

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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

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

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What "Light" Stands For.

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

NOTES BY THE WAY.

FLY time! fly speedily—
Come life and light!

—LADY NAIRN.

THE NATURE OF THE SELF.

In the writings of some of the thoughtful Spiritualists of a generation or more ago, the word "selfhood" was not infrequently used. It denoted the essential unit, the spiritual principle forming the core of every human life. In considering the nature and destiny of man to-day it would tend to greater clearness of thought if this "indivisible monad," with its unchanging and indestructible nature, were taken into due account. Dr. Elizabeth Severn, in her remarkable book, "The Psychology of Behaviour," devotes a chapter to the question of the Self, in the course of which she says:—

In a vague way man is always aware of himself, but his sense of Self increases gradually in proportion to his development until he recognises an inner identity so permanent and cohesive as to withstand all the invasions and mutations of life and experience. So strong is this feeling that in most cases he is conscious of a great longing for, if not a certitude of an indefinite continuance of himself in time. Belief in personal immortality is as old as the human race itself and as ineradicable despite a discouraging lack of "proof."

It is indeed so, and doubtless this instinct so deeply rooted in the spirit explains the failure of materialistic science and philosophy to destroy the interest in the idea of human survival and all that pertains to it.

"INDIVIDUALITY" AND "PERSONALITY."

To those who have thought deeply on the subject the dividing line between individuality and personality is quite clear-cut. Dr. Severn observes that the personality is the colour or dress, as it were, of the Ego. It is subject to mutation and variation; whereas the individuality which expresses the essence of selfhood is permanent and not perceptibly changed throughout a life-time, although we agree with Dr. Severn in the statement that this, too, is "a living,

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growing thing, capable of infinite development." And this brings us to her observations on disintegration of personality:—

The widespread "mental-nervous" afflictions of the day are all derangements of the personality, due mostly to the high-living and great waste of vitality which is characteristic of our race and time, all making for nervousness or disintegration. There are other causes more obscure and fundamental, having to do with the incarnation of the Ego in its physical body. Even in persons who appear quite normal this occult process is sometimes incomplete, making any thorough co-ordination between the several planes of expression difficult or impossible. Even such intricate problems as this can be overcome, however, by certain methods of re-integration on the psychic plane.

There is deep insight here, and especially in the consoling reflection that none of these evils touches the essential self. It is always behind all the deviations "drawing with unerring knowledge all that best conserves its own purpose and welfare."

WHAT CONSTITUTES A SPIRITUALIST?

There is a number of different opinions as to precisely what constitutes a Spiritualist, but for all practical purposes it is sufficient for us to regard the name as denoting a person who accepts the existence of an unseen or spiritual world, as the abode of those spirits which in this world are clothed in flesh, and who further holds the view that the reality of spirits and of a spirit world is capable of proof—a matter of fact as well as of faith. Such a person is to us a Spiritualist in effect, even though he may disavow the name. Time was, as we remember, when Spiritualism was made the happy hunting ground for a number of groups and movements, some of them praiseworthy and some merely crankish. In those days we heard it proclaimed that no one could be a Spiritualist who was not also an anti-vivisectionist, a fruitarian or a teetotaler or an opponent of capital punishment. Even the people who believed in a nut diet seemed to think their cult was in some way bound up with our subject, but although many simple-minded inquiries were sent to the editor as to how far these dogmas were true, we never heard of one asking whether it were the fact that you could not be a Spiritualist if you did not live on nuts. And yet doubtless there were people who were simple enough to ask even that question!

MY CREED.

There is no death,
Though body must decay,
The spirit lives and moves
In God's own way.

I have no fear;
For God's eternal love
Encompasseth the whole,
Beneath, above.

And love is all!
The creed which God has given
Just love to Him and man
In earth and heaven.

—OLIVE LINNELL.

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PSYCHICAL EXPERIENCES OF AN OLD INVESTIGATOR.

ADDRESS BY PROFESSOR JAMES COATES.

In introducing the speaker of the evening to the members and friends of the London Spiritualist Alliance present in the hall at 6, Queen-square, on Thursday, the 26th ult., the Chairman of the meeting, Mr. GEORGE WRIGHT, remarked that Professor Coates had almost reached the jubilee of his investigations into psychical phenomena. He had given forty-eight years of active work to the subject, and during that time his experience has been so wide and his contributions to our knowledge by speech and pen so valuable that his hearers would be sure of a treat.

Mr. COATES said that he was not about to deal with the subject of communion, because that was a personal experience of the soul coming in contact with the unseen, or to take the matter a step higher, with the Almighty, Eternal Spirit itself that throbs in all being—such sacred experiences could seldom be put into words. But he had had many precious experiences in the course of his life. When quite a young man he came in contact with Captain Hudson, who sailed from this country in the first teetotal ship. Hudson possessed strong mesmeric influence over his crew, and it was through witnessing some exhibitions of his remarkable healing powers that the lecturer's interest in mesmerism was first aroused. This interest was strengthened later by his getting into touch with Dr. Hitchman, of Liverpool, who incurred great contumely among his medical confrères by healing children by the laying on of hands. Commencing business in Liverpool, Mr. Coates began himself to do something in the way of healing treatment, especially in the treatment of toothache and other nervous disorders. He also began to practise the production in public halls of hallucinatory effects on persons selected from the audience. People wanted to be entertained, and he feared that even in the present day many approached the phenomena of Spiritualism less from any interest in its philosophy than from this craving for entertainment. Then came his introduction to psychometry. His first experiment in this direction gave him a painful shock, and for a time he dropped it altogether, though the subject never went entirely out of his mind. Captain Hudson, being ill, his wife had sent to him (Mr. Coates) a lock of her husband's hair. He took it, sat down at a table and wrote that Captain Hudson would pass out in six weeks. Medical treatment would be of no use as the case was hopeless. The prediction was fulfilled, and the local paper recorded Mrs. Hudson's report on the matter.

Mr. Coates did not touch psychometry again till he discovered that his wife (his first marriage had by this time taken place) possessed the gift. He was indebted to mesmerism because through it he discovered the dual nature of man. His experiments went on till he became thoroughly convinced of the existence of the faculty of lucidity. He went to Burnley and gave a series of entertainments in the town hall. During the fortnight he was there he discovered a wonderful psychic among the mill people—a young girl who possessed the faculty of travelling clairvoyance. He had a sitting with her in an hotel, and, while she was in the mesmeric sleep, told her to go to his home in Liverpool, giving her the name of the street and the number of the house. She did so and after describing its outside appearance, went, at his desire, into the kitchen and saw and described his wife, a tall, fine woman of marked individuality. In her description of the kitchen itself, which he recognised as accurate in every other respect, she mentioned a feature which he felt sure was wrong, viz., two engravings on the walls, one of a shepherd and sheep and the other of the Last Supper. Later he learned that in his absence his wife, out of charity, had bought these pictures from a pedlar at the door, and having got them, concluded that the kitchen was the best place to put them in!

In 1878 he went to Rothesay to give a demonstration. When the evening arrived the large hall was crowded. The clairvoyant, with her husband, arrived in the town three hours before the performance. The descriptions she gave to people in the audience were as remarkable as that which he had had at Burnley. The leading doctor in Rothesay directed her to visit a certain room in his house. Mr. Coates here gave an amusing reproduction of the broad vernacular in which this uneducated girl expressed her wonder at the many strange objects she saw in that room (it was really the doctor's private study), the like of which she declared she had never seen before. The description was vouched for by both the doctor and his son as absolutely accurate. One unpleasant incident occurred. A young man rose and, pronouncing the whole thing "bosh," said he would like the clairvoyant to go and describe a

certain house outside Rothesay, the whereabouts of which he indicated. The girl trembled as she sat on the platform. "I don't want to go there!" she said. "She can't," he replied with a sneer. She gave her reason. "It's a house that no respectable woman would be seen entering." Some boogie greeted this explanation, but the senior magistrate of Rothesay interposed, stating that what the girl said was true and that the matter had been brought before the Bench the previous day.

After some reflections on the many-sided nature and manifold capacities of the human mind—"the visible man is the least part of the man we know"—Mr. Coates passed on to his introduction to Spiritualism. He had been invited with his first wife to a séance, and while there was suddenly influenced, without losing consciousness, to turn to Mrs. Coates and say, "Carrie is here and wants to speak to you." She exclaimed "Nonsense!" but six weeks later they received a letter from Pennsylvania intimating that Carrie (Mrs. Coates's sister) had died of galloping consumption.

From that time onward he had been more or less subjected to spirit influence. He went into the subject and came in touch with William Hitchman, W. J. Colville, J. J. Morse, and other well-known Spiritualists. Then came his second marriage, and Mr. Coates narrated the circumstances in which the late Mrs. Coates, who was subsequently to become herself a most remarkable medium, first had her interest in Spiritualism aroused, and of how, after he had retired from business, and they had left Glasgow for Rothesay, they established what was known as the Rothesay Circle. Beginning with the family, they had gradually extended the circle by introducing friends. He did not believe in promiscuous circles; they were damaging to the medium. The backbone of the Spiritualist movement was, in his opinion, the private circle.

The mediumship of Mrs. Coates he regarded as unique. When under control her face changed and she talked in the manner in which the communicating spirit spoke on earth life. In connection with the loss of the "Titanic," the lecturer mentioned that neither his wife nor himself knew that Mr. Stead was one of the passengers till Mrs. Coates received the impression that Mr. Stead had gone down in the vessel. A little later Mr. Coates himself had an impression, seemingly emanating from Mr. Stead: "The codicil of my will will not be found." Miss Stead, some time after, confirmed the truth of the prediction. Up to then the missing codicil had not been discovered.

They obtained for the Rothesay Circle the services of the finest mediums they could get, including the remarkable direct voice medium, Mrs. Etta Wriedt, and the speaker concluded his address by narrating two striking incidents which occurred at sittings with this lady. The first one illustrated, in Mr. Coates's opinion, the truth that the very humblest instrument may be used for good by God and the angel world. A voice which had rather a foolish ring about it addressed a lady sitter, claiming old acquaintanceship, "I knew you. We went to school together. You were nearly the best-looking lass in the school." The lady not responding, the voice continued: "Ma mither lived next door to you. Do you mind what she did for you?" The sitter did "mind" and was overcome by emotion at the recollection. The speaker was a half-witted lad who with his mother, had lived next door to her. When her child was dying, this woman had come in and helped a nurse it till the end came. The other incident, which was also of a most striking and evidential character, concerned a lady who had attended three successive sittings without getting anything. All the seats for the fourth sitting had been booked, but through the unpunctuality of one of the prospective sitters, Mr. Coates was able to find a place for this lady. During the sitting a voice, addressing her, exclaimed in agonised tones, "He never did it! He never did it! Will ye no forgive me? I did it masel." And then came out the sad story of a wrecked life. The man was that of the sitter's mother, whose body had been found in the Forth. She had been driven to drink through the treatment she had received from her husband, and after his death the habit grew upon her. On the discovery of her body general suspicion fell upon a man who had disappeared from the neighbourhood, and who was known to have been an unwelcome visitor at the house. Now the poor soul had come back to free her daughter's mind from this suspicion. She wished her to know that she had not been murdered, as supposed, but had accidentally fallen into the river when under the influence of drink. The body was not found for three weeks, and it was explained that this was due to its becoming wedged in among the stones at the bottom of the river.

A MAGISTRATE ON PSYCHIC EVIDENCES.

We have received a cutting from the "Workshop Guardian" of the 13th ult., containing an interesting letter entitled, "Do the Dead Talk?" and signed "A City Magistrate" (Sheffield). We take the following extracts:—

As an old investigator in the realms of psychical research, with a long experience of its phenomena, and having personally compared notes with many of the leading scientific notabilities of the day, I am bound to give my answer in the affirmative. I know, as well as I know that I am writing this letter, the so-called dead, there are no dead, can, and do, communicate under proper conditions.

I will cite two instances from my long-recorded list, one of which should be of particular interest to the readers of your journal, and it is in compliance with an expressed wish.

Over twelve months ago I had the misfortune to lose one very dear to me. Since her passing I have held constant communion with her. Several times she has spoken in a clear, distinct, and audible voice in the presence of reliable witnesses. On one occasion she said (this was on the 22nd April last), "There is a young man here who wants to speak. You will not know him."

I asked what his name was. "He will give his name himself." Then immediately the voice of the young man spoke out. "I am Frank Hiley, the son of Councillor Hiley, of Pontefract. I was in the Grenadier Guards, and was commissioned into the Green Howards as captain, and was killed by accident. I want you kindly to send my love to my father, and tell him I am living; there is no death." He thanked me profusely for allowing him to get his message through, and asked if he might be allowed to come again some other time.

