

The next effect (I will not dignify it by the name of "trick") with the "nervous recruit" I have produced scores of times, and it always raises a laugh—as Captain Frost states it did when he was present.

It may have been coincidence that brought the native juggler on the footboard of the Captain's car. In any case, he was alert to the opportunity of once more showing his skill and earning a few annas. I will grant that the stoppage of the car was really accidental (and that our magical friend did not produce the requisite *mise-en-scene* by slyly puncturing the tyre!); but I must state also that the surrounding country had nothing to do with the tricks. Captain Frost informs us that the juggler knew no English. This sounds extremely improbable, as of course the native jugglers depend largely on the English-speaking residents and visitors for their livelihood. Also, I cannot imagine a conjurer of any nationality continually performing to British audiences, with playing-cards of British design, and not picking up the British names of those cards. Granted that the English name of only one playing-card was known to our friend the performer, the effect of the goatherd finding the "mentally-selected" card was undoubtedly ventriloquial. The black cloth was thrown over the head of the goatherd, so that the audience should be unaware of the fact that the man was not moving his lips. The working of the remainder of the trick is known to every conjurer.

The next trick Captain Frost mentions is very similar to one I performed quite recently at the opening entertainment of the L.S.A., except that I used twenty-five different picture postcards. It will be remembered by those who were present that I rightly discovered five "mentally-selected" cards chosen by the audience. The "finding" of the card under the boulder was a trick of the simplest description.

If Captain Frost was startled by the "telepathic" trick that he describes, I wonder what his impression would be of the following "miracle" which I include in my entertainment, "Half Hours with the Mediums." I hand a spectator a pack of playing-cards, with the request that he mentally selects one of the fifty-two cards. We then gaze into each other's eyes for a minute or so, and I inform him that I have managed, by the aid of "telepathy," to get the name of the card of which he is thinking. I then startle him by saying that I will attempt to convey my thoughts to a friend of mine, fifty miles away. Another person in the audience is then requested to go to the telephone—perhaps a trunk call—and to ask my friend the card I am thinking of. He does so, and astonishes the audience by telling them the name of the card the original spectator thought of. Every conjurer knows the principle of this trick, in which there is no collusion or confederacy.

There has been much twaddle written about the alleged miracles of the Indian jugglers. The late Charles Bertram spent two years in the East, and saw nothing but very ordinary tricks and illusions. The "miracles" turned out to be myths, and the majority of the magicians third rate. Captain Frost is to be congratulated upon witnessing a performance decidedly above the average for India. In my collection of magical literature, I have an old Burmese manuscript on conjuring, inscribed upon palm-leaves, in which are recorded descriptions of some really good illusions. One in particular is worth mentioning: A native magician, surrounded by his assistants, apparently consumes the contents of a ninety-gallon cask of water, in the centre of a field, with spectators all round him. This trick has been published, and is quite workable.

Should this discussion lead to the publication of more records of the marvellous, do please implore your correspondents to let that hoary canard, the Indian Rope Trick, rest in its uneasy grave.

Yours faithfully,
HARRY PRICE.

To the Editor of LIGHT.

SIR,—A person ignorant of Telephony would learn nothing of it by examining the switchboard at an exchange, and one ignorant of wireless would be left equally in the dark after the most minute and exhaustive examination of (say) a coherer. Thus Science, by the foolish expectation of finding the Mind, or its primary impulse, in the physical body, is always left in the air—and always will be, and for this reason: The physical brain is simply the "exchange switchboard," so to speak, just as the nerves are the wires conveying messages to the sensory organs of the physical body. The primary impulse, or the motive force, is outside and independent of the body—it is the Immortal and Indestructible Spirit in which modern materialism does not believe. But here I must warn you not to confuse "soul" with "spirit," for the soul is the etheric body, which is invisible and intangible, but in which the ego will continue to function after the death of the mortal body, at a higher rate of vibration, *bien entendu*, which explains why it is not cognisable to the physical senses. To the spiritual senses, where these are developed or unfolded, it is cognisable. And such spiritual vision is latent in us all, and merely shrouded by the grossness of the matter amid which we function for an earth life of longer or shorter duration. By some schools of philosophy it is held that the brain is the "switchboard" for impulses destined for the voluntary functions of the body, but that the involuntary, or automatic functions are controlled by the Solar Plexus.

A simple "short circuit" will temporarily paralyse the telephone, and the lack of oxygen, or the inhalation of anæsthetics, will, in like manner, temporarily paralyse the machinery of the brain and nerve centres.

