

OUR SOLDIERS BEYOND THE VEIL.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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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.

"Live in your dreams, if ye must live, but I
Will find the light, and in the light will die."
—F. W. H. MYERS ("St. Paul.")

THE REV. WALTER WYNN'S MANIFESTO.

We have received a copy of the Rev. Walter Wynn's new book: "In Defence: Being a Reply to Attacks on the Bible and Evangelical Christianity made by Sir Arthur Conan Doyle and other Leading Spiritualists." It is a sufficiently formidable title, rather reminding us of the lengthy captions of the pamphlets and tractates of the seventeenth and eighteenth centuries in which the theological writers of the time set forth their wrangling disputations over texts and points of doctrine. We have read Mr. Wynn's book, however, with real interest and respect for his point of view. It was pleasant to observe that his religious differences with some of the Spiritualistic community have not blinded him to the use and value of Spiritualism itself when not entangled with theological questions. Hence we paid particular attention to the chapter, "What We Owe to the Spiritualists." It sets out in graphic fashion what we have always regarded as the main business of Spiritualism, a text to which we would have had it stick all the time, leaving each Spiritualist to follow that form of faith which best suited his spiritual needs, seeking neither to enforce his own religious doctrine nor attack that of others. That, however, was apparently a counsel of perfection. There is such "a lot of human nature in the world."

THE CHURCH'S DEBT TO SPIRITUALISM.

Let us, without necessarily exhausting what we may have to say hereafter regarding Mr. Wynn's startling book, take a brief quotation from the chapter under reference. Writing of Spiritualists, Mr. Wynn says:—

For what have these brave men and women done in the modern world? What the Churches believed in as an article of faith, they have proved to be a scientific fact. . . . For five years, day and night, in one form or another, I have studied every form of psychical phenomena, and I affirm that the Spiritualists are right. Human survival

has been scientifically proved. They have made the Bible a more wonderful book to me than ever before.

Here we see Spiritualism fulfilling its legitimate purpose, which is to prove the truth of a fact in Nature and not to pronounce upon disputed points in theology. If the facts are incompatible with certain religious teachings, it should be sufficient to state those facts and leave the thinking world to draw its own inferences. The great discoverers of scientific truths through all the ages never used their discoveries as weapons in theological warfare. Galileo did not, for instance, embark on his astronomical discoveries with a view to making the Church look foolish. He just proclaimed the truth he had found.

* * *
FAIRIES AS EVIL SPRITES.

F. E. L. writes:—

The children in the home schools of the Parents' National Educational Union have had set them as their portfolio work for December the illuminating of the following verse, with suitable decorative border, as a calendar. One may judge from the form and language that it is from an antique original, but what would Sir Arthur Conan Doyle say to finding his "fayries" in such queer company as "Evile Sprites" and "Ferryts"?

St. Francis and St. Benedict
Bless thys House from Wicked Wight,
From the Nightmare and the Goblin,
That is hight Goodfellow Robin.
Keepe it from alle Evile Sprites,
Fayries, Wezles, Bats, and Ferryts,
From Curfew Time to the next Prime.

Yes, fairies, weasels, bats and ferrets are decidedly a strange mixture, especially when the implication is that the fairy is an evil sprite. Perhaps we may here trace the influence of ecclesiasticism in putting a wholesale ban on all spirits not within the pale of the Church. And how harsh is the treatment extended to Robin Goodfellow! We could not fancy St. Francis approving of such an attitude towards the elfin world which to him would be as much God's world as any other.

THE UNITY OF HUMANKIND

Earth is an atom floating in the light
Of summer sunshine with its kindred stars;
A dew-drop shaken from God's blossomed thought.
He suffers evil in it for an end;
This end is like himself, divinely good,
And pure and sweet and infinitely free
From pain. All men are parts of one great whole;
Let but a dust-grain burrow in the eye,
And consciousness is tortured till that eye
Is freed from it, and harmonised again.
Humanity is many minds in one,
And many hearts and many lives in one.
All men and Angels find their place within
The universal human race, that dwell
On every earth, in every spirit-sphere.

From "A Lyric of the Golden Age," by T. L. HARRIS.

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I ATTENDED the burial of my own body, and watched some little children, whom I knew and loved, put flowers on the grave.—"Death and the Beyond" (Wallis).

FROM OVER THE BORDER.

A SOLDIER'S ACCOUNT OF HIS LIFE AFTER CROSSING.

In LIGHT of September 23rd (p. 594) we gave a soldier's story of his death on the battlefield, as related to his sister, Mrs. Hope Hunter. Mrs. Hunter now sends us a further communication from her brother, describing his after-death experiences, which we present as it was received:—

At first I was so frightened I didn't know what to make of it. I felt so funny, my body hadn't got any weight. It looked like mist. I didn't want anything to eat; nor to sleep. I looked different to Dad. He was light, too, but he looked firm. I was like fog. But I could think and see and hear just the same. If I thought about anybody, you or Carrie, I was there, but I couldn't see you, but I knew I was by you. I could see a shadow of you, like I was when I first died. I'm different now, like Dad. I was miserable at first, I didn't know what to make of it. I told you about when I met Dad. He says he was miserable for a long time. He didn't know whatever mother would do with us children. I didn't know how Carrie would manage, but I might have known she would look after herself. If young Ben hadn't been able to come to me, I should have gone dotty. If some of 'em could know what the chaps feel like about the missus getting married again they wouldn't do it. But they think we're dead and gone. But we know, and it gives us the pip pretty bad. I was a long while like that. I used to think I should never get used to it, but I have. I like it alright now, too. Since I knew about Carrie I feel different. If all she thinks about is getting married again, I ain't going to worry myself any more about her. If it wasn't for young Ben, I should wish I'd never met her. But she has been a good mother to him. Look after him, Hope, as much as you can. Old Marshall didn't mean it. He's a brick to him. And the old girl. What's it matter who she's married if she's forgot me? Only look after young Ben even if you have to stomach dear Henry. I'll bet he's up against it, if he never was before. Well, for a long time I felt very queer and funny. There wasn't anything of me as I could see, but after a bit I began to get used to it, and I found out all sorts of things. After I met Dad I told you how he took me home with him. Nobody would ever believe it was like it is up here. There's houses to live in and animals. We've got Rex and two more of the old dogs. Tell mother that one Dad shot in the garden, when it made him feel so bad, and one of the old horses, but they don't do any work. They don't have to here, but Dad took me to a place where those horses are that used to be vicious, and they work there under bad masters. But nobody is here who's been very bad, but none of us have got much to brag about. I was always hanging about after I was killed. They told me I could help you not to mind so much if I tried. It used to give me the pip to see you all fretting about me, especially mother, when mother came to see you after I was here.

John fetched her from Stafford, and she went into the spare bedroom and saw my photo. Dad was with me, too. It worried us to death, when she cried like that. Dad could see her. We both could. We stopped nearly all the time she was with you. I saw Langley come and tell you I was killed, and I went across the road with you to Carrie. You took the brandy with you, and when you got there she wouldn't take any notice. Young Ben was playing with one of the cardboard bands off the felt hats. You sent up for Isabel. She took her home. I saw Davidson come into the shop, you told him I was killed. I stayed in H.....d all day. Mrs. Chiverley came into your shop. You burst out crying. Carrie was awful. I've seen Alf. I often used to come to you with Carrie in the morning. She put it across you and John alright, but I thought she meant it, too. I've seen Stainton's son, too; I was sorry for his poor mother. But all she did was lose him; nobody has taken his place. It's the "missis" that puts it over us the worst. As soon as we're dead they think it's all over, and we all grow wings and sing hymns, and play harps, or else they think we lie 'dead till the last trump. But no fear. We break our blinkin' hearts because they forget us, and in five minutes they are on with someone else, often one of our own pals. But it isn't like that at all. We know all that goes on. At first some of the chaps won't believe they're dead. They think it's a dream, but I knew I was dead alright. Only I couldn't understand how it was I was like I was. I never used to think what it was like after death before I went to the front. I used to think about it sometimes then, but I never thought it would be like this. I suppose I thought we should play on harps and sing. What I couldn't understand was being the same, only a shadow, and only being able to see a shadow of all you instead of what I knew you were like. But just after I was killed I saw you like you are in your bodies, but after

that every time I came you got fainter and fainter. I can only see the part of you that comes up here when you die now. Some of you look cough drops, I don't think! My spirit body wasn't half so big as I used to be at first, but I've grown alright now. It was because I never troubled to think about religion much, so I wasn't developed. It was an eye-opener when I saw what I told you about seeing the crucifixion. I never thought all that was real before. I thought it was a lot of parsons' palaver. Getting tired? It's hard work.

But there's a lot more in what the parsons say than I used to think. Old Bolton [curate at H—] used to jaw at me sometimes and Francis Jones, when we used to go out together, but I thought Francis was getting religious mania, and old Bolton was paid to do it. But it's right; a lot of it, anyhow. You do have everlasting life, at least it looks like it, and if you live a decent life you do go to something a bit like Heaven, and if you're a rotter you do go to a place full of other rotters, and it's a sort of Hell. But at first I felt rotten; I couldn't understand anything, and everybody rotten miserable about me, and I kept wishing I could get back. But when I got a bit used to it I could tell what lots of people were thinking about me. I often used to go and see how the chaps were getting on up the line, especially old Frank. Then after a time Dad told me if I liked I could try and help them not to feel afraid to die, and if anybody I used to know did die I used to go and see him and do what I could. There was Starton. You ought to have seen his face when he saw me. He began telling me how he'd managed the business since I died. Carrie treated him all right. He said so; but I knew. I'd been in the shop many a time and seen dozens of the old customers, only some look so funny; not the right size, quite small. But I always knew who it was. Their features are just the same, only instead of being full grown they are about the size of children, but they look as old as they are. I'm glad I've got the right size now. Just after I first died I was the same size, then after I'd been here a bit I was smaller, but since I've got used to it and tried to understand and do what I can for others I've got about like I used to be when I was here. But Dad looks different to when we knew him. He isn't dull, he shines like light. I don't shine yet; I wish I did. You shine a bit, Hope, lately. I was a good many months doing nothing, just hanging about and feeling rotten.

It was about twelve months before I got at all used to being like I am. Everybody has to get used to themselves first. When I got settled down and felt a bit more like myself, Dad told me how I could help with others. I tried to help Carrie first and young Ben. Sometimes I could make her feel a bit better about me, that was just after I got killed, but I couldn't do anything when she'd got one of her fits on. I used to try and help young Ben to be a good lad, too, and love his mother. I thought he might keep her straight. I believe if it hadn't been for him she would have done something desperate. After that, when she got a bit better, I used to help the chaps, especially old Frank. When they were asleep we were able to buck them up and make them stick it. After I began to help others I began to feel more myself. More settled, and I didn't want to come back so much. Besides, you all got over it a bit. Do you remember crying and walking up and down on the lawn one night in the summer. You didn't half give me the pip. And mother—mother was always thinking about me and making herself bad. It makes a chap wish he'd done a bit more to deserve it. I wouldn't have believed everybody could have thought so much about me, especially some of those I used to play football with. You wouldn't have thought they cared a cuss about me when I was here. But they did.

I used to be able to tell what people were thinking about me. At first I thought it was me thinking it, but Dad told me it wasn't. So I used to begin and listen. I could hear quite plain when they used to be thinking about me. I could hear you the plainest of anybody. And mother—I could tell when she used to be fretting about me, too. I couldn't understand how it was when I couldn't tell when Carrie was fretting and I could when you were. But it was because she was beginning to forget me. She stopped troubling about me. I was glad when you got a bit better; it made me miserable because I was getting a bit better then and beginning to like being here. It would be all right if they didn't forget and we could talk to them like this. Besides I can go anywhere I like. And I never get tired. I always feel in the pink, and then I used to feel you wishing you could find out where I was.

(Continued at foot of next page.)

THE MYSTICAL SIGNIFICANCE OF NUMBER.

ADDRESS BY MR. GEORGE MACLOCHLAN.

To a well attended gathering of members of the London Spiritualist Alliance in the hall at 6, Queen Square, on the 2nd inst., Mr. George MacLochlan gave an interesting address on the above subject.

In introducing Mr. MacLochlan to the meeting, the Chairman, Mr. GEORGE E. WRIGHT, drew attention to the fact, that they had on their platform that evening a civil engineer who had kindly undertaken to take the place of Mr. Stanley De Brath, another civil engineer, who was detained in Paris by important work in connection with the Institut Metapsychique. He remarked that it was very interesting to see how many engineers there were among the members of the L.S.A. Were Spiritualists the pathetic examples of human credulity or unbalanced mentality that materialists said they were, it could hardly be the case that Spiritualism would number among its supporters so many members of the most practical profession in the world. Mr. MacLochlan had been professionally engaged in many large public works, and his professional reputation was the best guarantee that they would hear that evening something that was based on hard, practical fact, and not on metaphysical speculations.

MR. MACLOCHLAN began his address by remarking that his long study of the question had convinced him of the fact that numbers had a mystical significance. It was a subject that had occupied the minds of mystics and occultists for ages. The Bible was full of it. It was a part of the sacred doctrine of the Jews and its traditions were embodied in the Kabala, which was partly based upon the idea of numerical vibrations or powers.

The doctrine was held in such veneration by the Jews that they claimed that it was given by God to the angels and by them passed on to Abraham and the elders of the Jewish race.