I did not know a soul in Pontefract, but on the strength of the communication I addressed a letter to Councillor Hiley, giving full particulars, and asking him to confirm the same or otherwise, as I am most particular to have verified all messages I receive in this manner. No reply came, so after waiting a little while I wrote again without any result. I then went over to Pontefract, some 25 miles distant, to see the Chief Constable, but he was out. His subordinate promised me an answer to my questions that night. None, however, came and after waiting about a week I wrote to the Town Clerk, enclosing a stamped envelope for reply, but he was equally discourteous, and after a few more days had elapsed I grew indignant and determined to go again to Pontefract and see the Town Clerk. When I arrived, he had just left his office, so, turning to his representative, I suggested that he might give me the information I desired, and put the following questions:—

"Is there a Councillor Hiley in Pontefract?"—"Yes."

"Had he a son called Frank?"—"Yes; I knew him very well. He was a friend of mine."

"Was he in the Grenadier Guards?"—"Yes."

"Did he get commissioned into the Green Howards as captain?"—"Yes."

"Did he lose his life by accident?"—"He did, out in Italy."

"Thank you, sir, you have given me all the information I wanted."

A few days ago an old gentleman put in an appearance. He had white hair, beard, and moustache, and seemed somewhat excited, and very earnest. He said, "My name is Sydney Smith, Sunnyside, Worksop. I was a magistrate, and was seventy-eight when I passed over. Let them all know at Sunnyside, let all the world know that I am not dead, but living."

I did not know anyone in Worksop, or that there was a place named Sunnyside. I, therefore, made search at the Public Library and was able to trace the facts one by one. I found that Mr. Herbert Smith was living at No. 8, and concluding that he was a son of the said Sydney, I went over to Worksop, but ascertained that he is no relation. He knew him intimately as his next-door neighbour, and fully bore out the statements.

AN ANECDOTE AND A MORAL.

To the Editor of LIGHT.

SIR.—I was amused at reading in a daily paper lately that after a funeral service somewhere the clergyman went home with the family and gave them a homily upon the kind of Heaven to which the departed had gone. It was apparently the usual thing about harps and crowns and seas of glass.

He was interrupted by the widow, who said that while the clergyman talked, her husband was at her side telling her to tell the clergyman that Heaven was not in the least like his descriptions, but much more natural, and very like our life here. The clergyman replied indignantly that he "had given hundreds of funeral exhortations in his life, but this was the first time he had had back-chat with the corpse." I wonder if the clairaudient widow thought of asking him how (if he believed her husband was in Heaven as he, the clergyman, had described) any "back-chat" with the empty corpse was possible? Is this not a striking ex-

D. D. HOME AND HIS TIMES.

A HITHERTO UNPUBLISHED LETTER OF THE FAMOUS MEDIUM.

By courtesy of Mr. Harry Price we give a copy of a holograph letter in his possession throwing an interesting sidelight on the career of D. D. Home:—

Copy of four-page Autograph Letter, signed, of Daniel Dunglas Home, the medium. The letter is with original envelope, addressed by Home to —, Wreford Esq., Pension Anglaise, Via Condotti (Rome). The flap of the envelope bears as a crest (of the Grenville family?) a wheat-sheaf, with the words "Otium cum Dignitate" and another design (partly obliterated), with the words "Clarior e Tenebris." The letter is undated, but was written in January, 1864. Mr. Edward Legge, the author, Royal Societies Club, a great friend of Home and Dr. Gully, principal physician at Malvern in 1864, has pronounced the letter genuine. (See "Spiritual Magazine," June, '64.)

January 2nd, received a letter requesting my presence before the police on the 3rd between the hours of ten and one. January 3rd, went and was shown to the room of the advocate Pasqualoni. I was accompanied by my friend, M. Gouthier (?), Consul of Greece at Rome. The questions were as follows: The names of my father and mother? Have you published a book? Yes. Your profession? An art student. Your residence? 65, Via del Tritone. When did you arrive? Six weeks ago. How many times have you been in Rome? Twice. How long did you stay each time? Two months the first, and three weeks the last. How long do you intend to remain this time? Till April! Have you a fixed residence in France? No. How many books have you written? One. How many copies have been sold? As I am not my own publisher, it would be impossible to say. After you became a Catholic did you exercise your power as a medium? Neither before or after did I exercise my power as a medium inasmuch as it is not a power dependent on my will. I could not use it. How do you make these things? I think the reply I have just given is sufficient for this. Do you consider your power a gift of Nature? No, I consider it a gift from God! What constitutes a trance? A study of physiology will explain this better than I can. Do you see the spirits asleep or awake? Both. Why do the spirits come to you? As a consolation and to convince those who do not believe in the after existence of the soul!! What religion do they teach? That depends! What do you do to make them come? I was about to reply that I did nothing when on the table where he was writing there came clear and distinct raps. He then said: "But the table no moves." Just as he was saying it, the table did move. What is the age of your child? Four and a half. Where is he? At Malvern. With whom? Dr. Gully. Is Dr. Gully a Catholic? No. When did you last see your child? Two months ago. When do you expect to see him again? In April. He then said without assigning any reason that I must leave Rome in three days. Do you consent? No, most decidedly not, inasmuch as I have done nothing to infringe the laws of this or any other country. I will consult with the English Consul and be advised by him.

D. D. HOME.

We also reproduce another letter in the possession of Mr. Price.

COPY OF LETTER SENT BY HOME TO A MR. COOK, MAY 4TH, 1868.

DEAR MR. COOK.—It was most kind of you to have written me a few lines. You will be glad to hear that I am both well and happy. I am sure this was all arranged by a higher power. As to the mob, it was a paid one, of that I am certain. I will be glad to see you any time.

Yours faithfully,

D. D. HOME.

Cox's Hotel,
Jermyn-street, St. James'.

ample of the unreal attitude of the Church towards death? Spiritualists know that you could no more "back-chat" with a corpse than you could hold a conversation with someone's discarded coat or dress. What, one asks, do the Churches believe? How could the deceased husband be in Heaven and in his empty body at the same time? Sir Arthur Conan Doyle told us lately in his delightful address at Eolian Hall that the Archbishop of York had used at the Church Congress these exact words: "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, and its unreality, is an obstacle, a stone of stumbling, and an offence."

Could we have a better practical illustration of it than the funeral anecdote described? Sir Arthur said, in conclusion, "Let the Churches for their own sake give up their misrepresentations." And here is one example showing by its very phrasing, the muddled views and teachings of the Churches.

Yours, etc.,

"RACHEL" (of "Rachel Comforted").

THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

FURTHER LIGHT ON THE "MYSTERY" PLATE.

If anything the mystery of the "Mystery" Plate grows deeper. Our readers will remember that this plate is the one referred to in the report of the Hope-Price-Seymour test, published in the May issue of the Journal of the Society for Psychical Research. The only reference made in the report by the officials of the S.P.R. to this plate was contained in the words "of the two original plates retained by Hope, one is now in our possession." The officials of the S.P.R. have, during the past eight months, refused to disclose, even to the officials of the British College of Psychic Science, where the test was made, how they came into the possession of this plate, which is undoubtedly one of the set of six plates that were prepared for the experiment by the Imperial Dry Plate Company, of Cricklewood. In our concluding remarks on this case contained on page 598 of our issue of September 23rd, we ventured the supposition that this plate had possibly been sent to the officials of the S.P.R. anonymously. Our supposition has proved correct. We are indebted to Mrs. Barbara McKenzie, the Hon. Secretary of the British College of Psychic Science, for particulars, which we give below, of a meeting held at the offices of the S.P.R. recently, at which were present the Secretary of that Society and the principals of the British College of Psychic Science.

INTERVIEW WITH MISS NEWTON
(S.P.R. Secretary).

MONDAY, 23RD OCTOBER, 1922, AT
31, TAVISTOCK SQUARE.

Present: Mr. Pugh (at Miss Newton's invitation), Miss Newton, Mr. and Mrs. McKenzie.

Miss Newton brought the wrappings of the package received by post by S.P.R. on Saturday, March 4th, 1922. It was addressed, "The Secretary, S.P.R., 20, Hanover-square, W.," and bore the Notting Hill Gate postmark—had been posted there at 9.30 p.m. the previous evening. The postmark is indistinct, but seems to be the 3rd.

On undoing the outer wrapping of brown paper—an inside wrapping was found also brown—with a note, "From a friend. Please fix in the dark," in large printed characters. It did not look to me like an uneducated person's writing. The word "dark" especially had a curious "d." In the outer wrappings the address was again printed and disguised. I noticed the letter "S" in the word "Square" was reversed.

On the S.P.R. opening the box in the dark room, four plates were found packed with torn pieces of the College Syllabus for the previous term. On developing all were found to have "extras," and one also had the portion of the Imperial Plate Company X-ray design, and proved to be one which fitted with plates in the Price experiment. None of the extras, to my thinking, looked like any of Hope's I have seen in the hundreds that pass through my hands. One was of a lady with a Gainsborough feather in her hat, and in which the sloping shoulders and dress could be seen. Another was an old woman's face and the dress could be seen. Another woman's head had curious fancy braid work and large ear ornaments. There was also a dotted design as if to imitate Imperial Company's trade mark. Some small red marks as if made with a red gelatine subject were noticed on two plates. Some curious X-ray marks from the heads did not resemble any ectoplasmic effects. On one plate it seemed as if a holder had gripped it at the bottom and left a rectangular mark, about one inch and a half each way. One or two plates had a "light" effect at one corner in addition to "extra," and all the effects were in the corners of the plates.

On October 24th a meeting of members of the B.C.P.S. was held at 59, Holland Park, when the following resolution was proposed and carried:—

That this meeting of members of the College, invited to consider the "Price-Hope" case, regrets that the S.P.R. should have withheld for eight months important facts regarding this, and requests that no information bearing on the case they may now hold or may receive shall be withheld from the College officials.

Mrs. McKenzie informs us that a copy of the above resolution has been forwarded to the Secretary of the Society for Psychical Research.

There can only be two reasons for the extraordinary secrecy that has been observed by the officials of the S.P.R. in connection with the "Mystery" plate. One is that during the past eight months they have been endeavouring to find out who sent this plate to them. The other reason, an unavoidable one, is that they know a good deal more about this plate, and the manner of its appearance in this case than they consider advisable to disclose. They admit this plate came into their possession on March 4th, a few days after the Holland Park experiment. Two months later in their official report, in which they charge the Crewe Circle with fraud, they bring this plate forward as part of the evidence of proof of fraud against Hope. They made the bold statement that this plate was one of the two original plates retained by Hope. It is now perfectly clear, when

they made that statement they had no proof whatever that the plate in question had even been into the premises of the British College of Psychic Science. There are no independent witnesses brought forward to prove that the original packet sent by the Imperial Dry Plate Company to Price had not been tampered with. No one except the officials of the S.P.R., Price and Seymour, together with the Imperial Dry Plate Company had any knowledge that special marked plates were used for the test with Hope. But it looks pretty obvious that the individual who sent the plate to the S.P.R. anonymously knew something about it. If the mystery surrounding this plate is not cleared up the S.P.R. cannot, in the eyes of all honest people, be considered to have proved their case against the Crewe Circle. It is essential to all concerned that the present stigma be removed from this most unfortunate experiment. We therefore have adopted the rather unusual course of offering a reward of Twenty-five Pounds (see notice on this page) for information that may lead to evidence that will at any rate throw light on what is apparently a very discreditable piece of work. We intend to return to this case next week.

THE "MYSTERY" PLATE.

£25 REWARD.

The Editors of "LIGHT" will pay the sum of Twenty-five Pounds to anyone who will furnish them with such particulars that will lead to the identification of the person or persons who sent, or who caused to be sent, the packet of undeveloped plates, one of which being the "Mystery" Plate having X Ray marks, to the offices of the Society for Psychical Research, 20, Hanover Square, London, W., and received by the Society by post on March 4th, 1922.

LETTERS ON THE HOPE CASE.

REMARKABLE EVIDENCES.

To the Editor of LIGHT.

SIR,—May I enter into the defence of Mr. Hope and Mrs. Buxton? I am a long way from the scene of action and have not had the copies of LIGHT dealing with the subject until lately.