Some may ask what analogy there is between the telephone and the machinery which interprets the spirit upon a lower plane? The answer is simple. The motive power behind each is identical, viz., Electricity.

In a quite recently published book, "Philosophy and the New Physics," Professor Louis Rougier has just enunciated a theory which has long been recognised as a demonstrated fact by all who have broken away from modern materialistic ideas, and who know the futility of looking for the personality in its temporary casing—the mortal body. The theory advanced is that the ultimate atom of all matter, whether animal, mineral, or vegetable, is electricity. Yet this is no new discovery, for anyone may see diagrams of what he calls "vortices" in "Light and Colour," a monumental work by an American physicist, written over half a century ago! Poor despised Babbitt will yet be elevated to his rightful place among the great thinkers. He preached in the wilderness, but he is now coming into his own.

It may be asked, "What directs the movements and impulses of the 'lower animals,' who have no directing or controlling spirit?" Have they not? How do you know? Their rate of vibration is other than ours, that is as far as we dare venture to say. In the Qu'ran it is written: "There is no beast on earth, nor any bird which flyeth with wings, but is a people like unto thyself—unto their lord shall they return."

We know they do not return in their bodies, *ergo*, they will return, like us, in spirit. It is a great pity science has not yet learnt to think *cosmically*.

However, we are making progress, if slowly.

Yours, etc.

BLANCA UNORNA.

HELPING THE BLIND.—E. S. (Oxford) writes: "I shall be very pleased to give any help I can to anyone in Oxford wishing to learn Braille for the purpose of assisting the blind in the direction indicated by Mr. Heathcote.

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CAMEOS OF SPIRITUAL LIFE.

(Continued from page 652.)

HEREDITY.

Heredity! An influence of the past comes into future life and generations to mock or to mar, or again to carry through life on waves of prosperity and ease and buoyancy. Each mortal on earth is born with some such inherited tendencies, that burn deeply and are stamped firmly into his plastic organisation, and so the baby comes into the world with its smile of innocence and its gradual wonder-awakening of world-influences, already impregnated with tendencies and traits, with passions and with slumbering tragedy. It is for man to arouse himself to this fact, to seek his weakest links and to make them strong by will and prayer, so that the entire chain may not be severed. The weakness of a link may be long hidden, but the corrosive spot does not disappear, except by the necessary application of the efficacious remedy. If each individual will seek the weakened links of his chain and work at his own forge, making the sparks laboriously fly as he hammers the metal into a condition of perfection and strong resistance, heredity will be God's greatest blessing to man, for then, only the golden traits will remain to be perpetuated.

And so this will be another means of hastening God's Kingdom on the mortal earth.

OPEN THE HEART TO SERENITY.

I have spoken of the spirit-emanations to the mortal life of different worlds and systems. These are the powers that elevate and prepare for the future spiritual planes, but also the powers that sweep in a mighty progress the world-laws for regeneration and outward fulfilment of God's supreme purpose. Again, I give the message: Open the heart to Serenity. The emanations of all-happiness on the earth and other world-planes are encircling the mortals of these planes. The will is a glorious endowment of man, but the realisation of those supreme influences of spirit-emanation for guidance is the illuminated goal toward which the mortal is now drifting. It is God's wish that he should not arrive, at this through the slower but inevitable supreme law of progress which will be, even without man's effort or volition, but that he should hasten that glorious moment of the mortal awakening by taking to his inmost heart the deeper calm and profound serenity, as preparation for the entrance of the heavenly-forces of spirit-emanations.

BANISH FEAR!

I send the message with strong spirit force: Banish fear! And again I repeat, banish fear from the earth-plane. As we go on in mortal life the shadows often seem to grow heavier and the hopes less buoyant, not encircled, as in the time of youth, by iridescent colours. The infirmities creep in one by one, surreptitiously, thieves of the night, until they hover over memory and consciousness like the black-massed and menacing clouds of a cyclonic storm-upheaval. Fear, deadly fear of an unknown future lurks near. Men of the mortal world drift often towards the great chasm of death, trying to forget, through little fictitious joys, and close their eyes from this last, for them, mortal catastrophe which means, for so many, the unknown and the fearful. Faith is weak because the great inner calm is not encouraged, which will permit it to nestle there, and be sheltered and exalted. The manifold duties of life are welcomed, not so much from the sense of doing, but as flimsy devices, a sombre garment that will cover doubt and weariness and deaden fear. The baby and the child simply close their eyes in a gentle sleep. It is precious in its simplicity. For others there is a deep and beautiful faith of the everlasting life and happiness. But to many the last sleep is the dreaded and final calamity, the night of oblivion, maybe with little light-pleas here and there, soon obliterated, a hopeless end, through doubt and fear.

