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# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,184.—VOL. XLII. [Registered as] SATURDAY, NOVEMBER 18, 1922. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

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

## NOTES BY THE WAY.

### "THE MIND OF A WOMAN."

We have from time to time in LIGHT referred to the duality under which the Universe is expressed—the twin principles of Love and Wisdom manifesting in every form of life, from its most primitive beginnings up to its expression in the human world of male and female. In Mrs. de Crespigny's new book, "The Mind of a Woman," an admirable statement of the position of woman, we find many excellent illustrations of the play and interplay of the two principles in the process of adjustment to that harmonious relationship in which the discords and miseries that afflict the race to-day will find their final solution. As Mrs. de Crespigny well observes, after contrasting man's work as the wielder of material affairs with the woman's more sensitive touch with things unseen:—

She is man's complement as man is hers—neither complete without the other, each lacking something which in the other is present, whether in the life of the home, or the government of a mixed community, and equality should be the result in a far broader sense than in the individual comparison of attributes similar in their essence.

The Crucible of Life to-day is seething and bubbling, the "Great Work" of a Divine Alchemist is in process. It is blending into unity the diverse things. The natural philosopher says catalysis, the moral philosopher synthesis, the spiritual philosopher Harmony. They are much the same thing, on different levels.

\* \* \* \*

### "ERRORS IN TRANSMISSION."

Writing more than seventy years ago, Andrew Jackson Davis made some statements concerning the then almost unknown "telegraphic method" of communication between the two worlds. They are still useful and necessary, and we repeat some of them here:—

Spirits cannot always make the human mind comprehend a subject in all its bearings, particularly when communicating through the imperfect, uncertain and tedious method of spiritual intercourse by electrical sounds and manifestations. And inasmuch as spirits are neither infallible nor omnipotent and are compelled to conform (when

they endeavour to impart their thoughts through these electrical agencies) to the principles and conditions of this new method, which they cannot altogether control, it is not safe at all times to depend on any given number of "raps" as indicating a positive "yes" or "no," or any other particular word or sentence. Because a spirit, perhaps communicating for the first time . . . may not always be able to manage the sounds so as to prevent misunderstandings and apparent contradictions.

\* \* \* \*

### MISUNDERSTANDINGS AND HASTY JUDGMENTS.

Experience has taught many of us the soundness of the above and other warnings in connection with spirit communications. We have had experiences of messages denounced at first as foolish or false which turned out on further investigation to be both sensible and true. A too hasty judgment had led to a misunderstanding which it required patience to rectify. Many readers of LIGHT could give instances in point. Again, we have experience of cases in which the communicators were branded as ill-disposed spirits because their method of communication appeared rather noisy and otherwise alarming. On further acquaintance it was found that these suspicions were without justification. The peculiar nature of the manifestation was later fully and satisfactorily explained. As to "malevolent agencies" amongst spirits we are perfectly willing to admit that they exist. What we deprecate is panic fear, or an exaggerated estimate of the powers of such spirits. They are probably less mischievous in a discarnate state than they were when, being in the body, they were able to make their presence disagreeably apparent to their fellow-mortals.

### NOVEMBER: A MEDITATION.

The ruby light of evening in the skies  
Wanes like the parting year's expiring ember;  
The rain-wind like a pining spirit cries—  
It is November.

All silently the gloaming veils from sight,  
With swathing mists, the welkin's blue pavilion;  
The moon burns like a cresset on the height  
In dull vermilion.

Over the silent bosom of the brae  
The last dim vestiges of day discover,  
Flitting on noiseless pinion through the grey,  
A lonely plover.

Among the trees the curling smoke-wreaths show,  
As here and there the thin warm vapour mingles  
With the low-hanging haze, what red fires glow  
On cottage angles.

Now sweet it is to wander on the fell,  
To mark the cottage-lights across the heather,  
And the pale stars whose glittering rays foretell  
The frosty weather.

And whiles but rustling leaf and trickling stream  
Disturb the silence, and the daylight dwindles,  
Comes that strange thrill that into radiant dream  
The spirit kindles.

Some mystic sense reveals how close at hand  
With but thin cloud to veil its shining portals,  
Abides the golden clime—the summer land—  
Of the Immortals.

D. G.

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## THE OTHER SIDE OF DEATH.

### FIRST EXPERIENCES OF A NEWLY DISCARNATE SPIRIT.

[This is the explanatory message given by the guide of Mrs. Hope Hunter in connection with the communication received from her brother, as published in LIGHT last week.]

Fright is a very common condition for a newly arrived spirit on arrival here. To practically all, their condition is inexplicable. They can feel, hear and see. They have all their bodily senses, or think they have. But after passing, the senses of the body become atrophied, while their counterpart—the mental senses—become seemingly omniscient. They feel, see and hear *mentally* through their mental organism. The soul is mental: it does not need matter to express itself. It has its being quite apart from the material. During earth life it expresses itself through a material body, a thought finds its complement in action. To lift a limb there is first impulse, the message from the entity working through the brain, which is again mere matter, of no use without the mental activity which galvanises it into action, and which becomes action when the impulse is realised by the physical structure. The thought is a million times quicker than the ultimate gesture. This load of matter, of which you think so highly and which is really so clumsy, so really useless except for the purposes it serves during earthly existence, is at first greatly missed by all. The spiritual body is of no perceptible weight to him who wears it complete in every detail, but very strange at first to the new-comer. All his sensations are mental. He feels, sees and hears *mentally*. He can suffer pain *mentally*. He can feel acute pain in a limb as though it were there in its material form, but the feeling is *mental*. He suffers just as much as though he were still in the material body. When in the material body, the pain comes first from the spirit part. We have tried before to tell you a little of this. If one could convince oneself that pain did not exist it would vanish. The mind has unlimited power over matter. Refuse to admit pain, refuse to sanction it with sufficient will-force, and it is non-existent because the power of mind over matter is of such magnitude as to render inactive the whole material system. As the entity becomes used to his surroundings he employs parts of them to sustain himself. On earth, unless you breathe you die. The whole body depends on the oxygen it draws into the lungs. The body can exist for some days without food, but not five minutes without breath. The spiritual body also needs its breath of life. Your earthly body is composed of matter related to its surroundings. Substance of the parental stem, it grows and develops accordingly. It is solid and heavy. It feeds on solid and heavy substances, all given or grown by similar organisms. It feeds and flourishes on its like. So much for the body of matter, which, at death, is left behind. The ethereal body is a shadow, weighing a mere nothing, perhaps half an ounce, but with intensified mental powers. It is all mental. A rarefied edition of the material body, in fact the *soul*. It begins to breathe with difficulty at first, but, as time passes, it takes to itself its needs and becomes firm. We had almost said grows. More of that presently. But it can only grow spiritually. Growth comes only through spiritual development. Some have been here many years, and have not grown at all. They are substantial but there has been no growth because they will not admit God. They are still so material that even after the wonderful experience of death and spirit life they still believe this may be attributed to some cause which they cannot explain, but which they accept rather than admit an all-Holy and Omnipotent *Being*. This seems incredible, but it is so. The marvellous experience shakes them at first, but afterwards it seems such a commonplace as to be valueless. It is the same on the earth. What could be more wonderful than child-birth? But because each must be born it is just "nature," and such a commonplace of daily life it ceases to be miraculous. But it is a miracle nevertheless. Whence came the soul? How does it continue to grow with the material body? It is cased in matter. How does it obtain its life? By what means? The material body must have food before growth can take place; there must be some parallel, for the spirit body does grow with the material body. At the moment of dissolution, when the soul is clothed in this second body, it is an exact counterpart of the material body in every detail, even to a blemish on the skin. It afterwards shrinks to the size warranted by the spiritual development of the entity. But it has grown with the material body. How did it obtain the necessary

energy? How can thousands still deny an Intelligence at the back of Creation?

Your brother was much puzzled because he could only see a shadow of his relatives. At first he saw them faintly plainly in their material bodies, but later they became fainter, and now he only sees the part which comes back at death. For a time, after a soul has passed it still retains much of its material nature. For a while it is not wholly spirit. During this time it has much in common with the plane it has lately left. The sight is partly physical, that is as nearly as we can describe it. The reader will take our meaning. The transition has been too sudden, especially in cases of violent or unexpected dissolution. But apply in your brother's case, but after being here a short time he gained the right focus. His organism adjusted itself to its surroundings; he became wholly spirit and saw with the spiritual eye to which matter is not evident. He saw only the inner body, for the veil exists for us as well as for you. You are handicapped by your gross material body; we, in communion with you, by our spiritual matter and we find it as difficult from this side as you from yours to pierce this curtain. There is knowledge here of what happens to those we love on earth, and we have knowledge of the lives of those we love and who continue to love us, but when that love begins to fail and is given to someone else, the connection and current between the sender and receiver becomes of low intensity and finally ceases to flow. This is sometimes a blessing, and is less heartrending for those who are forgotten. Your brother's life here was a type of those who came here during the war. Animals are amazingly faithful. A dog especially will seek out its old master and friend after years of separation, and will put to shame the love of human beings which fails in some cases much more quickly. There are very many cases here where the dog has remained faithful even when forgotten by his master. There is much discussion at present in psychic circles concerning the survival of animals. *All life is indestructible*. If survival is conceded to man it must also follow that the animal and vegetable kingdoms also survive. Both have life of a different degree, therefore the same immutable law applies to all. Everything possessing life, that is the spark of being, through which it grows and reproduces itself, must retain it. In the animal and vegetable kingdom both have their inner self—the nucleus of activity. The animal kingdom persists in a more advanced form, a replica of its best self. A dog, for instance, retains its affectionate regard for its master, its faithfulness, its trustworthiness, in these spheres. But survival of life is admitted it must be admitted for the whole species. Then what about the vicious brutes, the mongrel curs. These retain their various characteristics but gravitate to the lower worlds. Like to like. It applies in every condition of being of high or low degree, whether it be in the animal, vegetable or human kingdom. The vegetable kingdom also has its counterpart here. Nothing with life even of a low degree dies, or rather dies by earthly standards only to reproduce itself in more beauty by spirit energy. The nucleus of every living organism is spirit. Even all the evil creatures reproduce their like in the spirit world, but they gravitate naturally to the evil circles, being or having something common to the circle wherein they find themselves or they would not be there. The spirit world is governed by immutable natural laws. They cannot be broken or set aside. The spirit of whatever degree is naked. It is known and knows itself (where there is intelligence) for what it is. There is no disguise, wealth will not gild it or worldly beauty clothe it. The worldly standard fails here. Only the spiritual things will avail a soul after the personality leaves its material body. The span of earthly life is perhaps three score years and ten. We are told that spirit life is eternal. Why should we doubt it? We have proved that life continues after death. We live. Life in a spirit body is an intensified existence. We continue to grow, to develop, to evolve. As we look back to our earthly existence we are amazed at the importance we attached to it, especially in its material phases. We now realise—those who have been here many years—how slight a part of the whole it must be. If only we could make you realise it. The world is wrapped up in gross materialism like some mummy. Nothing but that which is spiritual matters, comparatively speaking. Even in the most material matters of earth life it is the spiritual which is the driving-force. The material life, the spirit controls all material matters. It is the mainspring of life. The senseless idiocy of the present age. Who expects a watch to keep time with the mainspring out of order? Then look you to the mainspring of your own existence: "Spirit."

## A REINCARNATION CAMEO.

SOME THOUGHTS ON THE MESSAGES OF ANNE SIMON.

By DR. J. SCOTT BATTAMS.

I have read "The Messages of Anne Simon" with much interest, and though at times bewildering, and of necessity reminiscent, yet they seem to ring true, and to be related to the eternal verities. Whatever our views may be as to the content and potentialities of the subconscious mind—and our conceptions are rapidly widening—it seems impossible to assign any large share in the production of these remarkable messages to subconscious activity on the part of the devoted, and somewhat over-modest, husband.

The message in which the communicator denies that re-incarnation is a law of evolving life is the more suggestive, seeing that before her passing she had held strongly to the idea. To me this particular message seems hazy, and lacking in clear-cut, cameo-like distinctness. But others, with no preconceived ideas, may gladly accept the comforting assurance that, whatever awaits them on loftier planes, there will be no return to this vale of tears.

A Scotch-Irish seeress sent me recently her rather remarkable work, "The 'Our' of Genesis." Those who know her best look up to her as a God-illuminated soul, and yet touchingly human. She accepts re-incarnation as a fact in Nature; and makes out a strong case for its necessity. She appends to her work, "Cameos of Spiritual Life," from "Our Deathless Hope," written by her friend, the late Dr. John Pulsford, the "Modern St. John." I give the following re-incarnation "Cameo," which only agrees with that of Anne Simon in its somewhat pontifical tone. "As above, so below!"—

It is a law of Eternity [he writes] that is, a Law of Divine Nature, that those who have gone up to the highest human conditions, shall return again to serve and help those who are in the lowest. The revolutions of the Great Wheel of Universal Being, is carrying some up, is carrying others down. Ascension to the Divinest Sphere of Love necessitates descent to the lowest plane of service. Otherwise, indeed, the highest sphere would not be the Dominion of Love, but of self-love."

Such a view, though making a strong appeal, would seem to limit the action of the law even below that assigned it by Dr. Ellis Powell. But the great law decrees that *all* must pass through many earth lives, ere they can reach the stature of the man made perfect. Not all who enter our scheme of Evolution will reach the goal, for we are told that hosts of "stragglers" will, as "held-overs," have another chance in another scheme. This other teaching would seem to reserve re-birth to those who have almost reached the threshold of Nirvana, but who, unlike the "dewdrop," refuse to "slip into the shaming sea." Instead, they make the "Great Renunciation" and return to "the lowest plane of service," to help and uplift their toiling brethren in the flesh. These great ones are, apparently, the Divine Men, the Saviours of the world, whose infinite compassion compels them to "go out" once more. It is not explicitly stated by Dr. Pulsford whether these rare souls to whom he refers have also climbed "the ladder of lives"; or whether their spiritual unfoldment on higher spheres was preceded by a few brief years in the school of mortal life.