In reading through the evidence for and against the Crewe Circle, certain points present themselves to my mind. First: Why did not the investigators sign the two plates, as is usual, at Mr. Hope's request? That action makes substitution impossible. Their not doing so left it open to allow substitution other than that of Mr. Hope. Second: Why is there so much secrecy about the mystery plate? As I understand it, it is supposed to be one of the missing X-ray plates, for which others were substituted. As it is in the hands of the Society who published the report of the investigators, its history also should be explained to the public in that relation. Third: In LIGHT of September 23rd, Mr. Price says: "It is now agreed that my plates were changed on February 24th." He says he could not himself have changed the slide. He says: "As a matter of fact, before I entered the studio I had not the faintest idea what kind or type of camera Hope used or was going to use." Now, sir, Mr. Hope always tells his clients who sized plates to get, which presupposes the size of slide, and Mr. Hope's photos are numerous, and if any of them had been seen by Mr. Price, one would suppose he would know what kind of slide was used if he knew anything

the subject. Then Mr. Price says that during the development he was looking for the X-ray marks to come out—his test marks—but he tells us he had already seen Mr. Hope change the slide. Why look for what he well knew could not be there? It will take a much cleverer method to show fraud in this relation. The gods are against the investigators also, for one of the missing X-ray plates, the mystery plate, has a "psychic" form upon it, which had come probably at the sitting when the impression was being done, before the substitution of the new slide.

We are told by our son, David McConnell, that part of the impression of a psychic photo is made during the séance held before the camera is used. He advised us to try and see if in our own circle we could not get a psychic impression without either a medium or a camera. The directions were explicitly given by him as to time, method, etc., and were absolutely followed. A psychograph resulted which had both a positive and a negative on the same plate. This was examined by Mr. Hope and he said that such a thing was said by his critics to be impossible in the history of photography. We looked upon this psychic lesson as given in defence of him.

Sir George Beilby who, at Sir Oliver Lodge's suggestion, took an active interest in our psychic photography, also examined this psychograph, and another psychic photo which had been taken by the Crewe Circle, and was convinced that there was not fraud in either case.

It may be remembered that an account of David's appearance to an officer friend at the time of his death appeared in the S.P.R. Journal for July 19th. In the following November he asked us to go to Crewe and get his psychic photo taken. He said, "Ask Raymond's father," which we did, we ourselves having no idea of who there might be at Crewe who could do such things.

Mr. Hope rather deterred us from sitting, as we had far to go, but on January 13th, 1920, on our way from Scotland, we visited Crewe without arrangement, saw Mr. Hope that evening and sat at eleven the next day in the broad sunlight. We brought our plates from Edinburgh unopened, took part in the religious meeting; David's father entered the dark room with Mr. Hope, took out the two centre plates from the packet which had been hitherto unopened, signed them, and placed them in the carrier. Mr. Hope put the carrier in the camera. Mr. McConnell developed, and the face of our son came out, close beside my own, but larger, and leaning in a peculiar position towards me. The form of the face was unmistakably that of David. On February 11th, before we saw the prints, David, at a séance with Mrs. Osborne Leonard, told us that it was not what he wanted, but that there was something there which would show us that he was there. We went home, and the prints had arrived during our absence. We were disappointed; we expected to see a glorified form of David's face, but it was the face of a boy. The flying helmet and goggles of the Air Service were on the head, and the wounds which he obtained at death on the face. His father had not seen this, but I who had seen him after death distinctly recognised the marks; it would have been impossible to have done otherwise.

It was suggested that certain childish memories had passed through him as he stood beside me, which might account for the child face. I asked Mrs. Sidgwick if she could send to Mrs. Leonard an investigator to get from David what those memories were. She could send none, but suggested Sir Oliver Lodge's secretary, who kindly went. She did not know the nature of the photograph, nor any family history of place or circumstance. David gave her memories of his Australian life, claimed the photograph, and said the upper lip spoiled it, which it did—the upper lip was out in the accident.

David said also of this photograph that his little dog was in the picture, and his hand on my shoulder, and that his grandfather—my father—and another man unknown to him, were also there. These were all found.

I had a picture of him and his little dog taken just before we left Australia at the age of eleven. There was only one copy of this picture, and it had never left my possession, in England. In Australia his old nurse had another copy, and the negative was also left there with the photographer; also the picture of my father had no fellow copy in England. It is like a miniature which I possess, which was copied, but the negative is in Australia.

Sir George Beilby, who kindly came from London to our house in Hampshire on purpose to see this picture, was satisfied to find these further proofs of identity.

I had the original proof of Mr. Hope's photo enlarged by the Kodak Company, and the picture of the child and dog also enlarged to same size, and sent them to Mr. Hope and Mrs. Buxton for their use. I am sure Mr. Hope would let LIGHT have them for publication. In enlarging Mr. Hope's original picture of David the grandfather's face became very indistinct. What I should have done was to have reduced the picture of the child and dog to the size of Mr. Hope's original proof.

Sir George Beilby arranged with us to take a test photo with Mr. Hope and Mrs. Buxton. The date was fixed, and the Crewe Circle came to our house, but, unfortunately, Sir George Beilby was that day called away to Scotland by telegram, and we had to have the sitting without him.

We prepared our own dark room and my husband acted as before, Mr. Hope never touching the plates, which were

obtained in Petersfield and were unopened until just before they were placed in the slide. The development took place under Mr. McConnell's hands. One picture was taken in our drawing-room at nine p.m., without a previous sitting, by flashlight. Mr. Hope said the atmosphere was very psychic, he had felt his arm grasped, and a tortoise-shell pin had been taken from my hair and flung on the floor. There were two plates: David's face appeared on the second, much larger than ours and with a great deal of ectoplasm. This face of his was like a brother of mine, whom I have always thought him to be like, but in which opinion others are not agreed. There is no photograph of this brother in England other than a small one of him as a boy in my own room. The face of David is this time that of a man, and there are also in the folds of the ectoplasm faces of his grandfather on his father's side and of a young bishop in a mitre. David says there are three faces on this photo beside his own, but we have not been able to find the third face.

The following day at eleven o'clock we sat with the Crewe Circle again, and had the usual religious meeting. The result of this sitting was most extraordinary. I had concentrated for a girl to come who had been working "over the border" with David. Her face did not appear, but her brother's head came on my hand. He is not dead, nor had I ever seen him nor a picture of him, but she was devoted to him, and this was evidently a thought-form of her mind. There is also on my head the face of a school fellow of David's, and behind me there are two very sad looking spirits or "sprites." On his father's coat David's own face comes, and the faces of several relations, and there are also in this picture groups of certain thought-forms: the R.N.A.S. eagle is there. David told us to look for it, and we found it; it was the motto of the Naval Air Service to which he belonged. There is an art group: a classical-looking head with a long neck, something like the flying gladiator, and Joshua Reynolds' flower girl, a favourite picture of David's in the old home, and the face of an art master, a friend of his father. Also there is a Highland group, an antler, stag's skull, holes for the eyes, ears and horns being exact, the face of an old Highland cousin with white whiskers and dark eyes, and the face of David's school friend, who also died flying, who was in the Gordon Highlanders; this face has been certified to by the boy's headmaster, and he was the son of a celebrated man passed over in the war.

Mr. Hope and Mrs. Buxton on the same day took photos at David's grave and in our garden. Nothing came upon the plates at the grave, but there were two photos taken in the garden in one of which my husband and I changed places with Mrs. Buxton and her little boy, and on both of these photos there appear two fairies and some small heads. The fairies appear to be Titania and Oberon. There had been a discussion as to whether the girl friend passed over had ever acted. David had represented her as doing so. This photo was evidently a confirmation of his statement, as on inquiry, we afterwards found that she had taken the part of Titania in a play at school, which was known to David.

The negatives of these photos are in Mr. Hope's hands. It would have been quite impossible for the Crewe Circle to have obtained the results which we have of the survival of David, his relatives, his school friends and his interests, shown in these photos in any way which could have been other than truly psychic.

Mr. Hope's simplicity and his simple methods and, may I say, his want of time and of good material lay him open to criticism, because much better results might be obtained by the use of scientific methods at the disposal of most photographers. But at the same time the adverse conditions show his sincerity. Some day we hope ourselves fully to demonstrate to the public the wonderful results which we have had with the Crewe Circle.

Yours etc.,
MAY MCCONNELL.

Box 115, Santa Cruz Ave.,
Mento Park, California.

A BARRISTER'S VIEW.

SIR.—In your issue of August 26th you invite everyone who has followed this case to write and give you as briefly as possible their conclusions.

The heading in the Journal of the S.P.R. entitled "A Case of Fraud with the Crewe Circle" sufficiently indicates the conclusion at which the Society has arrived.

It appears to me that the persons responsible for the experiment are utterly lacking in the necessary qualifications of weighing human testimony which is essential in matters of such investigation. I happen to be a barrister who has practised for 20 years, and whose daily routine it is to enquire into the motives of people and to analyse evidence, and time after time have I found the Police making the same mistake that Messrs. Price, Seymour and Dingwall have made in this matter. Unless the police officer is very experienced he is apt to base his case on the personal evidence of men in the force, when with a little care instead of personal evidence he might have adduced real evidence. The whole strength of personal evidence depends upon the credibility of the witness, whereas with real evidence, as we say, *res ipsa loquitur*. Scientific

investigation should almost entirely eliminate the human element. This investigation lets in the human element at every step.

We have in this case a serious allegation of fraud brought against Mr. Hope and Mrs. Buxton on the testimony mainly of a Mr. Price and a Mr. Seymour. These two gentlemen set out with the apparent intention of proving fraud. From your analysis of the case, in 1915 Mr. Price received no reply to an application for a sitting with Mr. Hope. If his intention was to enquire into the reality of the phenomena he has therefore had seven years in which to form some opinion. From the method in which he set about his business it must be apparent to everybody that he had no intention of inquiring into the truth or falsehood of these phenomena. He set about the matter with the deliberate intention of proving fraud. He ordered certain plates from the Imperial Dry Plate Company. These were sent to him at his home at Pulborough, and according to the Imperial Dry Plate Company, were marked under their X-ray apparatus.

We next have the statement that Mr. Price received this postal packet on January 30th last, and that a neighbour of his, a Mr. Moger, sealed the packet and posted it to the Secretary of the Society for Psychical Research for safe-keeping. Here again what is the evidence? We have only Mr. Price's word that the packet he received was the packet which Mr. Moger had sealed, and if Mr. Price is to start under the same suspicion as Mr. Hope and Mrs. Buxton, the chain of evidence, if evidence it can be called, is immediately snapped. There was nothing to prevent Mr. Price from extracting two plates from the parcel and putting in two of his own plates. The parcel is then supposed to remain with the Society for Psychical Research from February 1st until the morning of February 24th. Who kept it during that time, who was responsible for its safe custody does not appear. For aught we know any practical faker may have opened the parcel and extracted and substituted plates. If this is scientific investigation, then the sooner we stop this nonsense the better. The parcel was then handed over to Mr. Price and his coadjutor, Mr. Seymour, and again we only have their word for it that that was the parcel which they took to the British College of Psychic Science. If either or both Mr. Price or Mr. Seymour is lying there is an end of the experiment.

After this follows a long and detailed description of what took place at the Crewe Circle. I do not propose to analyse that for one minute because if the plates with which these gentlemen were playing about were in any way tampered with the little feats of sleight of hand cannot possibly concern us. The only points which are material are that according to Mr. Price's own account he took the greatest pains to deceive the people with whom he was dealing. He says he had a very pleasant conversation with Mrs. McKenzie, and did all he could to impress her with the fact that he had come to Mr. Hope in a friendly manner. Did Mr. Price go to see Mr. Hope in a friendly manner? If he did not then all he did by way of impressing Mrs. McKenzie was an elaborate fraud. He further adds, "I ingratiated myself with them in every way." What is the point of this ingratiating? It was done to deceive.

He also says with regard to Mr. Hope, "I repeated my solicitations after his health and made myself extremely affable to him." Why enquire so solicitously after Mr. Hope's health, and why this extreme affability? This was done to deceive Mr. Hope. On his own account, therefore, Mr. Price stands condemned of acting the part of deception, and I, for one, refuse to believe him when his bare word is to be taken against the bare word of Mr. Hope. The rest of his statement is a long description of photographic processes, but of what possible avail can these be if he himself is not to be believed?

I would like to deal with this matter at greater length, but the space available in your columns will not permit of it. It is useless to talk of motives. That is pure speculation, and the Devil himself knoweth not the heart of man. I have seen crimes committed on what all sound-thinking people would agree were most inadequate and astonishing motives, and I have seen men conquer what are most powerful motives and do that which is right. All I can say is that if I were defending Mr. Hope and Mrs. Buxton I would put neither of them in the witness box to answer this charge. It is the duty of the prosecution to prove their case, and they have had ample time and opportunity to get that case ready, and as no case has been made out no defence should be called for.

T. DUDLEY PARSONS.

Singapore,
Straits Settlements,
October 2nd, 1922.

LIGHT continues as good as ever, and, week by week, I read every word of it.—A. M. H.

LET us accustom ourselves to regard death as a form of life which we do not yet understand; let us learn to look upon it with the same eye that looks upon birth; and soon our minds will be accompanied to the steps of the tomb with the same glad expectation that greets a birth.—
MARTERLINCK.

THE POEMS OF ARTHUR CONAN DOYLE.