But the idea was not confined to the Jews. The Egyptians also held it, and a famous Greek philosopher is said to have brought the knowledge from Egypt and introduced it into Greek thought. He claimed that the Science of Numbers, together with the power of the Will, were the two magical keys with which anybody could unlock the gates of the Universe. That claim was supported by Plato, and received the sanction of other great thinkers. Indeed, so far as he (the speaker) was aware, it had never been controverted. Everything in the Universe was an emanation of power from the nine digits, the Universe being founded on these vibrations of number. Everything with which we came into touch in our daily lives was related in some way to numbers, had its numerical value and interpretation.

The 0 or zero was that from which everything came. It stood for space, universality, vacuity. From that emerged the primal unit, the number 1, but when zero or the cipher was added to 1, as in 10, it added a dignity and enlarged the power of the 1. It was a number which affected the globe. It was therefore found to affect geography, cosmopolitanism, everything which tended to world-travel, either in body or mind. The number 1 was by the great Greek thinker, Proclus, connected with the idea of Deity. He said that the number 1 and good were synonymous. "One" meant God or good, therefore it implied that there was an element of good in every person or thing connected with that number, the figure of unity. It denoted an inherent dignity, something of worth in the nature or disposition, something which saved us from the so-called evil action of the other numbers into which the original unit divided. It was intensely good—inherently God-like. It was connected in the Roman mythology with Apollo, the sun-god, the god of the wonderful.

The number 2 was extremely important. It was in all ways the antithesis of 1. It related to chaos and the pheno-

menal world, the outgoing from the primal unity, and so it was a most complex number, as indicating an emergence into infinite mutation and variation. It was related to the Moon, which stood as the symbol of change and mutability. There was a great degree of sensitiveness about this number 2. It was a peculiarly psychic number. Where 1 governed individuality, 2 represented the psychic part of things and was related to personality.

The number 3 had a special affinity with religious systems. We found it in the early Egyptian religion represented by Osiris, Isis, and Horus; in the Roman mythology in Jupiter, Venus and Cupid. Again further back in time in Cosmos, Chaos and Eros, the Divine Trinity, which was and still remains inexplicable. We saw the idea in the Christian conception of Jehovah, Mary and Jesus. It appeared always in the religious mysteries. It had its relation also to material affairs. It especially appealed to him (the speaker), as an engineer in connection with all structural engineering, which was based on the three-sided figure, the triangle.

Taking next the figure 4, Mr. MacLochlan said this was a root number. Its influence was benefic, but it related mainly to the material world; it represented the square—strength, realisation, and material advantage.

The figure 5 was in the grade above—the lower mental, emotional and feminine plane. It denoted the mercurial side of things.

Six stood for the affections, the cultured, artistic and gentle side of life.

Next in the scale, 7, took us back to the region of action. It had many meanings in its influence on various phases of material, mental and spiritual life, being disciplinary and tending to struggle and sacrifice, or holy and beneficent according to the stages of the soul's life on which it was expressed.

Eight was related to the crystallised or concrete plane of unfoldment. It stood for stability, or in its extremes for stagnation. It was conservative in action, denoted rest and a time for storage of the qualities gained from the previous numbers, and so led us on to the number 9, impulse and energy. Nine was a martial figure, the number of spiritual militancy.

Mr. MacLochlan, in the course of his address, explained the various meanings of the numbers, their inter-relations, and the astonishing way in which they acted and reacted on each other in a manner infinitely beyond the theory of chance coincidence. He illustrated many of his arguments by diagrams drawn with chalk on a blackboard, which showed the following table:—

3	6	9
2	5	8
1	4	7

Roughly the three grades, from lowest to highest, were to be classed as material, mental and spiritual, and it was noted as having a possible significance that the three lower figures were linear or angular in shape, the next row above partook of angular and circular, and the highest were all curves.

Applying the system to the personal side of things, Mr. MacLochlan showed how numbers affected the life of the individual, the birthdate, as to day, month and year, having a marked effect on character and destiny.

This part of the address was naturally followed with keen interest, as shown by many of the questions at the close. Especially interesting was the speaker's description of the way in which each series of the nine digits as it was passed led the soul upwards in an ever ascending grade of experience, each represented in epitome by the scale of numbers immediately preceding. There was integration, disintegration and reintegration. The one grew into the nine and then reappeared with the cosmic 0 or zero attached, each time with added power.

There was a large attendance, and the proceedings closed with a cordial expression of thanks to the lecturer.

(Continued from previous page.)

I was up at Edwin Wain's on Church Hill. They said, "Do not fear, all is well with one you love." But it wasn't me that told them to. They say something like that to anybody. But when I saw what they could do I thought I would try. I did try. We have told you how, in the paper explaining connection. I do regular work now. I work as hard as I did here. We all do. But we leave off when we get tired. We get tired, but in a different way. We have all sorts of amusements to go to. Nobody would believe what it is like. I wish all the chaps could know. If they could and would believe it, it would make a lot of difference. Because if all you ever do is known to everybody, and it is, you would be ashamed for lots of things to be known. I shan't forget how I felt just after I was killed when I saw what I told you. If I could come back again (but I don't want to now) and I knew what I know now I should do a darn sight different to what I did. I shan't tell you what work I do now, I will another time later on. Good-night, Hope.

MESSAGE RECEIVED ON OCTOBER 22ND.

If this should be published on Armistice Day we should

like to give a short message. It is from those who fell to those who carry on. We ask our comrades, in the name of the Crucified Christ, to stand now, as they stood in '14, when some of us who send this message were by their sides, ready to give themselves a living sacrifice for humanity. In '14 our plight was desperate. It is even more desperate in '22. There is an enemy within the gates. Hydra-headed, its tentacles squeezing out the vitality of the nations. Impurity! Comrades and brothers, we ask you in '22 to fight as you did in '14 against a more deadly enemy. To overcome will take the last ounce of strength and courage. But it can be done. We who send this message are soldiers who fought in the war. Since our passing, how we have suffered for our impurity, both of thought and body, we cannot express. We have covered ourselves with shame as with a garment. The Christ was pure, yet had man's nature, was man. Comrades, in '14 you soared triumphant over all physical suffering to spiritual altitudes. In '22, by God's grace, present your minds and bodies a living sacrifice to His service.

*. Next week we hope to print a guide's explanation of the soldier's experiences, as in the case of the account given in LIGHT on September 23rd.

THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

AN OFFICIAL EXPLANATION WANTED.

Up to the time of going to press the reward which we offered in our last issue for information in respect to the "Mystery" plate has not been claimed. We again repeat our offer this week, and, in addition to the Twenty-five Pounds offered by us, Mr. Harry Price has, in a letter which we give below, added a further Twenty-five Pounds, making the reward now total Fifty Pounds in all. We learn from Mrs. Barbara McKenzie, the Hon. Secretary of the British College of Psychic Science, that the S.P.R. have deposited with the College authorities all the wrappings, etc., that were around the postal packet that contained the "Mystery" plate, and these are being carefully examined by experts to see if they may discover a clue as to the sender.

In our issue of August 12th, on page 501, when referring to the "Mystery" plate for the first time, we stated the position then as follows:—

The officials of the S.P.R. refuse to give any information as to how they obtained this plate; the Report in the May issue of the Society's "Journal" is silent on this point; the Secretary and the Research Officer have been approached not only by members of the S.P.R., but by others who have a right to know the history of this plate, and they have been told that it was handed to the Society by someone on the condition that the manner of obtaining it and the name of the individual who brought it must not be divulged. We feel it is a universal opinion that the behaviour of the S.P.R. over this plate is, to say the least of it, most unscientific. One is justified in asking, What right had the officials of the Society, as representatives of a body of persons, many of whom are scientists of high standing, to accept such a vital piece of evidence conditionally at all? As a scientific society they should have refused to accept the plate unless they were at liberty to include its history in their official report or make it public.

It appears that the above story, as to the manner in which this plate came into the possession of the S.P.R., had no foundation of fact in it. It is now admitted that the plate was sent anonymously. This fact was known the first week in March of this year to the officials of the S.P.R. The first intimation of the true facts of the case was not made to the principals of the British College of Psychic Science, or anyone outside the Council of the S.P.R., until October 31st. Surely some public explanation of this action should be forthcoming from those responsible. This case is no longer a private affair of the S.P.R. When Mr. Price published the report and the Society's comments on the case from their "Journal" (which is circulated only amongst the members of the S.P.R.) he undoubtedly did this with their sanction. The result of this publication was to make known the whole affair, and in this direction he certainly was successful. It is to be sincerely hoped that a full explanation from the S.P.R. will be forthcoming and

made public at the earliest possible moment, and by so doing the uncomfortable impression that is now abroad, that the S.P.R. officials are screening someone will be dispersed.

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.

THE "MYSTERY" PLATE REWARD.

To the Editor of LIGHT.

SIR,—I am in entire agreement with your endeavour to elucidate the enigma of the "Mystery Plate." From whatever standpoint one views the action of the person who sent the plate to the S.P.R., it is most desirable that his—or her—anonymous should be unveiled. To make your "inducement" still more attractive to the sender of the plate, I shall be pleased to add twenty-five pounds to your published offer, thus doubling the "Reward." The conditions of my proposal to be the same as those specified in the current issue of LIGHT (p. 692).

Yours, etc.,
HARRY PRICE.

Arun Bank,
Pulborough,
Sussex.
November 2nd, 1922.

THE "SCIENTIFIC AMERICAN" AND PSYCHIC PHOTOGRAPHY.

A series of articles appeared in the September and October issues of the "Scientific American," written by Mr. James Black, on the subject of "Psychical Research and Spirit Photography." In the course of the latter article the writer stated that "all spirit photography is a fraud," and proceeded to give the grounds on which he based his conclusions. This article was reproduced in the issue of the "Weekly Glasgow Herald" for October 14th, and the original articles having been brought to the notice of Mr. Hewat McKenzie, the Hon. Principal of the British College of Psychic Science, he replied to the statements made by Mr. Black in a letter addressed to the "Scientific American," a copy of which letter he forwarded to us and which we publish below.

In the September article Mr. Black deals with various classes of psychic phenomena. We have not sufficient space to reproduce this article, and as the main points at issue are dealt with by Mr. McKenzie in his letter, we will not deal with them here. With regard to the article on Psychic Photography, it may be as well for us to give a few extracts from Mr. Black's article, and the points he raises will perhaps be the better understood when reviewed by our readers with Mr. McKenzie's reply before them at the same time. The extracts from Mr. Black's article,

we give below, are taken from the "Weekly Glasgow Herald":—

The Spiritualist theory is that all spirits are built up of ectoplasmic extrusions from the medium, and this ectoplasm is visible to medium and Spiritist alike. Yet (as Mr. Black points out) the spirits who call to be snapped are remarkable for their lack of visibility. Neither the medium nor Spiritist sees them, or is sure of their presence till the plate is developed. Again, the photographer does not control the spirits; they very conveniently happen in of their own volition. It is the photographic plates that the mediums control—in fact, Mr. Black shows that they have entirely too much control of the plates! But what is really very odd is the fact that the uncontrolled spirits who drop down to this work-a-day world to have their pictures taken never by any chance call at the first studio they happen on. Not at all—they seek out those controlled plates. One well-known medium gravely states a spirit picture cannot be taken on a film or in a hand camera; then another one goes out entirely alone and gets spooks on films in a hand camera!

The Society for Psychical Research (British) tried for years to get a test sitting with William Hope, but he shunned investigation. Mr. Marriott, a London photographic expert, asked Hope for a sitting, but was refused. He then challenged Hope to produce a spirit message or picture under conditions that would prevent fraud, but the medium would not perform. Sir Arthur Conan Doyle,

however, assured all and sundry that the man was all right, for he had watched him work, and fraud was not possible in the way the pictures were produced. Then Mr. Marriott offered to produce for Doyle spook pictures in the same circumstances in which Hope worked. This offer was accepted and the test took place at the British College. Sir Arthur and four other observers were present. Mr. Marriott and his apparatus were subjected to the closest scrutiny, and his actions watched carefully, but all agreed no fraudulent methods were observed. Yet when the plates were developed two "spirit extras" appeared!

If failure to see the trickery is a proof of genuine spirit pictures, then these by Mr. Marriott must surely be the real thing. But it was frankly admitted that they were produced by trickery not noticed by any of the five observers. It is clear that Hope cannot be accepted on Sir Arthur's assurance of fraud being impossible; he is shown to be an incompetent witness.

Mr. Edward Bush, a member of the S.P.R., arranged a séance and sent the so-called psychic photographer a photograph of a man presumed to be dead. At the first sitting, a spirit message came through, and the second produced a spirit picture of the subject of this photograph. As a matter of fact, the subject was the son-in-law of Mr. Bush, who was alive and well! The message received was in the same handwriting as that of numerous other messages received through the same agency, and carried the same error in spelling, too. The message has been admitted to be a forgery; but the photographer and his adherents still insist that the picture is quite genuine! The psychic scientist's ability to dissociate any portion of his work from any other portion is far from being the least of his assets.

Mr. Black naturally deals at some length with the now famous Price, Seymour, Hope Test. It is evident that the writer has not had the opportunity of perusing our investigations into this case; at any rate, if he did he has ignored them. The S.P.R. report is regarded by him as a *prima facie* case against Hope, but in re-telling the story Mr. Black has allowed his imagination full play. There are many instances of this in his article. We give the following extract as an example:—

"Mr. Price states, he never once lost sight of the slide or the photographer's hands. He noticed him take a half-turn from the light and quickly put the slide in his breast pocket and remove another one."

