

COLLAPSE OF THE PRICE—HOPE CASE.

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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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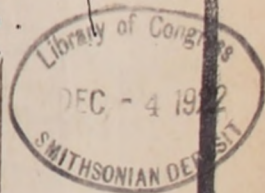
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SATURDAY, NOV. 25th, 1922

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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,185.—VOL. XLII. [Registered as] SATURDAY, NOVEMBER 25, 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.

At last when the last night's silence shall break,
And the darkness rolls away,
The eyes that were weeping shall see when they wake,
Death, with the face of Day.

—A. ST. JOHN ADCOCK.

EVER-RECURRING QUESTIONS.

In its forty years' existence, LIGHT has answered, or recorded the answers given to, many thousands of questions from inquirers. Some of the questions have been asked and answered hundreds of times, often with a degree of ability and authority that left nothing to be desired, especially in those cases where the questions were addressed to a spirit communicator of long and wide experience and advanced intelligence. Some of these answers we heard and recorded many years ago, and have never found it necessary to correct them in the light of later experience. We are referring now to the best of these answers, those which showed first-hand knowledge and experience. We are well aware that some replies come from spirit communicators who have much to learn and whose conclusions have to be revised by later experience.

ANIMAL SURVIVAL.

This question of animal survival has often been raised. Looking through the pages of LIGHT for 1900, we came across an answer given by the guide of Mrs. M. H. Wallis at a meeting of the London Spiritualist Alliance held at St. James's Hall on February 9th of that year. Here it is:—

I have devoted a certain amount of attention to this subject, and I fail to find evidence of the continuance of the life of the special animal in the spiritual world. I know of the existence of larks, flowers and other beautiful expressions of life there, but I do not know of the existence of a bird there which has been a bird here, except in the rare instances where the owner of a bird retains a vivid recollection of it, and the activity of the spiritual consciousness enables the expression to persist on the spiritual side for a longer or shorter period. I know of instances where in the case of pet animals and pet birds, there has been a retention of the elements in their association, arresting

the process of dissociation for a period on the spiritual side of existence. But when the thought grows less, when the remembrance diminishes, there is a gradual dispersion of the elements, followed by their absorption into the ocean of spiritual life.

DIFFICULTIES OF COMMUNICATION.

A correspondent, A. N. G., has shown us some brief messages, part of a series purporting to come from a departed friend, a medical man who is studying the conditions on the other side and trying to "put through" descriptions as well as he can. Here is one of them. It certainly rings true:—

It is not easy to get through your subconscious mind without touching electrically thoughts of your own. The system of electric vibration has to be very clearly understood, and it is this subject which entangles us in so many ways in this matter of getting into communication with earth. You know somewhat of the pain that is felt in passing [the hand] through electrically treated water to get a coin. Well, we have to suffer in this way in passing through earth moisture, the pain is so intense that after a short message we are completely unable to correct. Will you try and understand this? The earth is surrounded by belts of electric fluid, and contact with this when we ourselves are highly charged, is no mere play, as it is for you to sit quiet and receive. When newly arrived here they can more easily return, not having become so magnetic as to attract these vibrations unto themselves, but the longer we are here the more we learn this, especially in this period when the desire to spread the higher knowledge is so dominant with us. Through these long years I have steeped my individuality in the knowledge which attracted me most on earth and even yet I have not learned to shield myself from the exquisite pain of this intense antagonistic vibration; being so much slower than here, it is exquisite torture and unendurable for long communication, yet it is worth while, as each descent stabilises this and we learn to shield our spirits in a counter-vibrating garment which only use can render less exquisitely painful. You will understand by this that only for a higher purpose can we undertake these communications. When evil communicates with earth it is not painful, as the vibrations are mostly at the same rate, the difference is infinitesimal.

Experience and observation in the study of psychic phenomena commend the statements to us, vague as they may seem, and unverifiable by ordinary scientific methods.

A HALLOWED GARDEN.

(To my Beloved Mother, Mrs. Margaret Erhardt.)

I have a tiny Garden
That's sweet, and fresh, and rare,
And hallow'd by the tender thoughts
My heart has planted there.
It stands upon the borderland
Of this Life's Nevermore—
Where Love keeps green the Pathway,
Where Mem'ry guards the Door.