The recognition of Sir Arthur Conan Doyle as a poet is naturally not so extensive as his fame as novelist and historian, but many of his verses have become widely known and highly popular, especially those which have been made the themes of public recitation. "Bendy's Sermon" and "The Guards Came Through" are examples in point. Consequently, there should be a warm welcome for the collected edition* which contains all the old favourites and some new pieces.

A strong human note pervades them all. They are marked by those "sable cuts of Saxon speech" that appeal so much more to the average man than the subtle weavings of poetic fancy and the "faint pulsings" of the mystical mind.

The book opens appropriately with the "Song of the Bow," with its stirring lines—a Viking chant, a song for full-blooded Englishmen. Throughout, the lays are full of the spirit of Nature. Clear, sane thinking, an abundance of humour, sympathy and insight are all combined by the sure touch of an accomplished writer who can do more than "lisp in numbers."

Soldiers, sailors, hunters, explorers—all the joys and sorrows of the men of action and the open road gain expression in the book. Thus we have "The Storming Party," "The Frontier Line," "Corporal Dick's Promotion," "A Ballad of the Ranks," "The Groom's Story," the diverting history of Mr. Bendigo ("Bendy's Sermon"), "A Rover Chanty," "The Old Grey Fox," and other favourites.

But as the poet is a thinker as well as a man of action, the poems are pleasantly diversified, and the note of the bugle gives place at times to the "long slow slope" of the "gradual violin." Hence we have "Religio Medici," which has been one of our favourite poems since we first read it in the author's earliest book, "The Stark Munro Letters." It is a philosophy of life in a few pregnant lines, as though Sir Thomas Browne had set out in a brief modern and metrical form, the sum of his own thinking:—

God's own best will bide the test,
And God's own worst will fall,
But best or worst, or last or first,
He ordereth it all.

For all is good, if understood
(Ah, could we understand!)
And right and ill are tools of skill
Held in His either hand.

The harlot and the anchoress,
The martyr and the rake,
Deftly He fashions each aright,
Its vital part to take.

Wisdom He makes to form the fruit
Where the high blossoms be.
And Lust to kill the weaker shoot,
And Drink to trim the tree.

And Holiness that so the bole
Be solid at the core;
And Plague and Fever, that the whole
Be changing evermore.

And still He trains the branch of good
Where the high blossoms be,
And wieldeth still the shears of ill
To prune and prune His tree.

There is enough to give a hint of the poet's earlier philosophy of life and to prove him the Optimist which he has since remained.

We should have liked to quote some of the charming lyrics which show the softer side of Sir Arthur's gift as a singer, but our space is about covered. We may, however, refer to the trenchant little allegory with which the book closes—"The Journey." It is a conversation between the Faith family and Reason, Inspiration and Science acting as guides of the human pilgrims to the City Beautiful. It deftly outlines the position of humanity to-day in its relation to the Hereafter.

THE SOCIETY FOR PSYCHICAL RESEARCH.

A DISCLAIMER.

The attention of the officers of the Society for Psychical Research has been drawn to a circular headed, "Eclectic Club, 42, Jermyn-street, W." Some of the copies of this circular bear the words, "Exposure issued by the S.P.R." The Society has no knowledge of the person by whom, or the circumstances in which the circular was issued, or as to the matters alleged therein, and repudiates all responsibility with regard to it.

* "The Poems of Arthur Conan Doyle." John Murray. (7s. 6d. net.)

SPIRITUALISM AND WAR.

BY STANLEY DE BRATH.

I.

Spiritualism, as the evidence for the reality of Spirit, is, we are often and quite correctly reminded, the foundation of all religions. Obviously this is so, for if there were neither a God to worship, nor a soul to feel love and reverence, there could be no religion. In the higher meaning of the word it derives the universe from Spirit; and in its lower meaning it offers evidence of survival under conditions determined by moral character.

This is precisely where Materialism lands us. If Spirit be non-existent or a mere poetical synonym for Energy in the universe and in man, religion is reduced to a morality based on social convenience, without any place for reverence for worship, or for unselfishness in any form. Life becomes a struggle for existence; Love becomes physiological; and in short, Religion would be what Materialists quite logically wish to make it.

WHAT HAS RELIGION TO SAY TO WAR?

The great religions of the world in order of time are Brahmanism, Judaism, Buddhism, Christianity, and Islam. The existence and life of the soul stand behind all of them, they pre-suppose it. They also pre-suppose the Being of God.

Brahmanism gives the first answer to the question. In the most highly esteemed of the Sanscrit books, the Bhagvat Gita or Song Celestial, Arjuna, facing the opposing host of the Kauravas, says:—

Alas! I have resolved to commit a great sin, who are striving to slay our kindred from the lust of dominion and pleasures. It were better for me if the Kauravas with arms in hand should slay me, unresisting and unarmed, in the fight . . . I, who am stricken in soul by pity and the sense of guilt, and confused in my mind about duty, pray thee to tell me certainly what is the better course.

To him spake the Holy One:—

Thou grieveest for them who need no grief, but thou speakest words of Wisdom. He who deems this (the soul) to be a slayer, and he who thinks it can be slain, are both undiscerning: it slays not, and it is not slain. It is never born, and it never dies . . . Unborn, undying, eternal, primeval, this is not slain when the body is slain. . . . This embodied soul in the body of everyone is ever indestructible . . . and thou shouldst not falter, for to a warrior nothing is better than a lawful fight.

Judaism begins in war of the most ruthless type. "The Lord is a man of war," he teacheth my hands to war and my fingers to fight" (Ps. cxlv.). Muhammad adopted the Old Testament, his first aim was "to recover the religion of Ibrahim" (Abraham), and the favourite text of the Moslem, is "The Sword is the Key of Heaven"—the Ghazi who slays an infidel is sure of Paradise—a text that is in full currency to-day. The commentary on it is writ large at Smyrna and in Armenia. Buddha preached the cessation of strife by the conquest of all earthly desires. Trained in the school of early Brahmanism, and its sacrificial observances to Nature-Gods, his agnosticism took refuge in rebirth producing a gradual extinction of the desires of the flesh and therefore of conflict.

Christ struck at the roots of war by declaring the principle of spiritual life—the Fatherhood of God and the brotherhood of men arising out of that Fatherhood. This principle was to work out as Truthfulness in word and deed, Justice between man and man, Purity in the personal soul, and Love as the fulfilling of all Law. These are the spiritual causes that actually do extinguish the causes of strife.

He said nothing about war directly except to foretell it, for the famous text, "Love your enemies," rests on a mis-translation. The Greek has two words where we have but one; *echthroi* means personal unfriends, *polemioi* means national enemies. They are correctly translated in the Latin version, "Diligite inimicos." *Inimicus* is an unfriend, *hostis* a national opponent; *hostis* need not be *inimicus*, as many a chivalrous soldier knows. This is not an evasion of the difficulty, but the statement of a fact. Christ gave us principles, not rules. The principle is to bear no enmity for personal wrongs, it says nothing about national defence against aggression.

WHY HAS CHRIST'S PRINCIPLE BEEN LOST SIGHT OF?

Because from the time of the Council of Nicaea onwards, Theology has eclipsed Religion; the intellectual definitions have been put in the forefront: to this day "Christianity" is considered to be a system of "beliefs." These beliefs, accepted as final and literal truths, have been vigorously attacked and defended, and in the conflict the central ideas they more or less imperfectly represent have been lost sight of. Many have come to disbelieve those transcendental central ideas because they disbelieve the literal expression of their forms. We have to return to spiritual law—the nature and properties of Spirit.

Its nature is intellectually inexpressible in our present grade of evolution except by images and figures drawn from present conditions, and all theological controversy might be set at rest by the humility that acknowledges human limitations and recognises that in consequence of those limitations all theological definitions are but analogies drawn from Time and Sense to express high verities that transcend our powers of expression. There is no strife more bitter than the strife of words—the *odium theologium* has become proverbial—but all such hate arises from the contention for forms of words as absolute truths.

"Spirit" is man's name for the Life-principle. It is itself an analogy. Spiritus, Pneuma, Atma, all literally mean "the breath" and nothing more; the breath taken as a symbol or emblem of life, at first physical, then spiritual, then as the Eternal Well-spring of Life, not in the remote past but in the living present. Jesus told the rabbi Nicodemus that the touch of this Life is the condition of spirituality. He told the woman at the well that "God is Spirit"—the omnipresent, all-sustaining Life of the world. Not a spirit, one among others, but the Eternal Power that sustains and develops the universe and is known by Righteousness.

But if the nature of that Spirit is incomprehensible by man it is far otherwise with His attributes in man, for the world in their field of action. These attributes or properties are quite easily knowable; they are Truthfulness, Justice, and Self-sacrifice, leading to Harmony and Co-operation, not as mere abstracts but in every concrete instance.

What has this principle to say to war?

Firstly, that its observance would abolish the causes for strife. Whatever men may think of the parentage and personality of Christ, none can deny that He went to the very root of causation.

Secondly, that spiritual law is as inexorable as gravitation—as a man soweth so shall he also reap. They that take the sword shall perish by the sword.

We may modernise this version into: They that use poison-gas shall perish by poison-gas.

Coming events cast their shadows before. Speaking at Thame (July 30th, 1921) the British Premier said:—

Just before the bells of peace were set ringing, we had ready more horrible devices than the world had yet seen. I doubt not that similar devices were perfecting on the other side. The ingenious mind of man will go on developing these horrors, and no one can conceive what the next war might be like. Europe might become like the North of France. We must beware lest we bequeath to our children a legacy of concentrated hate which will one day explode, shattering their happiness, leaving the world a wilderness, and man a gaunt wanderer amongst the ruins of civilisation that his folly has destroyed.

This is no sensational apprehension. Already extensive experiments are being made with poisonous chemicals and aerial torpedoes, involving hideous forms of death, not only in the field to soldiers and sailors, but to whole cities. For we need not delude ourselves that those set on victory will stop short of any means to gain it, nor that the means at once the cheapest and the most deadly will not be used. The sophistry that does fearful evil that problematical good may come, will always find arguments to justify the worst excesses in its own eyes, and hatred knows no reason.

In August, 1922, the French paper "Excelsior" published a six-column interview with Edison, who forecasts the time when men will have control of such immense forces that war will be unthinkable, but that meanwhile there will be other wars, and that these will be waged by poison gases let loose from aeroplanes. He refuses to consider the possibility of London or New York preventing aeroplanes from flying over them, and added that "the whole population of London could be asphyxiated by poison-gas in three hours." Edison's view is that aeroplanes and gas can deal out death to the civilian population without the possibility of an effective defence. This thesis has been sustained again and again by French writers who might be accused of being alarmists, but the whole trend of the "Excelsior" interview is on the lines of the coldest science and only confirms what has been written.

(To be continued.)

CLOCKMAKERS' SUPERSTITIONS.—Referring to the extract we gave recently from the "Pall Mall Gazette" on the occult side of clocks (page 645), a correspondent in the trade tells us of some clockmakers' superstitions. One of them is that to work on Good Friday is most unlucky; another, that a clockmaker never dies in his bed. Our correspondent gives some curious examples in his own experience of this particular fatality, but these we can only regard as coincidences.

THE TREATMENT OF TUBERCULOSIS.—Mr. Arthur Lovell, well known as the author of "Ars Vivendi" (now in its seventh edition) has had so much success in connection with his system of treating tuberculosis that the Ministry of Health has consented to watch results. He claims that his discovery of the respiratory function of the cranial sinuses is the main factor in the application of the fresh air treatment for consumption.

LIGHT,

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A DEFENCE AGAINST CARPERS.

It is a delightful thing to be able to climb to the top of high Philosophy and, sitting imperially on its peaceful, flourishing head, as on a throne, to contemplate the poor mistaken mortals down below. But it is well in these Olympian pursuits that the sage shall take with him the saving grace of humour and remember that humanity is humanity in virtue of its faults and blunders as well as of its virtues, such as they are.

Spiritualism provides the critic on the heights with many a text on which he can discourse with lofty condescension. But more generally the homily sinks to mere diatribe, plentifully garnished with invective.

We have read many a bitter tirade against the crass credulity of Spiritualists, their dullness of perception, their impatience of criticism, their "morbid domesticity" of outlook; and what not. We were content that the censor should relieve his lacerated feelings in this way and enjoy a not-expensive triumph. Being, as a rule, rather better acquainted with the faults and flaws of the Spiritualistic movement than he, by reason of a longer and closer acquaintance with it, we could usually appreciate the amount of truth in the indictment. But we were only hearing one side of the matter, and even that side would apply to the community generally.