THE MESSAGE OF COURAGE.

I give the message of courage to mortal man. He should nurture and encourage this sublime daring through the struggles and obstacles of life, the keen uplifted sword of conquest in the tense and circling fingers, the body lithe, active and alert, the eye opened wide in wonder and fearlessness, and the face uplifted to the crested mountain peaks beyond, not seeing the impenetrable and tangled forests between. Superb is this trait of courage, and supermortal, when the canker of self is not corroding the inner heart. When there exists the inspirational realisation that courage and its spoils and conquests must be shared, that tyrannical usurpation must not exist, that its purpose is to be a flaming beacon to lighten and to make light the path for others, a lash to flagellate the laggards, a stimulation for myopic vision, and a precious hope for those who sit by the wayside, discouraged, weary and weak and unwarded. Virile courage is the life-stimulation for mortal man. Its freshness sweeps in wild contagious ecstasy through the entire world-race. The spirit-emanations scatter the seeds of lofty courage among the worlds' mortals. It is for these to find them and to plant and to nurture, so that the brilliant flower of virile conquest may spring from the mortal heart.

KINDNESS.

If the mortal would try to understand kindness, he

would soon understand love. It leaves its gifts at the heart's door of another, and quickly goes away before the door is opened. It is tender and forgiving, and does not see the outer garment, but thinks only of the inner need or distress or the keener suffering. Those who have given kindness on the earth-plane freely, like the spontaneous waters of a gushing mountain-spring, have a spiritual Mansion prepared for them of unique happiness. For, as they have given, so will they receive. It is a beloved home among the Mansions here, and sends its emanations to all other Mansions, and the spiritual windows are opened wide to receive the spiritual florescence. So tell mortals again, be kind to each other, and to the other creations on the earth. Kindness! Let them say it often! Some of its spirit-essence will remain in their hearts and the flowers of kind deeds and thoughts will blossom. I see the blue, thin smoke of kindness rising from the earth-plane!

CHASTITY.

I am here. White! The pure heart! I give the message: Cleanse the mind by one will-impulse, and for ever after, guard! Be watchful. There are many doors of entrance, secret, some, and some of invisible minuteness. Seek them and find them, and bar them with the bars of will and prayer. Keep the mind white. No evil can then come. An impure line will leave its mark, and then others stealthily creep in and take their places. They know! And even, too, will breed a nest! No, keep the mind white. If there be a question, the baby will answer.

(To be continued.)

SPIRITUALISM AND WAR.

To the Editor of LIGHT.

SIR,—In your leader on this subject (page 632) you say, "But whether the doctrine of 'non-resistance' is wise and right in all circumstances is a question on which even the followers of the Prince of Peace are not in agreement. We cannot hope to settle it here." I cannot agree with this spiritless "sitting-on-the-fence" attitude on the part of a journal representing a movement which vehemently proclaims "all war is murder" as part of its training for the young. It matters not that the followers (?) of the Prince of Peace do not agree—they do not agree on any one vital question affecting man's moral welfare—but it does matter that a movement which aims at creating an "enlightened and spiritually-minded people" should speak with so falteringly uncertain a voice on such a vital question as the righteousness or otherwise of "non-resistance," if by that term the implication "conscientious objection" or "passive resistance" is also conveyed.

True it is a matter for the individual conscience, but I cannot imagine any Spiritualist (whom I consider a lineal descendant of the true, early Christian) trained and versed in the teachings of the Lyceum Manual, conceiving it his highest duty to fight in the trenches or on the sea after he had learned that he was a murderer did he contribute actively to the prosecution of war.

To say that "Spiritualism is against war—all war—as a means of settling quarrels" is to convey the idea that any other war but that which settles a quarrel—an "imperialistic land-snatching-by-force war," for instance—is legitimised by Spiritualism, and LIGHT should be the very last paper to convey such an impression. Of course, it is granted that Spiritualism does not enforce its teachings upon any man, and, bearing this in mind, it would be not only futile but illogical to assume that all who claim to be Spiritualists could, or even should interpret them all in the same terms, but this does not, by any means, imply that those who expound its teachings should weaken when called upon to pronounce a principle for which it—and, perhaps, it alone—stands unflinchingly firm in the face of unpopularity.

Spiritualism teaches "All War is Murder." Murder is undeniably wrong. If there is so much flexibility in this as to lead any Spiritualist to interpret it in any other way, then I agree that he should be allowed to do so, but an honest man like J. B., of Cardiff, does not deserve to receive only half an answer. I, at any rate, do not think Christ would say, "Well done, my good and faithful servant," were I to exhibit the point of a bayonet from which dripped the life-blood of my fellow-man.