While other eyes see Lilies
And Roses there that grow,
My eyes of Faith look out beyond
To things the soul may know.
Love brooks no barrier—God will give
My dearest back to me.
No! Not in dreams!—in very self,
A blest Reality.

NELLIE M. ARMSTRONG ("Frank Mayhew").

Herne Bay.

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FROM OVER THE BORDER.

A FURTHER EXPLANATORY MESSAGE FROM THE GUIDES OF
MRS. HOPE HUNTER.

HOW CONTACT WAS ESTABLISHED.

[This message follows in the series of messages through Mrs. Hope Hunter which began in *LIGHT* of September 23rd (p. 594), when her soldier brother gave an account of his crossing the border. There is much in the message given below in the nature of explanation of the statements made by Mrs. Hope Hunter in the issue of *LIGHT* of September 23rd.]

We wish to try and tell you how we first came into touch with you. You remember your first attempts, no doubt. First must come desire. Your brother's death was to you a momentous event. Your inner consciousness refused to accept it as final. You knew your brother lived somewhere, somehow, could you but reach him. You still remained in touch with him spiritually, and this at last goaded your physical organism into action. You emitted waves of some intensity containing that desire to search him out. He on his side had an intense desire to reach those he left behind, the state almost always of a newly-arrived soul here. There is much family grief at the loss of one of its members. Tender thoughts of childhood spent together, the first years of married life passed side by side, the intense love of a parent for a child—all constitute most powerful magnetism which draws to itself the responsive complement. These two form a connection of greater or lesser intensity as the vibrations expand or contract with the energy or force of the component parts—in this case the sender and receiver. Well, then, you were the sender. Your great desire was towards your brother. At first he was often near you, a restless soul unable to understand or control his surroundings, but he unconsciously received and registered your equally unconscious "wireless." Time passed; he gradually became used to his environment. As the strangeness wore off, he was able to make some use of his newly acquired powers. He began vaguely to recognise and register the kind thoughts sent unconsciously to him from all and sundry, and found a certain clarity in reception in your thoughts of him, which seemed to him strange and worth investigation. Knowledge in any subject can be obtained here if the enquirer is sincere. He was put into touch with those who are masters of psychic science, and certain plans were made to experiment. Your first attempt was with a planchette, at a house on the steep hill. Shortly afterwards you tried with a table. For a long time you obtained no visible result, but we on this side tried continuously to come into touch with you. At times we seemed within an ace of success; at times we were ready to despair.

At last you, alone, obtained movement with the table, and we were thoroughly disheartened because it was not our *connector*, but a connection made by undesirable spirits, not evil but certainly undesirable. We will explain that later, but pass over it for the present. This complicated matters exceedingly. It showed us a connection was possible, and that you on your side had the necessary magnetism alone, a quite unusual thing in our experience; but the undesirable connection had to be overcome and routed. It was a long job, in truth; then began the time when sittings were so muddled. We found it easy to move the table after a start had been made, but we could not prevent the original group from intervening. Did we try to get an evening with you, the first comers, as soon as our power, which at first was strictly limited, failed, would intervene, take control from us and muddle up things generally. Little wonder you were bewildered. Much you got through was from us, your brother's band of helpers, very much was not.

"Thank God for being able to talk." This, the message first spelt out, was Will's and ours, also, "Don't cry," Hope." There we failed, in one sense, but to us it was our first great success. You stood it well, dear lady, you and we deserve success. We never ceased to try. How we toiled to lift that table, which the first band moved with such ease. Then you tried a pencil one night by apparent chance. But it was no chance suggestion and again it was not us but others. Here, too, we have had to fight and conquer again.