Our readers who have followed this case and have read the actual words used by Mr. Price in his report will be able to give a proper value to Mr. Black's reference to this incident. Mr. McKenzie's letter on the Black articles reads as follows:—

TO THE EDITOR OF THE "SCIENTIFIC AMERICAN."

SIR,—The articles in your September and October number on "Ectoplasm and Ectoplasm Fakers" and "The Spirit Photograph Fraud" have been brought to my notice, and as my name and the name of "The British College of Psychic Science" have been mentioned, I ask the favour of space for a reply to some of the charges made against mediums by Mr. James Black, the writer of the articles.

I do not know who Mr. Black is, or what are his credentials, but can see from his articles that he has made a study of many documents on the subject, and considers himself an authority. He divides the documents into two parts—those which uphold genuine psychic results and those which acknowledge their limitations. Among those who have testified to the former in modern days are—Dr. Schrenk Notzing who is at the present moment carrying out regular weekly experiments in the University of Munich with a young medium—with a degree of light and under the most stringent control. More than sixty Professors are taking part in these from time to time. We may be sure that among these German Professors there are people with perceptive faculties equal—shall we say to those of Mr. James Black. Dr. Geley, of the Paris *Metapsychique* Institut, and Professor Charles Richet have everything to lose and nothing to gain but obloquy and abuse when they stand for the reality of ectoplasm, but to Mr. James Black, who, as far as I can gather from his articles, has made no practical investigation of the subject, the courage and reputation of these men count for nothing.

A complete mis-statement occurs in the paragraphs on "Ectoplasm." Middle. Eva Carriere submitted herself for test work to the English Society for Psychical Research in 1920. The conditions provided were very bad on the showing of some of the members of the Society, and yet results were obtained after the most stringent examination of the medium. These results, if few and limited, were, however, quite definite, and were photographed, and the negatives, from which excellent enlargements have been made, show much more detail than met the eye of these critical investigators of the S.P.R. But Mr. James Black knows so much more than those on the spot and states, "Eva was subjected to searching tests and rigid conditions." She was thoroughly searched before and after, and nothing contraband was found. "Eva went into a trance and produced absolutely nothing, neither heads, faces, nor ectoplasm."

In Britain we have only one name for a writer like Mr. Black, who distorts and suppresses the evidence provided by the investigating society.

Another evidence of such distortion is provided in his treatment of my own report upon Miss Ada Besinet's phenomena. I particularly state that examination of the medium at the last test séance showed nothing in the way of fraudulent lights. The report reads (see "Psychic Science" for April, 1922, the College Magazine): "While the light (the small red torch lamp flashed upon the medium) remained still upon her, sitter number one immediately grasped her left hand, but found no substance of any kind within it—neither did he find any wire upon her arm, batteries or electric bulbs anywhere about her person, although her bodice and person were searched." In the list of genuine phenomena demonstrated at the College I include "Psychic Lights." Mr. Black, however, wilfully misrepresents my words and says: "The light (Mr. McKenzie's red torch lamp), revealed the medium herself, her right hand resting on the table, her body leaning forward towards one of the sitters, and in her left hand a small electric torch turned towards her face provided the ectoplasmic light."

Such inaccuracy in matters that involve the reputation of persons is quite inexcusable when Mr. Black has a considered report before him. He has entirely misconstrued both the substance and the spirit of my report upon Miss Besinet's work—whom I consider a genuine and gifted medium, although in some phases I was not able to get all the confirmation desired.

In the article upon "Psychic Photography" in the October issue, the same flagrant errors can be noticed by the experienced student. Mr. William Marriott, of London, is spoken of as "a photographic expert." He may be; but Mr. Black neglected to explain that he is also a skilful conjurer, and for many years has expressed an unexplainable hostility to all the phases of psychic science. It has never yet been regarded as evidence against a true fact, that it could be imitated, and therefore Mr. Marriott's fakes constitute no proof. It is wrong to say that in the experiment with Sir Arthur Conan Doyle no one noticed Mr. Marriott's tricks. The substitution of a second slide was noticed by Mr. McKenzie and Mr. Marriott was challenged upon the matter at the time, but being a conjurer he is not likely to disclose his methods. Mr. Black also hints that no regular photographer gets such psychic results, although using plates daily. On the contrary the phenomena happen frequently in photography, and a member of a well-known firm of leading photographers in London has stated to me personally that the strange happenings on plates in his own studio, under ordinary conditions, caused him to give consideration to the subject of psychic photography.

With reference to the Bush-Hope case. Mr. Black says: "The writing on the plate was admitted to be a forgery." I should like to know from whom this information was obtained, for it is quite unknown in Great Britain among those who follow the photographic controversy in its smallest detail.

The Price-Hope case is not yet finished, and Mr. Black sits on the judgment seat too soon. Mr. Price stated that Mr. Hope's alleged action of substituting a second slide with his own plates was "as good as seen" in the dark room. I leave your readers to judge what the phrase means. Later an anonymous packet of plates came into the hands of the S.P.R., which when developed was found to contain one of the X-ray marked plates Mr. Hope was accused of taking away. As neither the College authorities nor Mr. Hope knew that an experiment with marked plates was being carried out by Mr. Price nor that he had any connection with the S.P.R. for months after, anyone can see that the onus of the origin of the anonymous packet containing unexposed plates must lie upon those who used such marked plates. Only now, eight months after the experiment, has the Society for Psychical Research made the facts known, and meanwhile without reference to those who might have helped to elucidate the matter, they have published first in the S.P.R. "Journal," and then in a pamphlet sent broadcast, the allegations against the Crewe Circle. Mr. Black embroiders his case. He says, "In Hope's case 'frantic efforts' have been made to refute the evidence—but without success." What evidence? Evidence based on anonymous packets and not supplied to the persons attacked! Mr. McKenzie on his return from abroad, where he was when the attack was made, in consultation with other bodies, immediately offered an impartial investigation. But this was refused by the S.P.R., and this stands to their great discredit, who, knowing that they were relying on the plate received in the anonymous packet, yet refused to give the slightest information to others. So you will see, Mr. Editor, that the case is not so "black" as your correspondent would have you believe, and that there are two sides to every question.

I hope in fairness to your readers, of whom you have many in this country, that you will find space for this plea for fair play.—Yours faithfully,

J. HEWAT MCKENZIE,
Hon. Principal.

The British College of Psychic Science,
59, Holland Park, London.
October 31st, 1922.

SPIRITUALISM AND WAR.

By STANLEY DE BRATH.

I.—(CONTINUED.)

Field Marshal Sir Henry Wilson, that humane and gallant soldier murdered by political fanatics, in his preface to Major Lefebure's book, "The Riddle of the Rhine" (Collins), on chemical warfare, has warned us that this mode of war has come to stay, despite any agreements for its limitation.

Marshal Foch, in his preface to the second edition of this book, says:

"Chemical warfare thus acquires the power to produce terrible effects over much larger areas. In addition, it is an unchallengeable fact that these developments can materialise most rapidly and effectively in Germany. This country, devoted in times of peace to the large scale manufacture of chemicals, can, by a simple modification in the processes of the industry, transform its peace products into those of war. . . . If, then, we wish to avoid disastrous surprises, chemical warfare must necessarily enter into our forecast of the future.

"This is a dual note of warning . . . for I have by my side my good friend Field Marshal Sir Henry Wilson. . . . In another common effort towards the maintenance of peace we issue this warning for the future."

Dr. J. A. Harker, at the British Association meeting, September 12th, 1922, pointed out Germany's pre-eminent position for manufacturing gas-producing chemicals; and further warnings are many. All nations are now developing their aircraft for 'commercial purposes.' There is already a steady cross-Channel service, and fleets of aeroplanes will soon be running—stout, heavy machines, each able to carry ten tons. Italy is building new Capronis to carry yet more, and, of course, other nations will follow suit.

The principal aim in any future war will be to ruin the internal organisation of the enemy by the destruction of manufacturing towns and business centres. It is the logical consequence of "The Nation in arms" to draw no distinction between combatants in the field and those who supply munitions.

Nothing is more probable than that the first action in "the next war" will be a devastating attack on the defence by fighting scouts, followed at very short interval by a thousand of these "commercial" aeroplanes, each loaded with ten tons of asphyxiating bombs. It would not matter much which side were victorious in the preliminary attack, for so many machines would certainly be injured that the defenders, even if victorious could not meet the next phase. This would paralyse manufactures and terrify the nation as nothing else could.

Suppose a German war-party were to gain predominance and begin a war of revenge by a sudden attack on London. Its effect would no doubt be tremendous, but the immediate result would probably be a similar attack on one German town after another by French machines; and it would also be found that London is not England, and that we should retaliate with every machine that could take the air. So the devil's game would continue till European civilisation lay in ruins and man became the gaunt wanderer in the desolation he had made.

The present position is that both England and France dread that Germany may be planning to gain supremacy in the air and to use her vast chemical resources for the manufacture of poison-gas on a great scale. The limitations on the manufacture of aeroplanes have already been evaded and the restrictions have now expired. Fokker has, it is reported, factories in the Netherlands, Junkers in Switzerland, Dornier in Italy, and Zeppelins in Spain; and by acquiring shares in other concerns the German interest is dominant. Special Chairs of aircraft have been founded in technical schools. Everything points to a determination to obtain mastery in the air under camouflage of experiments with gliders, which are but toys.

THE HISTORY AND MEANING OF CHEMICAL WARFARE.

The futility of paper conventions was obvious in the late war. In the past, moral reasons were sufficient to bar chemical war. Louis XIV. and Louis XV. declined the use of "infernal liquids" offered them by chemists. Lord Dunsford's proposal to reduce Sevastopol by asphyxiating smoke was rejected by the British Cabinet. During the late war, when the use of poison-gas had become general, it was suggested to destroy the garrison of Heligoland by this means, but the British Government refused this as "too barbarous, as everybody on the island would have perished." Napoleon III. stopped the experiments with gas-shell at Chalons, and declared that such barbarities could not be employed by the French, for they were "against the law of nations."

The Hague Convention barred the use of lethal gases and expanding bullets. But a distinction was drawn between lachrimatory and poisonous gases. In January, 1915, an iodo-acetate compound which causes acute smarting of the eyes was used in grenades thrown from the British trenches. On April 22nd the Germans replied with the poisonous

chlorine of which they had great stores used in commercial works. The hell of lethal gas was let loose, all kinds being employed indiscriminately by both sides. At first about ten tons per hour per kilometre of front was used, then 100 tons, and "in the course of 1918 the British Special Brigade was using from 200 to 250 tons per km. per hour, keeping up the cloud for eight, ten or even fourteen hours" (Official Report). The Controller of Chemical Warfare Research (War Office) gives the information below:—

The chief chemicals used are as under:—

Ethyl iodo-acetate. Lachrimatory, marked action on the eyes, ceasing when the neighbourhood of the gas is left.

Di-phenyl-chloro-arsine. Causes strong coughing and sneezing; is in fine particles that penetrate ordinary gas-masks.

Chlorine. Destroys the tissues of the lungs, and in high concentration causes immediate suffocation. (Lethal.)

Carbonyl chloride (Phosgene) Poisonous. Effect delayed, "the victim is often not aware that he has been gassed. May cause sudden death as much as 48 hours after exposure." (Lethal.)

Chloro-picrin. Acts like chlorine, but more powerfully. (Lethal.)

Mustard-gas (di-chlor-di-ethyl-sulphide). Blisters the skin through the clothing, causes temporary or permanent blindness according to strength, and bronchial pneumonia. Hangs about for several days. (Lethal.)

Cyanogen compounds. In concentration of one part to one thousand parts of air cause immediate death. (Lethal.)

There are several other lethal gases and compounds.

ATTACK ON TOWNS.

The most powerful agent for rendering a town uninhabitable is mustard-gas in strong concentration, producing suffocation and permanent blindness. It not only causes very painful death, but has a correspondingly terrifying effect. No great effort of imagination is required to picture the effect of dropping even one thousand tons of this gas on a town. It would not only suffocate most of the men, women and children therein, but would stampede panic-stricken mobs. There would be terrified crowds blinded and choking, rushing madly to get away; streets and houses encumbered with corpses; deaths by cold, wet and hunger of those who might succeed in escaping in penniless destitution; the whole machinery of civilised life arrested; and, as soon as the fumes had disappeared, wholesale plundering by the dregs of the populace. Afterwards all business impossible, chaos, confusion and anarchy.

It will doubtless be alleged by the prophets of smooth things that such a picture is exaggerated; that lachrimatory and other gases whose effects are transitory would be used to the exclusion of lethal compound. Experience tells a different tale. The use of such relatively harmless compounds was immediately followed by the deadly chlorine and mustard-gas. Men will always use the most terrifying weapons they can invent, especially those which need no repetition. Hate knows no restraints in any nation of which it takes a hold.

The official excuse for chemical warfare is as follows:—

As for the ethical side of the question, it must be considered dispassionately. Every new means of warfare, intensifying its effectiveness, has caused an outcry when first introduced. Gas warfare is not necessarily or exceptionally cruel. For instance, if it were conducted with cyanides . . . the resultant deaths would be the most merciful history has ever known.

Well, we wish to consider the subject dispassionately; having never been gassed, it is easy to do so. The apologist goes on:—

It is infinitely to be regretted that gas warfare was ever introduced. It certainly adds a new horror to war. It imposes a new burden on the soldiers, who may ultimately be forced to spend most of their time in gas-masks, even when far behind the lines. Perhaps the most terrible thing about it is, that since it is impossible to remove all non-combatants from a zone of war, and equally impossible to provide them with gas-masks, thousands of them must inevitably perish.