Yours fraternally,

HORACE S. HAMBING.

287, Hilltown, Dundee.
October 9th, 1922.

To the Editor of LIGHT.

SIR,—Your leader in LIGHT of October 7th on "Spiritualism and War" is excellent—as far as it goes. Your views are apparently identical with those of the foremost minds in the orthodox Church—the Non-conformist part of it, at least—the Anglican Church seems to be fettered in this matter by its official connection with the State. But I wish that Spiritualism could go further than this, for

Spiritualism holds what the churches faintly declare but seem afraid to believe—the supremacy of the Law of Love.

Your correspondent, J. B., seems to be approaching the position which, after painful mental effort at a very painful time, I was compelled to take up—that a "great principle" needs no "defence," that in itself it is universal and omnipotent, that, as Ralph Waldo Trine, I think, says: "If you trust the law, it will bear you."

I am constantly told that war is sometimes necessary as "the lesser of two evils." But what my mentors really mean is "the lesser of two disasters." Now to me war is a moral evil, an absolute wrong, not to be tolerated in a universe whose supreme law is Love.

Of course, there is also the contention that one loves one's enemies even when fighting against them, but J. B., I fancy, thinks as I do that a bayonet would scarcely express adequately his love for his fellow-men.

Does J. B., I wonder, know of the "Alpha Union," and Mr. J. Bruce Wallace's little periodical, "Brotherhood," in which a very courageous position on this subject is taken up, the paper also being very sympathetic to Spiritualism.

Yours etc.,

A. N. FAIREY.

A. T. T. states that at a séance the question of justification was submitted to the eldest son, who was a bayonet instructor, and passed over in 1916 at Etaples. The question was put in the wording of an excerpt from the letter of J. B., quoted in the leading article of LIGHT, October 7th.

Question.—"Would Christ have done that (i.e., taken part in the war) to show His love for humanity in the late war? 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?"

The answer received was: "He (the writer) would rather see women and children violated and tortured, the wish is father to the thought. When the money changers used the Temple, Christ scourged them with whips; but that sort of thing, bayonet instruction, was instituted for the uneducated and illiterate; the cultured man should know why he is doing such a thing and that should steel him to his uncongenial task."

SLAUGHTERHOUSE REFORM.

(FROM THE DUCHESS OF HAMILTON AND BRANDON.)

To the Editor of LIGHT.

SIR,—I read with much interest the leading article in LIGHT of October 7th and its reference to abstinence from meat. I, too, believe that a bloodless diet refines and spiritualises the physical vehicle and that the evolution of humanity will ultimately bring about the rejection of food dependent on the slaying of fellow-creatures.

But there is an immediate task suggested by your article in which all true Spiritualists will, I believe, help. I refer to the reform of our antiquated slaughterhouse system which permits cruelty that is entirely unnecessary. For in this country the ordinary method of killing large animals is by means of the pole-axe. This is to be condemned because it often happens that the slaughterman strikes the bullock several times before it is rendered unconscious. Pigs and calves are generally hung up alive by their legs, stuck and left to bleed to death. Sheep are killed by having their throats cut.

There is no justification for this, for by using a bullet-firing Humane Killer, death can be made instantaneous and painless. Such instruments are in general use in Switzerland and Sweden, and it has been proved over and over again that the meat is in no way deteriorated by their use. On the contrary, meat from animals that have suffered fright and great pain in the process of killing is apt to be poisonous and a danger to public health. To those who are sensitive and psychically receptive to inimical influences I feel sure such meat is particularly dangerous. Complete reform can never be achieved in this country until we have public abattoirs under stringent humane and sanitary supervision.

I remain,

Yours faithfully,

NINA HAMILTON & BRANDON.

19, St. James Square, S.W.1.

October 11th, 1922.

THE LATE MRS. JENNIE WALKER.—We have received an account of a meeting held at Mortimer Hall, on the evening of the 10th inst., in memoriam of the late Mrs. Jennie Walker, and to say farewell to Mr. H. J. Osborn on his early departure for America. We have not space for the full report, but learn that a good programme of music was performed, and that amongst the speakers were Dr. Abraham Wallace, Mr. James Coates, Mr. Craze (President of the M.A.S.), Mr. H. Pulham, of the N.L.S.A., Mr. M. Barbanell, of the London Central Society, Mesdames Podmore, Neville and Clements,

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RAYS AND REFLECTIONS

I have in my time read many hundreds of thousands of words on the subject of spirit photography. Very little of it was much to the purpose, outside of the contributions made to the discussion by those who had actual practical knowledge of the peculiarities of mediums and the resources of photography. I watched it year after year, and concluded ultimately that it was likely to go on in *saecula saeculorum*. It was only natural. Some of the disputants knew all about mediums but very little about photography; others were familiar with photography but knew nothing of psychic faculty. As for the rest—the most vociferous and wordy of all—they were sublimely ignorant of both. I long ago made certain for myself of the reality of the phenomenon, whatever the explanation might be, and was content.