The first movements with pencil and pen were very stiff. We thought at first movement of the whole arm would be easier, but now write using the muscles of the hand and fingers. This is a much less laborious method which we discovered quite by accident. Your cousin, our present and probably permanent scribe, wished to try and write one evening and used the muscles of the fingers quite easily and naturally, quite without thought or intention. Since

then various others of our bands have tried to do so and found it much easier to control the muscles rather than use the weight of the whole forearm. It is an instance of mind controlling matter in both methods, but we find it less wearing if you bear a greater part of the weight, and a part of our band concentrates on making flexible the digital muscles to our will. We divide into three sections. Before we connect we prepare the matter we wish to give. It is an already prepared lesson committed to the minds of those who work with you. A section give the matter to your consciousness, a section concentrate on the digital muscles, a section with your cousin at the head move the pen. It is a very delicate undertaking. You and we must be in unison. For this purpose we always come some time before we wish to begin. We try and produce an environment which will be conducive to our work. You on your part should try to do the like. Rest, if possible, or do a little light work until you are ready to commence. Always begin at the same hour and in the same place. Above all do not let anything disturb or upset you. That makes our work extremely difficult. Cultivate an even temperament. When you are much disturbed you create an electrical storm around you which is difficult, and if a severe one, impossible for us to penetrate. When once in unison we are ready to write, we take up our separate positions. We, who give to you the material of the message, move further off. Your cousin with his helpers is in the room. Your cousin handles the pen with your ready acquiescence. Without your willing co-operation we could do nothing. You must be attuned to us; you must be perfectly willing to be used by us as an instrument; you must keep yourself in a receptive attitude and receive the impressions we give to your mind and your muscles. You do this more easily as time passes; we find you very easy to impress with our ideas. But always remember at any second you can control the situation should you wish. We do our work only with your good will. Our thanks, then, for your kind help. This is a slight general description of our method. We will now divide into sections and describe more fully.

THE PROCESS OF COMMUNICATION.

Connection in this case, or any other of spiritual or etherial components of what you describe as long or short "distance" (but there is no such thing; we use the term only that you may understand us) within the circle of like intensity, a connection can only be obtained between two or more persons like-minded. ("Like to like," as we have before said). The component parts of a whole can obtain connection anywhere within their own circle. The circle consists of the sum of the qualities of the members. Any such circle is formed unconsciously by minds of like capacity in any direction, but whatever the direction the contributing forces must be of like capacity, must be in unison to the same degree, must, in short, be alike.

Here we pause to instance that two minds, one a good mind, the other really evil, being both intensely interested, say, in a certain science, can, within that circle, combine work, find pleasure in the connection's mutual help, whilst having nothing else in common except only this one thing. The rest of the personality belonging to a higher or a lower circle can yet on a common ground gain contact at this point in a circle to which both have access through this mutual basis. A soul is often led to higher states by some such means. Connection having been obtained, often quite unconsciously, the whole circle benefits, also, as a rule, quite unconsciously. A circle is continuous. The current flows continuously. It is sent and received; mind plays on mind in a continuous revolution. Gradually all are brought to the level of the highest. The whole circle is now in unison, ready to send out waves of enquiry to other circles. The circle sends out a current of desire, which is met by a current of like strength; the two circles become the component parts of another and higher circle whose circumference is much greater electrically and of higher velocity magnetically. So the circles grow and overlap, and so can a mind, with even one redeeming trait, raise itself by degrees from the lowest to the highest circles. The circles ascend spirally; the emotional current is a spiral, its lowest circle being in touch with material planes, its highest with the beatific and beyond.

There is nothing to prevent the lowest and highest composing the component parts of God's universe, having innumerable intermediate circles of various stages of growth and strength, electrically and spiritually. Is not all God's kingdom some such continuous distribution of spirit force,

proceeding from far and high places, of vital power? Do not those far off, high, holy, and mighty ones provide us with the necessary spirit power to enable us to become in time as they? From their high estate do they not send forth vivifying beams to those who can and will receive them?