But in "the next war" between great nations there will be no "zone," and no distinction between those who manufacture munitions and those who use them. The "conscientious objector" will have no umbrella to creep under. If the public can really contemplate with serenity the destruction of towns by cyanides, let alone mustard-gas, and the choking to death of crowds of women and children compared with which the sinking of the "Lusitania" was a trifle, there is no more to be said. If they do not, it is worth some effort to prevent it.

It is obvious that the Labour Party's famous specific of a general strike could only be successful were it to take place in the aggressor country; it would be worse than useless in the country threatened, and it is even absurdly futile against an aeroplane attack.

The only means of arresting such war is a change from

(Continued on next page.)

FLOWERS OF REMEMBRANCE.

By MRS. PHILIP CH. DE CRESPIGNY.

Although time can be counted in years now since the Cenotaph was raised in memory of our glorious dead, the floral offerings that carpet the base prove the loving gratitude of a people to be still green. Flowers as tribute of goodwill to friends, whether in this world or the next, demonstrate a custom handed down through long ages, and behind the merely poetic aspect of it there lies—as in the case of so many old customs—a truth of practical value.

With a slight degree of clairvoyance, the aura of flowers rising heavenwards is easily discernible, earth's thanksgiving, a term usually applied to the natural processes of evaporation. It is the very life-force of the flower, and the magnetism pours forth in abundance when the flower is freshly cut, diminishing proportionately as the blossom fades away.

Fruit also sends its magnetism outwards, but the skin being a non-conductor, the stream of it is arrested, hence the idea that the "good" of an apple or pear lies immediately under the skin, and of the benefits accruing to the consumers of "unfired" food.

The old Atlanteans were well aware of these forces, latent in all growing things, and acknowledged now by our own scientists when they tell us that in the vibratory forces of the atom lies a vast source of direct energy. The ancient civilisation—according to our seers—even harnessed some of these latent forces to their own uses, notably in the case of the acorn, utilising, through methods of their own, the latent dynamic energy that in favourable conditions can produce the full grown oak tree.

We are told repeatedly by those who have a wider vision than ourselves, to place flowers in the séance room, as much magnetic force can be drawn from them, and their presence helps to link up this plane with the next, their influence creating a responsive atmosphere; surely, then, the flowers scattered so lavishly at the foot of the Cenotaph should count for something more than a poetical manifestation of an emotion? The thoughts of love and the yearning cry of remembrance sent out by thousands here, may in those fragrant auras find a bridge that will carry the thoughts themselves across the gulf to the hearts of those on the other side.

THE CENOTAPH.

By ROGER PODOCK.

The West Minster, for all its awful sacredness and surpassing beauty, has for me the taint of an old, a well-nigh universal superstition. Its monuments assume that the Dead are buried, and that their Place of Waiting is a charnel house. Our minds know that there is no Death, and that only bodies lie there forsaken by those who have entered into Life. Our hearts are carried away by a superstition which our minds resent.

But from that taint the Cenotaph is free. There are no charnel relics to foul the clean, sweet memory of a million men translated from our darkness to God's Light. Where the Christ leads they follow upon the way of sacrifice. For us, their comrades who were left behind, there is the high assurance that these be witnesses who testify for us that we all have kept the faith and, as a nation, not fallen far short of our ideals. So the little humble monument bears testimony not of the dead and buried, but of the hosts triumphant, leading a nation and an empire which tries to serve mankind, to extend the area of freedom, enlighten the dark places, and broaden God's Place beyond our boundaries.

(Continued from previous page.)

the mentality of rivalry to the mentality of co-operation. It is by far the most vital question at the present day. If present conditions continue, chemical attack on towns is as sure to become an actuality as the late war was sure when Germany added 800,000 men to her already over-grown army. The stores of poison-gases are made to be used; just as that army was made to be used.

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—R. BUCHANAN.

SPIRITUALISM AND WAR.

BY STANLEY DE BRATH.

I.—(CONTINUED.)

Field Marshal Sir Henry Wilson, that humane and gallant soldier murdered by political fanatics, in his preface to Major Lefebure's book, "The Riddle of the Rhine" (Collins), on chemical warfare, has warned us that this mode of war has come to stay, despite any agreements for its limitation.

Marshal Foch, in his preface to the second edition of this book, says:

"Chemical warfare thus acquires the power to produce terrible effects over much larger areas. In addition, it is an unchallengeable fact that these developments can materialise most rapidly and effectively in Germany. This country, devoted in times of peace to the large scale manufacture of chemicals, can, by a simple modification in the processes of the industry, transform its peace products into those of war. . . . If, then, we wish to avoid disastrous surprises, chemical warfare must necessarily enter into our forecast of the future.

"This is a dual note of warning . . . for I have by my side my good friend Field Marshal Sir Henry Wilson. . . . In another common effort towards the maintenance of peace we issue this warning for the future."

Dr. J. A. Harker, at the British Association meeting, September 12th, 1922, pointed out Germany's pre-eminent position for manufacturing gas-producing chemicals; and further warnings are many. All nations are now developing their aircraft for "commercial purposes." There is already a steady cross-Channel service, and fleets of aeroplanes will soon be running—stout, heavy machines, each able to carry ten tons. Italy is building new Capronis to carry yet more, and, of course, other nations will follow suit.

The principal aim in any future war will be to ruin the internal organisation of the enemy by the destruction of manufacturing towns and business centres. It is the logical consequence of "The Nation in arms" to draw no distinction between combatants in the field and those who supply munitions.

Nothing is more probable than that the first action in "the next war" will be a devastating attack on the defence by fighting scouts, followed at very short interval by a thousand of these "commercial" aeroplanes, each loaded with ten tons of asphyxiating bombs. It would not matter much which side were victorious in the preliminary attack, for so many machines would certainly be injured that the defenders, even if victorious could not meet the next phase. This would paralyse manufactures and terrify the nation as nothing else could.

Suppose a German war-party were to gain predominance and begin a war of revenge by a sudden attack on London. Its effect would no doubt be tremendous, but the immediate result would probably be a similar attack on one German town after another by French machines; and it would also be found that London is not England, and that we should retaliate with every machine that could take the air. So the devil's game would continue till European civilisation lay in ruins and man became the gaunt wanderer in the desolation he had made.

The present position is that both England and France dread that Germany may be planning to gain supremacy in the air and to use her vast chemical resources for the manufacture of poison-gas on a great scale. The limitations on the manufacture of aeroplanes have already been evaded and the restrictions have now expired. Fokker has, it is reported, factories in the Netherlands, Junkers in Switzerland, Dornier in Italy, and Zeppelins in Spain; and by acquiring shares in other concerns the German interest is dominant. Special Chairs of aircraft have been founded in technical schools. Everything points to a determination to obtain mastery in the air under camouflage of experiments with gliders, which are but toys.

THE HISTORY AND MEANING OF CHEMICAL WARFARE.

The futility of paper conventions was obvious in the late war. In the past, moral reasons were sufficient to bar chemical war. Louis XIV. and Louis XV. declined the use of "infernal liquids" offered them by chemists. Lord Dundonald's proposal to reduce Sevastopol by asphyxiating smoke was rejected by the British Cabinet. During the late war, when the use of poison-gas had become general, it was suggested to destroy the garrison of Heligoland by this means, but the British Government refused this as "too barbarous, as everybody on the island would have perished." Napoleon III. stopped the experiments with gas-shell at Chalons, and declared that such barbarities could not be employed by the French, for they were "against the law of nations."

The Hague Convention barred the use of lethal gases and expanding bullets. But a distinction was drawn between lachrimatory and poisonous gases. In January, 1915, an iodo-acetate compound which causes acute smarting of the eyes was used in grenades thrown from the British trenches. On April 22nd the Germans replied with the poisonous

chlorine of which they had great stores used in commercial works. The hell of lethal gas was let loose, all kinds being employed indiscriminately by both sides. At first about ten tons per hour per kilometre of front was used, then 100 tons, and "in the course of 1918 the British Special Brigade was using from 200 to 250 tons per km. per hour, keeping up the cloud for eight, ten or even fourteen hours" (Official Report). The Controller of Chemical Warfare Research (War Office) gives the information below:—

The chief chemicals used are as under:—

Ethyl iodo-acetate. Lachrimatory, marked action on the eyes, ceasing when the neighbourhood of the gas is left.

Di-phenyl-chloro-arsine. Causes strong coughing and sneezing; is in fine particles that penetrate ordinary gas-masks.

Chlorine. Destroys the tissues of the lungs, and in high concentration causes immediate suffocation. (Lethal.)

Carbonyl chloride (Phosgene) Poisonous. Effect delayed, "the victim is often not aware that he has been gassed. May cause sudden death as much as 48 hours after exposure." (Lethal.)

Chloro-pierin. Acts like chlorine, but more powerfully. (Lethal.)

Mustard-gas (di-chlor-di-ethyl-sulphide). Blisters the skin through the clothing, causes temporary or permanent blindness according to strength, and bronchial pneumonia. Hangs about for several days. (Lethal.)

Cyanogen compounds. In concentration of one part to one thousand parts of air cause immediate death. (Lethal.)

There are several other lethal gases and compounds.

ATTACK ON TOWNS.

The most powerful agent for rendering a town uninhabitable is mustard-gas in strong concentration, producing suffocation and permanent blindness. It not only causes very painful death, but has a correspondingly terrifying effect. No great effort of imagination is required to picture the effect of dropping even one thousand tons of this gas on a town. It would not only suffocate most of the men, women and children therein, but would stampede panic-stricken mobs. There would be terrified crowds blinded and choking, rushing madly to get away; streets and houses encumbered with corpses; deaths by cold, wet and hunger of those who might succeed in escaping in penniless destitution; the whole machinery of civilised life arrested; and, as soon as the fumes had disappeared, wholesale plundering by the dregs of the populace. Afterwards all business impossible, chaos, confusion and anarchy.

It will doubtless be alleged by the prophets of smooth things that such a picture is exaggerated; that lachrimatory and other gases whose effects are transitory would be used to the exclusion of lethal compound. Experience tells a different tale. The use of such relatively harmless compounds was immediately followed by the deadly chlorine and mustard-gas. Men will always use the most terrifying weapons they can invent, especially those which need no repetition. Hate knows no restraints in any nation of which it takes a hold.

The official excuse for chemical warfare is as follows:—

As for the ethical side of the question, it must be considered dispassionately. Every new means of warfare, intensifying its effectiveness, has caused an outcry when first introduced. Gas warfare is not necessarily or exceptionally cruel. For instance, if it were conducted with cyanides . . . the resultant deaths would be the most merciful history has ever known.

Well, we wish to consider the subject dispassionately; having never been gassed, it is easy to do so. The apologist goes on:—

It is infinitely to be regretted that gas warfare was ever introduced. It certainly adds a new horror to war. It imposes a new burden on the soldiers, who may ultimately be forced to spend most of their time in gas-masks, even when far behind the lines. Perhaps the most terrible thing about it is, that since it is impossible to remove all non-combatants from a zone of war, and equally impossible to provide them with gas-masks, thousands of them must inevitably perish.

But in "the next war" between great nations there will be no "zone," and no distinction between those who manufacture munitions and those who use them. The "conscientious objector" will have no umbrella to creep under. If the public can really contemplate with serenity the destruction of towns by cyanides, let alone mustard-gas, and the choking to death of crowds of women and children compared with which the sinking of the "Lusitania" was a trifle, there is no more to be said. If they do not, it is worth some effort to prevent it.

It is obvious that the Labour Party's famous specific of a general strike could only be successful were it to take place in the aggressor country; it would be worse than useless in the country threatened, and it is even absurdly futile against an aeroplane attack.

The only means of arresting such war is a change from

(Continued on next page.)

FLOWERS OF REMEMBRANCE.

BY MRS. PHILIP CH. DE CRESPIGNY.

Although time can be counted in years now since the Cenotaph was raised in memory of our glorious dead, the floral offerings that carpet the base prove the loving gratitude of a people to be still green. Flowers as tribute of goodwill to friends, whether in this world or the next, demonstrate a custom handed down through long ages, and behind the merely poetic aspect of it there lies—as in the case of so many old customs—a truth of practical value.

With a slight degree of clairvoyance, the aura of flowers rising heavenwards is easily discernible, earth's thanksgiving, a term usually applied to the natural processes of evaporation. It is the very life-force of the flower, and the magnetism pours forth in abundance when the flower is freshly cut, diminishing proportionately as the blossom fades away.

Fruit also sends its magnetism outwards, but the skin being a non-conductor, the stream of it is arrested, hence the idea that the "good" of an apple or pear lies immediately under the skin, and of the benefits accruing to the consumers of "unfired" food.

The old Atlanteans were well aware of these forces, latent in all growing things, and acknowledged now by our own scientists when they tell us that in the vibratory forces of the atom lies a vast source of direct energy. The ancient civilisation—according to our seers—even harnessed some of these latent forces to their own uses, notably in the case of the acorn, utilising, through methods of their own, the latent dynamic energy that in favourable conditions can produce the full grown oak tree.

We are told repeatedly by those who have a wider vision than ourselves, to place flowers in the seance room, as much magnetic force can be drawn from them, and their presence helps to link up this plane with the next, their influence creating a responsive atmosphere; surely, then, the flowers scattered so lavishly at the foot of the Cenotaph should count for something more than a poetical manifestation of an emotion? The thoughts of love and the yearning cry of remembrance sent out by thousands here, may in those fragrant auras find a bridge that will carry the thoughts themselves across the gulf to the hearts of those on the other side.