The humbug who pretends to a proficiency in matters of which he has but a superficial knowledge, the trustful dupe who believes implicitly what humbug tells him, the obstinate bigot, the lover of tawdry sensationalism, the fanatic, the trifler, the "sedulous ape," the pompous egotist—these belong to the world at large. That the Spiritualistic community should contain its proportion of them seemed to us no more than natural. All we could draw from the critic's vehement condemnation of these characters was a kind of underlying suggestion that Spiritualism should, by some miracle, be conspicuously free from them. It was a great (and quite undesigned) compliment. But alas! it was doing us too much honour.

And, of course, there was the reverse side. Standing to some extent apart from the welter of controversy, usually over points of little moment, we could contemplate a great array of men and women cast in no such petty moulds—characters of mingled strength and sweetness, sane of outlook, just, honourable, oftentimes wise and heroic. Some of these guided great business enterprises, the elements being so mixed in them that they could administer the most humble details of this mortal life with the same ability that they showed in threading the intricacies of psychical research or recognising the deep spiritual laws which govern the seeming chaos of human life on this troubled planet.

These people are quite as well aware of the defects of Spiritualists as the most acrimonious of their critics—rather more so, in fact. They rub shoulders with these things at every turn. But they take the more excellent way of amending them by giving us their presence and their counsel. If their rebuke of folly be

haply sharp at times, it is tempered by the reflection that they are of the company—Keepers of the House. They have learned that life is more than literature, and the soul rather more important than Science. And although they suffer fools sadly (rather than gladly) they know that even stupidity has its uses and that the human comedy is incomplete without the villain and the fool.

W. T. STEAD AND ARMISTICE DAY.

To the Editor of LIGHT.

SIR,—I have been asked by my father and friends on the Other Side to request as many of the members of the "Borderland Library" as are able to do so, to meet on Armistice Day and go in a body to the Cenotaph for the two minutes' silence. They want me to pass this request on to all Spiritualists, as they wish, wherever possible, to have groups of Spiritualists in every place where many meet on that day in remembrance of those who passed on through the Great War, so that the spirits attracted by the vast crowds—remembering—may rejoice in the knowledge that in every crowd there is a group of those who realise their actual presence and give them greeting on this, their special day.

It has been suggested that every Spiritualist should wear an ivy leaf on the 11th—it being a leaf easily obtainable by all and a good symbol—so that all wearing this symbol may join forces, wherever possible, and so make strong batteries of power for the spirits who will be mingling with the crowds in such numbers on this, their special day.

Yours, etc.,

ESTELLE W. STEAD.

5, Smith-square, Westminster, S.W.1.
October 30th, 1922.

THE MARYLEBONE SPIRITUALIST ASSOCIATION.

To the Editor of LIGHT.

SIR,—Considering the full page announcement of the Jubilee Thanksgiving Service of the Marylebone Association sufficient correction of the erroneous statement in Mr. G. E. Wright's article claiming that the London Spiritualist Alliance was the oldest Spiritualist Society, I was content, knowing something of the intellectual calibre of your readers, to leave his ungenerous reflection on all other Spiritualist organisations to their judgment.

Having the fullest sympathy with the work of the Alliance, and seeing that his article was a plea for financial support, I was also specially desirous to do nothing which might even suggest the slightest spirit of antagonism.

In his reply in to-day's issue, to the kind and dignified reproof of Mr. Yates, the well-known worker in the national organisation, Mr. Wright admits his error, but without a single word of regret or apology.

He then unjustly suggests that Mr. Yates had failed to understand his article, and forthwith proceeds to aggravate his offence.

In his letter he implies that his society, the L.S.A., is the only one that appeals "primarily to the reason and intelligence of the thinking man and woman," or "to carry any effective mission to the very large number of persons who require impersonal evidence," and that it is the only "door to the New Knowledge."

There is nothing that he claims for the Alliance in his first article—with the single exception of its library—which could not be urged with equal force in favour of the Marylebone Association, but I trust the time will never come when the M.S.A. will claim to be the only organisation to do "real missionary work."

Yours, etc.,

GEO. CRAZE,

President Marylebone Spiritualist Association.
4, Tavistock-square, W.C.1.
October 23th, 1922.

SPIRITUALISTS' NATIONAL UNION.—At the quarterly meeting of the Council of the Spiritualists' National Union, held at Manchester, on Saturday, 28th ult., the appointment of Mr. G. F. Berry as General Secretary of the Union was confirmed. As this necessitated Mr. Berry's resignation as President of the Union, Mr. E. W. Oaten (Vice President) was appointed to the position, and Mrs. Jessy Greenwood was elected Vice-President. Both were asked to act until the next annual meeting.—ERNEST W. OATEN.

Do not wait until you come over here. Set to work at once. There is no time to lose. Gain control of self. Then retain control by emptying yourself of self. All the thoughts of lust and passion, greed, hatred, envy, and, above all, selfishness, passing through the minds of men and women, generate the "condition" called hell. Purgatory and hell are different states. We all must needs pass through a purging, purifying process after leaving earth life. I am still in purgatory. Some day I shall rise above it.—"Private Dowding."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

We are pleased to be able to report that the Rev. G. Vale Owen is now convalescent, and well on the road of recovery from his recent attack of pneumonia. At the end of this month Mr. Vale Owen retires from Orford, and expects to sail from Southampton on December 30th for New York. He will be away on his lecture tour in the United States about two months.

The news of the passing last Tuesday morning of Father Bernard Vaughan, at the Jesuit College, Roehampton, Surrey, recalls to mind the occasion, two years ago, when this most popular figure in the Roman Catholic Church visited Warrington, and there held a public meeting to protest against the publication of the Vale Owen Scripts. Father Vaughan, great and good man though he was, always bitterly opposed all attempts on the part of anyone to pierce the veil. He is now beyond the veil himself, facing the reality of those things he so often denounced, whilst Mr. Vale Owen is left to continue the work of instructing the people in those matters that make our religious faith more glorious and the life here brighter for the certainty that there is a life beyond the veil, some knowledge of which we can glean here now.

East Anglia is at last waking up to the realities of "The New Revelation." Mr. Henry R. Musckett, the President of the Norwich Circle for the Study and Investigation of Spiritualism, and his lieutenants have for some time past been working hard to bring this about. Sir Arthur Conan Doyle is now to give a public lecture at St. Andrew's Hall, Norwich, on Wednesday, November 8th, when the chair will be taken at 7.45 p.m. by Councillor Fred Kent. The Lord Mayor and Sheriff of Norwich have extended their patronage to this meeting and are expected to be present. Sir Arthur's visit will, even though it is election time, stir things up in the old cathedral city, and this meeting will be preceded by another, the day before the Norwich visit, at the Town Hall, Great Yarmouth, when Mr. G. T. Brown will take the chair for Sir Arthur.

Mrs. Deane, in the course of a lecture given by her on Psychic Photography before the members of the Forest Hill Christian Spiritualist Society recently, related that one of her sitters for psychic photography allowed a lantern slide of the photograph obtained to be shown, as the extra proved to be an excellent likeness of the sitter's son. The lady, however, imposed a condition on Mrs. Deane that when showing the slide in public the sitter's face was to be blocked out. The first time Mrs. Deane showed this slide at one of her lectures, the audience were startled by a woman rising from her seat and pointing excitedly to the picture on the screen, shouted out, "Why, that's me." It was the lady who had insisted on her face in the photograph being blocked out.

The "Sunday Times" of October 22nd published an article from the Bishop of Birmingham answering a previous article by Mr. Newman Flower, entitled "What is Wrong with the Church?" In last Sunday's edition of the "Sunday Times" appears a letter, over the name Isabel Kingsley, replying to the Bishop, and is worth recording here. The letter reads as follows:—

Sir,—The Bishop of Birmingham, in his article on the Church in your issue of last Sunday, has stated exactly what is wrong with the religious teaching of to-day. It is vague and uncertain just when humanity needs something definite, something to hold on to that will give support for life. It is this desire for reality, that is, for truths that have relation to our emotional and active life, that is the cause of the newly-awakened interest of men and women in psychical research. William James alone amongst English-speaking philosophers had the courage to admit the importance of the supernormal phenomena commonly called spiritualistic. "I, myself," he says, "firmly believe that most of them are rooted in reality . . . and religion must imitate the sciences in taking them more and more elaborately into account. . . . I sometimes find myself wondering whether there can be any popular religion raised on the ruins of the old Christianity without the presence of that element which in the past has presided over the origin

of all religions, namely, a belief in new physical facts and possibilities. Abstract considerations about the soul and the reality of a moral order will not do in a year what the glimpse into a world of new phenomenal possibilities enveloping those of the present life would do in an instant. Are the much-despised 'Spiritualism' and the Society for Psychical Research to be the chosen instruments for a new era of faith? It would surely be strange if they were; but if they are not, I see no other agency that can do the work." Since these are the mature and reasoned conclusions of the most practical of psychologists and philosophers, it behoves the Churches to inquire whether this pragmatic way of taking religion, a way which gives it body as well as soul, may not be the vivifying force which is to breathe on the dry bones of religious institutions.

A full column is devoted by the "Manchester Guardian" of October 26th to a description of the new Psychical Research laboratory recently opened in Leeds. Mr. Clifford S. Best, who is the director of the laboratory, so the "Manchester Guardian" states, hopes to establish the existence of this human emanation by reproducing such exceptional and natural conditions, so that the emanation becomes visible, not to one or two students but to a roomful. He will work toward the point at which he can always and infallibly make that emanation visible with any ordinary man or woman as the sitter. The possession of an astra, Mr. Best believes to be an essential property of the physical existence of mankind. Everybody has one, though the matter of which it is composed may be too subtle for human sight to catch. Supposition goes further. The existence of a mind and a subconscious mind might in some ways tend to confirm the theory that there may be a visible and an invisible body. If it be so, it does not seem improbable that diseases of the body are influenced by diseases of the invisible body, just as the mind is influenced by subconscious promptings. If, then, this invisible body, that is to say this aura, were made visible, it would come within the reach of direct research, and this research might reveal the source of civilisation's incurable diseases. Thus there is little matter for surprise in the fact that when Mr. Best's laboratory was opened twenty medical men attended the ceremony and witnessed, some of them by speech, to a very real interest in its intentions. Ancient doctrine by asserting that everyone has a personal aura which varies in colour according to health, fits neatly into the general theory. Modern science adds that the spectrum shows there are colours invisible to the eye in ordinary conditions, so that the personal aura may exist, chemically, in the dark. Pushing theory further along the probable line, it is claimed that the aura and ectoplasm are the same thing, and that ectoplasm is the concentration and manipulation of the matter composing the aura, and takes the form of a projection from the body capable of moving grosser matter, and returns to the body after projection. The aura or emanation which Mr. Best is anxious first to make visible is, however, not directive, but present in the shape of a bodily halo. A party of nineteen students who were doing research work recently saw it, all except one, as "a sort of steam" hanging round the sitter, and Mr. Best himself is sufficiently sure of his premises for research on fairly definite lines.

Three letters appeared in "Reynolds's Newspaper" last Sunday under the heading "Spiritualism." They are interesting examples of the necessity of continuing the work of spreading the knowledge for which we stand with ever increasing vigour. The letters speak for themselves, and are as follows:—

SIR,—Spiritualism and Christianity are not synonymous, as many think. The latter is based upon a physical restoration from the dead state. The former is a delusion, a myth.

T. SULLIVAN.

Durham.

SIR,—The statement of Mr. E. Last that "there are no dead" is not in the Bible. We cannot think without a brain or talk without a tongue or see without eyes. The idea that we remain alive after death is absurd.

It was the serpent who said, "Ye shall not surely die," and Spiritualists are the children of the serpent.

A. W. LINNÆAR.

SIR,—I notice the reader from Langholm attempts to justify Spiritualists by suggesting that Christ and His apostles were such.

They may have been, but let those of to-day hand the bereaved mother back her son, command the cripple to cast away his crutches, feed the starving multitudes, etc. They will then have justified themselves as true Spiritualists.

Till then we can afford to treat them with contempt.

Fleet.

S. R. STRATTON.

"JOANNA SOUTHCOTT AND HER FOLLOWERS."

MRS. RACHEL J. FOX REPLIES.

To the Editor of LIGHT.

SIR,—I trust that you will allow me space in which to reply to some points which are actually incorrect in the comprehensive article on Joanna Southcott in your issue of October 14th.

First, in regard to the matter of the alleged sale of Seals. There is a distinct denial of this charge in her book—"A True Picture of the World," page 37—where it says, "I never paid anyone for writing the seals, neither did I ever sell one in my life," but apart from this the writings of Joanna Southcott are known by the readers of *Joanna Southcott*, to be the production of a person whose whole life will bear the minutest scrutiny, and it is time for English men and women to refuse to allow the honour of this good and brave woman to continue to be impugned by those who have never read her writings. "Judge not, i.e., 'condemn not' (without investigating), and ye shall not be judged—condemned" (without investigation), for this is what the words mean. Even Dr. Reece wrote in his medical statement, which contains a high testimony to Joanna's character, "The seals, it is positively asserted, were never sold and her followers persist that not one instance of it can be adduced."