The controversy was a kind of representation in miniature of the general question of psychic phenomena. The disputants—or most of them—went round in a circle year after year, but the subject itself rose clear and its reality became more manifest as the time went on. That is seen by a comparison of past and present. To-day for every person concerned in the quest in the old days there are now a score, it may even be a hundred. The truth somehow manages to make itself apparent in spite of the best efforts of its enemies—and some of its friends.

A conversation recently with a visitor in search of facts concerning water-divining or "dowsing" brought up the question of the discovery of metals by the same power, and I was able to reply definitely that some diviners have the power of locating buried metals. The question has long been settled by experiment. One rather unusual test was undertaken by Mr. Foot Young, the well-known dowser, some years ago at Caxton Hall, Westminster. Amongst other experiments he found a sovereign which had been carefully concealed by a person who was alone in the room when hiding it. Before actually finding it, the diviner pointed to a spot where he wrongly thought it was concealed, but the mistake was explained by the hider of the coin who said he had first placed the sovereign in that spot, but afterwards removed it to the place where it was ultimately found.

Some years ago I was visited by a diviner from South America, who, having been successful in discovering hidden metal there, had constructed an elaborate divining rod, and was anxious to patent it for general use. I was very sceptical of the utility of the instrument. It seems so clear that the power resides not in the rod but in the person using it. This, I think, is the general testimony of the diviners themselves, and Mr. Young rightly classes the faculty as a species of clairvoyance.

Referring to the leading article in *LIGHT* of 30th ult. on Bishop Fallows' new religion, Immortalism, it has been suggested that as the Bishop spoke of "well authenticated" cases of the supernatural, we are not justified in referring him to Biblical records. He may not regard these as well verified! I really cannot imagine a Bishop raising such an objection unless he was an extreme instance of the Higher Critic. But, in any case, we should reply that many of the miraculous or phenomenal occurrences in the Scriptures, and other ancient records, have been amply verified by modern psychic science, as the late Dr. Powell, among others, has sufficiently shown.

I have been hearing of a method of reading character by the neck. It is practised I suppose by neck-romancers! Anyway, there is a good deal in the idea of neck-reading. The back of the neck in especial reveals a good deal of the nature of its owner. We all know the "bull-neck," but there are far more delicate indications disclosing hints not only of character but also of physical constitution and health.

D. G.

THE NEXT WORLD AS THE INTERPRETER OF THIS.—The marigolds with their orange suns, the lilies' white flame, the corncockle's blue crown of many flowers, the honeysuckle's horn of fragrance—I can paraphrase them, name, class, dissect them; and then, save for the purpose of human intercourse, I stand where I stood before, my world bounded by my capacity, the secret of colour and fragrance still kept. It is difficult to believe that the second lesson will not be the sequence of the first, and death prove a "feast of opening eyes" to all these wonders, instead of the heavy-lidded slumber to which we so often liken it. . . . If the next state be, as it well might, space of four dimensions, and the first veil which will lift for me the material one, then the "other" world which is hidden from our grosser material organism will be open and declare still further to my widening eyes the glory and purpose of the manifold garment of God.—"The Resmender," by MICHAEL FAIRLESS.

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.

"MESSAGES FROM THE LIVING."

T. L. RIX sends us a striking example of these. He tells us that in 1907 a friend of his left England for Cape Town. A month after his departure, Mr. Rix's wife got a message from his friend by automatic writing as follows: "I reached Cape Town all right, but not having made that progress for recovery I just shuffled off the board." The statement was filed for verification with a gentleman well known in his day in Spiritualistic circles (we knew him very well) and was later proved to be correct. This included the reference to his progress towards recovery—he was taken ill at Cape Town. The allusion to "shuffling off the board" was an intimate touch, for he was a chess player. The writing in which the message came was small and neat, closely resembling his ordinary handwriting. We have known of several cases of the kind; many are on record. They show that we have still much to learn regarding the human spirit and its powers. Moreover, they correct the common tendency to regard spirit agency as entirely a matter of discarnate spirits, as though a man did not become a spirit until he had passed through the process of death. And they confirm our view that the study of the spirit incarnate may yield us even more knowledge than the investigation of spirits out of the body.