THE CENOTAPH.

BY ROGER POOCK.

The West Minster, for all its awful sacredness and surpassing beauty, has for me the taint of an old, a well-nigh universal superstition. Its monuments assume that the Dead are buried, and that their Place of Waiting is a charnel house. Our minds know that there is no Death, and that only bodies lie there forsaken by those who have entered into Life. Our hearts are carried away by a superstition which our minds resent.

But from that taint the Cenotaph is free. There are no charnel relics to foul the clean, sweet memory of a million men translated from our darkness to God's Light. Where the Christ leads they follow upon the way of sacrifice. For us, their comrades who were left behind, there is the high assurance that these be witnesses who testify for us that we all have kept the faith and, as a nation, not fallen far short of our ideals. So the little humble monument bears testimony not of the dead and buried, but of the hosts triumphant, leading a nation and an empire which tries to serve mankind, to extend the area of freedom, enlighten the dark places, and broaden God's Place beyond our boundaries.

(Continued from previous page.)

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A MESSAGE FOR ARMISTICE DAY.

"There is no death" was once a phrase which, like many other phrases employed to comfort the bereaved, appeared to be little more than an empty form of words carrying but faint comfort and but little conviction.

To-day the labours of many devoted souls, some learned and some unlearned, some refined and some rugged, but all united by a common purpose, have given the phrase life and meaning. When they say "There is no death," they know it and mean it. It is more than a figure of speech. To-day the world is beginning to wake up to the knowledge that the idea conveyed by the phrase is true and real—as much a fact as the sun in the heavens. The patient toil of two generations of Spiritualists has not been in vain.

On this day when the Empire, in a brief silence, pays tribute to its warrior dead, the great message becomes especially timely and impressive. We can think of the fallen ones as still living, alive in as real a sense as ever they were when here amongst us—nay, in a sense even more real, for their lives are now deeper, fuller, more intense. To-day countless thousands of them have their thoughts drawn to earth. Their eyes are upon us. Amongst them are those who, knowing the truth, are yearning that it shall be made known to the friends they have left behind. Individually they can do little. Here and there their story has been told, but mainly their message has fallen on deaf ears. Many of them have complained with bitter sorrow that they are now outcasts from the homes they left. There is no welcome for them, because of the superstition that they are under the turf, or at the bottom of the sea, and that if anything of them survives it is but as dim wraiths or wandering ghosts. A strange delusion, they think, finding that they are at least as full of life, health and substantial reality as ever they were.

It is for us to publish abroad in plain words the message they would send: "THERE ARE NO DEAD."

On this day of Commemoration there goes forth from the great host of arisen warriors a mighty wave of power and influence, a radiation more potent than Light or Heat, and more eloquent than earthly speech. It is the communication of spirit to spirit, the inner language of the soul, needing no mortal words. A greater number than the world reckons of are hearing the message; made sensitive by sorrow, quickened by pain, there is a sympathetic response in thousands of hearts. These hear the message within themselves, even if it has never reached them by the written or spoken word. And so the truth gains entrance to the soul by secret ways, to issue out in the fulness of time and so swell the great flood of revelation which will yet make the earth a brighter and happier place.

Take heart; the Waster builds again—
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night,
Wake thou and watch—the world is gray
With morning light.

(WHITTIER.)

A DAY OF COMMEMORATION.

By E. W. DUXBURY.

Once again that day of sacred commemoration, November 11th, is with us. Amid the thousand distractions and pre-occupations of their ordinary life, on this day a kind of Divine silence falls upon the hearts of men, and they lift up their eyes to the everlasting mansions.

We experience not merely that tender feeling which we have for the departed, but a sorrow mingled with exultation, by reason of the splendour of their service and the beauty of their sacrifice. In revering their memory we pay homage to the spirit of self-sacrifice actuated by love of country and of kindred.

When we think of the many valiant and noble souls who made the supreme sacrifice in the recent titanic struggle we should do well to remember the following words from the apocryphal "Book of Wisdom," which were doubtless inspired by the memory of those Judean Warriors who fell in the defence of their national rights and religious liberties:—

The souls of the righteous are in the hands of God,
And no torment shall touch them.
In the eyes of fools they seemed to die;
And their departure was accounted to be their hurt,
And their going from us to be their ruin;
But they are in peace.
For though in the sight of men they be punished,
Their hope is full of immortality;
And having borne a little chastening, they shall receive
great good;
Because God tested them, and found them worthy of
Himself.

And thus we feel that very many among them have proved the truth of the paradox of the Divine Teacher: "He that loseth his life for my sake shall find it."

But November 11th is not only a day of reverent memory; it is also a day of solemn responsibility. They who have entered that sublimer life would summon us, as by a bugle-call, to follow in that path of service which themselves have trodden, to purify our ideals, to ennoble our lives, to enlighten those who are in darkness, and, if this be done, they will know that they have not died in vain.

Fight the good fight, they would urge us, against all those forces of disintegration which degrade and impoverish the spirit of man:—

Till the war-drum throbs no longer, and the battle-flags
are furled,
In the Parliament of man, the Federation of the world.

It behoves us, therefore, to see to it that we do not fall below their great example. Were it possible for them to transmit one brief united vocal message to the listening earth, we can well imagine that they would utter, in clarion tones, that soldier-phrase, so simple but so pregnant in its meaning:—

"CARRY ON!"

TO THE CENOTAPH.

"I am he that liveth, and was dead; and, behold, I am alive for evermore."—Rev. i., 18.

Not as cold stone to mark the distant plain,
Thy stern proportions rise to greet my sight;
But—symbol rather of far finer grain,
Passed through great darkness into greater light.
Of those whose love, boundless as sea or sky,
Leaped at the need, to grip with mortal foe;
And perished—nay, the vacuous word deny!
They still live on; nor count the debt we owe.

No—not of death thy noble form doth tell,
But of those fairer things beyond the Veil;
Life, colour, music, love; their rhythmic swell,
Quick'ning response from radiant hill and dale.
And though there rise, unbidden in my breast,
Feelings too deep for utterance at thy sight,
Their painful tumult soon sinks down to rest,
Lulled by the magic of thine unseen might.

Whilst through the mist which dims my aching eyes,
I see a gleam, which, ever brightening, glows;
And, quick expanding, rises to the skies,
To open out above the eternal snows.
It lights a vision such as man ne'er yet
In all his vain imaginings conceived;
A land where sun is never known to set;
And spirit nevermore shall be bereaved.

And so we pause—and, pausing, homage pay
To the fond memories thou bring'st to mind
Of those dear souls, who, passing once our way,
Love still with greater love those left behind!
For now they know!—and what seemed dark before,
Has vanished in a lovelier, holier light;
And there they wait—alive for evermore,
Our own late coming through the Vale of Night.

—A. J. WOOD.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

In reference to the amendment of the Vagrancy Act, Mr. Alfred Morris, of Brighton, informs us that Mr. C. B. Fry, the Liberal candidate there, in answer to a question from Spiritualists with regard to the Vagrancy Act, replied as follows: "Astronomy owes a very great deal to Astrology, and Chemistry to Alchemy. Any existing law which handicaps Psychic Research should be repealed or amended so as to be limited to distinct abuses, and not to interfere with anyone's study after his own manner of psychic phenomena."

The London "Evening News," on November 3rd, reported that the Spiritualists of Great Britain, who number 500,000 electors in the Spiritualists' National Union alone, have determined to fight in this election as an independent party for their civil and religious freedom. They will only support those candidates who give a pledge to help them in Parliament. They aim in particular at freedom from police action under the old Witchcraft and Vagrancy Acts.

In the November issue of the "International Psychic Gazette" a leading article by the editor entitled "Spiritualism's Great Opportunity," approaches the subject of Spiritualists and the coming General Election as follows:—

A new Parliament will be elected this month. It will rule over the destinies of the British nation and Empire for perhaps months, perhaps years, to come. Its dominating spirit and complexion will be decided by the majority of the electorate. Whether that be Conservative, Liberal, Radical, Labourist, or Socialist need cause, we think, neither fear nor trembling. The government of this country is going to be carried on in the immediate future very much in the same way as in the past. That good sense which is the substance of the aggregate British mentality will prevent the New Parliament, whichever party secures the reins of office, from going very far astray. Should it by any unlikely chance become foolishly reckless or hopelessly reactionary, should it depart seriously from that righteousness which alone exalts nations, it will receive short shrift, for the helm of State must ever respond to the same will of the whole body of the people—or break into fragments. That being so, we are delighted to learn that Spiritualists, as an organised body, will for the first time in their history boldly unfurl their Flag of Freedom! They are about to fight in the coming election as a free and independent party—at the beck and call of none—to end the tyranny that has hitherto assailed them. Church and State have up to the present denied them that common Religious and Civil Freedom already freely accorded to every other sect in the community, whether it be Christian or anti-Christian. Spiritualists have in the past been foolishly docile, but they are no longer going to be "that sort of Christian" which will not wield a sword in the sacred cause of Justice to themselves and their cherished beliefs. They will no longer be trampled down like the witches of mediæval times or like the "rogues and vagabonds" of the days of George IV.

"The Two Worlds," whose Editor, Mr. Ernest Oaten, is also the President of the Spiritualists' National Union, in a leading article in its current issue, states the following views and attitude towards the General Election:—

A General Election is upon us, and the citizens of this country will be expected to make a choice of those men and women most likely to help the country back to stability and comfort which a world war deprived it of. The time is an important one to all Spiritualists, since it gives them an exceptional opportunity of getting a close personal contact with those who seek their suffrages. Here is the opportunity to press home our claims for equal religious freedom to that enjoyed by others.

It is generally understood that all citizens have religious freedom under the law, but we are continually tumbling against the fact that Spiritualists are discriminated against. We possess four hundred churches (Societies) in this country, and the number is growing rapidly. There are over three hundred Lyceums (Sunday Schools), where the sanest and best religious and ethical teachings are inculcated amongst the young, and it is time we were recognised as one of the spiritual forces of the country. During the late war, the Government, in their wisdom (or unwisdom), decided that ministers of religion should be exempt from military service. At the request of the National body, the writer made himself (much against his personal inclination) a test case, and claimed that as the resident minister of the Sheffield Church he was equally entitled with other ministers to exemption. He had previous to this been medically rejected. The case went to the High Court, and Mr. Justice Darling upheld the decision of the lower court (Lord Wharnclyffe presiding). That decision was to the effect that the applicant was a minister, but the body to which he was attached (the Spiritualists) was not a religious body within the meaning of the Act. It is,

therefore, idle to pretend that we have equal religious freedom to that enjoyed by other citizens.

At the conclusion of the above article, a list of questions for candidates, compiled by the officers of the S.N.U., is set forth. They read as follows:—

1. Would you be prepared to vote in favour of Spiritualists as a body being granted equal rights to those accorded to other religious bodies?

2. Bearing in mind the tremendous strides made in the matter of psychical research, would the candidate be prepared to support an amendment of the Vagrancy Acts, so as to provide for the honest and legitimate use of psychic faculty?

3. Is the candidate aware that every prosecution of psychics and mediums within recent years has been based on the evidence of paid police spies, and not upon the complaints of aggrieved citizens? Since this is often a matter of religious bias and bigotry, would the candidate be in favour of an amendment of the law?

4. Is the candidate aware that in the prosecution of psychics and mediums no evidence of intent to deceive or of misrepresentation is necessary to secure a conviction, all use of psychic faculty being declared fraudulent by a recent decision of the High Court. Would the candidate be prepared to support a measure which would make the honest use of honest mediumship permissible?

Mr. Walter Appleyard, J.P., of Sheffield, has recently written a series of articles and also given an interview to the "Yorkshire Telegraph and Star." In the issue of October 31st of that journal an interview appeared, from which we give the following extract:—

"No less than eighteen public men have manifested to me since 'passing over,' sixteen of them being Sheffield aldermen and councillors, several of whom expressed their deep regret at the antagonism they displayed towards me, and their hostility to the cause of Spiritualism. They frankly admitted that I was right and they were wrong." This was the statement made to the "Yorkshire Telegraph and Star" investigator with whom Mr. Walter Appleyard has been discussing his remarkable experiences, yet not considered by him remarkable, supported as they are by the teaching of Scripture, particularly by St. Paul. "Since my wife passed on," said Mr. Appleyard, "my intercourse with the unseen world has been more definite. In fact, within twenty-four hours she showed herself and was heard clairaudiently to speak. Shortly after the doctor who had her in charge, and who had ministered to her throughout her illness, spoke to me, and said that he had brought my wife. 'Have you any questions to ask her?' I was not to expect much the first time, seeing that her translation was so recent. 'She is perfectly happy'; then, after a few more observations, exclaimed, 'She is here,' and another voice called out, 'Walter, I am here.' I at once recognised it. 'I can see you, and I can talk'—this with a joyful expression, as she had been unable to speak so long. Then, by the way of test, I asked her if she could repeat the little prayer she often so painfully tried to utter upon retiring to rest. Looking to one side, she appealed to the doctor to help her, and repeated the petition, 'Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer.' 'Well done,' I exclaimed, 'a splendid proof, but I am not going to confuse your mind on this, your first attempt. I will wait until you get more strength and experience.' She had met her son, he was a still-born child, and was delighted with him, now grown to the maturity of perfect manhood nearly forty years old, as we count time. Other things were alluded to and discussed of a sacred and private nature not to be related. The same night she visited the medium, and conversed for a considerable time, the medium being both clairaudient and clairvoyant made this possible and much easier. A little while after this she came and said, 'I have met R. F. and A. F. They lived at Sprotbro.' 'Why,' I exclaimed, 'you take me back fifty or sixty years, when Richard died. He married my father's half-sister, and A. is his daughter, who passed away several years ago.' My wife never knew them, and had no knowledge of Sprotbro, which is near Doncaster. A short time ago she came to me," Mr. Appleyard said, "and told me she had met a man named S., from C., and as this is my native village, she thought I might know him. I assured her I had not the least knowledge of him, when she went on to say that this man was a schoolmaster, and was very ill a long time before he died last June, and had to relinquish his position on account of his illness. I went to the Public Library and searched the obituary notices for that month in the Sheffield papers, but found no reference. I then went over to Conisbrough to make inquiry, and was able to substantiate every detail. Now, sir," observed Mr. Appleyard, "where do these communications come from, unknown as they are to all who participate in the investigations? We are repeatedly told from the pulpit of the Church they are from the Devil and his evil spirits. I leave it with your readers to decide for themselves."