I do not presume to assess the evidential value of the messages now "coming through" in such bewildering profusion; but they have entered the thought current of the world to influence minds in every stage of receptivity. Such a phenomenon at such a time, and though it be ridiculed by official science, and regarded with suspicion by the Churches, must have some deeper significance than is generally realised. Many who possess the larger vision, and wider horizons, recognise it as part of a great "Spiritual Urge." "The old order changeth," and we seem to be passing into a new age; and it may well be part of the Divine Plan and purpose, that a tortured and discordant world should not march into the uncharted future unhelped, unguided.

It is interesting and significant that, at this period of transition, of world-upheavals, and fierce antagonisms—spiritual, social, political—the Vale-Owen, and other similar messages, should so pointedly re-proclaim the ancient teaching: that man climbs to his high destiny along the path of sacrifice and service. They who in glad self-surrender choose this path are wise, and grasp the true meaning and purpose of life. Living, they lift others as they lift themselves, and for their death does but open wide avenues of ever-ascending life; and thousands of thoughtful people in the West believe that they return to "the lowest plane of service" to share what they have gained. If it be only an alluring fancy, a futile hope, then millions of the human race must wait patiently for a completer revelation, a surer hope.

The ancient path is open still, although the warring creeds, the sects and cults, have somewhat bewildered would-be travellers. It is open to the ignorant and the learned, the lowly and the exalted; and the man of no account oft travels more swiftly and surely than his exalted "highbrow" brother. A guide for those who seek this

(Continued at foot of next column.)

## THE HOPE CASE.

IMPORTANT DEVELOPMENT.

As we go to press information has come to hand of a very important character directly relating to the original packet containing the X-ray marked plates used by Messrs. Price and Seymour in their test experiment with Mr. Hope on the morning of February 24th last. We hope to be in a position to give our readers full particulars in our next issue. In the meantime a most careful investigation is being conducted as a result of this eleventh hour discovery, and we can at this stage go so far as to say that our own conclusions as to the conduct of this test are likely to be fully justified in every degree.

(Continued from previous column.)

path was given two thousand years ago; and is so plain and crystal-clear that no "higher criticism," no perversity of human thought, can obscure its meaning. If, in the simple duties of daily life, and within the sacred circle of the home, these ancient precepts were observed, however imperfectly, we should be evolving towards a wider brotherhood, a closer unity, and a nobler freedom.

It, as well might be, this changed attitude began first in the less evolved, the humble, and unlearned—who form the base on which the fabric of our Empire is reared—then the power of the Empire, "broad-based upon the people's will," would be used more and more in accordance with the Divine Will.

"My yoke is easy," said the Master; but after two thousand years the path has not been rendered any easier by our human teachers. It is still a "narrow road," and uphill all the way. There are many pitfalls, and alluring by-paths, but it leads with certainty to the upper reaches. Now, if one brief life on earth be all, and if the *all* of man be doomed to rot in the cold bosom of the "little brown mother"; and if he cannot say with the illumined sage: "non omnis moriar"—then men, who so believe, will continue to shun the narrow road, and enter the "primrose path" that stands alluringly before them.

Those who believe in a divine guidance in the world may accept the suggestion that the present spiritual unrest and doubt, the bewilderment caused by the babel of conflicting voices both within and outside the Churches, are being used by the Higher Powers to induce men to leave the mazes and seek the ancient path. If this be so, it follows that Spiritualism may have a higher sanction and direction than orthodoxy will as yet admit. For its first and most vital object is to re-declare the reality of the life after death; and all psychic research, all phenomena, etc., are more than justified if they add proof on proof.

I see no imperious reasons why devout Christians should enter this "mayavic region" in search of proof of man's survival. But many doubtless are not so firm of faith, and would fain strengthen it by adding knowledge; and, except for seers and mystics, there seems no other path or method by which to gain it. Some day, perchance, a saintly bishop will venture on this quest, and gain the same assurance that has come to several humble priests. This quest entails no "sitting for development," no entrance on the occult path that leads to spiritual sight and insight. Such an earnest seeker needs but to bring an open mind, and normal faculties, to bear on all for which a super-physical source is claimed. He has within himself a sure protection against all malevolent forces. Conan Doyle appears to have reversed the usual process; since, lacking our saintly Bishop's fervent faith, he first sought knowledge, until, after long seeking, he could affirm with the mystic, "I have seen—I know." The faith that came to him has not been divorced from "works," indeed, they seem rather a measure of its robustness. He has made the "Great Renunciation" here—on "the lowest plane of service"; and can it be irreverent or foolish to suggest that, even as Elias returned as the "rugged Tishbite," so he also may come back for still higher service?

Having ventured on the easy, because unprovable suggestion, that the Anne Simon, and other similar messages, may have a definite spiritual purpose, I would refer to certain interesting points. These teachings abundantly testify that transition does not change the individual, nor rob him of one iota of the knowledge and experience he has gained—"the force he made his own, being here." If he gave earnest thought to the deeper problems of life, then are they sure to come before the heightened consciousness that will be his hereafter. But, like Anne Simon, he will regard them with clearer vision and a changed perspective.

Anne Simon does not claim to be a centre of light—"herself a star, not borrowing light"—but a transmitter, perhaps merely a reflector. The light passes through the denser media of the lower planes to the husband—a pure automatist, with all the limitations the rôle connotes. Therefore, benighted mortals would appear to receive merely the reflection of a reflection. I would these reflections of a bewildered student had more of their illuminating quality.

# SPIRITUALISM AND THE SOCIETY FOR PSYCHICAL RESEARCH.

ADDRESS BY MR. G. E. WRIGHT.

On the evening of the 9th inst., before the members and friends of the London Spiritualist Alliance in the hall at 6, Queen-square, Mr. GEORGE E. WRIGHT gave an address on the relations between Spiritualists and the Society for Psychical Research, which was followed by an interesting debate in which several members took part.

DR. ABRAHAM WALLACE, who presided, said that he thought he was in the right place in taking the chair at that meeting as he had been connected with both the London Spiritualist Alliance and the Society for Psychical Research. He joined the S.P.R. in 1894, and in the following year, at the special request of Mr. F. W. H. Myers, became a member of the Council. He added that he had presided at the general meeting in 1897, when Mr. Richard Hodgson reported on his experiences with Mrs. Piper, and stated his conclusion that the only explanation of the facts was that the messages received did emanate from the spirits who claimed to communicate.

MR. WRIGHT said:—

None of us can be satisfied with the relations which exist at the present moment between the S.P.R. and ourselves. The position is, to say the least of it, anomalous. Here are two bodies, the L.S.A. and the S.P.R. Both of them are interested in psychical research. Both have common ground in the investigation of psychical phenomena. Surely we ought to be working in harmony upon this common ground, or at least we ought not to be in a state of antagonism, as is the case at the present moment.

I propose, therefore, in this address to endeavour to elucidate the causes which have led to the present position. For it is abundantly clear that we cannot hope for any improvement in the present state of affairs unless, and until, we have adequately considered the causes which have led thereto.

My own qualifications, such as they are, for undertaking this rather delicate task rest on the fact that on the one hand, by virtue of the position which I have the honour to hold in this Alliance I am necessarily in touch with the opinions and feelings of many Spiritualists; while, on the other hand, I have been a member of the S.P.R. longer than I have been a Spiritualist, and I think I may claim that I have been a fairly close and diligent student of the Proceedings of that Society. I do not think that anyone will say that I am lacking in appreciation of its work.

A society of the age of the S.P.R.—it was established in 1882, and has therefore had an existence of forty years—has necessarily acquired traditions. Its attitude is inevitably and reasonably affected by the views and actions of its founders and earlier members.

You are all aware that the most prominent of the founders of the S.P.R., and its President for the first three years of its existence, was Professor Henry Sidgwick. I yield to no one in my admiration for Henry Sidgwick's outstanding gifts and abilities, and for the courage with which he was prepared to lend the weight of his great reputation to a then discredited study. The greatness of Henry Sidgwick's character and achievements will be best appreciated by a perusal of that noble obituary, addressed by his friend and fellow worker, Frederic Myers.

Yet in spite of, perhaps we may even say because of, his outstanding qualities of head and heart, Henry Sidgwick established an unfortunate precedent in regard to the attitude of the S.P.R. towards the investigation of psychical phenomena.

In his first Presidential address, delivered on July 17th, 1882, he made it clear that the S.P.R. did not desire to avail itself of the services of "paid performers or paid mediums," to use his own words, but would direct its investigations to phenomena where no pecuniary motive could come in. And his dislike of professional mediumship perceptibly increased, for we find him writing four years later (Proceedings, S.P.R., Vol. 4, page 100), "Certainly, if we had nothing but testimonies to marvels occurring in the presence of persons who charge a guinea a séance for exhibiting them, I for one should never have thought it worth while to consider seriously whether such reported marvels were due to anything more than skilful trickery." And he added, at the same time, in reference to Mr. C. C. Massey's plea for a more liberal policy: "I never thought that we should be called upon to give direct encouragement to this trade by undertaking a formal investigation of the phenomena exhibited by such persons."

I think these pronouncements and others like them, which I have not time to quote, show that Henry Sidgwick's reactions towards professional mediumship were very unfavourable. We can so clearly see the *a priori* assumption of fraud.

This was for many years the official attitude of the S.P.R. It is, I claim, utterly unscientific. It is the duty of a scientific society to investigate all the phenomena which fall within the scope of its activities. It is not concerned with the moral implications of its work, and, most certainly, it was wrong for a leader of a society to allow his own moral or æsthetic reactions to influence the work of that society.

May I take a simple analogy? As an old amateur football player, I cordially dislike professional football. I consider it is an "undesirable trade," to which I do not wish to give direct encouragement. Yet, supposing I were commissioned to prepare an account of English football, I should obviously be totally wrong if I refused to pay my shillings at Stamford Bridge or White Hart Lane or other centres of professional football on the ground that I did not wish to encourage an "undesirable trade." I clearly could not study professional football without attending professional matches. And if I produced a book entitled "Modern British Football" in which there was no account of the play in the League or other professional contests, it would be at once said that the book had no claim to the title which it adopted.

This case is precisely analogous to that of the S.P.R. A society which claims to investigate psychical phenomena, and yet excludes from its investigations the phenomena produced by "professionals," cannot possibly justify its title.

The cause of this rejection was not, as is often hastily assumed, that professional mediums had been detected as fraud by the S.P.R., for this exclusion from investigation was made at the very outset of the S.P.R.'s formation, before, therefore, it had actually carried out any investigations at all! It was therefore, as I have said before, a *a priori* assumption. In the case of Sidgwick and others of like mind to him, it was undoubtedly an æsthetic and academic reaction against the mean and commonplace surroundings in which professional phenomena were often exhibited, and even more a rejection of the possibility that ignorant and unlettered men and women—as were many of the earlier mediums—could exhibit anything worthy of the attention of the academic mind. "Could any good thing come out of Nazareth?" said Sidgwick to his colleagues.

They saw illiterate men and women purporting to produce phenomena in suburban back parlours. Their æsthetic senses revolted! They really could not investigate such things! The whole business was so inexpressibly vulgar that it *must* be fraudulent! They never reflected that the attitude of the true psychical researcher should be that of the entomologist. The naturalist who desires rare specimens will not get them by sitting in his study or lecture room. He must go out into the fields and hedgerows, and search for his specimens, often in dirty and unpleasant places. The S.P.R. leaders and investigators should have done the same. They should not have been afraid of soiling their hands, or dirtying their academic gowns, in the pursuit of the new knowledge. They should not have allowed the æsthetic and moral objections to encouraging "an undesirable trade," as they called it, to deter them from the thorough investigation of every medium in whose case there was any *prima facie* possibility of finding genuine phenomena.

It was this attitude on the part of the great majority of those who controlled the activities of the S.P.R. in its earliest years, an attitude which hardened as time went on into contempt for all phenomena which were produced under Spiritualistic auspices, and even an antagonism to the whole Spiritualistic position—it was this attitude that caused certain of the founders of the S.P.R. to leave it. Among those founders were several definite Spiritualists. Thus in the list of its first Council will be found the names of the Rev. Wm. Stainton Moses (also a Vice-President), and Mr. Dawson Rogers, who was so long and so prominently connected with our movement, both as President of the L.S.A. and as Editor of LIGHT.

The older members of the Alliance will bear me out when I say that Mr. Dawson Rogers was eminently cautious and broad-minded in his views. Yet he felt constrained to write as follows:—

"Mr. Stainton Moses and myself shortly afterwards withdrew from the Council in consequence of the attitude which we thought the society evidently desired to take up in reference to Spiritualism. We felt, indeed, that under pretext of an inquiry there was a manifest desire that it should lead to a disproof of our position, and not to a fair investigation."

Stainton Moses and Dawson Rogers were not the only men who felt thus. For example, Dr. Abraham Wallace

was for some time on the Council of the S.P.R., but he found, as they had found, that there was a disinclination fairly and impartially to investigate any phenomena which supported the Spiritualistic position.

It was not until the year 1890, eight years after the foundation of the society, that we find the first serious attention paid to professional mediumship. In that year there appeared a paper by F. W. H. Myers, dealing with Mrs. Piper's mediumship. Myers was a man of singular breadth of view (in addition to his other great qualities), yet even he thought it necessary to apologise for having anything to do with the "unclean thing." Thus he writes (Proceedings, Vol. 6, page 31): "The study of trance utterances is at first sight distasteful, since they have notoriously been the vehicles of much fraud." That such an apology should be needed is clear proof of the great prejudice which existed against professional mediumship.

It was the work carried out with Mrs. Piper which slowly yet surely led some of the S.P.R. investigators to the conclusion that intelligences external to the medium were operating through her—a conclusion which has been confirmed and fortified in the minds of others of the S.P.R. by the remarkable results obtained through the agency of Mrs. Osborne Leonard.