ABNORMAL SOUNDS.

J. T.—We are always pleased to receive accounts of what appear to be abnormal sights and sounds, but such cases require close examination of the evidence given before deciding that they are not the results of ordinary physical causes. The taps you hear in a clock are probably the result of a slight variation in the mechanism, and when close attention is given, the effect of aural fatigue would make them appear to vary their location and even become inaudible after a time. Sounds of this kind can usually be traced to a normal cause by a little persistence. The other case is even more indefinite, and you give no reason to lead us to suppose that it was not the result of reflection, or possibly an internal effect in the eye from some nervous action. Whenever any meaning is attached to these episodes, there is usually distinct evidence of intention, and in the ordinary way, steady repetition always points to a natural physical cause. In dealing with cases of a supernormal or apparently supernormal nature, it is never safe to come

to any decision or make them public until the evidence is too strong to resist. Take the case of psychic rappings, for example, a very loud knock audible to several persons removes the phenomenon from the very doubtful position of a rap so slight as to be attributable to quite ordinary causes.

THE ETHERIC BODY.

"CALLANDER."—You raise a question that can only be very imperfectly dealt with in this place. We cannot go into the subject of the nature of the ether further than to say that it is considered as a frictionless, indestructible fluid, or substance, permeating all space, furnishing the means by which light and power pass to the earth and the other planets from the sun. That is to put it very simply and baldly. As to the etheric body, this is supposed to be the kind of body in which the soul continues its existence after the death of its body of matter. There are some excellent reasons for the theory, amongst them being that ether is not subject to disintegration or decay; that it belongs to an order beyond the physical order, and that psychic phenomena by some of their peculiarities suggest an etheric basis. Sir Oliver Lodge has lent to the hypothesis the weight of his learning and experience, and it is quite permissible to speak of the world immediately ahead of us as an etheric or ethereal world and of spirits as "functioning" in etheric bodies, so long as we do not limit all after-death experience to that particular field.

FEAR OF "THE UNKNOWN"

H. CROWTHER.—You ask "How does a Spiritualist view the unknown?" and from your letter we gather that you mean by "the unknown," the true nature of death. The reply is that although he may know little of the conditions of the life beyond, the Spiritualist is at least convinced that death is but a process of transition from the life of earth to another life equally as natural, and holds no terrors. To that extent, then, the true Spiritualist views the prospect of death without fear, but only, as a rule, with that natural reluctance which Nature has implanted in the race, and which only disappears when the soul is ripe for the great change. The only regrettable death is when the man goes before his time, before he has learned all the lessons which earth-life is designed to teach. The only really natural death is death from old age, but that in the present state of humanity is comparatively rare. But, in any case, while an untimely death is not desirable, the soul survives the experience and takes up its career in another state of existence, there to learn the lessons which it failed to master on earth. So much we know, and if your question concerning the "Unknown" relates to this part of the subject it can, as you see, be answered.

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ANSWERS TO CORRESPONDENTS.

C. A. Cox.—Thank you. The story is interesting, but unaccompanied by any authenticating details. Again, it is better in these cases that the account should be at first hand.

NEW PUBLICATIONS RECEIVED.

"La Vie Posthume." By Charles Lancelin. H. Durville. Paris. (30 francs.)
 "Thinking: An Introduction to Its History and Science." By Fred Casey. Labour Publishing Co., Ltd. (4s. 6d. net.)
 "When Half-Gods Go." By Letitia Withall. Theosophical Publishing House, Ltd. (3s. 6d. net.)
 "Religion and the Future Life": (a Symposium of Opinions). Edited by E. Hershey Sneath, Ph.D., LL.D. George Allen and Unwin, Ltd. (12s. 6d. net.)

THE LOWER CRITICISM: A SYMPOSIUM.—Pressure on our space compels us to hold over the continuation of this article, by Mr. Stanley De Brath, until next week.

LEWISHAM SPIRITUALIST CHURCH.—The fifth anniversary of Lewisham Spiritualist Church was celebrated on Sunday, October 15th. The Lyceum service in the afternoon was an open session. The service was largely given up to group and part singing and it was very gratifying to see what progress the children have made in the short time (one year) the Lyceum has been in existence. The floral decorations were very beautiful. Mrs. Beaumont-Sigall gave an address on "Ancient and Modern Spiritualism," and the address was followed by most successful clairvoyance. The musical conductor, Mrs. Young, is to be congratulated upon the arrangement of the musical portion of the services. F. J. SYMES.