SPIRITUALISM FROM ANOTHER ANGLE.

By J. ARTHUR HILL.

[THIS ARTICLE IS CHIEFLY ADDRESSED TO INQUIRERS.]

We have been hearing a good deal lately of ectoplasm and the materialisation phenomena of the French scientists, Professor Richet and Dr. Geley. These phenomena are obtained in what are known as dark sittings—that is, the proceedings are in darkness or in a dim light. This kind of thing sounds weird, and consequently perhaps gets an undue share of popular attention. In my reading of recent articles here and there on this subject, I have been struck with the disproportionate amount of matter relating to these dark sittings. One would think that Spiritualists and psychical researchers are principally concerned with this phase. This is far from the truth. For one dark sitting that is held, there are hundreds in full light, concerned with phenomena of altogether different kinds.

I am not a Spiritualist, but I have been interested in psychical research for the last seventeen years, and have done a good deal of careful experimenting. I had no emotional stimulus in the matter, having sustained no recent bereavement, and feeling no wish to communicate with anyone in particular. My motive was scientific curiosity—the desire to find out what there really was in all these claims about supernormal phenomena. From the first I avoided dark sittings, for it seemed to me difficult or impossible to arrive at any certain convictions under such unsatisfactory conditions. In darkness or dim light anything may happen, and you cannot be sure who or what is doing it. I have no use for investigation that seems unlikely to lead to conclusions; accordingly I have confined myself to the sort of investigation that promised some positive result. The promise has been fulfilled. From a position of disbelief or at least agnosticism, I have been driven by the facts to admit that things happen which are not recognised by orthodox science, and that some of these things are most satisfactorily explained by a hypothesis which involves the continued existence of minds no longer in the flesh. This mere statement of opinion is of course no more than a personal statement; the reader has a right to ask for the facts on which I base my opinion.

My investigations have been conducted with the aid—for the most part—of Mr. A. Wilkinson, of Halifax, who has the faculty of what is known as normal clairvoyance. He is not a professional medium in the sense of being willing to sit for anyone who will pay a fee. He says that he cannot control the power, and does not know at the beginning of a sitting whether anything will happen or not. But he has sat with me occasionally for many years, on the understanding that if nothing happened I should regard his visit as a social call and not as a sitting. He asks no fee, and when nothing does happen he will not accept even his railway fare home. When the sitting is successful I can usually persuade him to accept a few shillings, out of which he has ninepence to pay in railway fares. It will be agreed that he has not made a fortune out of me. He would do better by employing the three or four hours in street-sweeping. Still, I take no risks, and mere absence of apparent motive for fraud would not satisfy me of genuineness. I require positive evidence.

Mr. Wilkinson does not understand his own peculiar powers, and often shows a certain puzzlement in regard to them. But the fact remains that he has peculiar powers. If he sits quietly for a quarter of an hour or so, making his mind as passive as possible, he usually begins to have what the doctors would call hallucinations; that is, he begins to see people who are not there. At least they are not there to my eyes. So far, there is nothing strange about it, for hallucination is a common thing. But the curious feature is that the people he sees, though they are unknown to him—are often people who were known to me. "Yes," says the sceptic, "but a vague description might fit a friend by accident." Very true; it requires no great intelligence to see that, and of course it is the first thing that the investigator thinks of when a description is given. I should never be convinced by mere description. But the medium very often hears, in some interior way, a voice giving him the "spirit's" name; and it is the name of the person described. Moreover, he usually gets an impression as to the disease of which he died, his age at death, and the period of time that has elapsed since his death.

At this point the sceptic will say that the medium has primed himself with information about my deceased relatives and friends. The sceptic is quite right to adopt this as a first supposition. It is what I did myself. In fact I stuck to that theory as at least a possibility, for quite a long time. In order to eliminate the possibility of this kind of explanation, I introduced strangers to the sittings—

friends of mine from various distant towns, people previously uninterested in psychical affairs and therefore not likely to be known by sight to Spiritualists in general. I introduced these people either without name or under pseudonyms, and, of course, great care was taken to give no hints as to where they came from or anything else about them. Their own deceased relatives were similarly named and described; not with the same fulness as in my case, but sufficiently to put chance out of court, and consequently sufficiently to establish the possession by the medium of some sort of supernormal power.

At this point I was driven to my next line of defence, which was the "telepathic hypothesis." I assumed that the medium somehow read the sitter's mind. I had to admit that the spirits who turned up were very often people of whom I was not thinking at the time, but we can assume that our subconscious mental levels can be read as well as the conscious ones, and that anything we know, even if we are not thinking of it at the time, may be telepathically accessible. There is no proof of all this; we must guard against accepting it as established. But it is a legitimate guess, so long as the facts stated by a medium are known to anyone present at a sitting.

Of course I did not tell the medium about my provisional hypotheses. I took down, in shorthand, verbatim, everything he said, and also everything I said, so that I could analyse the report afterwards, at leisure, and see whether I had given anything away; but I did not discuss matters with him, or tell him of my difficulties. Consequently it struck me as rather remarkable when things began to happen as if my deceased friends were really there and knew about my logical difficulties; further, as if they were setting themselves to give me exactly the kind of evidence that was required to get round the telepathic hypothesis. For instance, a deceased friend of mine—a Mr. Leather—had turned up several times, giving his name and much characteristic detail; I had no reason to believe that the medium could have known the facts in any normal way, but they were known to me and might have been read from my mind. At one of the later sittings, however, the medium saw with the spirit form of Mr. Leather another man, whom he described. I did not recognise him. Then the name was given. It was unknown to me. Much detail about the man was gradually forthcoming, and he was said to have been a great friend of Mr. Leather's. All this meant nothing to me; I attributed it to the medium's imagination. Still, I made inquiries among those who were likely to know, but could not trace the man, Elias Sidney, by name. It was not until some months afterwards that I discovered that a man named Elias Sidney had frequented a certain town club and had met Mr. Leather there almost daily for many years. They were in fact "cronies," as the medium said. Mr. Leather was an old man—really a friend of my father's—and had never talked to me about his club friends. I had never heard of Elias Sidney, who lived at some distance, and was not a prominent man. Consequently this incident could hardly be explained by the supposition of a reading of my mind.

On another occasion some spirits were described and named, who similarly were quite unknown to me; and after much effort to ferret it all out I found that they were relatives of the last visitor I had had, three days before the sitting. The visitor was a person who did not know the medium and who to the best of my belief was not known to him even by name. She was not interested in Spiritualism or known in Spiritualistic circles. The relatives had not been known to me, and any reading of my mind was out of the question. As to fraud, on that theory the medium must have employed detectives to watch front and back doors of my house for three days—including dark winter evenings—in order to discover who my last visitor was. This would be a costly business. But I have already said that fraud was disproved by the anonymous introduction of strangers.

Incidents of the kind described occurred frequently; I quote some of them in my book, "Psychical Investigations" (Cassell and Co.). If anyone can supply me with a more logically satisfactory theory than the Spiritistic one, I will accept it, for all I want is to get at the truth. But though I have given careful consideration to the various "sceptical" explanations, I have not yet come across one that explains. Accordingly, in common honesty, I have to admit that I am driven to the conclusion that some at least of the phenomena observed have been due to the agency of minds no longer with us in physical bodies perceptible to our senses.

(Continued on next page.)

CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 701.)

COLOUR EMANATIONS FROM MORTAL PLACES.

I have written of the serenity of the spiritual places, and the degree of light, of effulgent light, that must be in harmony with the spirit serenity, one that does not deaden to a rest condition, but stimulates the spiritual activity in sending and receiving the higher spirit emanations. But while this supernal glow is always here, there pass through these infinite spaces in fleeting cloud-lightness, great and varied colour-emanations. From the earth-world and other systems is one source of their appearance here, for emanations of colour are constantly rising from mortal planes. They are the spiritual emanations of the mortal soul-impulses and personality and feeling, and they reach us here, some of them, the finer ones, through colour-emanations sent from the plane of mortal worlds and systems. And these come to us as colour-waves or colour-clouds.

SPIRIT-COLOURS.

The colour-emanations of man's baser nature do not enter here, and even the emanations of colour of man's more exalted nature are spiritualised, when they enter the portals of the spiritual plane. The spiritual colours are the lighter colours, etherialised. There are no earth-colours to correspond; those of the wild bluebell, the hyacinth, the apple-blossom, the anemone of early spring, all tender earth-names, are suggestive of the delicacy and spiritual values, which these spirit-colours create for us. They are the affinities of the condition of serenity. I can explain in no other way. And the tints I have mentioned of earth-flowers are earth-tints. There are infinite variations of these spirit-colours that no mortal has seen, but that we see and sense in the first moments of the "passing over," as I have explained to you. There are also deeper spiritual colours, but the dark, dull ones of mortal planes are not here. They arise from the baser emanations, but do not reach to this sphere of spirit-life.

COLOUR EMANATIONS FROM SPIRIT PLACES.

From the "Many Mansions" of the spirit-world there flow also the emanations of colours, characteristic of the spirit-qualities of those that dwell in these Mansions. But as they are spirit-emanations, their colours will be spiritualised. The significance is not only of the sometimes sweeping and colossal colour-columns and masses, ever moving with a serenity of movement in the spirit-visualisation of their colour, movement and mass, but also from the emanations which they send forth. For they are the composite product of spirit-creation and spirit-imagination, which has its beginning on mortal planes, through those mortals who express themselves by the arts.

MORTAL WATERS.

I have told you of the colour-worlds as they pass endlessly through our planes, giving and stimulating, and into which we merge our spirit-creations that are evolved through spirit-consciousness and imagination. But there is also the element of the spiritual waters, the silver waters of mortal planes, glorified through spiritual existence. You have seen on the mortal planes the prism colours shimmering in the mists of falling waters, as the spray leaves the stolid and severe central fall, and darts here and there like colour-will-o'-the-wisps, or again floating off into space, as dreamy reminiscence-worlds hover a moment about a definite consciousness, and then disappear into the silent unknown, a heavenly-touched memory, never to be recalled again. And if the mortal has seen such earth phenomena, he has been on the borderland of the spiritual world, as nearly visualised in one element, as he may ever hope for. And yet only the borderland! And that is such an arid waste compared to the actual beauties which we see here of the spirit-waters. (Yes, I like those earth-words! They flow with serene spirit-cadence!)

SPIRIT WATERS.

The Spirit Waters! . . . extent! . . . vast! They are the homes of myriads of life that has lived in its

(Continued from previous page.)

I should like to emphasise the fact that there is here no question of suggestion and emotion. There is nothing weird or exciting in the sittings. The medium talks quietly, describing what he sees; I take down what is said, afterwards transcribing and scrutinising the details. Then I file away for reference in case of need. The sittings have been in broad daylight, in the middle of the afternoon.

I do not expect to convince anyone, for I know perfectly well that I should never have been convinced by anyone else's account of experiences. These things are too extraordinary to be believed by a critical mind without long and laborious investigation at first hand. But I am bound to state my case. Readers can form their own opinions. That is their affair, not mine.

own mortal planes in the deep places that man has not yet fathomed and conquered. How far away from these beings of deep and shallow waters is the earth-man! They seem to him a part of earth's creation of little interest. He destroys them, sometimes needlessly. But here we look on the life of the spirit-waters with the same feeling of love as might exist between earth-brothers.

THE FISHES.

God has given a world-home of unusual vastness and profundity, in its atmosphere of depth and darkness, and beautiful in its surface-lights, to the creation of the fishes. A different environment from man's own has created in him an indifference that will reach his spirit-consciousness of the spirit-places as a beautiful awakening. The little globules of water that the fishes throw upward into the earth-light are but a tender symbol that they, too, wish to do a gentle homage to the light . . . like a spraying incense to their God.

HARMONY IN THE SPIRIT WATERS.

In the spirit waters all types that dwell therein have reached a higher understanding of God's laws and love, as have all other mortal types that have passed into their spirit-identities. So there is harmony in spirit-waters for those creations that exist in these places. Rapacity and cruelty of certain species have disappeared. Their especial ways of language and communication have been changed by the laws of spirit-worlds. They develop and reach higher spiritual places. Their appreciation of God's love and beneficence unfolds. They give out their spirit-emanations, which is their language, to their own kind and to all creatures of their kind. They give out their emanations to all other spiritual types on the spiritual planes, including the spirit-identity which has been mortal man; he understands them, and their emanations are included in the universal language of spirit-worlds, by which each kind understands all kinds of creations.