We did not first obtain communication with you, but, as we have already said, we found an unsatisfactory band of spirits had anticipated us. This second band more easily obtained connection than ourselves, chiefly because they are of a lower grade, nearer the material, less spiritual. They were much nearer to you than they are now. You have since developed spiritually; you are now seldom troubled by them because your inner life has changed your environment, and only at times now are they able to penetrate. We, on the other hand, as time goes on, find it is easier to link up with you. Each time we successfully come into touch with you we strengthen the cord between us. We draw nearer; they recede. But certainly at first they were more in unison with your environment than we were. They were of the world, worldly, their only desire being to frighten and confuse you. You also, when you first began to reach out to other states, had a great personal longing for your brother, an almost physical longing. You also have changed. You are more content to leave your brother in the hands of the Great Creator, to hope, to pray wordlessly, to feel yourself at one with him and your father enclosed in a circle of enveloping love. That state of mind must and does make a great difference. It brings you much nearer. You have risen above the little things in this matter, at least to a large extent, and you begin to realise the great lesson that death is meant to teach us. The first bitter loss is physical, a bodily loss. What was life is apparently ended. All physical intercourse has ceased. Touch, sight, hearing, all the bodily senses are suspended. Intercourse must now depend on the *spirit-senses*. With the material body cast aside the only means of communication is by spirit agencies. There are still the spirit-senses—the listening ear, the seeing eye. But that ear and eye cannot see or hear the spiritual body unless it seeks spiritually. How should it? The spiritual and material are opposite as the poles, but enclosed in the material covering is the spiritual with spiritual powers which, when trained and tended, are able to overcome their material handicap and reach out to and draw on the spiritual faculties, at first only perhaps for a moment's connection or soul communion; but later by earnest effort much can be effected. The uplifted soul can rise and rest in unison with one beloved already in a wholly spirit-state. There is a wordless soul-communion, very beautiful, very real to those who attain it. But it will not be attained while grief longs only for the physical caress, the touch of the beloved. But the first fierce grief spent, the resignation of the spirit achieved, the soul will gradually seek and find this lovely oneness of the spirit. To train the mind of one in such grief, there must come first acceptance, acceptance of the inevitable. Perhaps the best phrase is education of the soul or evolution. To evolve the soul must suffer. By suffering the soul will most surely rise. In times of trouble things natural become of little account. The spiritual obtains its proper share in the life of the material plane. But only for a short time. As time passes the material retains the ascendancy. But many retain in memory that first nearness to the spirit-state of the beloved, and after resignation has come, they, in remembering, lift up mind and heart unconsciously to the spiritual level of the one who is in their thoughts; a vibration of love passes between the two bringing comfort to both. This connection or wave of sympathy could be developed by all. Whether it would be advisable or not is another matter. Yours is not by any means an exceptional case. It has come about by the most natural means. But in many cases—the majority probably—the communication obtained would be very undesirable, because those nearest to the material on this side are so easily able to slip in before the more spiritual can do so. Usually the desire at first is physical—an obsession of the senses. It is a longing to see, hear, or touch the loved one, almost a physical desire which will probably meet with a partly physical return. For instance, table-turning. The desire to reach one already passed is known to that one, he may try frantically to respond, but if he is less material in soul, mind, or spirit than others who may be about at the time, he has much less chance than they. There are very many spirits near the earth who are not evil, but so wrapped up in the material world that they have no desires spiritually, but pine continually for that which they have left behind. Their great desire is to regain connection with the world they have left. Such being the case, every available opportunity is seized. What wonder, then, both participants being so materially-minded, that the matter obtained is so trivial and so worldly, of such little intrinsic value? But great things could be accomplished by such methods if the participants were keyed alike in mind and educational attainments. The brain reels when we think of the great truths we could give to the world could we find a suitable scribe on your side of the gulf. There is a gulf, we admit it; but it can be and has been bridged by love, and it could be bridged by the scientists to the infinite good of humanity, could we find the willing and studious habit of mind combined with the psychic temperament.

ANIMAL SURVIVAL.

To the Editor of LIGHT.

SIR,—If you have not already closed the correspondence on the question of Animal Survival, I would like to say a few words on an aspect of the case that so far has not, to my knowledge, been mentioned. I mean the religious side, if I may call it so. If we believe in an all-loving and perfectly just God, as creator or source of all life, we cannot differentiate between the various manifestations of that life. Even according to our limited idea of fairness, where is the justice in endowing animals with an earthly existence and all the disadvantages thereby entailed, unless in some future conditions they may benefit or progress by the result of incarnation?

If I understand aright, we live here a portion of time for the purpose of development to fit us for a higher state of existence, and the sufferings and trials of life go to form individuality. Why deny to the animal and even the insect creation the same chance? No one can deny that animals suffer; their bodily make-up is not so different from mankind, and they assuredly suffer that mankind may benefit.