As to Mary Bateman, it is stated on page 410 of "The Express" (the only reliable life of Joanna, by Miss Alice Seymour, in two Vols.—see all Public Libraries), "Mary Bateman did not receive a seal from Joanna"; but, supposing that she did, I should like to ask, "Is that any reason for blaming Joanna?" Do not the Clergy and Ministers of every denomination risk the same thing happening every time they admit a candidate into their churches or chapels? Criminals will arise in every denomination so long as human nature is not fundamentally changed.

Now none of Joanna's followers posed as being perfect; the sealing was only a witness of their hands to what their hearts desired and that was, that Satan's reign over the earth should cease, that Christ's Kingdom should come, and that they might so overcome their sinful natures as to have "a part in the Tree of Life," whenever it should manifest upon earth, in such manner that it can actually be partaken of, as foretold in the last chapter of the Book of the Revelation. I am certain that those in Joanna's day who believed that wonderful moment to be nearer than it actually was, will be less blameworthy than those who disbelieve in its ever coming to pass! Then again, how common is it for a leader to be taunted with having followers who are "publicans and sinners," and there is evidence in the divine writings of Joanna that she too suffered blame for the mixed characters that flocked around her, impressed by her simple words and sincerity.

I now come to the subject of the promised Child, whom she was told would be "the Shiloh of Jacob's and of Balaam's prophecies" (Gen. xlix. 10, and Numbers xxiv. 15-19). It is obvious that this Englishwoman suffers blame when she should receive praise, for having staked all that a good woman clings to, upon following God's commands to her. No mortal woman could have coveted the publicity to which such an experience would expose her, and that she realised this to the full can be seen in the "Fifth Book of Wonders," written in 1813-14. The medical evidence can be read in the second Vol. of "The Express," quoted above; from this it is evident that the case baffled all the medical faculty of the day. Dr. Jos. Adams, who is alluded to in the article as if he were the only one called in, was but one of twenty-one doctors, of whom seventeen gave it, as their opinion, that she was pregnant (pp. 363 and 406). Joanna herself was equally baffled, for she did not understand that only the sign of the Child was to be given at that time, and that it was a sign of the New Birth of Divine Life to be given when the Tree of Life, which was withdrawn at the Fall, would be restored to man.

Joanna died from the exhaustion of the long period of travail from October to December 25th, 1814, and she died, not realising that only by the withdrawal of the Child would Revelation xii. be fulfilled! If she had received the Child visibly she could not have gone on being persecuted, as the Apocalypse implies she was, and this persecution has never ceased. When Dr. Reece summed up the result of the autopsy, expressly directed to be held by Joanna if she died, he declared that there was no organic disease to account for her death.

To pass to another point. While it is to the glory of God that He can bring to pass His purposes through the feeblest and least gifted with worldly advantages, it is the tragedy of humanity that it has to be so because a higher type, who would be a *persona grata* to the world and to the Church, is very rarely able to become sufficiently empty of human wisdom to receive as "a little child" the new things which, about every two thousand years, are mediated to the world by God through the instrumentality of such a person. Therefore, as God is about to proceed with His Eternal Purpose, which is to destroy sin and death at this epoch, He has had once again to make use of persons whom man despises through whom He will bring in His new order

of Life. Every student of deep things knows that rejection is, and ever has been, part of the insignia of the Prophet of God.

No true Southcottian accepted John Ward, the founder of the Shilohites, as one of the Seven Messengers of the Prophetic Visitation to Great Britain (which has steadily pursued its course between 1790 to 1918, and is now in operation and fulfilling their prophecies daily), and they constantly eliminated persons of J. Ward's type, by searching tests.

History tells again and again how the Divine Spirit has always had to bear with unbalanced egotistical persons, for as the Lord says through Jeremiah, "I have not sent these prophets, yet they ran. . . . If they had stood in My Council and had caused My people to hear My words then they should have turned them from their evil ways" (Jer. xxiii., 21, *et seq.*). The fact is, though it is hard to make men of this age believe it, that Satan, the Spirit of Evil, by means of deceiving spirits, takes captive many a mind in order to confuse the issues between God and himself in this last great spiritual battle. It is because many now believe that the "hour" and "the person" is come, for which the Visitation to Joanna prepared the way, that there is such urgent need for the Church of England to investigate the box bequeathed by Joanna to the Nation, in which lie documents, of which it is written, "All that will happen till My Kingdom is established is in thy writings, but all is not to be known at present; thy writings must be submitted to the learned Ministers of My Word."

When the person appears who is ordained of God to be the Teacher or Deliverer, there is a very simple formula which will meet the case thus: "If such an one be the one naught can prevent that one manifesting the Word and the Work of God!" The article in LIGHT owns that there is a recrudescence of belief in the mystery that Joanna stood for; this is true, persons of higher position and education have been joining the ranks and there is a clearer understanding of the object of the movement, which is not due to "the irresistible attraction of the Book of Revelation over a certain type of mind."

Now though the Spirit persistently taught the Messengers who followed Joanna that Shiloh, the "Gatherer," would return to accomplish for the world the work laid down in Isaiah xi. and Rev. xii., 6, yet it should be clearly understood by all readers of my books, that *we were none of us aware* that such a series of Prophetic Writings existed, when H.E. received the revelation that "The Child of Joanna would manifest again in a woman now upon the earth," nor did I know it when I wrote, "Revelation upon Revelation," and was told again and again that Shiloh would return; still less did I anticipate any "FINDING of Shiloh," which, we believe, has proved to be the result of our seven years' "Spiritual adventures," as they are cleverly summarised by the writer in LIGHT.

The world-crisis is undeniably here, the prophets have spoken, their word is fulfilling, England has all to gain by the fact that this is the land chosen in which the final act of the world's drama is to be played. Let us cease from man and turn to the Father of Spirits who ever sends His Light through prophets.

I am, yours faithfully,

R. J. Fox.

Falmouth, October 26th, 1922.

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.

AN AMERICAN NOTE.—A letter from Mr. Louis Lisemer, of the "Tri-County News," Grand Rapids, Ohio, tells us of the regret he felt at the closing of the "Marmaduke" messages. He says: "They contained the most comforting spiritual philosophy I have ever read." He adds a tribute to the powers of Miss Ada Besinet, in whose presence he saw a materialisation of his late wife. This he witnessed three times, having a conversation with the spirit, and is fully satisfied with the evidence.

FROM A LETTER.—LIGHT is splendid. While holding high the flag, it does so in a cool, sensible, reasonable way, free from dogmatism. LIGHT very effectively keeps the gate while the search for Truth proceeds. The appeal to our reason and intelligence is strong and clear, and this is as it should be. Still, I think there is room for those little, yet very important, experiences which mean so much to many good people who do not study the subject deeply. To those who receive them these experiences are helpful and convincing. Thus at a time when I was weary with bodily illness, sad and lonely at my enforced confinement, the whole air around me became suddenly full of the scent of flowers. I saw the flowers; their exquisite aroma enfolded me and I distinctly heard the words: "Never alone; never alone for one moment; great love surrounds you to strengthen and help you to do your part bravely and well; never alone." All this sounds so simple, but to the pain-racked body and the weary mind, such an assurance of help in time of need, of being sustained by love, strengthens one's faith in God's goodness and helps us to carry on.—PHILO.

A CASE OF EVIDENCE BY SIMPLE MEANS.

By GEORGE E. WRIGHT.

Probably most students of psychical research are apt to consider the use of "autoscopes" as being a method by which messages of an evidential nature are seldom received. The following communication, which was received by the use of the very simple autoscope "the stick and board" (as employed in the private séance room of the L.S.A.) will therefore be of interest. The sitters were Messrs. George and Charles Pressler, both members of this Alliance, and in addition three other persons were present when the communication was received.

After some communications, which had no evidential value, the following message was spelt out.

"Ready. E. Page no death. George, go home."

Q.: Why should George go home?

"Annie is bad. E. Page."

Q.: What is the matter with her?

"Faint. Begone."

Q.: Who is with her?

"Go home."

After reflection, Mr. George Pressler said aloud to his brother: "Do you think there is anything in this?" Immediately the following was spelt out, "Dad, depart."

In compliance with the message the Messrs. Pressler went to Mr. George Pressler's home. When they arrived there they found that "Annie" (Mrs. George Pressler) had just returned from a picture theatre, where a cornet solo had been played, the piece played being a special favourite of the ostensible communicator, E. Page. During the playing of the solo Mrs. Pressler had fainted. On coming to herself she had the sensation of hearing the voice of the father of "E. Page," who had also passed over some years before.

Mr. George Pressler had not seen his wife since the early morning of the day on which the sitting occurred, and had no reason whatever to anticipate from her state of health that she was in the least likely to have an attack of fainting or giddiness.

This case, taken as a whole, is extraordinarily suggestive of extra-terrene communication, for the hypothesis of telepathy or subconscious cerebration would seem to be definitely excluded, when we bear in mind the almost simultaneous impression of the presence of Mr. Page senior, both with the Messrs. Pressler in one place and with Mrs. George Pressler in another. A case of this sort should, I think, be an encouragement to others to persevere in the use of those simple means, such as the "stick and board," which undoubtedly are capable, if patience is exercised, of giving good results, even when employed by those who have comparatively little psychic power.

"AN INDIAN JUGGLER'S PERFORMANCE."

To the Editor of LIGHT.

SIR,—I have read with a certain amount of amusement Mr. Harry Price's letter appearing in your last week's issue. However, there is a saying, half a loaf is better than no bread, and we who are Spiritualists must be satisfied, at present, with the half-loaf of Mr. Harry Price's assertion that he witnessed abroad most amazing Spiritualistic phenomena that he vouches for as being absolutely genuine (see Mr. Price's letter in LIGHT on the Hope case). His present letter deals largely in unsupported assertion; Spiritualists, however, want more than assertion.

As regards Indian fakirs, your readers may be interested in the articles by C. L. Hardcastle and M. E. McGregor which appeared in "Chambers' Journal" for May 1921, and September, 1922. If one quoted it would be pretty certain that Mr. Price would be able to "explain the phenomena away," at least to his own satisfaction.

The treasurer of the Cave-street Spiritualist Society, Bristol (Mr. Rowlands) vouches for having himself seen the growth of a mango tree from the stone to about a foot in height, in the space of a few minutes, without the presence of a fakir, in the barracks in India. He (Mr. Rowlands) accounts for it on the basis of natural acceleration of growth due to using a special ant-earth, a view that, it appears, was advanced in a well-known Indian paper called the "Pioneer"; it is a view with which I by no means agree. Mr. Rowlands' assertion that in the case of these "tricks" the plants so produced have frequently been left on the ground and there withered, and that attempts to continue the growth of these accelerated plants have failed invariably, is opposed to the "explanation" given by C. L. Hardcastle in "Chambers' Journal" for September of this year.

Perhaps I might just quote page 573 ("Chambers' Journal," September, 1922), the writer being M. E. McGregor:—

"At one of the bathing festivals at Hardwan, I saw a fakir—or sacred man—lying on the bare ground with only a small loin-cloth on. Six bonfires of burning wood that would have roasted an ox burned round him. The man in the midst seemed impervious to the heat. We passed on, and three hours afterwards returned, to find

him still there, and the fires bigger than ever. It was at Hardwan I saw a man hanging head downwards from the branch of a tree. I was told he lived always in that position. I certainly never failed to find him there, either by night or by day, and we often went to see, the three days our camp was there."

It should be borne in mind that whilst there may be spurious fakirs (as, for instance, conjurers), the genuine fakir is associated with religion, just as is the rule with Spiritualistic mediums.

Yours faithfully,
W. GREGORY.

231, Southmead-road
Southmead, Bristol.
October 23rd, 1922.

PSYCHIC PHOTOGRAPHY.

AN EXCHANGE OF LETTERS.

A friend told me of an address which the Rev. Alfred Butler gave in his church at Streatham on Spirit Photography. He had declared that it was all fraud, every bit of it, and that mediums had said they could produce a particular spirit on the plate when they liked.

I wrote to him that this was a reckless statement and quite untrue, and that he had taken advantage of his position in the pulpit, knowing it could not be contradicted there, and offered him an opportunity of testing for himself. I attach his reply, and my letter in answer to it.

R. H. SAUNDERS.

R. H. Saunders, Esq.,
Oxford Lodge, Surbiton.

MY DEAR FRIEND,—I have your letter of the 23rd inst. and note what you say.

My reference in my talk to the children at my Church on Sunday last was made in all good faith, and I withdraw nothing, nor am I disposed to alter my convictions. They ARE convictions, and I hold them, while I give everyone equal right to hold their own. I am not disposed to discuss the subject further, nor shall I. I thank you for your letter.