TREES.

The earth tree, the symbol of sturdiness and character, ever spreading outward and reaching upward with its own peculiar dignity! To the earth-man it appears in its steadfastness, as a suggestion. To us, in the spirit-places, it breathes a special message and sends out special emanations, as the messenger of unfluctuating will and determination. This is its characteristic; and its language of virile force permeates these places, and helps to give a stability of action to all created life. It has been so endowed by the God-love and energy, and its importance to all spirit-creation, including the spirit-identities of mortal man, is of primary importance.

PLANTS.

An earth-plant, too, must have its characteristics; a steadfastness to stand up bravely against earth-storms; to be tenacious and grow under a withering sun; to give its shade generously, maybe for the little insects that may wish to remain there; not to absorb all the nutriment of growing from the brown earth, but to share with its near neighbour; to love others of its kind, and to be tolerant with those plants not of its kind; to absorb virtues that it has not, and to learn from these; to enjoy the serenity of the stars and night, and to look with tenderness on the glistening globules that cluster on its leaves; all these, and many more that the earth-man would not understand, receive stimulation from their spiritual counterparts, that have entered the spiritual planes.

(To be continued.)

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AND
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ANIMAL SURVIVAL.

To the Editor of LIGHT.

SIR,—So far as my own very limited experience goes I may say that I have kept records of phenomena apparently suggesting that animals, not only highly evolved ones, but others, do go into the soul-world or astral region after death, and remain there with their friends and those connected with them, by the tie of love and possibly, too, of hate.

Animals on the physical plane are individualised while they are here, and those of us who have kept pet dogs will admit this as a fact. If this be so they must have souls to play on the physical body and so cause action, otherwise they would be like fiddles without a fiddler. Most of their actions are prompted by desire, which is entirely an attribute of the astral or soul-world, while on the higher sub-levels of this astral world the desire is often tinged by intellect and reason, belonging to a still higher plane. What percentage of humanity have nothing more in their souls than this I will not venture to guess, but in a long life I have met a good many men of this sort, and I believe that our souls, their souls and dogs' souls go each to their own place in the soul-world after death, but not, of course, for ever.

At Mrs. Wriedt's séances in London for the direct voice, it was quite common to meet one's departed dogs. I had one of these, a very small terrier, placed on my knees. It remained there for about a minute, and both its weight and form were well recognised. It was not taken away, but seemed gradually to evaporate or melt. Two others, a large retriever and a medium-sized terrier, came very often, and all three barked, with their direct voices, in tones suitable to their respective sizes and breeds. Other sitters saw, heard and were touched by them. These three had died in India some thirty years previously.

Another dog that died in London a few years ago had been ill for some days in my servant's bedroom, not far from mine. I woke rather suddenly and saw the dog apparently walking towards the fireplace of my dining-room, which, however, was on the floor below. I could see the fire and even the pattern of the hearth rug. The vision lasted only a few seconds, and I then sat up in bed to listen. Within two minutes there was a knock at the door and the servant had come to tell me that the dog had just died.

The first pet I had, as a boy, was a bullfinch. This was seen, described and heard by the psychic photographer, Bournsall, in 1908, and he then took a successful photograph of it, which I still have. Another photograph of the same or another bird was taken later on. It was evidently in rapid motion—Bournsall was quite annoyed because I could not hear it singing.

A nephew, who was killed very early in the war, described at a séance a parrot sitting on the back of my chair. This bird was only an acquaintance of mine, but was more intimately associated with my nephew, though it did not belong to him.

A pet black bear and a big Waler Horse, I had in India many years ago, have been described as still living on the other side, by a relative, at a séance. I mention the latter, for it had a vile temper and was by no means a pet. I suspect it may have been attached to me by hate more than by love. This hate did not exist, I believe, from any personal feeling against me, but against man in general and all his works, including a dog-cart of mine which he kicked to splinters. After all these years its temper is said to be unaltered.

It may be thought that all these were but animated thought-forms or artificial elementals. Well, I cannot prove they are not so; but it would be difficult to convince me that some were not realities.

All this is analogous to the sort of evidence we get, in the séance room, of Man's Survival. Not so compelling, I admit, but the poor, dear, departed things cannot say much, barring the dogs, which were always ready to do their best. I only got second-hand information as to the voice of the bullfinch, and the parrot was so unfortunate as to come to a séance which was not a direct voice one, so it had no opportunity of testing its vocal powers.

Mr. A. D. W. Smith suggests the theosophical theory to be "that at the time of death the life principle, which has animated these creatures (animals), is reabsorbed into the group-spirit of its kind." I find that one recent writer seems to favour this theory, but others still more important and influential allow that animals have a conscious life in the soul-world after physical death. Judging from analogy, it is extremely unlikely that the soul of an animal would pass directly to the mental plane, where its group-soul dwells, without conscious touch with the soul-world in which many "mansions" seem to have been constructed to suit visitors of all ranks and degrees on their upward journey.

Yours, etc.,

E. R. JOHNSON (Lieut.-Colonel).

To the Editor of LIGHT.

SIR.—Readers of the suggestive correspondence on this subject in LIGHT of October 28th will probably find themselves much in sympathy with the points of view therein represented by two such able expositors, Mr. Smith

accepts the evidence for the survival of some animals, and considers that this binds him to do the same for the whole animal kingdom, from the beginning of life on this globe, and even concerns himself about their "ultimate destiny." Perhaps we have all felt this familiar difficulty, for if, to adapt Pope's line, we should like "our faithful dog to bear us company" on the other side, we have not the same welcome for the Professor's "psychic tiger." For this reason the Professor will not admit the evidence to be interpreted as anything but a fleeting illusion; made to please the beholder. Probably nothing but some striking initiative on the part of the aforesaid tiger which he could not apply to a subjective origin would effectually convince him that it was really there—if it were there, that is.

The evidence for the survival of any animals at all is limited, so far, to individuals of certain domesticated species. With one exception, as far as I am aware, Spiritualistic literature does not mention wild animals. The exception is in respect of gorillas, which are said to have an enclosure to themselves in Paradise, and to "feel their position" rather, whatever that may mean. Had Darwinian echoes reached them, that they were placed in the very next class to *Homo sapiens* among the Catarrhinae, and that if only they had had the chance they could have done cube roots and explained that they had souls, like the *intelligentia* of the horses and dogs at Elberfeld and Mannheim?

But, joking apart, we cannot go beyond the evidence, and as to ultimate destinies, we do not know our own, still less that of other parts of the creation. True, we believe, we have "the assurance of faith," even the "sure and certain hope" of progression, but what the ultimate goal is "doth not yet appear." Immortality is no longer the word on our lips; we have replaced it with the far more modest term, survival. We wish to extend that word to cover some of our humbler brethren, but is there any logical necessity to make room for the alligator and the mosquito as well? We must remember that the bounds even of the animal kingdom are so lost in obscurity that the lower limits cannot be expressly defined; the white corpuscles of our own blood will be asking for a vote on this score. Or again, if we trace back our ancestry in a direct line, how is it possible to mark any one progenitor among the hairy pre-palaeolithic stock, and say, "This was a man," but he that begot him was not? Or even consider that peculiarly shaped little object with a reptilian heart and gills, and a pigment-spot at one end, which every living adult one was—was that a man? Yet it became so, as the event proved. When did survival become possible for this thing?

It is easy to multiply problems of this sort, but perhaps it will serve a more useful purpose to suggest, tentatively at least, a possible solution of the main one. And that is that some law of selection may very well come into operation, and certain animals brought under human tutelage may thus advance in their own appointed path by means of the stimulating contact. Without coming into our sphere that could not be, and their stay in the sphere beyond may be in exact proportion to the amount of use they have been able to make of the earth-experience, on the principle that the greater the force used to project an object, the further it will go and the longer it will take to make the transit. It has been suggested that this law of "conditional immortality" applies, or might apply, to our own race, and it is at any rate worth consideration.

The statement that animals "have none of the spiritual ego" seems to me to involve several and such grave assumptions that it is impossible in a limited space to examine them; but I would fain know on what "logical evidence," since the Professor appeals to that, this great negative datum is founded. I should like, in connection with it, merely to quote a few sentences from the concluding passage of "The Descent of Man." After describing a band of naked Fuegians, the great evolutionist adds:—

"For my own part I would as soon be descended from that heroic little monkey, who braved his dreaded enemy in order to save the life of his keeper, or from that old baboon who, descending from the mountains, carried away in triumph his young comrade from a crowd of astonished dogs—as from a savage who delights to torture his enemies, offers up bloody sacrifices, practises infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstitions."

Yet for the one is claimed a "spiritual ego," which is denied to the other! But which offers the most logical evidence for it?

Yours, etc.,

F. E. LEANING.

Tadworth, Surrey.

October 31st, 1922.

To the Editor of LIGHT.

SIR.—Taking the large view that if animal survival be true at all it probably includes all animals—the ill-used horse and ass as well as the fat pet dog of piercing voice—the races of animals unloved by man, a correspondent of LIGHT asks (p. 677) whether animals inimical to us could undergo such change as to bring them into harmony with higher environment. The researches of the great naturalist

Fabre, into the changes undergone on this earth by insects, give a complete affirmative to this question.

Fabre describes a process of "solution of tissue" which takes place periodically in the lives of many insects and low forms of life. When the time for change comes, every vestige of structure disappears from the apparently dead body of the grub or small creature. All the internal organs melt together, leaving an entirely structureless film or paste. Under the microscope, new nerves and ganglia can then be seen to form, thickenings take place here and there, and develop rapidly into an entirely new set of organs and limbs, till the creature, retaining the same identity, emerges in a totally new form.

We are all familiar with the grub and butterfly transformation; but it is now proved that there are sometimes no less than four changes in the life-cycle of one identity. Insects that were regarded as belonging to absolutely different genera are now found to be identical in ego. They can be caught in the act of performing one or more of their protean changes; and insect pests difficult to destroy in one form are got rid of by attacking their previous manifestation.

What part of the tiny creature is it that survives the dissolution of every organ of its body, as if brooding over the amorphous mass till its vibrations have spun therefrom a new body? Does not this sound very like the exit of our own consciousness in sleep, when we do many things of which some of us carry back dim memories into waking life? The higher animals sleep as we do, and these insects undergo a change that proves their psychic or astral nature to be independent of the material form that manifests it. Therefore, it seems time that man humbled himself from the position of regarding himself as the only individuality that survives death.

Above all, I wish we could have no more of that cruel and egoistic theory that man can give a kind of temporary survival to animals needed for his own pleasure, and that when he ceases to need them they fade into nothingness! Can anyone read even newspaper extracts of the words and thoughts of those Airedales, "Rolf" and "Lola," patiently taught to speak by taps, and still believe that these marvellous dog-minds are not fragments of the Eternal Mind like our own? We believe that all kinds of human beings born imbecile or perverted will survive death, their twisted egos then being set right so that they can reach normal development to the glory of God; yet many would condemn to extinction the beautiful soul of an unselfish animal, on the trivial ground that it is at present manifesting through a form with four legs instead of two!

The Vale Owen Script is extremely interesting on the subject of animals, as are those of many other communicators, who tell us that even the plants of their spheres are not originated there but depend on prior birth on the earth. Think of our earth's small size, and the vast regions of the spheres, and judge whether we can afford to waste the least spark of life, even that of microbes and animalcules, if their lands are full of birds and flowers, and teeming with life everywhere. In the passage, "One Bird made out of Sixty," the Vale Owen Script gives a wonderfully interesting experiment made by children in the spheres, whereby a *meaningfully* real bird is created from the life emanations of a crowd of smaller ones, who are hypnotised during the process. The temporary creation is able to move and utter a love-call that draws a mate down to it; but it evidently has no ego. The smaller birds are unable to resume their life till, acted on by the wills of the children, they have summoned back their ectoplasm or other exuded form of life, so that the unreal bird has disappeared.

A similar explanation seems to have been given to Mr. Vale Owen about the phantomic wild beasts he saw in a vision of the Dark Regions, when he asked the guides what any animals could have done to merit being sent there. He was told these were not real animals, *having never lived on earth*. They were phantom animals brought forth so far by powerful spirits in those regions, who were, however, unable to endow them with real life.

In our world of matter, artists of creative faculty have to use their hands to make their own mental images visible to others; whereas in the etheric spheres it seems that the ether can be manipulated by the mind alone, and thickened in some way so as to present an object visible to others. But the distinction is clearly drawn in the Vale Owen Script between these simulacra and the real animals and birds, who apparently exist there in their own right, as do the human beings. Finally, I would note that in "The Process of Man's Becoming" there is a description of the passage of a human spirit into an inner state beyond that of the spheres centred on the earth. Here an exactly similar process of "solution of tissue" seems to take place, showing that the process that can be watched through the microscope in the case of insects is really applicable to ourselves also, and nature is a unity, like nature's God.

Yours, etc.

A. HORNGATE.

SPIRITUALISM AND WAR.—Those who wish to offer any criticism regarding Mr. Stanley De Brath's series, "Spiritualism and War," are asked to defer doing so until the series is complete, and the case has been fully stated.

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RAYS AND REFLECTIONS.

In his new book, "In Defence," the Rev. Walter Wynn says, "Phenomena-hunting does not necessarily imply spirituality of character." This is an odd way of putting what I should regard as a truism. One would rather say that phenomena-hunting is more likely to imply the reverse, unless it is pursued in the interests of others, and to assist the science of the matter.