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. 22nd, 11.15. Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. G. Woodward Saunders.
Croydon.—Harewood Hall, 96, High-street.—Oct. 22nd, 11, Mr. Percy Scholey; 6.30, Mrs. A. Boddington.
Brighton.—Athenæum Hall.—Oct. 22nd, 11.15 and 7, Mrs. Cannock; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. S. W. Roe.
Church of the Spirit, Camberwell.—The Guardian Offices, Havill-street, Camberwell Town Hall.—Oct. 22nd, 11, Mr. G. T. Brown; 6.30, Mr. H. E. Hunt.
Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive; proceeds to Building Fund. Sunday, 11, Mrs. Annie Boddington, address and clairvoyance; 7, Mr. G. Tayler Gwinn; 3, Lyceum. Monday, 8, members' developing circle. Wednesday, 8, Mrs. Edie. Free healing centre: Thursday, 5-7, children; Friday, from 7, adults. Saturday, the 28th inst., 5.30 p.m., gentlemen's effort, taking the form of a tea and social; tickets for tea (limited number available), 1/- each; purchase early and assure yourself of a happy evening.
St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Oct. 22nd, 7, Mr. H. W. Engholm. Wednesday, Oct. 25th, 8, class for spiritual healing, Mr. Harold Carpenter. Thursday, Oct. 26th, 8, flower service, address and clairvoyance, Mrs. Anderson.
Shepherd's Bush.—73, Becklow-road.—Oct. 22nd 11, public circle; 7, Mr. H. Bolton. Thursday, Oct. 26th, 7, Mrs. J. Hammerton.
Peckham.—Lausanne-road.—Oct. 22nd, 7, Mrs. Podmore. Thursday, 8.15, Mrs. B. Stock.
Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Oct. 22nd, 11, Miss Maddison; 7, Mr. Vout Peters. Wednesday, Oct. 25th, Mr. T. Austin.
Worthing Spiritualist Mission.—17, Warwick-street.—Oct. 22nd, 6.30, Mrs. Redfern. Thursday, Oct. 26th, Mrs. Maunders.
St. Leonards Christian Spiritualist Mission (bottom of West Hill), St. Leonards-on-Sea.—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.
Central.—144, High Holborn (entrance, Bury-street).—Oct. 20th, 7.30, Mr. A. Punter. Oct. 22nd, 7, Mrs. Edey.
Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Oct. 22nd, 6.30 Miss E. M. Maddison. Wednesday, Oct. 25th, Mrs. Deane, lantern lecture on Spirit Photography.
Richmond Spiritualist Church, Ormond-road.—Sunday, Oct. 22nd, 7.30, Mr. A. Trinder. Wednesday, Oct. 25th, 7.30, Mr. G. W. Sharp.

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.

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AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING OCTOBER 28TH.

Tuesday, October 24th, 3.15 p.m.—Clairvoyance, MRS. CANNOCK. 7 p.m., MRS. F. E. LEANING; the Fourth of a course of 10 lectures on "The Principles of Psychological Research" (Psychic Activities—Spontaneous evidence of—in Presentiments and Premonitions—in Clairvoyance (four kinds)—and in Telepathy.

Wednesday, October 25th, 4 p.m.—Discussion Class conducted by LT. COL. HARDWICK. 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 26th, Special Meeting, 7.30 p.m.—PROF. JAMES COATES, Ph. D., "Psychical Experiences of an Old Investigator."

Friday, October 27th, 4 p.m.—"Talks with MRS. WALLIS'S Spirit Control." Subject, "Homes and Home Builders in Spirit Life." 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' use without charge.

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.

Prof. James Coates, Ph.D., has kindly undertaken to give consultations and advice to members on questions of Physical Science and Spiritualism on Tuesday and Thursday afternoons at 5 p.m., and at other times by appointment.

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 new members can pay the full subscription of One Guinea which covers membership to the corresponding date in 1923,

GEORGE E. WRIGHT,

Organising Secretary.

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An army of 100,000 little boys and girls in tattered rags, starving, homeless, and without parents is gathered around the Greek coast awaiting sentence of life or death. The little ones are the orphan refugees from the devastated regions of the Near East. The arbiter of their fate to whom we now appeal is YOU, the reader of this advertisement.

Words cannot picture the misery of these unfortunate children who, through no fault of their own, have had to pay the penalty of being born in a place laid waste by fire and sword. As the result of fighting or in the panic flight from Smyrna these babes lost their parents and kin. The aftermath of what the Archbishop of Canterbury rightly describes as an "appalling calamity of sorrow and suffering" is that this huge army of children is threatened with a cruel death from starvation unless Britons will help in the great British crusade of rescue now in progress.