Yours sincerely,
ALFRED BUTLER.

Mitcham-lane, Streatham, Baptist Church.
24th October, 1922.

To the Rev. Alfred Butler.

DEAR SIR,—My friend told me you were "a reasonable sort," or I should not have troubled you with my letter. I do not wish to engage you in any discussion to which you are averse, and this will be my last letter.

But whether you address adults or children, your responsibility is there, indeed, the greater with children, as they would naturally expect you to know what you were talking about. Your position is as a teacher and leader, and your "convictions" should be based upon the impregnable rock of ascertained fact, and not upon second-hand information from tainted sources. It is sad, but you will know better some day.

Yours sincerely,
R. H. SAUNDERS.

Oxford Lodge;
199, Ewell-road, Surbiton.
October 25th, 1922.

THE MESSAGE OF ANNE SIMON,

AND

THE SECOND MESSAGE OF ANNE SIMON.

(Two Volumes.)

PUBLISHED BY RICHARD BADGER, THE CORHAM PRESS, BOSTON, U.S.A.

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SPIRITUALISM AND WAR.

SIR.—One of the greatest difficulties that ever beset a movement is to give a positive definition on a complicated issue. The more one endeavours to do so, the worse it becomes. A recent example of an attempt to enforce peace by threatening any nation with war in the event of its committing a breach emphasises the point. We endeavour to form a league to *compel* peace on earth. Nobody will deny the desirability of that end, yet Spiritualism is opposed to force! Hence I presume we must have certain limitations, and so far as universal peace is concerned, whilst earnestly desiring it and striving for it, I, for one, should be sorry to have to depend upon a phrase to ensue it, and if, for example, I encountered somebody in the act of killing a child and its only defence was for me to take the life of the aggressor, I should not hesitate to do so. Yet this would be an act of warfare, and if the definition, "All war is murder," is to unconditionally apply, it is of no service to respond that circumstances alter cases or we find ourselves once more back to the original problem.

We are accustomed to speaking of "Might versus Right," yet might is not always wrong, and everyone desiring what is deemed right is striving to make it mighty in order that it may uphold and enforce its position. Warfare is not merely nation against nation, but (what we are apt to forget) man against man and creed against creed. This being the case there must be limitations even to the Lyceum Manual training, for it will scarcely be claimed that S.C.R. 82 is calculated to teach little children the spirit of brotherhood or of passive resistance to the views of others.

So much was I impressed by the excellence of your leader on October 7th, that I drew special attention to it at the hall where I was speaking. I am averse to appearing controversial, yet, since Lyceum training was quoted by Mr. Hambling, together with his inability to imagine one so trained conceiving it his highest duty to fight in trenches or on the sea, I have respectfully, yet most emphatically, to differ from him.

As a Lyceum conductor myself, I boldly assert that we are very proud of our number who took part in the great campaign, and every Sunday a roll-call is made of those who made the sacrifice of their earthly career.

None the less we are lovers of peace—for the nations, the classes, the individuals, the Lyceums, and the homes—and possibly when we have attained the last two objects, we shall be in a fair way to seeing the realisation of the world peace.

Yours, etc.,
WM. W. DRINKWATER.

119, Isledon-road, Holloway, N.7.

October 21st, 1922.

*. Our correspondent deals admirably with the difficulty represented by what he well describes as a complicated issue. It will be seen that in the leader, "Love and War," last week, we had already anticipated some of the points he has raised.

To the Editor of LIGHT.

SIR.—If we regard Christ's statements regarding war as authentic, then we must admit that they appear contradictory. Perhaps Emerson partly solved this vexed problem in his "Lecture on War," from which I quote.

"War and peace resolve themselves into a mercury of the state of cultivation. At a certain stage of his progress the man fights, if he be of a sound body and mind. At a certain higher stage he makes no offensive demonstration, but is alert to repel injury and of an unconquerable heart. At a still higher stage, he comes into the region of holiness; passion has passed away from him, his warlike nature is all converted into an active medicinal principle." In the light of these statements the esoteric meaning of "Blessed are the peacemakers," etc., becomes clearer.

Yours faithfully,
E. P. PRENTICE.

SPIRITUALISM AND CHRISTIANITY.

In an address on Sunday, the 15th ulto., to the Cheltenham Spiritualist Society, at the Rotunda, Major Marriott, D.S.O., after dealing in general with Spiritualism, cited instances of two remarkable materialisations that took place in Exeter prison when he was governor of it. He began by pointing out what he regarded as a mistake in policy on the part of those who wished to bring these glad tidings home to the hearts of all people of whatever creed, namely to have rather studiously omitted the personality of Jesus Christ in their hymns and prayers, on the plea that it was doctrinal; and that since Spiritualism was the key to all religions, it would be wrong to emphasise the Christ too much. In avoiding this danger they appear to have incurred a more formidable one, making them appear antagonistic to all the creeds of Christian nations. He pointed out how inspirational addresses and spirit communication laid so much stress on the fact that Christ was the central figure in the heavenly spheres and truly reigned there, directing the ministry of love, that there was not the slightest ground for going out of the way to appear to belittle the importance of His Divine Mission on earth. Surely they should endeavour by all means not to give offence to the great Christian Churches, especially now

THE SUBCONSCIOUS MIND AND THE DIRECT VOICE.

By JULIUS FROST.

I have read with much interest and pleasure "C. E. B. (Colonel)'s" article on the above subject, and am glad to see that we are in agreement on most points. There are, however, several points upon which I should like to say a few words.

To begin with, I regret that I conveyed the impression that I regarded materialisations as common phenomena. I certainly did not intend to do so, as I know full well that these are among the rarest of phenomena.

As regards the Direct Voice, the Colonel's remarks interest me immensely. I fully agree with his comments on the generally unsatisfactory conditions under which this type of phenomena is produced. Further, I know, as a result of a few experiments, that it is a very simple matter to fake the direct voice in the dark and to make voices appear to come from all corners of the room, without moving from one's chair.

"C. E. B.'s" idea that the mind of the medium is connected with the direct voice is, I admit, new to me. I had always imagined the phenomena to be caused by a partial materialisation, although this theory had many difficulties. If the medium's mind is connected with the phenomena, this fact will throw some light on a puzzling experience which a friend and I had at a séance held by a well-known Birmingham trumpet medium. At these séances, an Italian sometimes comes through. On my last visit, I had an opportunity of challenging the communicator. I asked him (in Italian), "In what part of Italy did you live?" The reply came, "Till we meet again, sir," and immediately afterwards the voice said to the next sitter, "Good evening, Miss," and then ceased. There are two points here. First, the nonsensical answer to my question. Second, the communicator's remarks had a pronunciation utterly unlike that of any Italian (I speak with some knowledge, having spent two years in Italy and having travelled in the country considerably) but *exactly as an Englishman, unacquainted with Italian, might pronounce a few stock phrases he had seen*. This communicator also sang in Italian. I cannot pronounce any definite opinion as regards the song, as I could not catch the words at all clearly. It is, however, interesting to note that the medium does sometimes sing in Italian in his normal state, although he does not know the language.

My friend, who served in India during the war, was addressed by a Hindu. That the Hindu should come to my friend is interesting, as the medium had never seen him before, and did not even know his name. This Hindu gave a name which was highly curious. In India, a man's name depends on his religion. The communicator gave three names, each showing a different religion! He also claimed to be a Sikh, but omitted from his name one word which is found in that of every Sikh.

Had I not, on other occasions, had really evidential messages by the medium, through the trumpet, I should have been inclined to say the whole thing was fraud. As it is, if "C. E. B.'s" theory is correct, and the subconscious mind of the medium was in some way at work, the peculiar nature of the communications is perhaps explicable.

In the above case, the medium was in a trance, and therefore his subconscious mind could function under the most favourable conditions. Yet how is the mind of the medium enabled to produce a loud voice through a trumpet?

Are the medium's vocal organs used? If so, how is the sound conveyed to a distance? And how will this theory fit in when the medium is fully conscious and conversing at the same time as the trumpet voices? These are questions on which many of us would appreciate further enlightenment.

when the Archbishop of York has been compelled to admit to what an extent the Church is losing its hold on modern thought and action. The Church is, therefore, now ripe for conversion to Spiritualism, and voices from the beyond agree that the time for this is not far off. "Already the watchers on the heights of vision are greeting the splendid dawn of spirit sovereignty," and many other quotations are in the same strain. Major Marriott then showed what little real opposition there would be to an acknowledgment of Christ from other creeds. China, in the throes of political revolution some years ago, asked the Archbishop of Canterbury for the prayers of England that she should be guided aright. Japan, after the Russian War, seriously thought of adopting the Christian religion, and probably would have done so but for the great schism which unfortunately exists between the Roman and Anglican Churches. Again, a large section of Islam is expectant of a Mahdi (the instructor of the True Way), who shall be no other than Sidna Aeesa (our Master Jesus)! Thus the fear of antagonising other creeds is largely imaginary. In conclusion, details regarding the materialisations occurring in Exeter prison were given, and in addition an account of the progress and conditions of a young man who was hanged in 1921, which the ex-chaplain of the prison had lately received, through a well-known medium. This ended a very pregnant address.—From the "Gloucestershire Echo."

CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 685.)

TIME IN ANY MANSION.

You ask of the time in any Mansion or spiritual plane? I cannot tell you this, as my mortal appreciation and realisation of time have disappeared. The happiness exists in this: We realise we are becoming and will arrive, all of us, not certain chosen ones! Such are God-love and God-laws for the spiritual kingdom. "How," we know through spiritual growth. "When," we do not understand because our present happiness is of such unique fineness that its present state is all-satisfying to the spirit-consciousness.

NO ISOLATION FOR SPIRIT-SOULS. NO MASKS!

The spirit-soul is not in isolation, as is the mortal. For the latter there is always the little soul-centre, which is unshared by other mortals; and this state of individualism makes him feel so frequently his loneliness. But here the inner consciousness of each spirit-soul is shared, as it were, by every other spirit-soul. He holds nothing of himself back when he gives out his emanations. It is his finest spiritual soul-centre; and this makes the peculiar unity of these heavenly places through confidence (this might be the earth-word!). We know that the emanations represent a certain spiritual soul-identity, his all! There are no masks in these heavenly places. The words of mortals are so frequently masks, "false faces," the children of earth call them! The mortal of gentle frankness (it must not be barbed!) that gives his innermost soul-quality, without dissimulation, is reaching out towards a characteristic of the spirit-souls of our places of happiness.

INADEQUACY OF EARTH-LANGUAGE FOR SPIRIT UNFOLDING.

The finality of ultimate spirit-conditions are love and energy. There can be no more understandable explanation to the mortals of mortal planes. We, as spiritual entities, sense the higher condition of love and energy, but it is not possible to explain it further to mortal intelligence. If I were writing to the mortals of the higher mortal planes of development, I might explain more; for their understanding would make this possible. I sense, therefore, as a spiritual entity, more than I can express to the earth-mortal through his limitation of earth-conception and earth-language. If my mission were to write to the higher spiritual planes the language would be obviously different and intuitive in processes. It would be recognised by them with the same confidence as you realise the earth-words. When the spiritual souls confer with the earth-mortals by intuitive processes these are not yet accepted by the earth-mortal with confidence. I am writing to you in the language of my native, mortal dwelling-place. To be understood by others of the earth-plane it must be translated into numerous languages. If I were imparting through intuition-processes to the mortals of higher planes; it would be understood with surety by all mortals of those mortal planes as a universal language, and would be accepted by them.

EARTH LANGUAGE.

Earth Language, staggering like an overlaid beast of burden! Driven here and there by the passing crowd, nobility often emasculated, and the pauper wears the crown! Do you remember how I struggled with earth-words? I am under a partial earth-influence at this moment. The world may understand. It is just as if I were beside you. I sense the earth home. I write to you often and only for yourself in this consciousness. It will comfort you. It is what we knew together, happily hand in hand. The other, the exaltation and spiritual union, is what we will know as One Identity.

LANGUAGE WILL BE SPIRITUALISED.

The spirit-life of man is often above the medium of language, brutalised through materiality. The tendency of earth language is always to rise upward, but its bonds vitiate, and it is dragged through muddy places, is debauched, its spirit-gleams obliterated. The poet takes the remnants and creates his own heaven; but the medium is gross, and he will struggle to refine, where influences are constantly dethroning. With man's increased spirituality, the medium of language will also spiritualise. As material wants become lessened, material words will drop away like waste-matter, more and more, leaving only the gleaming spirit-words, each one a mortal soul-condition, little stars of light, expressive of an entirety of feeling or thought. Can you see here the growth toward the spirit-emanations of our plane, an entire atmosphere projected in one emanation? And so language, with its strange excrescences and idiosyncrasies, will gradually be evolved to a higher spiritual significance, its grossness being an expression of mortal man's yet elementary developments. A seeker still, of course, materiality, he has not yet reached to the larger spiritual man, but is evolving.