No one can have anything but praise for the admirable manner in which the evidence obtained through these two ladies has been recorded. But valuable as have been the results obtained through Mrs. Piper and Mrs. Leonard, yet most of us will agree that there have been and are other sensitives capable of being the vehicles for the transmission of communications of evidential value not inferior to anything recorded in the Proceedings of the S.P.R.

Why have not their powers been investigated? There are generally two reasons for this. First, these sensitives are sensitive, and resent the implication of fraud, which must always underlie the demand for test conditions.

Second, they know from experience—and can anyone who has attended a sitting or even a public clairvoyance doubt it?—that the attitude of the investigators may impede or inhibit their work, and they are disinclined to risk the damage to their powers which might ensue. We all know that Mrs. Piper's trance mediumship was brought to a sudden and final close by the injudicious experiments upon her of Drs. Tanner and Stanley Hall, and sensitives and clairvoyants who believe, and truly, that they are instruments for the comfort and help of suffering humanity, simply cannot, and will not, place themselves at the disposal of investigators who treat them as mere apparatus.

I need say no more in regard to the investigations of the mental phenomena of Spiritualism by the S.P.R., for we must all recognise with satisfaction that most of the investigators have now reached a definite conclusion in regard to the evidence for spirit communication. Thus in reference to the evidence received through Mrs. Leonard, Mrs. Salter writes (Proceedings, Vol. XXII., p. 7): "I think there is a general agreement amongst those who have sat repeatedly with Mrs. Leonard—amongst whom I may include myself—that good evidence of surviving personality is sometimes obtained."

In this department of research, we feel that their sins have been those of omission rather than of commission. They have left a wide field untouched, but the small corner of the estate which they have cultivated has at any rate produced a crop. A small crop indeed, but a very choice crop, what there is of it.

When, however, we pass to consider the activities and the attitude of the S.P.R., in regard to what we call the "physical" phenomena of Spiritualism, or, to use the French phrase, "metapsychical" phenomena, we have far less reason to applaud, and far more reason to criticise.

The S.P.R. is, by its constitution and policy, a scientific society. It might, therefore, be expected that it would be most concerned with those psychical phenomena which are capable of relatively scientific proof, namely, metapsychical phenomena. Well, it has not been so. If you turn to the "Proceedings" you will find that between the years 1896 and 1920, a period of twenty-four years, only one series of investigations were made, *viz.*, those of the mediumship of the famous Neapolitan, Eusapia Palladino. It is true that this investigation—generally known as the Naples commission—was admirably done. The verbatim record of the sittings held by Messrs. Feilding, Baggalay and Carrington, together with their observations thereupon, form a document of permanent value. Yet during this period of twenty-four years many phenomena were produced by mediums in this country, which were vouchsafed for by persons of the highest intelligence and integrity.

Why was it that no investigations of these were made? The determining reasons were two in number. There was first a rooted distaste for investigating any phenomena which had been produced under Spiritualistic auspices, or which had been first noticed and reviewed in the columns of the representative organ of Spiritualism. There was undoubtedly much of the sort of feeling which would have found expression in some such words as these: "Well, if the Spiritualists have taken up this or that medium, we, the S.P.R., don't want to have anything to do with him." Next—and perhaps for most mediums it was the most important point—the S.P.R. would not agree to the presence at their investigations of Spiritualist friends of the medium, and we all know that a sensitive who goes

into trance feels a great need for the presence of someone who knows his trance processes, and is able to protect and assist him when in that abnormal condition.

For twenty-four years, up to 1920, no investigations other than the Naples commission were carried out, in any department of metapsychical phenomena. In the year 1920 we had the investigation carried out with Mlle. Béraud, better known as Eva C. The report of these experiments, which was not published till nearly two years after they took place, in January of this year, has been the subject of so much recent discussion, that I will not refer to it at length. The record of the sittings is, as usual, very careful. No criticism can be made on this point, but grave criticism can reasonably be made as to the conduct of the sittings. For example, the room at 20, Hanover Square, used for the sances, was next door to the advertising office of the auctioneers who occupy most of that building. An advertising office is a noisy place. Yet the attempt was made to hold sittings during office hours, and it was not until the twelfth sitting that it was realised that the disturbance caused by the office next door impeded the production of phenomena, and the subsequent sittings were deferred until the evening, when the place was quiet. Can mediums be accused of unreasonableness if they refuse to sit under the direction of persons who are not acquainted with one of the most elementary needs for the production of metapsychical phenomena, *viz.*, absence of noise and vibration?

The conclusions of the experimenters are open to very grave criticism. It is common knowledge that those conclusions aroused very great irritation on the part of M<sup>me</sup>. Bisson and her protégée. Anyone who reads the report carefully cannot fail to note the innate bias of the authors against the possibility of the phenomena being genuine. Thus they say in their report (Proceedings, Vol. XXII., page 335): "The only possible hypothesis to account by means of trickery for the phenomena that we ourselves observed would be the postulation of the medium's power of regurgitation." Yet in an appendix to the report we have the evidence of three medical men to the effect that "Eva C." had *not* the abnormalities of the stomach and oesophagus which are the accompaniment of the faculty of regurgitation. Surely we have here a very marked example of the rooted disinclination to admit positive results.

Quite recently we have witnessed another unfortunate incident. You are all aware that in the May number of the S.P.R. Journal, there appeared a communication entitled "A Case of Fraud with the Crew Circle."

At the conclusion of Mr. Price's report, the Editor of the Journal made the following pronouncement (p. 283):—

"In the above case it can, we think, hardly be denied that Mr. William Hope has been found guilty of deliberately substituting his own plates for those of a sitter."

This was a charge of deliberate fraud against Mr. Hope. Surely in such a serious issue, the S.P.R. were bound, according to every rule of fair play, to submit the report on which that charge was based to the accused person and his advisers, and to publish, *simultaneously with the charge*, the answer thereto. The S.P.R. claims to adopt a judicial attitude, but surely to publish a grave charge, without having given the accused the opportunity to make his statement, is the action of a special pleader, and not of a judge.

And then also we have the incident of the so-called "mystery plate." I will say nothing as to the effect which the information now available as to this plate may have on the charge of fraud, but I will say that since that plate was admittedly obtained by the S.P.R. through an anonymous, indeed a suspicious, channel, its use as a confirmation of the charge that Mr. Hope substituted plates was at least hardly judicial. If the S.P.R. claimed, as they certainly did, that the discovery of this fifth plate was an additional reason for considering Mr. Hope to have acted fraudulently, it was *absolutely incumbent* upon them to have published at the *same time* the fullest particulars as to how that plate reached them. The failure to do so cannot but be taken by the majority of Spiritualists as a further indication that their desire was rather to convict Mr. Hope of fraud than to arrive at the strict truth in an intensely complicated matter.

With all these cases, both old and new, before us, can anyone deny that the feelings which Spiritualists so widely hold in regard to the S.P.R. are justified, or that the refusal of mediums to submit to the investigations of that society is reasonable?

I have endeavoured briefly to recount the cases which have led to the present regrettable antagonism between Spiritualists and the S.P.R.

It remains to suggest some ways by which that antagonism may be removed.

But before so doing we have to assure ourselves that this improvement is really desired—that all of us, or at least most of us, would welcome a different state of affairs, one in which the S.P.R. and Spiritualists would be working in harmony, or at least not in opposition in regard to the investigation of metapsychical phenomena.

First, do we Spiritualists desire this? I think we do; indeed, I am sure that all of us who have the good of the great movement at heart most fervently desire it.

Of course I am aware that for us Spiritualists metapsychical phenomena do not take the first place. Yet no Spiritualist can deny that the conclusive and final proof

of phenomena—proof of such a nature that it would be accepted by the general public—would be of enormous value to our movement. The public dismisses psychical phenomena as "rubbish," and this rejection of the phenomena reacts unfavourably upon us when we present the philosophy of Spiritualism. Once the reality of the phenomena is generally accepted, we shall find that the receptivity of the man in the street for the truths of Spiritualism has vastly increased. It is natural, though illogical, to generalise. The ordinary man says something like this: "Ectoplasm has been shown to be rubbish. Other psychical phenomena are produced by conjuring. Spiritualists believe in these things, therefore Spiritualism is rubbish." The reasoning is faulty; still this is just the way that ordinary people do reason.

And it is idle to deny that all this has deterred very many members of the general public from even a preliminary consideration of the evidences on which the Great Truths of Spiritualism rest.

And so every Spiritualist to whom Spiritualism is something bigger and wider than merely the personal assurance of spirit communication, must honestly desire a better state of things.

And what of the S.P.R.? Do they really desire fully to investigate the metapsychical phenomena exhibited in this country, or are they content to ignore all these things? Well, as I have already shown, in the past they simply did not wish to investigate. One fact, that any phenomena were produced under Spiritualistic auspices, was enough to close the S.P.R. mind against them.

But I venture to think—or at least to hope—that a new spirit is now moving in the Councils of the Society. The new research officer, Mr. Dingwall, whatever his other merits or demerits, is certainly keen, very keen. I feel sure that he is not to be deterred from investigating any likely medium because that medium is a Spiritualist. He has more than once expressed to me his regret that he cannot get opportunities for investigating English mediums, and he has expressed himself in fairly strong terms on the impropriety of us Spiritualists in determining, or at least not advising mediums to submit to S.P.R. investigation.

Well, he is right in one sense. At present I think that most, if not all, experienced Spiritualists would do nothing to induce mediums to submit their powers to S.P.R. investigation. I think I have already clearly shown why this is so. And I think almost every Spiritualist must agree with me that unless and until there is a practical change in S.P.R. methods, we shall not alter our attitude. It only remains, therefore, to outline the terms, the eminently fair and reasonable terms, on which we Spiritualists will, I think, be prepared to do our best to forward S.P.R. investigation.

What, then, are the conditions on which Spiritualists will assist the S.P.R. in this direction? I will endeavour to state them briefly. In general terms the S.P.R.'s attitude towards the medium must change. He must be no longer treated as a suspected person, to be watched and caught out if possible, but as a fellow experimenter, co-operating with the investigators in the endeavour to produce phenomena.

And this implies that the investigators must study the psychology of mediumship, a study which they have entirely neglected, and a subject on which they are very ignorant. They simply do not understand how to treat mediums, and they must come to the Spiritualists to learn how to do it. Do you imagine that I or any other person who has to arrange the work of a Spiritualistic society, would ever get a medium to come, even to give public clairvoyance, if we approach them on S.P.R. lines? No, the S.P.R. must realise the simple fact that a medium is a person of extra-normal sensibility. Sensibility demands sympathy, and unless the investigators can be really and sincerely sympathetic towards the medium nothing can be done.

Next as to test conditions. The S.P.R. method is to frame the conditions, and require the medium to work under them; if no results are obtained it is *always* the medium—*never* the conditions—that are at fault. This method is absolutely wrong, absolutely unscientific.

Take an analogy. If you are a botanist, and wish to study the growth of a delicate specimen, you provide it with the environment—temperature, moisture, light, etc., congenial to it, and you do not continually dig it up to see how the roots are growing. The tender plant of psychical power must be treated in the same way. It is surely quite obvious that the investigator should adapt his experimental technique to suit the best conditions for the production of phenomena.

Another thing which it is essential that the S.P.R. must do is to study carefully the composition of their experimental circles. Every Spiritualist knows that the results obtained in sittings for metapsychical phenomena depend on the sitters as well as the medium. This fact is ignored by the S.P.R. When unfavourable results are obtained in a series of sittings, they never think of changing the personnel of the circle. Take the whole series of experiments with Eva C. What attempt was made to study the composition of the circle? Absolutely none, as the record shows.

Again, it is essential that scrupulous fairness should be maintained in regard to publication of reports. No publication of any report of an experiment must be made until it has been submitted to and concurred in by all

persons present at the sitting, and by the medium himself, or in the event of an agreement not being reached, the medium, and any dissenting members of the circle, shall be at liberty to issue their own report, which shall be printed with the report of the S.P.R. investigations, in the same number of the "Journal" or "Proceedings."

And finally we must have absolute frankness, no reservations, no concealment, no cards, or rather plates, kept up the sleeve!

On these terms—eminently reasonable terms—the S.P.R. would receive the assistance of Spiritualists in their work. At least, if they were accepted in principle, we would use our best endeavours to dissipate the atmosphere of suspicion and distrust, which, in the eyes of mediums, surrounds the S.P.R., and most of us would come to believe that the S.P.R. was no longer endeavouring to discredit Spiritualism, but was sincerely desirous of reaching the truth, and only the truth in regard to phenomena.

The promotion of a more cordial feeling between Spiritualists and the S.P.R. is a matter which many besides myself have much at heart.

And so I would appeal to all earnest men and women to do what they can to bring all true psychical researchers into harmony and fellowship, for they have all one aim—an exalted aim—the search for truth.

#### THE DISCUSSION.

The debate was opened by MRS. KINGSLEY, who emphasised the immense value of the S.P.R. records of investigation into mental phenomena as providing the best scientific evidence for survival and spirit communication. She thought that Spiritualists had far too little knowledge of these valuable records. She specifically drew attention to Dr. Schiller's Presidential address before the S.P.R. as a most broad-minded exposition of the evidence for the Spiritistic hypothesis and to the great value of the Rt. Hon. Gerald Balfour's contributions, such as the Status case and "The Ear of Dionysius." In regard to the S.P.R. objection in the past to the investigation of paid mediums, she thought this chiefly arose from the opinion that the receipt of payment was likely to influence the subconsciousness of mediums to produce fraudulent phenomena when genuine results were not obtainable. She considered that the S.P.R., by virtue of its constitution as a scientific society, was debarred from the co-operation proposed by the speaker.

PROF. JAMES COATES endorsed what had been said by Mr. Wright and the Chairman. He joined with the former in expressing appreciation of the work the S.P.R. had done in regard to mental phenomena, but as to objective phenomena he thought that their attitude had not been satisfactory.

Another speaker asked whether Mr. Wright was not in favour of rigid scientific methods of investigation, which he suggested strengthened the case for Spiritualism.