In this country there has been a sigh of relief at the thought that after all there is to be no war in the Near East, but for the little ones for whom we plead there is no peace. They have been through the Hell of War and now they can only turn their weary eyes to Britain—always the leader in every work of humanity and charity.

INDESCRIBABLE HORRORS.

The terrible extent of this awful calamity is only gradually being recognised, but already officials in close touch with carefully checked information are positively stupefied at the fearful situation. To quote Mr. H. A. L. Fisher, Minister of Education,

"no words are adequate to depict the scale and horror of the events now proceeding in Asia Minor and in adjoining regions. The stories received from the Consular Agents in the Levant are full of horror of the situation. Fugitives arrived naked and starving. We cannot look on with folded arms while this calamity is proceeding."

In truth there is every reason for stating that these wretched children are doomed to a double form of suffering, the slow lingering torture of hunger added to the numbing cold of the inclement weather, before they die of starvation. The terrible cry of these children, in the words of the Lord Mayor of London, cannot and must not be ignored.

Now, as ever in our history, British men and women have not hesitated to rely on the never failing generosity of their fellow countrymen, and have begun as best they might the work of relief. The British societies concentrated under the title of the All-British Appeal are at work to-day and there is not the slightest reason why a single child should be left to die if YOU who read this will act at once on your resolve to help.

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glory to the name of Britain in every famine area in Europe since the Armistice. Sir Arthur Stanley whose wonderful work for humanity during and since the war can never be sufficiently appreciated says, "In dealing with the new catastrophe in the Near East the 'Save the Children Fund' will be continuing its admirable work, and I am here (at the Mansion House) to give the movement the hearty support not only of the British Red Cross Society but of the League of Red Cross Societies throughout the world."

You know quite well your money will not be wasted. Your shilling enables us to give a child substantial, nourishing, satisfying meals of 720 calories. It is based on our experience in Russia, where we have fed for nearly a year an average of 250,000 children.

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£1 will Feed 20 Starving Children for a Week.

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The all-important thing is to send help to-day. Send or bring just whatever you can, and when you have done this, think how you can organise among the people you know some way of bringing further help. A dance, concert, billiard match, whist drive, special entertainment or football match, a collection among Church members, all will help to swell the numbers of children rescued directly by you from death.

WITHOUT YOUR HELP AND CHILDREN DIE.

But above all do not hesitate. Do not delay. Every day we receive frantic telegrams for help. We are availing ourselves of the enormous publicity of this paper because it is the easiest, cheapest and most direct way of approaching you. It is you who can make the appeal a success. It is only if you do not help us that our efforts can fail and innocent children will die. We know, however, that you will join the Crusade of Rescue. What is essential, however, is that you should give us this help to-day.

REMEMBER THAT THIS APPEAL BY THE "SAVE THE CHILDREN FUND" (WHICH IS CO-OPERATING WITH THE IMPERIAL WAR RELIEF FUND AND THE FRIENDS' RELIEF COMMITTEE) IS ENDORSED BY THE BRITISH GOVERNMENT.

Of one thing you may be certain. Whatever your creed, whatever your political leanings, whatever your point of view about the Balkans and the Near East, you will only be doing right in helping the "Save the Children Fund." We dare not take sides when the life of a child is at stake. Those desirous of earmarking their contributions for the Relief of any particular class of children can do so.

"SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1916.)

PATRONS: His Grace the Archbishop of Canterbury; His Eminence the Cardinal Archbishop of Westminster; His Grace the Archbishop of Wales; The Very Rev. the Chief Rabbi; The Most Noble Marquis Curzon of Kedleston, K.G.; The Rev. R. C. Gillie.

BANKERS: London County Westminster & Parr's Bank, Ltd. (Great Portland Street Branch).

To Lord Weardale, Chairman of Committee of "Save the Children Fund," (Room 33C, 42, Langham St., Gt. Portland St., London, W. 1.)

SIR—I would like to make a gift to help the Starving Children in the Near East, particularly the refugees from Smyrna and district and enclose _____ as a donation to the "Save the Children Fund."

Name _____

Address _____

"LIGHT," 21/10/22.

The Appeal of the "Save the Children Fund" for relief in the Near East is authorised and cordially approved by Lord Curzon on behalf of the British Government, which recognises the splendid work of relief accomplished by the "Save the Children Fund" in Russia and elsewhere. T. C. Bonal, Ltd.