(To be continued.)

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HOW I IMPROVED MY MEMORY in one evening.

By VICTOR JONES.

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

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

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

And he did.

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

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

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

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

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

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

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

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

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

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

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

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

VICTOR JONES.

SEND NO MONEY.

So confident are the principals of the Roth Memory Course that once you have an opportunity to see in your own home how easy it is to double, yes treble, your memory power in a few short hours that they are willing to send the Course for free examination.

DON'T SEND ANY MONEY. Merely write a letter, and the complete Course will be sent at once. If you are not entirely satisfied, send it back any time within three days after you receive it, and you will owe nothing.

But if you are as pleased as are the 175,000 other men and women who have taken the Course, send only 35s. in full payment. You take no risk, and you have everything to gain, so post the letter now before this remarkable offer is withdrawn. Write to the Principal,

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RAYS AND REFLECTIONS

To some persons the Coué methods of cure seem absurd, especially the "suggestions" which one has to administer to oneself. But they do work. There is no doubt about that. Only they must be given a fair chance.

Imagine a man sitting down with a sour visage and croaking repeatedly in a sepulchral voice: "I am strong and well," or "I am getting better." That is not the way to do it. He should try and look the part also. Let him sing the formula, and if he can accompany it at intervals with a short dance so much the better. At any rate let it be, whether unuttered or expressed, delivered with conviction. That touches the inner springs. If it is to be merely a question of mechanical repetitions one might as well employ a gramophone or a parrot.

Amongst the rules I have heard of as governing treatment by suggestion, are two which seem very reasonable. The first is that a victim of insomnia should give himself the sleep suggestion in the daytime when he is about his work and not wait until when, in bed, the anti-sleep tendency is uppermost and has to be struggled against. The other is that suggestion is most efficacious when given while the mind and body are negative—that is, during rest hours at night. This seems a little contradictory but is not really so, for the first-mentioned theory applies to an exceptional case. The mind of the victim of sleeplessness is usually most positive at night.

A sentimental young wife, observing that a widow is sometimes described in legal documents (and on tombstones) as the "relict" of her husband, is said to have protested against the word as a hateful one. "Edwin," she said to her spouse, "if you die before me nothing will induce me to allow myself to be described as your relict!"

It was a quite natural objection. If the lady had been a Spiritualist I can also imagine her saying: "Edwin, if I 'pass on' before you and you hear from me again, do not, oh, do not, speak of me as an 'entity'!"

But I have uttered my protest against this jargon before. It is only appropriate in a scientific or technical context. To describe some loved friend in Paradise as an entity functioning on the astral plane is, in ordinary circumstances, sheer bathos.

A well-known speaker and organiser once lamented to me the low ideals of some of the Spiritualist groups in the provinces. They were so easily pleased, he said. Any little "shack" or barn seemed to be good enough for their meetings. This, with a little tawdry ornamentation and some quite incompetent speakers, filled them with pride. It offended his sense of what was due to the subject.

His remarks reminded me of a passage in Lady Grey's "Village Notes," in which she tells of a rustic wife who spoke of the privilege she felt it to shelter her mother's declining years, and closed her remarks with the words: "And so—er—we've made the hen-house very comfortable for mother."

D. G.

NEW PUBLICATIONS RECEIVED.

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"Les Vivants et Les Morts." By Henri Regnault. H. Durville, Paris. (10 francs.)

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"Our Widening Outlook." By G. G. André. J. M. Watkins. (2s. 6d. net.)

"A Student's Text Book of Astrology." By Vivian E. Robson. Cecil Palmer. (6s. net.)

"The Mind of a Woman." By Mrs. Philip Champion de Crespigny. Edward Arnold (7s. 6d.)

"Occultism." By Edward Clodd. Watts & Co. (3s.) (Two lectures delivered in the Royal Institution on May 17th and 24th, 1921.)

"In Defence." By Walter Wynn. T. Fisher Unwin. (6s. net.)

"Royal Magazine" (November).

"Premier Magazine" (November).

"Psyche" (October).

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.

IS THERE SURVIVAL FOR ALL?

C. TREVOR.—This is a question we have dealt with several times before. We are quite aware that some writers teach a doctrine known as "conditional immortality," and we recall that one distinguished authority objected that if men were all immortal, some rebellious spirits might continue in their evil courses and defy the Creator to extinguish them. It seemed to us that there were two sides to this question. We know that a degraded spirit suffering the hell of remorse would like nothing better than annihilation, and if he could extinguish himself by perseverance in wickedness he might, *per contra*, defy his Creator to perpetuate his existence. That argument then was easily answered by showing the reverse side of the proposition. We prefer the attitude of Sir Oliver Lodge, who once said that we should be careful of our conduct since we had to live with ourselves for ever. In this matter we look to the principles of Nature, and seeing that the human spirit is destined to survive all things, as being imperishable, we never expect to find any failures on the part of the Divine Intelligence in carrying out the plan of human and spiritual evolution.

REINCARNATION.

L. G.—We have dealt with this question on several occasions, and so far find nothing to add to what we have previously said. It is a theory, various in form, and probably with some basis in reality not easy to be set out in definite terms. It is taught by people on both sides of the way, i.e., by spirits as well as by persons in the flesh. There, as here, there is a conflict of view. Some spirit communicators deny it. But final proof, or disproof, is lacking, so that it is not a question that need seriously concern us. But you need be under no apprehension that if it is true it involves a loss of individuality. Individuality persists through all external changes. As to information on the subject being received from the other side, we know of nothing in the way of actual knowledge, only, as we have indicated, arguments, views and opinions for or against. Certainly some people claim to have distinct recollections of previous lives on earth. We cannot pronounce on these things. They may, or may not, be psychometrical or sub-

jective in character. It is not a question to be settled by argument, but only by actual proof. If it is a fact, it is a fact, and no amount of discussion as to whether it is welcome or the reverse will affect the matter.

PSYCHICAL EXPERIENCES.

M. E. A.—There is no need for a supernatural explanation of your experiences. One should never look for the supernatural as a habit, for in comparatively few instances is it granted to us to experience physical evidence of the unseen world. There is nothing unusual in bells being heard at night, even at a distance of two miles, if the situation and conditions are suitable. The guns of Flanders were often clearly heard at Crowborough, a far greater distance, and the fact that your husband also heard bells points to a natural explanation. The sound of a sigh is also not unusual in a quiet house, and is usually due to slight movements of the wind through a crevice, it may be only a casual gust and unnoticeable unless the hearing is momentarily keen. No doubt there are always "presences" around us, but it is a mistake to put down every little unusual happening to their action. It is better to look for evidences of spiritual fellowship and activity along more interior lines. Many have thus gained a knowledge of the reality of spirits in a way more convincing than by physical indications.

SPONTANEOUS PHENOMENA.

R. A. W.—The episodes you mention are very interesting. Undoubtedly many children see more than we older people; they are closer to nature and their interior senses have not been blunted by the conditions of modern existence. The other world is not so far away, but our senses have become dulled and attuned to matter, and they cannot recognise the finer vibrations, although these latter are always present and quite as real as those of what we call "matter." Your wife's experience is unusual, but not inexplicable; probably her "thought body" was exteriorised during sleep ("extension of consciousness") and was present at the scene she describes, and influenced by the surroundings she reproduced the language. Traits can be inherited, but not, it is said, actual memories. Memory is but the record of our own experiences, and has probably no material basis that could be inherited. The case of the other child was undoubtedly one of clairvoyance. If you have not the psychic power, no planchette would help you, but some of your friends may have better success. The instances you give certainly point to a psychic origin, and should encourage you to continue your investigations.

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ANSWERS TO CORRESPONDENTS.

W. A. MELTON.—We are interested in the examples you give in connection with the problem of "Animal Survival." They have their parallels, as you know, in other instances. But as our main subject is human survival, we cannot record all these cases.

F. J. RICE.—We have your letter, but you do not mention the name of the hall. In any case it is no affair of ours, and any protest should be addressed to the promoters of the meeting. The question is one on which there is a great deal of controversy amongst Spiritualists themselves, and it is not one on which we can adjudicate.

R. OWEN.—Thank you very much. The instances are curious and we will probably refer to them.

PHILO.—Reference to your letter and article has been delayed by heavy pressure of other matters. We will try and deal with the subject later.

THE BRITISH COLLEGE.—Mr. Robert King has just concluded a series of valuable lectures at the British College on "Occult Training," and those who attended the course were greatly helped by the clear way in which the instruction was given. The final lecture on "Fasting and Soul Growth" aroused considerable discussion. Mr. King's view seems to be that extremes of action either in eating or other practices do not help psychic development, but that the right course is to exercise moderation, with occasional abstinence from flesh or other foods, to lighten the physical body, and to strengthen the will. He pointed his remarks with a Zulu proverb which says "The stuffed body cannot see secret things," and commended the maxim to the consideration of his hearers.

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, Nov. 5th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Boddington. Grand Bazaar, December 5th and 6th; gifts of articles and offers of help urgently required.

Croydon.—Harewood Hall, 96, High-street.—Nov. 5th, 11, Mr. Percy Scholey; 6.30, service.

Brighton.—Athenaeum Hall.—Nov. 5th, 11.15 and 7, Mrs. Prince; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Robert Gurd.

Church of the Spirit, Camberwell.—The Guardian Offices, Havil-street, Camberwell Town Hall.—Nov. 5th, 11, Mrs. B. Stock; 6.30, Mrs. Redfern.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday 7.30, whist drive in aid of Building Fund. Sunday, 11, Mrs. Redfern; 7, Mrs. Mary Clempson, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Edey. Free healing: Thursday, from 5, children; Friday, from 7, adults. Membership earnestly invited: annual subscription, 6/-.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Nov. 5th, 7, Rev. G. Ward. Wednesday, Nov. 8th, class for spiritual healing, Mr. Harold Carpenter. Thursday, Nov. 9th, 8, address and clairvoyance, Mr. Austin.

Shepherd's Bush.—73, Becklow-road.—Nov. 5th, 11, public circle; 7, Mr. G. R. Symons. Thursday, Nov. 9th, 7, Mr. and Mrs. Muspratt.

Peckham.—Lauzanne-road.—Nov. 5th, 11.30 and 7, address and clairvoyance. Thursday, 8.15, Mrs. F. Kingstone.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Nov. 5th, 11, Mr. W. W. Drinkwater; 7, Mrs. Edey. Nov. 8th, Mrs. E. Neville.

Worthing Spiritualist Mission.—17, Warwick-street.—Nov. 5th, 6.30, Miss Thompson. Thursday, Nov. 9th, Mrs. Harry.

Central.—144, High Holborn (entrance, Bury-street).—Nov. 3rd, 7, Mrs. Stock. Nov. 5th, 7, Miss F. Scatcherd.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Sat., Nov. 4th, 7.30, propaganda meeting, Miss E. Stead, Mrs. Ogilvie. Nov. 5th, 6.30, Mrs. Hull. Wednesday, Nov. 8th, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Nov. 5th, 3 and 7.30, Mr. Geo. Prior and Welsh Choir. Wednesday, Nov. 8th, 7.30, Mr. A. Woodman.

Mrs. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken, and others in need of spiritual help, at 27, 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 NOVEMBER 11TH.

Tuesday, November 7th, 3.15 p.m.—Clairvoyance, MRS. ANNIE JOHNSON. 7 p.m., Mrs. F. E. LEANING; the Sixth of a course of 10 lectures on "The Principles of Psychical Research" (The Double—Confusion of terms relating to the Double—Its powers—Spontaneous production takes two forms—Wallace's Five Points—Experimental production—Consciousness and the Double).

Wednesday, November 8th, 4 p.m.—Discussion Class conducted by Miss PHILLIMORE. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling. (The questions which are to form the subject of discussion should, where possible, be sent to the Organising Secretary two days before each Meeting, but oral-questions may be asked at the meetings.)

Thursday, November 9th, Special Meeting, 7.30 p.m.—Address by MR. GEORGE E. WRIGHT (Member S.P.R., Organising Secretary L.S.A.) "Spiritualism and The Society for Psychical Research." Chairman, ABRAHAM WALLACE, Esq., M.D. (sometime Member of Council S.P.R.) DISCUSSION SPECIALLY INVITED.

Members and Associates of the S.P.R. can attend this meeting without charge and their contributions to the discussion will be welcomed.

Friday, November 10th, 4 p.m.—"Talks with Mrs. WALLIS'S Spirit Control." Subject, "Answers to Questions." Preceded at 3 p.m. by Conversational Gathering.

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

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