MR. H. W. PUGH stated that he had recently proposed to the S.P.R. a series of experiments with Mr. Hope, in which the conditions suggested by Mr. Wright as to the presence of the medium's friends and the issue of an independent report, had been accepted without hesitation by the Society, who appeared keenly anxious to take advantage of the opportunity of making further investigations in psychic photography. He thought, however, that that attitude had not yet resulted in pressure being brought by Spiritualists upon the mediums to co-operate in the proposed experiments.

MISS SCATCHERD referred to the rooted disinclination of the S.P.R. to investigate physical phenomena in the past. In 1906 she made repeated efforts to induce them to investigate Eva C., but without success. She also drew attention to the manner in which the work of the most distinguished past President of the Society (Sir William Crookes) had been ignored and even attacked. Mr. Dingwall, the present research officer, had characterised Sir William, Dr. Lindsay Johnson, Dr. Geley and Mr. Stanley De Brath alike as unskilled investigators. She definitely declared that Mr. Hope was anxious for the investigation referred to by the previous speaker.

Owing to the lateness of the hour, MR. WRIGHT was unable to reply fully to the speakers, but he pointed out to Mrs. Kingsley that she was mistaken in saying that Spiritualists under-valued the work which the S.P.R. had done in regard to the investigation of mental phenomena as pointing toward proof of survival and spirit communication. She was in error in saying that Spiritualists failed to study the Proceedings of the Society, which he (Mr. Wright) had frequently described as containing the most valuable evidence for human survival. He welcomed the support of Professor Coates for what had been given in his paper. In reply to the speaker who made a plea for scientific methods, he claimed that it was entirely unscientific to ignore the psychological side of mediumship and treat mediums as mere inanimate apparatus. He thought Miss Scatcherd and Mr. Pugh had answered one another fairly effectually. Mr. Dingwall, he ventured to think, was rather unjustly suspected by some Spiritualists. He felt sure that Mr. Dingwall was thoroughly keen on his work and was supremely entirely honest, though his subliminal resistances were very tough! He was glad that his paper had given rise to so interesting a discussion.

The meeting closed with votes of thanks to the speaker and the Chairman.

## ECTOPLASM AND THE SORBONNE EXPERIMENTS.

(FROM THE "REVUE SPIRITE")

Dr. Geley, in the "Revue Metapsychique," discusses the experiments at the Sorbonne: out of fifteen sances, thirteen were absolutely negative, two of them, only, gave some positive results. Both Dr. Geley and Mme. Bisson remark that never before has Eva's mediumship been so feeble as under the conditions of these experiments; thus the negative conclusions that the experimenters came to should not surprise anyone, and in any case they do not prove the non-existence of ectoplasmic formations. A negative result cannot invalidate a number of positive results, which may be set off against the former. The ectoplasmic formations of Eva C. have been seen, felt, and photographed by many observers and by many savants.

Doctor Geley states that the Professors of the Sorbonne used the same methods and the same control as the observers who had preceded them, and that they did not find it necessary to add to the control in any way or to modify it; one has therefore the right to assert the absolute genuineness of the positive phenomena, that have been already observed and recorded. One cannot say reasonably that methods which are considered excellent when used by MM. Dumas, Lapique, and Pieron, are defective when used by Crookes, Richet and many others.

The learned Director of the Metapsychical Institute considers that the principal cause for the failure of the Sorbonne experiments lies in the environment, in the absence of all sympathy between the medium and the observers, and also in their inexperience. As they did not deign to make themselves acquainted with the work that had been carried out, they inevitably became obsessed with a hypothesis which has repeatedly been shown to be false: that of "regurgitation."

Dr. Geley recalls the irrefutable proofs that this hypothesis is not true:—

1.—Proofs obtained by examination of the medium: (a) By the use of coloured substances and by the administration of emetics. The medium was made to swallow, immediately before the sittings, sweetmeats composed of myrtle (?), which would impart a vivid green colour to anything that had been swallowed. The ectoplasms which came out of her mouth were of a dazzling white. The medium was also made to swallow an emetic immediately after a successful sitting, and nothing suspicious was found in the vomit. (b) By the use of X-rays. A radio examination carried out by the specialists, the Doctors Beauprez and Vallet, showed that Eva's stomach and œsophagus were perfectly normal, while it is well known that with regurgitators the digestive tube shows certain characteristic peculiarities. (See Dr. Farez's paper in "La Medicine Internationale," of September, 1921.)

2.—Proofs furnished by observation: (a) Ectoplasmic formations have been seen which were voluminous, complicated and possessing three dimensions. It is impossible to suppose that such materialisations could have been hidden in the stomach and regurgitated. (b) The materialisations often change in size and form under direct observation. They are therefore controlled by a special directive idea and by a special dynamic force. Once an observer has seen an amorphous ectoplasm take the shape of a face or a hand, he can never again invoke regurgitation as an explanation. (c) The materialisations are often biologically alive. They have all the characteristics of ephemerally living organs. (d) The solid ectoplasms may issue from all the extremities of the body, from the natural orifices and not only from the mouth. (e) The ectoplasms may be of the nature of vapour (see the experiments with Franek Klaski). With Eva C. this phenomenon occurs occasionally. One will see floating close to her a small phosphorescent cloud which condenses under one's gaze and takes the appearance of a face or of a hand. (f) The ectoplasms vary in visibility in a manner which could not be imitated fraudulently. (g) Finally, the ectoplasms do not always disappear by the mouth; they sometimes vanish instantaneously.

The proofs of genuineness are thus super-abundant, and any one of them is sufficient and irrefutable.

There is thus no reason to be disturbed on account of a few negative experiments. Partial failures are not worth consideration in view of the observations that have given positive results in such number and of such variety. One need not be surprised at the difficulty experienced by metaphysicists in getting these undeniable facts accepted. The Copernican system, the discovery of the circulation of the blood, and more recently, the theory of microbes and anti-septic treatment, have all met with determined opposition, even in scientific circles; indeed, chiefly in those circles.

Why should not the same thing happen with regard to ectoplasmic formations? In their report, Doctors Dumas, Lapique, and Pieron declare that ectoplasm cannot be explained by any of the known facts of physiology.

This is undoubtedly true, and for this reason the ectoplasmic theory will for a long time meet with desperate opposition.

Let us await with serene patience the inevitable victory of the Truth.

(Signed) DR. G. GELEY.

This article is followed by a letter addressed to Dr. Geley by Professor Charles Richet:—

MY DEAR FRIEND,—I have but one word to add to your answer, which is excellent in every respect. I know too well our friends Lapique, Pieron and Laugier, who are all three eminent physiologists, to imagine that they are capable of making a faulty observation or of coming to a premature conclusion. There is nothing to reproach them with. They looked; they saw nothing; then they said: "We saw nothing." They could not have said anything else. I approve their action absolutely and without reserve.

But the daily Press, as always, blind and ignorant, has at once come to this inept conclusion: "Since they saw nothing, it proves that there never is anything."

I will leave to the savants the task of answering this extraordinary piece of logic.

In any case one may remark that there is no such thing as "authority" recognised by Science.

I have the greatest respect for the Sorbonne, but I cannot forget that the predecessors of my excellent friends, Lapique and Pieron, burnt Joan of Arc.

The Sorbonne is thus not always infallible. But in this case, Lapique and Pieron have made no error. They did not see anything, because there was nothing to see. They have told us this and they were right.

Let the savants, whether from the Sorbonne or elsewhere, methodically pursue their studies, and let us not worry about what the uninstructed public may think or maintain.

It is deplorable that our experiments should leave the serene atmosphere of the laboratory to be discussed and commented on by the little reporters who in the intervals of drinking their aperitifs, record the various events of the day.—With the kindest regards, Yours sincerely,

CHARLES RICHEL.

### WHY THE SORBONNE EXPERIMENTS DID NOT SUCCEED.

BY LEON DENIS.

The negative conclusions arrived at in the report of the learned Professors of the Sorbonne, with regard to the experiments carried out with the medium Eva C., following as they do the failures in London, have caused the public much surprise and even regret. People ask themselves how it is that the results obtained under certain circumstances cannot be obtained when the experiments are carried out in circles where success was especially to be desired.

For this reason, the Review "La Vie Morale" of last June, in the course of an enquiry into psychical phenomena, published a report of the Engineer Jeanson, about a materialisation (that is to say, an ectoplasmic formation) obtained on May 25th, 1921, with the assistance of the above-mentioned medium, at the house of Mme Bisson, in Lauriston-street, in the presence of six witnesses.

Fifty years of experience have made me familiar with these problems, and I propose to make a few observations that may be of use to researchers. I have had the good fortune to witness, under excellent conditions of control, several materialisations of spirits, as I have related in the books I have written.

Experiments of this kind are delicate and difficult: invisible forces are evoked of which Science is beginning to apprehend the strength and variety, and the study of which will bring many surprises.

The human body is a centre for radiations which escape by the fingers, the brain, etc., and which can make impressions on a photographic plate. Specialists have constructed sensitive apparatus for the measurement of the intensity of these radiations. Thought and will can influence these fluids, which they modify and direct, as the phenomena of animal magnetism and of hypnotism have shown.

Now these radiations and emanations play a considerable part in psychic experiments. It is very important that the sitters should be careful to unify them and to harmonise them with those of the medium, by directing their thoughts and wills towards a common object.

Did the Sorbonne experimenters think of fulfilling these essential conditions? If this is not done, then what happens is this:—

One knows, for example, that in a telephonic system, if the electric currents cross one another, the sounds become confused and one cannot distinguish words. Similarly in Spiritistic experiments: if the magnetic field is constituted by a group of sitters whose fluids and ideas are not in harmony, nor in accord with those of the medium, failure will result. There will be no co-ordination either in emission or in reception for lack of any physical or moral consonance, or on account of a positive discordance.

(Signed) LEON DENIS.

WILL Mr. John Lowth forward us his address in connection with the manuscript article, "The Need of a Psychic Theory," which bears only his signature.

## LIGHT,

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## THE UNION OF OPPOSITES.

There is an old Latin law maxim which runs, "Expressio unius est exclusio alterius," meaning that the naming of one thing excludes another. Thus to name red excludes white, or any other colour except red.

For the practical affairs of life the rule is a safe one. In deeper matters it is not, for we find that in universal things there is a duality, and that two apparently contradictory statements may each be true as representing opposite sides of the same truth. The fallacy comes in when the advocate of one side uses it to exclude the other.

We can best illustrate the idea by reference to a doctrine which we have heard several times; on the first occasion from a very able thinker who is a firm believer in the spiritual nature of the Universe. Lately the teaching was set out in the pages of a psychic contemporary.

Briefly put, it amounts to this: There is only one Existence—Spirit. "There are no millions of spirits in the spirit world—only one Spirit in all worlds." The idea of separate existences is an illusion. So all the spheres and regions in which men and women appear to live self-conscious lives—whether on the earth or elsewhere—have no real existence. They are illusory, for there is only one Spirit. Spirit communication, therefore, means only communication with forms, appearances or memories in the Cosmic Consciousness in which all identities are merged, but from which they may be temporarily evoked. They are all visionary, subjective, ephemeral.

We can imagine this to be a rather alarming doctrine to the weaker souls whose ideas of what constitutes reality are limited, and who may easily feel their faith shaken, or even shattered, by such a revolutionary statement. But let them take heart of grace. Those who proclaim this doctrine are quite correct, but only in one sense. The fallacy lies in the supposition that the statement of one side of a truth excludes the other. It is not so. There is a confusion of the Absolute with the Relative; that is all.

It is true that all spirits are One Spirit, that all existences are One Existence. But that is *in essence*. Spirits, in the flesh or out of it, and all their spheres and habitations are real on their own level of reality, but not in the Absolute sense.

That particular school of healing which asserts that pain and evil have no real existence is quite right, but only from its own standpoint—that of absolute Reality. Experience and common-sense tell us that these things, in their own order, manage to maintain a very definite actuality to those who suffer from them.

"Life is all a dream," wrote a lachrymose poet. So it is—in one sense, but it is not safe to treat it as a dream! That would be contrary to the teachings of Reason and Experience.

We are content that large and transcendental views of life shall be studied and taught, so long as they are kept balanced by fact and experience. Life is Multitude as well as Unity; it embraces the Infinitely Large as well as the Infinitely Small. Eternity does not

exclude Time, or the Idea of Spirit exclude the Idea of individual spirits. The ideas are perfectly consistent with and supplementary to each other.

That is our interpretation of the doctrine to which we have alluded above, and it is doubtless the interpretation of all such doctrines.

## SPIRITUALISM AND THE GENERAL ELECTION.

To the Editor of LIGHT.

SIR,—Without presuming to interfere with the political convictions of my fellow Spiritualists, I would remind them that the present interpretation of the Witchcraft Act, as given by the Lord Chief Justice, is an intolerable one, since it makes the exercise of psychic gifts which are well attested as criminal as the fraudulent imitation of such gifts. Personally I will vote for no candidate who does not pledge himself to vote for the abolition of so reactionary a law. Those who are interested in psychic matters are now a very numerous body, and if they all take a determined line they may, even at this last hour, exert considerable influence.

Yours faithfully,  
ARTHUR CONAN DOTLE.Windlesham,  
Crowborough, Sussex.  
November 13th, 1922.

## THE CASE OF MR. FRED MUNNINGS.

Miss Beatrice E. Gaulton, of 2, Pelham Crescent, Hastings, writes:—

I am writing on behalf of the Hastings Christian Spiritualist Society and on behalf of my mother, Mrs. Munnings also, to ask you to give publicity to this letter warning the members and friends of all Societies to refrain from giving Mr. Munnings any engagements for séances, and also to request them to abstain from lending him money on whatever plea he may put forward.

Mr. Munnings left his home ten weeks ago and has not since returned to resume his rightful responsibilities, and we have received repeatedly letters from various people complaining that money has been borrowed and not returned.

As far as it has been possible friends in London and elsewhere have been warned privately regarding him, but my mother and myself feel that in justice to the cause which we have so much at heart, and also to the members of the Society here who have stood so loyally by us in our trouble, it is absolutely necessary now to give full publicity to these facts.