But whether we agree with its standpoint on doctrinal questions or not, it is a bright and vigorous book. Mr. Wynn's remarks about the devil in Chapter XV. are humorous and to the point. The devil, he tells us, always runs the same old programme—"to convince us that every fact that makes the universe something other than a palace of mud is evil or delusory." Consequently, Old Nick is at the back of much of the opposition to Spiritualism. He is interested in listening to the attacks of parsons on Sir Oliver Lodge and Sir A. Conan Doyle. "When he gets into the street he has a good grin."

Later, Satan "attends an atheists' meeting and causes 'loud cheers' when the speaker refers to 'sky pilots.'" Eventually "he dresses up in his best clothes and attends a religious conference to point out to an assembly of intellectual luminaries the trickeries, frauds and delusions attending any effort to prove that man lives again."

This is excellent jesting, for it points a moral. To see a few earnest and devoted people trying to proclaim the reality of a life beyond—with all the tremendous meaning that such a fact entails—assailed with sneers and jeers and sometimes assaulted by bigots and hooligans who affect to be "defending religion," is an eloquent spectacle. It tells the true story more convincingly than words.

Many years ago in Hyde Park I witnessed an attack by a body of roughs on a rationalist speaker. The leader of the gang, with a torrent of profanity, announced that he was a Christian and intended to smash any — atheist. I cannot say that I had any sympathy with the opinions of the atheist, but I certainly felt that Religion was suffering more severely from its friends on that occasion than it could possibly have done from its enemies. The episode was not without its humorous side, of course. But these are not things to be glozed over.

There is much unconscious humour in the critics of psychical research. In an article by an eminent divine, which I was reading lately, I observed that the author went out of his way to reflect on Sir Oliver Lodge's psychical work; he advised that Sir Oliver should read "The Road to Endor."

The implication evidently was that on reading this, Sir Oliver would undergo a great awakening, and that it might overthrow all his many years of work in psychical research. What a fatuous conclusion! It was like telling Dean Inge that his convictions on the higher aspects of Religion might be corrected if he read one of Spurgeon's sermons on "Down-Grade" Theology. As Byron wrote, when told that John Keats was killed by the malicious and false judgment of his work in the "Quarterly Review":—

As though the soul, that very fiery particle,
Would let itself be snuffed out by an article!

Spiritualism, unless it is brought down to its central issues, its main principles, is a very mixed subject, and liable to much misunderstanding by the uninstructed. An old friend of mine who has always viewed the subject from its least favourable aspects and consequently maintained a rather cold attitude towards it, was nevertheless very conscious of the unfair and ignorant nature of the criticism it received. "I don't approve of Spiritualism," he said on one occasion, "but it is certainly superior to its opposition."

D. G.

W. T. STEAD AND ARMISTICE DAY.—With reference to the letter we published last week from Miss Estelle Stead, requesting as many Spiritualists and their friends as possible to meet at the Cenotaph, Whitehall, for the two minutes' silence on Armistice Day, will all those intending to make the pilgrimage meet, as far as it is possible, about ten o'clock a.m., outside the offices of the Ministry of Labour, Whitehall, and there form up. It is hoped to obtain a psychic photograph at this spot when a well-known psychic photographer will be present, and the more Spiritualists in the vicinity of the camera the better it will be for the object in view.

LITTLE ILFORD CHRISTIAN SPIRITUALIST CHURCH DISTRESS FUND.—Mrs. Alice Jamrach, of 11, Sheringham-avenue, Manor Park, E.12, desires gratefully to acknowledge the receipt of two parcels of clothing, from Miss S. Liddell (London), and Mrs. Hudson (Huddersfield). She earnestly appeals for further gifts of warm clothing on behalf of the fund of which she is almoner.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

NOTE.

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

THE USES OF PHENOMENA.

"CRITICAL."—Nevertheless we think Sir A. Conan Doyle is perfectly right. Neither psychic phenomena nor spirit intercourse are ends in themselves. They are designed, as an old Spiritualist put it, to educate "external man," that is to say, man as he is related to the material world, and, as we all know, some men are so much bound up with that world that they would be never likely to pay any attention to another, unless they were wakened up by "phenomena" which, even if they do not prove another life, at least suggest it. When the mind is thus aroused, its course after that should be "forward and upward." The old crust of scepticism and doubt being broken down, the way should be clear to higher forms of truth. It is not always so, of course. Some people remain in a region of doubt and perplexity after becoming acquainted with psychic manifestations. They seem able neither to go forward nor to go back. But these states are temporary, although they may seem permanent. The motto of the true Spiritualist must always be "Excelsior," and if he aspires to grow in goodness his way will certainly be clearer and easier than if his ambition is simply one for greater knowledge. For although knowledge is power, its acquisition is a long and arduous pathway. Someone has said that "it is better to be than to know." It all depends. The road of some lies along the path of knowledge. In your case it may be so. In that case study the phenomena, study the evidences, study the laws under which they come, and in so doing you will benefit yourself and others who are on the same road.

AN "ASTRAL" ANIMAL.

GYNFYDD.—You state that you have been informed that your dog is not an earthly but an astral animal. If the dog has physical existence it must be earthly, whatever other properties it may possess. From what you say, it certainly showed earthly qualities, while when faced with what you presume to have been a supernormal presence,

it failed to recognise it. "Spirit friends" should always be carefully verified, and even then communications cannot always be accepted on their face value—in this case the prediction was not satisfactory, as a year elapsed, which admits a large probability of coincidence. The magpie appears to be a "side issue" for no apparent purpose. There have been many articles on exteriorisation in LIGHT, and you do not specify to which you refer. We suggest that you make a serious study of the best psychic literature in order that you may gain a clear understanding of matters which are very liable to be totally misrepresented by those without knowledge and experience.

INCIPIENT CLAIRVOYANCE.

B. H. P.—Clairvoyance is always abnormal or supernormal, for although the power varies in degree, it is only possessed by the few. In the case you mention, your daughter was more than clairvoyant, as it is usually understood. She felt physical evidence of the presence, and as no one else was in the room, she supplied the necessary material by which the visitor was able to "evidence" himself. The vision appears to be a case of imperfect or immature clairvoyance, where the influences were not sufficiently separated, while the result was probably affected by her state of health. This is the more probable as the experience was not repeated. From what you say, your daughter is subconsciously aware that she has the gift of clairvoyance, and with careful practice would get clear and definite vision in time. The power appears to be, as in many other cases, hereditary, only requiring to be brought out by concentration.—W.H.

SPIRIT HEALING.

"DOCTOR JIM."—The explanation of Spirit Healing is not clearly evident. The methods vary, and it would seem to depend more on mental influence than physical method, except where a drug is specifically advised. In the case you mention, hypnotic influence is clearly indicated, though this may be utilised with knowledge which is above the normal. The manner in which the medium used his hands probably depended on his own pathological condition more than on any other cause, although in the present knowledge of the subject it is always possible that an effect may be produced through the intermediary of the etheric body, and until we know the nature of that body we have no means of knowing how it can be influenced or why. The main point is that the cure is being effected, which is evidential even though the method may not be known.—W. H.

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London: Hutchinson & Co.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

THE MARYLEBONE SPIRITUALIST ASSOCIATION.

It was perhaps but fitting that the first appearance of the Duchess of Hamilton and Brandon, on an avowedly Spiritualist platform was on that of one of the leading societies, the Glasgow Association of Spiritualists on Sunday, 29th October. The largest audience which ever assembled in the McLellan Galleries occupied every inch of available spare long before the hour for commencement. Many had to be content with standing room only, while many more failed to gain admittance.

In a very thoughtful and appropriate remarks on the value of the Spiritual side of life, which went right to the hearts of her hearers, the Duchess introduced Miss Lindaf-Hageby, who gave a striking and eloquent address on "The Place of Spiritualism in Human Evolution." It is not without significance that so large a meeting should be possible to listen to such an address at a time when Glasgow is the centre of so much political activity with the foremost speakers in all political parties making special appeals to it.—J. B. McI.

To the Editor of LIGHT.

SIR.—I regret that Mr. Geo. Craze (in his letter in your issue of the 4th inst.) should have seen fit to read into my letter an "ungenerous reflection on all other Spiritualist organisations." The text of both my letter and the previous article gives him no warrant for so doing.

In these circumstances I do not think I can usefully add anything to what I have already stated with, I trust, sufficient clarity for the comprehension of your readers.

Yours, etc.,

GEORGE E. WRIGHT,
Organising Sec., L.S.A.

5, Queen-square, W.C.
November 6th, 1922.

*. This correspondence is closed.

NEW PUBLICATIONS RECEIVED.

"Pearson's Magazine," November.
"Theosophy," November.
"India's Awakening." By Wilfred Wellock. Labour Publishing Co. (1s. 6d.)
"Clairvoyance." By Caxton Hall. Page and Co. (1s.)
"Royal Magazine" (November).
"Revue Metapsychique." September-October. (Bulletin of the International Metapsychic Institute.)
"The Ghost of Sir Francis Whynn, Baronet." By L. A. Griffin Brownlee. Austin Publishing Co., Los Angeles, Cal. (No price mentioned.)

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. 12th, 11.15. Mr. Cowlam; 2.45, Lyceum; 6.30, Mrs. Jamrach. Grand Bazaar, December 5th and 6th; gifts of articles and offers of help urgently required.

Croydon.—Harewood Hall, 96, High-street.—Re-opening services after alterations and re-decorating on Sunday, Nov. 12th, 1922. Morning, 11; evening, 6.30; speaker, Mr. Percy O. Scholey. A sincere welcome awaits all earnest enquirers. We seek to worship God in spirit and in truth.

Brighton.—Athenaeum Hall.—Nov. 12th, 11.15 and 7. Mrs. C. O. Hadley; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Howard Hulme.

Church of the Spirit, Camberwell.—The Guardian Offices, Havil-street, Camberwell Town Hall.—Nov. 12th, 11, open service; 6.30, Mrs. A. De Beaurepaire.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. T. W. Ella; 7, Mr. and Mrs. E. J. Pulham; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Mary Clempson, address and clairvoyance. Free healing centre: Thursday, from 5, children; Friday, from 7, adults. Saturday, 18th inst., Lyceum social. N.L.S.A. membership subscription: 6/- per annum.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Nov. 11th, 8, lantern lecture, "Psychic Photography," Mrs. Deane, Nov. 12th, 7, Mr. Harold Carpenter. Friday, Nov. 17th, class for spiritual healing, Mr. Harold Carpenter. Thursday, Nov. 16th, 8, address and clairvoyance, Mrs. Barkel.

Shepherd's Bush.—73, Becklow-road.—Nov. 12th, 11, public circle; 7, Rev. J. M. Matthias. Thursday, Nov. 16th, 7, public meeting.

Peckham.—Lauzanne-road.—Nov. 12th, 7, Mr. G. Tayler Gwinn. Thursday, 8.15, Mrs. S. Podmore.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Nov. 12th, 11, Mr. and Mrs. Jones; 7, Miss Maddison.

Working Spiritualist Mission.—17, Warwick-street.—Nov. 12th, 6.30, Mrs. Ormerod. Thursday, Nov. 16th, Mrs. Harris.

Central.—144, High Holborn (entrance, Bury-street).—Nov. 10th, 7.30, Mrs. Crowder. Nov. 12th, 7, Mrs. Podmore.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Nov. 12th, 6.30, Mrs. Aberthol, address and clairvoyance. Wednesday, Nov. 15th, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Nov. 12th, 7.30, Mrs. Graddon Kent. Wednesday, Nov. 15th, 7.30, Mrs. Grace Prior.

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

A PSYCHIC PHOTOGRAPH.—Mr. H. J. Osborn writes that at a test sitting with Mr. Hope and Mrs. Buxton, at Croydon, on Tuesday, 24th ulto., he was privileged to obtain, on the first plate exposed, an unmistakable picture of his recently passed wife, Mrs. Jennie Walker. We understand that the photograph was shown, by electric lantern, on Friday (November 3rd), at the London Central Society, when Mr. Osborn said good-bye on the eve of his sailing for America.

WALTER HOWELL—IN MEMORIAM.—November 4th is the anniversary of the passing out of one of the noblest of the movement's workers. A great soul, who never faltered in his denunciation of the base and ignoble in life, with cheery smile and kindly word he pointed out to younger men the upward path. He was an inspiration to many who, but for his heroic example, would have fainted by the way. Friends to whom his bodily presence was a solace and a joy and who know and love him still have asked me to pay this small tribute to his name.—(REV.) HENRY LENNARD.

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AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING NOVEMBER 18TH.

Tuesday, November 14th, 3.15 p.m.—Clairvoyance, Mrs. JAMRACH. 7 p.m., Mrs. F. E. LEANING; the Seventh of a course of 10 lectures on "The Principles of Psychical Research" (Death—The Process of Dying—Powers of the Dying—Lights, Music, distant Effects—The illumined Deathbed—"Meeting"—Experiences of the Resuscitated described by themselves.

Wednesday, November 15th, 4 p.m.—Discussion Class conducted by PROF. JAS. COATES, Ph.D. 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 16th, Special Meeting, 7.30 p.m.—The REV. DRAYTON THOMAS, "What Spiritualism Means to Me."

Friday, November 17th, 4 p.m.—"Talks with Mrs. WALLIS's Spirit Control." Subject, "Spirits in Prison." 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 Psychological 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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