This, as you will understand, is an extremely painful letter to have to write, but at the Committee meeting held by the Hastings Society this evening I volunteered to write this warning, which I trust you will publish in your next issue just as I have written.

## "JOANNA SOUTHCOTT AND HER FOLLOWERS."

To the Editor of LIGHT.

SIR.—Our thanks are due to Mrs. Rachel Fox for her letter in LIGHT of November 4th, which reveals in a very instructive way the point of view and mentality of her sect. The points raised are not strictly germane to the scope of your paper, but for the sake of putting the case more completely before readers the following brief information is added: First, as to payment for the seals. The statement that "she began to seal the one hundred and forty-four thousand elect at a charge varying from twelve shillings to a guinea" is made in the "Encyclopaedia Britannica," 11th edition, and seems traceable to a book of Baring Gould's. The passage is quoted, with disapproval, by Miss Seymour, at the end of the second volume of the "Express." We may suppose that the well-known scholar had some grounds for such a statement, and not that he invented it out of his head. In any case, such a quantity of paper must have cost someone a good sum, even if it did not find its way into Joanna's hands. As to Mary Bateman, unless complete registers of the fourteen thousand names of the sealed are available, and have been searched without result, it is almost impossible to prove that she was never among them; but it is known that her execution acted as a powerful check to further enrolment. No one's sincerity was disproved by the tragedy, except her own; but contemporary public opinion pronounces its own judgments, whether a medium be called a "conjurer" as in Anne's reign, or a "prophetess" as in George the Third's. And John Ward, who is now disclaimed as a "true Southcottian," was nevertheless certainly among those prophets who "also ran" in Joanna's wake, in the early days.

Yours faithfully,

THE WRITER OF THE ARTICLE.

Holborn, November 9th, 1922

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

The visit of Sir Arthur Conan Doyle to Yarmouth and Norwich last week was most successful. The halls were crowded on each occasion, the audiences showing the deepest interest in Sir Arthur's lectures. On Wednesday, November 8th, the day Sir Arthur visited Norwich, the "Eastern Daily Press" published an interesting interview with a leading Norwich Spiritualist. We give the following extracts:—

With a view to gleanings for the readers of the "E. D. P." some information on the subject, I sought out a prominent member of the Norwich Spiritualist Circle, Mr. J. R. R., who is by way of being also a sound Churchman, and a nephew of a former well-known Norwich vicar. In reply to my leading question, "What is Spiritualism?" Mr. R., premising that he was a Spiritualist of nearly thirty years' experience, said, "As Sir Arthur Conan Doyle will doubtless deal fully with that query, perhaps it would suffice for me to tell you what Spiritualism is *not*. The public, with their usual tendency to sweeping generalities, entertain several erroneous notions. In the first place, the popular idea of a séance is that it is a sort of jocular free and easy, where the furniture goes frisking about the room, and where spirit forms come and go at the will of the medium. Nothing of the kind. The note of the gathering is reverence, a sense of communion with the unseen; the awe and solemnity which reign in the death chamber." "Then it is not true," said I, "that the spirit of any relative or friend will appear if summoned?" "Totally untrue," responded Mr. R. "The procedure is this: The medium falls into a trance and passes under spirit control. That is, while in this unconscious state, the medium becomes, what the word implies, the intermediary, or channel, through whose mouth come messages from one or other of those who have passed over, and who wish to communicate with those they have left behind. Obviously, therefore, all depends on the trustworthiness of the medium, but when a man or woman who, in a conscious state, is just an ordinary person, shy, unlearned, and so on, when he or she displays an unusual knowledge of history or great oratorical powers, what explanation can there be save that some superior intelligence is speaking through them?" "Have you witnessed anything special of the kind?" I queried. "Yes," was the answer, "and I could astonish you with accounts of marvels that have happened in our circle. For example, more than once a former bishop of Norwich (about 1530) has come through (as it is termed), who gave his name as Repps, and who wrung his hands, bemoaning certain misdeeds in his earth life, and exclaiming, 'The Bells of the Abbey,' it is time for prayers.' The reference is, of course, to St. Benet's Abbey, of which Rugg, or Repps, was the last abbot, and who was made Bishop of Norwich. Now, our medium is a simple, unsophisticated Nonconformist entirely ignorant of the existence of such a personage or of the ecclesiastical history of Norwich, so there could be no fraud about it. Then another popular misconception," went on Mr. R., "is that Spiritualism is a modern discovery, emanating from that fertile land of religious and other inventions, the United States of America. On the contrary, it is as old as the Bible. I will not weary you with citations; we need no further evidence than that well-known passage in St. Paul: 'To one indeed by the Spirit is given the word of wisdom,' that is, a spirit speaking through the medium, as I have explained, 'to another, the power of healing by the Spirit,' in many Spiritualist circles there is a service of healing; 'to another, the working of miracles; to another, prophecy; to another, the discerning of spirits,' as the medium does; 'to another divers kinds of tongues.' Commenting on this passage, Sir Conan Doyle, in a recent address, said: 'There is not one of these spiritual gifts which we do not possess, and those clergy who sneer at us from the pulpit do not know the rudiments of their own creed.' "Which reminds me," I interposed, "Are you not supposed to be aiming at the subversion of the Church?" "Well, that is a third popular misconception I was coming to. As to that charge, the Church is admitted by the clergy themselves to be in a parlous state at the present time. But, so far from rejoicing thereat, we deplore it, and are desirous of coming to the rescue, so to speak. To quote Sir Arthur again 'Our knowledge and experience are at the service of the Churches, and they disregard us at their peril. All the world wants to know where the dead go to; we know, for certain, and can tell the world. It is a thing we can prove—not as a matter of faith, but as a matter of actual experience.'"

The "Observer" last Sunday reported the following ghost stories related by speakers at a meeting of the Royal Literary and Scientific Institution, recently held in Bath. Rev. Father Horne, of Downside, Somerset, said the strangest case of a dead man's ghost he ever heard of, related to the murder of a man named Fisher, at Sydney. Months after Fisher's disappearance a neighbour said he saw the dead man sitting on a fence. He approached the

apparition, which rose and walked to a creek into which he pointed. In this creek Fisher's body was discovered. A man who had worked with him was found guilty of his murder and hanged. Dr. Charles Curd, of Bath, President of the Institution, narrated a ghost experience of his own. Forty-five years ago, when he was assistant to a country doctor, he received a night call. On sitting up in bed he saw a face at the bedroom door, although it was pitch dark. He hid his head under the bed clothes. When he looked up again it was gone. Next morning at breakfast he was describing the face when he was kicked under the table, and the doctor's son, taking him outside, told him he was describing the face of his brother, who died in that very room. Dr. Curd said he believed one of the family had strongly visualised the dead youth's face, and his own mind, being attuned, received the impression. He did not believe it was a ghost.

The "Sunday Express" for November 12th is responsible for the following story:—

When some hundreds of postcards written in an ancient language by a London woman have been interpreted we shall know just what happened in the Garden of Eden. This is the hope held out by Mrs. Gill, of Thorngrove-road, Upton Park. For some years, she says, she has been visited continually by the spirit of an Oriental who lived thousands of years ago, and he inspires her not only to speak but to write in several dead languages. The trouble about his visitations is that he does not confine himself to one language, and the various languages, according to Mrs. Gill, become so confused that their interpretation is impossible. "The spirit who comes to me is that of a high priest," declared Mrs. Gill to a "Sunday Express" representative. "He lived in ancient Babylon. He first visited me three years ago, and since then has spoken to me continually, given me messages, the meaning of which, when interpreted, will prepare the world for the dawn of a new era in civilisation. Sometimes, at his dictation, I write for hours, covering hundreds of postcards with a strange script. An eminent Moslem informs me that I am writing Sabien, a script that is about 6,000 years old, and when it has been interpreted we shall know exactly what happened in the Garden of Eden. At other times I speak, and although I cannot understand the languages I speak, for I have never been taught any foreign language, I am assured that I am conversing in Hindustani, Hebrew, and Arabic. I have sent specimens of my writing to Sir David Ross, of the Oriental School of Languages, in the hope that he will be able to translate them. I am no artist in the ordinary sense of the word, but the high priest has guided me to paint over fifty pictures. These I do rapidly, and I am hardly able to understand them, but I am convinced that in them lies the key to the world's progress." Mrs. Gill here exhibited some of her pictures. They are masses of colours and signs, trees, bushes, and birds. When Mrs. Gill was first visited by the "high priest" her relatives took her to a mental specialist, who pronounced her perfectly sane.

We are naturally puzzled as to the reason why postcards should have been chosen by Mrs. Gill on which to record these revelations. That we shall know exactly what happened in the Garden of Eden when the Sabien script has been interpreted is certainly something to look forward to. Like another famous lady of recent times, perhaps Eve kept a diary. Its publication, even in the Sabien language, is sure to command a large public and may have a far-reaching effect on the present problems of the feminine question.

"The National Spiritualist," the monthly organ of the National Spiritualist Association of the United States, in a short article in its October issue entitled "How Tricks Persist," says:—

"While in London, England, Dr. Warne (President of the N.S.A.) twice happened upon so-called spirit photographs executed by a former Chicago pretender to psychic powers over the camera. Some years ago he himself sat for a spirit photograph with that same operator. One month later he received the result by mail and found some thirteen faces on the card of which the only ones, save his own, ever identified were four he himself had started in a roundabout way into the possession of that medium (?), two of whom were of former well-known persons then in spirit life while the other two were of relatives, at that time and at the present moment, in their earthly bodies. A little later that photographer stood at the bar of a Chicago court charged with swindling the public. John R. Francis and Dr. Warne were in court to see if they could aid in mitigating the defendant's punishment. On his attorney's advice he pleaded guilty, throwing himself on the mercy of the court and was paroled upon promise of future good behaviour by never again operating that confidence game. There is much valid evidence for a genuine spirit photograph, but it does not cover deliberate deception undertaken for individual notoriety and selfish gain. Every person has a right to determine whether he will again patronise, or recommend, a dealer who has once sold him salt or sand for sugar. Since that disgraced medium himself passed to spirit life, he is not reported to have been photographed, and it ought to be easy for him to so appear aided by his former 'band of guides.'"

## SIR ARTHUR CONAN DOYLE IN NORFOLK.

During the past week Sir Arthur Conan Doyle visited Norfolk and addressed large audiences at Yarmouth (November 7th), and Norwich (November 8th), on the "Life Beyond"; and despite the overwhelming mass of Election "copy," the "Eastern Daily Press" devoted considerable space to the subject. On the morning preceding the Norwich address that journal published a lengthy "Interview with a Local Leading Spiritualist" (Mr. J. R. Rivett, Vice-President of the Norwich Spiritualist Circle), dealing with some popular misconceptions of Spiritualism. [Condensed reports of the interview appear on another page.]

A striking fact about the event is that no criticism or comment on the part of either Press or public has been evoked—all the more striking because of the remarkable fondness of the good people of Norwich for addressing "Letters to the Editor" on any and every topic of a controversial character. What are we to conclude but that silence implies consent?

Certainly Sir Arthur's statement of his case was most convincing, and was indeed a "revelation." In testimony thereof, the remarks of both the Lord Mayor and the Sheriff, which had a genuine ring of sincerity, conveyed their "amazement," their "intense interest," and their "complete ignorance up to now of the marvels described by the lecturer." Especially significant was the frank admission of the Sheriff: "I have been accustomed to scoff in the past, but I shall never scoff again."

In returning thanks, Sir Arthur made an interesting confession. "At home," he said, "I have a large map on which I encircle in red the various places in which I lecture. England is assuming quite a sanguinary appearance (laughter), with the sad exception of one blank space, East Anglia. This has always caused me deep concern, but I shall now go home and put a red ring round Norwich and Yarmouth with proud satisfaction, and later I hope to include other towns on the East Coast. Owing no doubt to the blend of Saxon and Dane in his composition, and a certain hardheadedness, the East Anglian is a difficult man to convince, but once convinced he is equally obstinate in clinging to his change of view. That is the sort of man I like to operate upon." J. W. P.

## THE CHILDREN'S HOME.

A BOOK FOR YULE-TIDE.

"Heaven's Fairyland," which contains much of the subject matter of Mr. W. E. Bradbrook's address to the L.S.A. on October 12th, 1922, is a book which should find a cordial welcome amongst all lovers of children. It deals with "The Children's Sphere" in the "homes of the here-after," and is a selection from the Woodley-Bradbrook Communications of 1921-22 referred to in Mr. Bradbrook's lecture. Illustrated by that talented artist, Mr. E. Wallcouins, it contains also a Foreword by the Rev. G. Vale Owen, who says:—

To a little child the ideal life is located in a palace, a garden or some beautiful woodland glade, peopled by fairies. All is ethereal and replete with the romance of innocence, love and loveliness.

Of the communications themselves, Mr. Vale Owen writes:—

They seem to me to be projected on heavenly rays from the Children's Home in Summerland, and to find reflection on this side of the Veil on the untarnished mirror of the child's mentality. These little ones are so near the Father's heart that His smile can be seen so much more clearly in their own than in ours.

Mr. Owen adds a remark to which child-lovers will readily subscribe: "You cannot surprise children by telling them about angels." No, indeed, and whether the descriptions of child life on the other side of the border are taken literally or not, they cannot fail to make a strong appeal. Perhaps our ideas of literalness are at fault. The "iron walls of matter," which, even scientifically, are found to be so cloudy and impalpable, have too much influence upon us. As Mr. Bradbrook observes in his Preface:—

Cannot we transpose the physical into a spiritual key as it were, realising that the radiant light which is such a feature of the Heavenly Home is just spiritual wisdom and understanding, while the sunshine and warmth of it is Love?

That seems to be the true standpoint, repellent only because unintelligible to the hard materialist, but readily grasped by those who have preserved unswayed their intuitions and affections, those fountain lights of all our seeing. As for the children themselves, they will read of Schools of Courage, of Trust, and of Service, of the flowers of Innocence and of Hope, the "blossoms and blooms" of Heaven, in bowers celestial, and all the light and colour and joy of the children's Happy Land, and believing will not haply believe too much.

D. G.

## ELISE VAN CALCAR SCHIOTLING.

A BIOGRAPHICAL NOTE.

Elise Schiotling, better known as Elise Van Calcar, her married name, was very influential in the spread of Spiritualism in Holland. She was born in Amsterdam, on the 19th November one hundred years ago.

A very talented woman, she commenced her literary career by publishing a novel entitled, "Hermine," an attack on Calvinism and an exposition of a more spiritual religion. It was a great success, and gave indications of great literary talent. At a later date she published two other novels, "A Star in the Night," with a description of Savonarola, the prophet of Florence, and "The Thirteenth," a description of different types of clergymen of the day in Holland. Among her different activities was the Fröbel method in the education of children, and she was the first woman to advocate this method publicly.

This was the period of the "Rochester" happenings in America, but although Elise was conversant with the writings of Lavater and Oberlin, and the idea of communication between the two worlds, she was not impressed by the physical evidence. Later in life she realised that behind the physical phenomena lay a great spiritual revelation, and she decided to give her great talents to the spreading of Spiritualism.

She then published another novel, "Children of the Age," in which she expounded the advantages and dangers of mediumistic powers, and the real use of Spiritualism as an influence in life. But this method did not satisfy her, and she felt an irresistible impulse to start a paper, which resulted in the publication of the monthly magazine, "On the Borders of Two Worlds."

From 1877 to 1904, the year of her death, she continued to publish this periodical in spite of misinterpretation and opposition, the loss of many friends, and the decrease of her reputation as an authoress.

For years she was almost alone in the fight with Materialism and theological dogmatism, and at the age of seventy-three she began to speak in public on the subject, continuing this until 1903, when she was only prevented by physical incapacity. She died on 13th July, 1904, at the age of 82.

The name of Elise Van Calcar Schiotling should be revered, especially in Holland, as that of a great pioneer of Spiritualism.

M. BEVERSLUIS,

President of the Union of Spiritualists in Holland.

("Harmonia.")

## MYSTERIES OF MEDIUMSHIP.

A VOICE FROM THE PAST.

Nowadays when the true inwardness of much which is supposed to be deliberate deception on the part of mediums is beginning to be understood, a letter written many years ago to the "Westminster Gazette" by the late C. C. Massey, one of the ablest minds associated with psychic research, will be of special interest. We came across it in some old newspaper cuttings. Unfortunately the year is missing, but it must have appeared at least twenty years ago.

THE TRICKERY OF MEDIUMS.

To the Editor of "The Westminster Gazette."

SIR,—I got my first certain knowledge of "supernormal" physical phenomena through the most notoriously cheating medium in London. Before I went to him I was well informed that he cheated: I caught him cheating, or seeming to cheat, on several occasions (and said nothing about it), was present at more than one regular "exposure," and attended over seventy sittings, before I obtained the satisfaction above mentioned. Why, with this information as to his frequent trickery, did I go to him notwithstanding? Because I had also information from the same experienced quarters that he was, nevertheless, one of the most genuine and powerful mediums to be found; because, before investigation, I had got up all that the published experience and insight into the whole subject would teach me; and because I had learnt that, on the most probable hypothesis, trickery sometimes, and often-times the delusive appearance thereof, was antecedently to be expected as results, direct and indirect, of the same influence to which genuine phenomena were to be attributed, and of the laws of its agency. And I persevered with him despite all the suspicious, and more than suspicious, circumstances I observed, because I also witnessed things of such a character as left the evidence that they were "genuine" only formally incomplete upon barely possible suppositions. I got it complete at last by an accident which could not have been foreseen, the phenomenon itself being such as no preparation would explain as witnessed. And within a few days, I think, the power being unusually strong in a large circle, another absolutely conclusive fact was afforded. This experience is only worth mentioning now because it is typical of that of hundreds or thousands of other investigators, explaining the fact, so puzzling to the general

## CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 715.)

## FLOWERS.

In the spiritual plane the influence of flower-life, on even the spirit-identity of mortal man, is recognised and lovingly accepted. For here we understand them as a direct personality, the constant communication with which will accentuate those spirit-traits that bring us ever onwards to still higher planes, than those in which we exist at the present time. They have been given natures of unusual sensitiveness and fineness through God's favour, that are allied to the God-love, and that show themselves outwardly through colour, delicacy, line and grace. They stimulate, in the other spirit-souls, those characteristics of spirit-life that are the golden veins of these places: kindness, humility, serenity, beauty-creation. They create the trailing tendrils of the spirit-nature that lovingly reach out and enfold others of the spirit-world, and not the selfish tendrils that encircle themselves.

## ANIMALS.

And of animals, wild, man calls them, because he hunts and goads them and tries to shorten their earth-days, which they seek in fullness of earth-life, as does mortal man. The wild animals are more gentle when man is far away, and when they have the opportunity, without molestation, to seek their food, and to find their mates, and bring forth their young. The spiritual counterpart of this creation is sending its emanations to such for added fineness. Certain ones the earth-man calls treacherous and cunning; but he does not remember that such traits linger also in the human-kind of earth.

## ANIMALS OF SPIRIT PLACES.

On the spiritual planes those animals that we feared on the earth for their ferocity have lost these traits, that, through long cycles of time, from inheritance of species, have been accentuated and are repulsive to the earth-man, the animals of the night and forest that we fear to meet. Man has made these dangerous to him by his antagonism, and seeking to destroy. In the heavenly places these traits in animal-creation do not exist. The heavenly love makes the harmony of heaven for all spiritual identities of all spiritual creations, which are but the mortal forms of these, clothed in spiritual essence. I have told you so that the earth-man may give a greater dignity, love and tolerance to all forms of mortal creation.

## "LIVING FOR OTHERS."

I sense how strange to you is the idea of the spirit-identity of man receiving spirit-dominance from what mortal man has considered spiritless. I have explained this minutely in the former writing; and as man will realise more and more the importance and living essence of other creations, he will "live for others," which term in earth language usually means to make mortals happy, but as this writing means, coming from a higher spirit influence than my own, the term he "will live for others" will include all types and kinds of mortal creation, and he will be as considerate and unselfish to them as he will try to be, in his highest idealism, to his brother man.

## SIGHT, HEARING AND SENSE OF PERFUME.

Sight, hearing, and sense for perfume and fragrance, are significant in their increase and spiritual values on spiritual planes. So the mortal earth-man of the far future will be in a higher state of development than is the earth-man of the present time. The "passing over" of the latter is an episode in the mortal life of a less developed nature. His higher development will be on the spiritual planes. The earth-man of future ages (a term only partially expressive of the far future) will be of a higher spiritual development, will have already sensed the higher unfolding of spiritual places, while yet on mortal planes, and will go

(Continued from previous page.)

public, that so-called "Spiritualism" has not been killed by exposures. There is, indeed, nothing for which those who have studied the subject with some degree of inwardness have a greater contempt than "exposures."

In a "Note" of your paper this evening you ask for but "one genuine phenomenon." Whose evidence would satisfy you? Mr. Maskelyne's? Well, he has given it of his own experience, has also professed his belief in whole classes of such phenomena, only declaring that in his view "spirits of the dead" have nothing to do with them. That is perhaps an open question; for my part, I agree with him entirely, and always have. I have several times publicly quoted Mr. Maskelyne's admissions, and will do so again if challenged. But I believe he has never denied them. Nor could he possibly, for they are his published words—Your obedient servant,

C. C. MASSEY.

124, Victoria-street, S.W.  
November 5th.

to a Mansion and a spiritual plane, where the spirit-souls are more advanced than he, who passes from the earth-plane at the present time.

## TASTE AND TOUCH.

The sense of taste and that of touch, of the senses I have mentioned, however, are not of the same value in the spiritual world. The sense of taste in the earth-man is for the enjoyment of material food for his physical body, and its super-stimulation in the earth-man often leads to excesses of physical appetite. So with touch, as of secondary importance. While not leading in its stimulation to what is physical, it is a sense which is used for mortal protection and guidance, and its value on the spiritual planes is not significant.

(To be continued.)

## SPIRITISM AND THE OLD DIVINES.

To the Editor of LIGHT.

SIR,—In your issue of 21st October, reference is made to a long list of eminent divines, furnished to you by an objector who alleges that we have no record of any of them having stated that he had ever come into personal contact with a departed spirit. As I happen to be the objector, perhaps you will allow me the courtesy of your columns for a few remarks.

The point which I wish to make, and which I fear you have entirely missed, is specific. Your opinion of their views on this particular subject, stated in a general way, is not the question at issue. My contention was, and is, that so far as I could find out none of them had ever made the statement (now so widely and confidently made by the modern Spiritualist), that he had actually had the thrilling experience of talking to, or coming into actual personal contact with, the spirit of a person who had shuffled off the coils of this mortal life." I am unable to make my point clearer.

They were all men of devout life and most distinguished character, and devoted throughout their entire existence to the contemplation of the world which lies beyond the grave. Of all men, who would be more likely than these to proclaim, if it was a reality, that they had had this wonderful experience? Is there any evidence on this specific point to rebut my contention?

Spiritualism, in my view, is a form of superstition or idolatry. I say this, not in a spirit of provocation, but in a spirit of love to my fellow-men. The gentlest and kindest of men are most subject to its fascination. The root-cause is to be found deeply embedded in the corruption of human nature, and it has manifested itself in various forms all down the ages. The love of the marvellous is one of the strongest passions of the mind, and will always be ineradicable. For some reason, the grounds of which appear to be undiscoverable in the case of rational beings, men actually wish to be deceived, and throw reason to the winds. Ample illustration of this weakness in human nature, from the earliest dawn of historic time until the present day, could be given, but space will not permit.

It has been alleged that Spiritualism can be carried on without any relation either to God or Christ. If this be the case, true religion is relegated by the Spiritualist to a secondary position, and he seeks sanctuary in a pursuit which sooner or later he will find affords a spurious consolation. It is impossible to please God if we do not continually look to Him, and to Him alone, for help, guidance and comfort.

Yours, etc.,

JOHN REID.

4, Princetown-terrace, Bangor, Co. Down.  
October 30th, 1922.

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## SPIRITUALISM AND WAR.

## II. A CHANGED OUTLOOK.

BY STANLEY DE BRATH.

In the last article it was shown, somewhat superfluously, that neither belief in God, nor in immortality, nor even the teaching of Christ has ever availed either to prevent war between civilised nations nor to reduce its horrors. On the contrary, these have increased and have culminated in a gigantic struggle that has left civilisation gasping for breath, and with more costly, elaborate and ingenious devices for internecine war than have ever been seen before.

## WHY?

I. Because the pragmatic and un-dogmatic teaching of Christ as a practical setting in motion of the causes of peace has been disregarded.

II. Because the notions of God are still dominated by mediæval concepts which deprive them of actuality.

III. Because the state of the soul, if perchance it survives the body, is thought of as having no organic continuity with its life here.

## THE TEACHING OF CHRIST.

He opened His mission with the word *Metanoete*—change your outlook. Turn your minds. This new mentality—this "change of heart (*metanoia*) unto the remission of sins" was His first message. Whatever men may think of His parentage and personality, there is no denying that He went to the root of the world malady. Remission means sending away (*re-missio*), expulsion, wiping out, and refers to sins themselves, not primarily to their consequences; it is the putting away of those acts of the will that are the causes of evils and their replacement by acts that are the causes of good.

He developed this theme in all His subsequent teaching. The Sermon on the Mount has always been received as the epitome of Christianity, but unfortunately it has too often been taken as a series of impossibly high rules, instead of the enunciation of principles. A perfect rule admits of no exceptions; principles require judgment for their application. Sometimes "he that is not against us is with us"; sometimes "he that is not with us is against us"; all depends on time, place, and circumstances.

It may be doubted whether those who insist on the literal meaning of turning the cheek to the smiter are not more anxious to convict the Master of an impossible idealism than to understand His meaning. Spiritual truth is always a mixture of the literal, the ideal, and the figurative; sometimes it is best expressed by hyperbole.

The "poor in spirit" are not the poor-spirited, but those who are not led away by greed of riches—those who, having wealth, act as though they had it not.

The "meek" are the reasonable, the law abiding (*præis*) as opposed to the proud, the overbearing (*uperphanos*), and these, in cold fact, are the inheritors of the civilised world.

The pure in heart see God now, as far as God can be seen at all, for only they are open to real Love, Beauty, and Justice.

Those who are persecuted for right-doing are of the Kingdom of God here and now.

The righteous man is to let his light shine before men, never being ashamed of his principles; but yet he is to do his good deeds in secret, not letting his left hand know what his right doeth—two opposite injunctions both perfectly comprehensible and accordant.

With complete indifference to the supposed Divine origin of the Mosaic code, he refers to it in terms of studied vagueness as the sayings of them of old time, and puts the acts of the mind, not those of the body as the test of personal criminality.

Truthfulness in word and deed is to be the principle of conduct; an oath gives no sanctity to an affirmation; the idea that it does so leads to indifference to truth, and destroys the ground of trust between man and man.

We are to harbour no resentment against those who wrong us, but to win our unfriends by love.

The single eye to truth is the means of enlightenment, and a double purpose is like an attempt to serve two masters. The test of truth is not in ingenious words, but in its fruit of right action.

Righteousness comes first, and to it all things are added: this, it may be said without irreverence, is sublime spiritual common-sense, for righteousness means whole-hearted industry, truthfulness, honesty, and clean life, and these are the infallible factors of prosperity. In all this, the continued life of the human spirit is taken for granted, but not those who call upon the Name, but those who do the Will, are they who build upon the eternal rock.

This side of His teaching differs little from the ethics of Buddha, as is but natural, for Right is of this same kind all the world over; but it goes much deeper and is founded in a principle more accessible to human nature than Buddha's agnosticism. It is founded on the Existence of God, who can be effectively recognised by man only as the Father in heaven, accessible to man by prayer, and not by any theological definitions.

Jesus abrogated in one sentence the whole book of Leviticus and the Ceremonial Law by His declaration that man is not defiled by his food, but by the thoughts of his heart. His whole teaching was, that not theological knowledge, but ethical perception, determines present and future happiness, the laws of Spirit being equally applicable to both. "Character" will always use, or forbear to use, every means that the intellect places at its disposal. Intellectual errors, whether social, political, or religious, could always have been kept from their worst consequences by observation of the moral law alone. When a man or a nation pleads "necessity" for acts that violate the laws of Spirit, that means, in plain language, that the personal desires (which always have a material aim) are considered to be of supreme importance, and to warrant breaking through the plainest dictates of ethical law, which never fails to vindicate its invincible power by unavoidable consequences and retribution. All the great crimes of history have sprung from the root of doing evil that good may come; and they have perpetuated the evil without reaching the good.

The Sermon on the Mount is pure pragmatism, the application of spiritual principles to practical life. It was very partially followed, for reasons very easily perceived.

There is no need to enlarge upon the notions of God drawn from the Old Testament that were present to the minds of those who heard Jesus. They range from the tribal deity of the Exodus to Isaiah's inspired concept of the High and Holy One Who inhabiteth eternity but also with the contrite and humble heart (Is. lvii., 15). In other words the concept varies according to the spiritual perception of the writer. It is not just to take only the lowest view as "the God of the Old Testament." Even in its crudest form that concept involved two factors besides tribal protection—Righteousness and Unity. It begins with the Law of Sinai, which was, and still is, the irreducible minimum of ethic, and Christian theology inherited the Old Testament. There is, however, an innate defect in all theology that departs from the purely spiritual. It is, that all such pronouncements were constructed by men who held the earth to be the centre of the universe. This notion is reflected in their whole imagery and diction.

## THE GEO-CENTRIC GOD.

Origen, that Father of the Church whom Harnack considers to have been "the most distinguished and the most influential of all theologians of the ancient Church with the possible exception of Augustine," had indeed "treated the Scriptures on the basis of a matured theory of inspiration in such a way that all their facts appear as the vehicles of ideas, and have their highest value only in that aspect. That is to say, his gnosis neutralises all that is empirical and historical, if not always as to its actuality, at least absolutely in respect of value" (Harnack). This is quite the "modern" view, based on textual criticism, and had it been adopted, no discoveries in astronomy or physics could have touched the content of the Scriptures.

But his work was disregarded and forgotten: men desired final definitions. The earth was the centre of the universe; its volcanoes were the visible mouths of hell; sun, moon, and stars revolved round it and were created to be its lights; the planets rolled in epicycles on the celestial vault, above which were the seven crystal spheres of heaven and the throne of God. Genesis was taken as history; and the inspiration of all Scriptural books was held to be absolute despite their contradictions.

The Creation, *ex nihilo*, in six days, the planting of Eden (ridiculed by Origen), the Fall, the condemnation of the whole race, the Flood, the Descent on Sinai, the blood sacrifices culminating in the Atonement on Calvary, the Ascent into heaven, the physical resurrection and the calendar Day of Judgment, the eternal punishment of the wicked and the monotonous beatitude of the righteous, were explicitly or implicitly enshrined in the creeds and imposed *de fide*, as if these tenets (all corollaries of the central earth and local heaven) were the essence of Christ's message or at least preliminary to it.

Under such prepossessions theology developed a geo-centric God, eminently changeable; and in its attempt to reconcile Scriptural diction, modern science and growing Spiritual perception, it was led into complications compared to which the epicycles of Ptolemaic astronomy were simple. It involved itself in hopeless contradictions very far removed from the teaching of Christ.

Hence the loss of interest and influence, not with educated men only, but with the mass of the people. Indeed, the loss of influence with the educated is less than with the mass, for the educated can see that the ideas which the geo-centric theology had perforce to express according to notions then current, are true in essence and independent of the form of their presentation, those forms being only "vehicles of ideas." The half-educated and quarter-educated cannot distinguish between form and content; they say that any statement must be either true or false, that science has proved these to be false, and that the clergy teach, what they know to be untrue in order to retain their benefices. Rejecting the theology, these men reject also the Religion that they have been taught to identify with it, and think that as God does not visibly interfere in human affairs, the whole question is wanting in actuality.

## MONISM.

The natural combativeness of mankind received a powerful impetus in the materialistic doctrine which applied the Struggle for Existence of brute nature to human social life, and denying any Divine Governance of the world, reducing the soul of man to a mere name for the function of bodily life, sanctioned endless conflict as the law of human existence without fear from retributive justice or hope from the life of the spirit.

With the proof before us of the electric theory of Matter, which analyses the atom into an electrically positive nucleus and negative electrons, making it a manifestation of energy, we may readily agree in the essential truth of Monism which accepts the universality of Law and abolishes the opposition between Matter and Spirit, without thereby assuming, as Haeckel does, that it "rules out God, freedom, and immortality" ("Riddle of the Universe," transl. J. McCabe, p. 83): for Mind, as evidenced by mathematical law, is as present in the atom as in the planet. It is as immanent in Energy, as energy is immanent in chemical matter. Nor can we assume that we know all the laws of Nature to which our theories must conform.

But materialistic Monism makes no distinction between Energy and Mind. Taking Haeckel as the clearest, as he is the most distinguished, exponent of the system, we have the definite statements:—

"The two fundamental forms of substance, ponderable matter and ether, are not dead and only moved by extrinsic force, but they are endowed with sensation and will (although naturally of the lowest grade); they experience an inclination for condensation, a dislike of strain; they strive after the one, and struggle against the other."

"Matter or infinitely extended substance, and Spirit (or Energy) or sensitive and thinking substance, are the two fundamental attributes or principal properties, of the all-embracing essence of the world, the universal substance."

"The development of the universe is a monistic mechanical process in which we discover no aim or purpose whatever; what we call design in the organic world is a special result of biological agencies; neither in the evolution of the heavenly bodies, nor in that of the crust of the earth, do we find any trace of a controlling purpose—all is the result of chance."

"Our own human nature which exalted itself into an image of God in an anthropistic illusion, sinks to the level of a placental mammal, which has no more value for the universe at large than the ant, the fly or a summer's day, the microscopic infusorium, or the smallest bacillus" (p. 87).

In short, the universal thinking substance is unconscious, but develops the "cell-soul," which Haeckel finds it necessary to postulate as the origin of all consciousness.

This is the materialist theory, which lays down as dogma that the material universe is "infinite" and "eternal" and "alive." It states that this must continue for ever in cycles of chance development, endless conflict and certain extinction; and this aimless series of chance phenomena in which any moral law finds no place, is actually accepted by men who pride themselves on logical thought! If it is logical it is so by restricting its premises.

This is not science; for science deals with known data, not with infinity and eternity. It is an inference from a small group of physiological facts, neglecting the supernatural faculties that could not have been developed by any known adaptation to environment or by chemical reactions. It is very bad philosophy, for it ignores the whole realms of Genius, Art, and Ethics, and the consequences that follow from the absence of these from human lives.

Nevertheless, this theory is still by some minds considered "scientific" though the metapsychic facts are the standing proofs of its radical falsity, inasmuch as they prove the existence of unseen *intelligent* powers.

Its natural result was expressed by Nietzsche: "Ye have heard that it was said by them of old time, 'Blessed are the peace-makers'; but I say unto you, Blessed are the war-makers."

This theory spread over Europe like a contagious disease, and its results are to be seen to-day in the "blessings" that have attended the war-makers! Still more extended blessings seem likely to materialise in chemical warfare.

## WHAT ARE THE CHURCHES DOING?

They came into being for this very end—to change the mentality of strife, and to bring Good Will among men. Theological polemic is the very atmosphere of strife, and its natural result has been the general loss of the feeling of Joy. The first fruit of the Spirit is Love, the second is Joy. They must revert to the simple teaching of the Master, and leaving aside for the present the re-phrasing of theology, should turn the whole attention of Christians to the main purpose—Peace on earth among men of Good Will.

If the heads of all the European Churches would unite to initiate a real crusade among their peoples, and would use the utmost resources of an influence and organisation that are still powerful, to open the eyes of the nations to the end of the path they are treading, and to the fact that the impending cataclysm means a final working out of spiritual law, weighing them in the eternal balances and finding them wanting—if they will concentrate on this, they could arouse such strong feeling in every nation that political leaders would be compelled to give effect to it.

They could arouse this feeling, not so much by fear of impending perils as by clear statement that those perils are the working out of spiritual laws as certain as gravitation. If they felt this, they would renounce the idea of Divine "interference" in any but the real sense of individual receptivity to spiritual influence. They would cease beseeching God to do for us what Christ expressly said He would do *through us*—man being the agent of the Spirit in a material world. They would change the whole basis of school instruction, understanding that high character does not proceed from assent to theological doctrines, but from conviction of the reality of Spirit and its undeviating laws. The mentality of peace based on justice to all might then become an accomplished fact in one generation, and the political results would follow. Parochial clergy are working hard in ministrations and local charities; and sincere Christians are doing nearly all that is done to relieve the poor and needy. The clergy have no larger opportunities except in the pulpit and the Sunday schools. But what are the heads of the Churches doing?

To judge by the religious papers they are arguing how far doctrinal and disciplinary differences can be relaxed to admit (or exclude) other Christians; founding new bishoprics, and discussing a revision of the Prayer-book. Certain Anglo-Catholics would revert to Papal supremacy. The net result is that the churches still teach to the rising generation medieval concepts and Judaic allegories as historical facts, and ignore the tremendous realities of the day, when all over Europe they should be raising the banner of spiritual verities that are quite independent of creeds.

The Churches desire unity. Well, here is an opportunity for united action that would take them at a bound to the highest place in the gratitude and reverence of mankind.

If they succeed, and if there were vehement and united action they would succeed, for they would have all rational feeling on their side, the nations would exact from their rulers a means of making the League of Nations a power instead of a name, and would refuse to vote money for preparations for internecine war.

In face of the awful possibilities there would be a universal consensus to arouse the determination of every decent man and woman in England, France, Germany, Italy, and the new nationalities, that this terrible thing shall not be. Heads of Churches might unite without distinction of creed in this true crusade; using all and every means to save Western civilisation from suicide—for that and nothing less is the impending peril, a peril only denied by the same type of persons who, in 1913, declared war between England and Germany to be "unthinkable."

If even this last war has produced the losses and ruin, the unemployment, the dislocation of trade and industry that we see all round us, such war as the nations are preparing for would be tenfold worse. And Asia is waiting for the suicide of Europe. If that is to be the fate of the "Christian" nations, Asia will reject the Christianity that the Churches profess to love, as an unclean thing. This tendency is already apparent.

If, however, men are not convinced of a survival that is the organic and consequential sequel to life here, the appeals of the Churches will fall dead. Scientific materialism can be met only by scientific metapsychics, and it is only by accepting its evidences that supernatural faculties are tantamount to demonstration of Spirit as the prime mover of cosmic and personal existence, that conviction of the supremacy of moral law can be attained.

## SPIRITUALISTS AND ARMISTICE DAY.

To the Editor of LIGHT.

SIR,—I beg to thank you on my own behalf and on behalf of my father and those working with him, for so kindly making known his Armistice Day request to Spiritualists. He wishes me to express the sincere gratitude and love which comes from the Other Side for the splendid manner in which the Spiritualists rallied to the call.

In Whitehall a large group of Spiritualists gathered near, and on top of the Lodge at Richmond Terrace. Each and all wore ivy leaves, and these created much interest amongst the crowds standing near. For those who could see the Spirit friends it was indeed a wonderful and inspiring sight, and loving hearty greetings were given to the vast throng from the Spirit World who were present amongst us on Saturday morning.

Two photographs were taken. On one over the group of Spiritualists, there is a dim cloud, and in the cloud very faintly, alas too faintly to reproduce, can be traced spirit forms and faces.

Yours faithfully,

ESTELLE W. STEAD.

5, Smith Square,  
Westminster, S.W.1.  
November 14th, 1922.

We regret to learn that Mrs. Joy Snell, author of "The Ministry of Angels," has been taken ill and is unable to carry on her work. The doctor has ordered her a complete rest which, it is hoped, will restore her to health,

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## RAYS AND REFLECTIONS.

Someone has sent me an article written during the Great War identifying the German ex-Kaiser with the Beast in Revelation, the mystical number 666 being evaluated by taking certain words from the famous chapter in Revelation and giving them each a value according to their alphabetical order in English. Is there anything in it? Nothing whatever.

The most cursory examination of it shows that the writer of the article selected just as many words as would suit his purpose to make up the necessary 666. It is quite easy to "work" numerical symbolism in this fashion, and it is wonderful that anyone should be deceived by it—it is such a thin device. There is a real mystery of numbers, but these are spurious imitations.

I thought this "666" mystery had been finally explained. It was shown long ago that the prophecies in which it appears refer to the calamities and persecutions which fell upon the early Christians, the 666 pointing to Nero, the number being the equivalent (in Greek) of the name of that Caesar. There is a good deal of wasted ingenuity expended on these mystical figures to make them fit special cases. They yield much more striking results in the hands of genuine cabalists, who strictly observe the rules of the science. Life is too short for random speculations. A truth will bear every test and needs no ingenuity to bolster it up.

Mr. George MacLochlan's address to the London Spiritualist Alliance on the mystical meanings of numbers dealt with a subject of tremendous range, since the whole Universe has a mathematical foundation. It is a wide subject even if we confine it to purely personal applications—the effects of various numbers on given lives.

Many people who know nothing of occultism have found out that certain numbers have a queer way of coming out in the life history of themselves or their families. Frequent paragraphs and articles in the newspapers and magazines testify to the fact.

Some years ago a successful business man asked me if there was anything in a discovery he had made. In his business affairs, in all kinds of ways, he had noticed that the number 6 was conspicuous. It came up so often as to arrest his attention. In looking into his numbers, on the occult side, I found he had stumbled on a fact. The number 6 was really a governing number in his life. There is a good deal more in figures than their application to commerce and science.

One of the lessons I gathered in my early investigations into the supernatural was the value of vigilance as against mere suspicion. The man who is suspicious of everything and everybody is as little fitted for the practical business of life as for researches into the very delicate forces involved in physical manifestations.

I have known in business life men so ultra-cautious and so sceptical of the good faith of others that they were found to be unfitted for their posts. They were in constant fear of being imposed upon. They were in doubt about signatures, undertakings, cheques, bills and all the methods and documents that form part of business transactions. They discovered plots where there were no plots. They saw forgery or possible forgery in every direction. It was just the case of the good quality of vigilance carried to an insane extreme. Of foolish credulity we hear continually much strong condemnation. It might be well to mingle this with some warnings against a foolish incredulity. One enfeebles the mind—the other warps it.

D. G.

THE REV. C. L. TWEEDALE.—On November 8th the Rev. Charles L. Tweedale lectured at Otley to a large audience who listened with rapt attention to a lecture of surpassing interest, illustrated by nearly fifty wonderful slides. At the close Mr. Tweedale was accorded quite an ovation, the applause being loud and prolonged.

MR. HORACE LEAF.—Mr. Horace Leaf, writing under date of October 2nd, from Sydney, Australia, says: "We had a very enjoyable and successful time in New Zealand and return here (Sydney) after three months' absence. The movement in New Zealand is rather small and the cultural side not so good as it might be, but there is a great deal of enthusiasm. We leave shortly for Tasmania, and return by several requests to all the places we have been to, and a few more besides. This is our third visit to Sydney, and we are staying more than one month." Mr. Leaf sends us an article, "Spiritualism Among the Maoris," which will appear shortly.

## 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.

### AFTER-DEATH MESSAGES FROM WELL-KNOWN SPIRITUALISTS.

I. B. S.—The question, why communications have not been received from a specified person who was interested in Spiritualism while on earth, is an old one, and has been answered on many occasions. Obviously the same cause applies as with those on this side of the Great Divide. Many persons would give anything they possess to communicate, and appear to be the most suited to obtain communication, both from their knowledge of the necessary conditions, and their full belief in the possibility of doing so; and yet in some cases they have been doomed to disappointment, as far as any personal communication is concerned. It must also be remembered that those on the other side are still human, though no longer physical, and their power to bridge the gulf is little, if any, greater than our own. They are never idle, however, and may have other important work to do, before which the desire to communicate becomes but a faint memory, an effort for which opportunity cannot be given. We quite appreciate the argument that well-known persons associated with Spiritualism might, after their deaths, be expected to make some public proclamation from the other side. But in many cases their messages are given only in private and not for publication. But there are some important exceptions, as in the case of Mr. W. T. Stead, whose particular function seems to lie in this direction, and who has given many public messages.

### QUEER COINCIDENCES.

CALEDONIA has for many years been haunted by strange coincidences which he cannot attribute to chance. On one occasion, as an author, he outlined in his mind a certain sketch with certain characters, the characters being taken from a well-known romance. He said nothing of this to anyone, but two days later he received a letter from another friend, a well-known writer, suggesting a similar sketch with exactly the same characters. On another occasion again he was anxious about the fate of a friend's book which was in the hands of a publisher with no prospect

of publication. It came into his mind suddenly one night, and subsequently the idea of St. Paul's Cathedral entered into his thoughts and he began to speculate on the building and architecture of that great edifice. On the following night he received a visit from the friend of whom he had been thinking to announce that the book had been accepted on the previous night just when his friend had been thinking of the matter, and that having to wait while at the publisher's, he had filled in time by visiting St. Paul's. These are two examples out of many, and on a general survey we agree that chance coincidence is not the explanation but that they are in all probability telepathic, due to a subtle sympathy between the minds of the persons concerned. There are, as we find by experience, an immense number of these "correlations," and they are well worth study and tabulation. We think that those who have had experiences of a striking character should record them, as they will thus help to build up the evidences for super-normal faculty.

### DR. CRAWFORD'S EXPERIENCES

R. I.—A great deal is being written just now about the late Dr. Crawford, as you have noted, and we can only reply briefly to your question. Dr. Crawford did not enter on his investigations as a Spiritualist, but as a scientist, who having read the researches of Sir William Crookes, thought it desirable to enter upon experiments himself and see whether he could not corroborate and extend the discovery of Crookes. He sent a series of papers on the subject of his investigations with the Goligher Circle to LIGHT, and they were afterwards published in book form under the title of "The Reality of Psychic Phenomena." His last book, published after his death, dealt with the psychic structures of the Goligher Circle, and in this he went fully into the question of the character of the substance ectoplasm, or as he termed it plasma, employed by the unseen agencies at work. He was much more interested in the physical than in the mental phenomena, as would naturally be the case, seeing that he was a mechanical engineer. His untimely death by suicide had nothing whatever to do with his psychic work, but was attributable to the strain he underwent through overwork during the war and to his fears of possible insanity. It was a lamentable end to a career which promised great things. As to the adverse criticism of his work after his death, we need say nothing here except that the work remains unshaken, especially as it is confirmed and supplemented by the investigations and discoveries of other scientists working along the same lines on the Continent and elsewhere.

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## ANSWERS TO CORRESPONDENTS.

**PERPLEXED.**—Your question why some well-known Spiritualists on "the other side" do not communicate assumes too much. They do communicate in very evidential fashion, although as is the case with a great many other phenomenal evidences, the facts do not as a rule come to be published.

**W. E. (Westcliff)** is informed that the lines to which he refers (p. 688) are from the "Choric Song," in "The Lotus Eaters," by Tennyson. They run:—

To muse and brood and live again in memory,  
With those old faces of our infancy,  
Heap'd over with a mound of grass,  
Two handfuls of white dust, in an urn of brass.

**M. TAYLOR.**—A selection of the leaders which have appeared in *LIGHT* are already in book-form, together with some of the lighter articles. The book is "Spiritualism: Its Ideas and Ideals" (Watkins), to be obtained at the L.S.A. Book Department.

**R. B. (Worcester).**—Thank you. We have sent on the letter as desired. We are glad you find the paper so helpful.

**F. H. W. CLARK (New York).**—Your letter of the 26th ulto. and cutting received with thanks. We fear, however, the Joan of Arc communication, although interesting, is not sufficiently evidential.

**R. A. WATTS.**—Thank you, but we do not wish to discuss the question until Mr. Stanley De Brath's series on the subject is finished.

**A. A.**—You give neither name nor address, and we cannot deal with anonymous communications.

## SUNDAY'S SOCIETY MEETINGS.

**Lewisham.**—Limes Hall, Limes Grove.—Sunday, Nov. 19th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. A. Lamsley. Grand Bazaar and Sale of Work in aid of the Building Fund. Tuesday, Dec. 5th, opening by Sir A. Conan Doyle, at 3 p.m.; Wednesday, Dec. 6th, opening by Miss Estelle Stead, at 3 p.m.; entrance fee, first day, 1/- before 6 p.m., 6d. after 6 p.m.; second day, 6d. all day; children half price, not admitted unless accompanied by an adult.

**Croydon.**—Harewood Hall, 96, High-street.—Nov. 19th, 11, Mr. Percy O. Scholey; 6.30, Mr. Geo. Prior.

**Brighton.**—Athenaum Hall.—Nov. 19th, 11.15 and 7, Rev. Geo. Ward; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mrs. Ormerod.

**Church of the Spirit, Camberwell.**—The Guardian Offices, Havill-street, Camberwell Town Hall.—Nov. 19th, 11, Mrs. C. O. Hadley; 6.30, Mrs. M. Crowder.

**Holloway.**—Grovedale Hall, Grovedale-road (near High-gate tube station).—Saturday, 7, Lyceum social and dance; a warm welcome for all who can attend. Sunday, 11, Mrs. Grace Prior, address and clairvoyance; 7, Mr. A. Vout Peters, address and clairvoyance; to avoid turning any away, a special overflow meeting has been arranged, which shall be in the hands of a competent speaker-medium; 3, Lyceum session. Monday, 8, members' developing circle. Wednesday, 8, Mrs. E. A. Cannock. Free healing: Thursday, 5-7, children; Friday, from 7, adults.

**St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).**—Saturday, Nov. 18th, 8, in Social Hall, whist drive. Nov. 19th, 7, Mr. H. W. Engholm. Friday, Nov. 24th, class for spiritual healing, Mr. Harold Carpenter. Thursday, Nov. 23rd, 8, address and clairvoyance, Mrs. Anderson.

**Shepherd's Bush.**—73, Becklow-road.—Nov. 19th, 11, public circle; 7, Mr. R. H. Sturdy. Thursday, Nov. 23rd, 7, Mr. J. Spiers.

**Peckham.**—Lausanne-road.—Nov. 19th, 7, Mrs. M. Clompson. Thursday, 8.15, Mrs. E. Marriott.

**Boves Park.**—Shaftesbury Hall, adjoining Boves Park Station (down side).—Sunday, Nov. 19th, 11, Mrs. Richards; 7, Mrs. Redfern. Wednesday, Nov. 22nd, Mr. T. Austin.

**Worthing Spiritualist Mission.**—17, Warwick-street.—Nov. 19th, 6.30, Mr. Symons. Thursday, Nov. 23rd, Miss Layton-Frecker.

**Central.**—144, High Holborn (entrance Bury-street).—Nov. 17th, 7.30, Mrs. Maunder. Nov. 19th, 7, Mrs. Harvey.

**Forest Hill Christian Spiritualist Society.**—Foresters' Hall, Raylan-street, Dartmouth-road.—Nov. 19th, 6.30, Miss E. M. Maddison. Wednesday, Nov. 22nd, 8, service.

**Richmond Spiritualist Church.**—Ormond-road.—Sunday, Nov. 19th, 7.30, Mrs. Golden. Wednesday, Nov. 22nd, 7.30, Mrs. Mary Crowder.

## CROYDON SPIRITUALISTS.

## RE-OPENING OF HAREWOOD HALL.

Freshness and beauty characterised the re-opening of Harewood Hall (96, High-street), on Sunday. It had been re-decorated and structural alterations made to meet the growing needs of the work carried on by the Church of the Spirit, whose services have been held there for some years past.

The service was impressive and helpful. Prayer was offered and appropriate hymns were sung.

Mr. Percy Scholey (whose untiring work is given freely in every sense of the word) was the mouthpiece for a beautiful address of exhortation from those beyond the veil. Opening with the words, "In the name of the Father and of the Son and of the Holy Ghost," his inspirer's spoke of the high ideals they, in spirit life, had endeavoured to inspire in the members in directing the spiritual energies of the Church, and then solemnly urged them never to cease to labour to bring about love and harmony and unity which would alone help them to realise their conscious relationship to Spirit. They urged the members to give the sacred gem of truth which had been entrusted to their keeping, a holy setting, to realise the power of their spiritual example and the power they could weave through being in conscious relationship with those who are able to inspire and help, never forgetting the sacredness of their work. Much of help followed, and in closing the spirit speaker said: "We long to inspire each one of you, to bring out a greater response to the urge of the Spirit that calls to the spirit within you. So long as your work is for God's glory, so long as it expresses the spirit that the Christ came to express, so long as your work is selfless so shall come the glory, the wisdom and the power."

The service concluded with the hymn:—

"Hand in hand with angels  
Through the world we go."

Thanks to all those who had helped in the work connected with the alterations was expressed by Mr. Scholey and the Benediction was pronounced, and we came away wondering whether those who express views of opposition to such a faith as this had any first-hand experience; whether they would not do better to halt in the path they are taking, go and hear for themselves and gather a little of the inspiration one felt all around.

## NEW PUBLICATIONS RECEIVED.

"The Beacon" November. Geo. Allen & Unwin, Ltd.  
"Whence? Whither?" A Selection of Verse. By Bertha Thompson. A. H. Stockwell. (Brochure, 1/-; cloth, 2/-.)

Proceedings of the Society for Psychical Research. October. Part LXXXVI. Vol. XXXIII. (Price 16/6.)

"The Lifted Veil; or The Hereafter Revealed to Reform the World." By A Psychic. International Society of Applied Psychology. (2dols. net.)

MRS. ANNIE JOHNSON wishes to notify her change of address from 41, Holland-road, to 18, Holland-road, Kensington, W.14.

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THE SOCIETY FOR PSYCHICAL RESEARCH.—The "Proceedings" of the S.P.R. for October, 1922 (Vol. 33, Part 86), has for its principal feature a long and closely reasoned study of "Phantasms of the Living," by Mrs. Henry Sidgwick. The article collates and critically examines many of the cases of telepathic or phantasmal appearance of this kind recorded by the S.P.R. since the appearance of Gurney's work on the subject, first published nearly forty years ago.

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## AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING NOVEMBER 25TH.

**Tuesday, November 21st, 3.15 p.m.**—Clairvoyance, MR. HARVEY METCALFE. 7 p.m., MRS. F. E. LEANING; the Eighth of a course of 10 lectures on "The Principles of Psychological Research" (After Death—Two kinds of Evidence of Survival—The Sensory, or figures Visible, Audible, and admitting of Contact—Spontaneous Cases and Séance phenomena—Child and Animal witnesses.

**Wednesday, November 22nd, 4 p.m.**—Discussion Class conducted by LIEUT.-COLONEL HARDWICK. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling. (The questions which are to form the subject of discussion should, where possible, be sent to the Organising Secretary two days before each Meeting, but oral questions may be asked at the meetings.)

**Thursday, November 23rd, Special Meeting, 7.30 p.m.**—MR. J. D. GRAHAM, "Direct Voice Phenomena."

**Friday, November 24th, 4 p.m.**—"Talks with MRS. WALLIS'S Spirit Control." Subject, Answers to Questions. Preceded at 3 p.m. by Conversational Gathering.

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**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. Membership can be taken up at any time and the subscription of One Guinea covers membership to the corresponding date in 1923.

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