Is no compensation due to the animals who die after the tortures of vivisection, the animals who are killed (often very cruelly in traps) to provide us with fur, and those who die in the interests of so-called sport? Then there are the countless host of sheep and cattle and birds who give us food, clothing, and almost everything we need to sustain life. In the face of this, dare we call on a God of Justice to help us, and yet suppose that same justice will leave all these creatures rewardless? If survival of death is a desirable state for man, it must also follow that it is desirable for animals, seeing that we share with them the same organisms.

Just one other point if I may be permitted. One correspondent, while willing to grant to the so-called higher animals a degree of survival, prefers to exclude savage animals and insects. This seems illogical to me, also a rather arrogant frame of mind. Who are we to judge this handiwork? If we take ants, bees and spiders alone of all the insect world we remember that ants have a marvellous civilisation all of their own; even the wise man of the Bible drew attention to their industry: "Go to the ant, thou sluggard, consider her ways and be wise." Bees also—what wonderful "little people" (as Kipling calls them) they are with their laws and systems. If scientists are to be trusted spiders are most clever and wise in their ways and if love the greatest of all human and divine attributes, is the touchstone for survival well, the humblest of all these seems to possess mother-love in some degree or another.

Yours, Etc.,

HELENA M. GILBY.

34, Claremont-road, Handsworth,
Birmingham.

November 14th, 1922.

To the Editor of LIGHT.

SIR,—In "The Day After Death," I find the following on the question of Animal Survival: "In our belief animals have souls, but among animals of all classes the soul is far from being endowed with an equal degree of activity. We cannot, however, grant to them a complete soul, but only the germ, the originating point. A writer in our time has called the dog a candidate for humanity. We must not forget that sometimes the animal exceeds the man in intelligence. If the soul of man, at the close of its terrestrial existence, passes into the planetary ether, where it is lodged in the body of a new being, analogy obliges us to establish the same relation between the animals and then between the animals and man."

Yours, Etc.,

E. P. PRENTICE.

Sutton.

November 15th, 1922.

Miss H. M. Methley, 93, Belgrave-road, Westminster,
S.W., writes:—

With reference to the correspondence which has lately appeared in LIGHT on the subject of "Animal Survival," I should like to say that my late fiancé, with whom I am in regular communication by means of the direct voice and planchette, has told me that he has with him over there his old dog, who died shortly before his master succumbed to the effects of poison gas. He also told me once that he had been to visit his mother, who passed over many years before he did, and that he found her "surrounded by little pets." I asked: "What sort of pets?" and he replied, "Oh, cats and dogs and birds," mentioning several names. Now I had never met this lady and knew practically nothing about her, so I told her daughter what her brother had said and she replied: "Well, mother certainly did have dogs and cats with those names. She was passionately fond of animals."

TOTAL COLLAPSE OF THE PRICE-HOPE CASE.

A BRIEF SUMMARY OF THE WHOLE MATTER.

The following matter has been supplied by Mr. J. Hewat McKenzie, Hon. Principal of the British College at Holland Park, in order to summarise for readers the main points in this important case. There may be some necessary repetition of matter which has already appeared in the columns of LIGHT, but this is unavoidable. Such a summarised statement is very necessary in view of the wide publicity given in many journals by Mr. Price and the S.P.R., and these journals are naturally surprised that no reply has been made by the College officials on behalf of Mr. Hope. The reason is clearly evident from the perusal of the following facts, which show that the S.P.R. have refused until the present month to lay the full facts before the College for examination. We give one of many extracts from the public Press taken from an editorial note in the "Glasgow Weekly Herald" of November 18th, which says, in referring to a reply by Mr. McKenzie to an article which appeared in the October "Scientific American" (reproduced in last week's LIGHT). The article is headed, "The Spirit Photograph Fake. Silence Broken at Last," and the note runs, "We have had to wait till now for anything in the way of an official reply."

FEBRUARY 24TH, 1922.

Date of Price photographic experiment at the British College.

MARCH 4TH.

The Society for Psychical Research (S.P.R.) received an anonymous packet containing four undeveloped photographic plates.

MARCH 31ST.

The S.P.R. received a second anonymous packet containing trick photographic apparatus.

END OF MAY.

The S.P.R. issued a printed report of the whole case in their Journal. The notes were supplied by Messrs. Price, Seymour, and Dingwall. It is important to note that the report came before the College officials as a complete surprise, as the experiment was secretly conducted by the S.P.R. through Mr. Price.

JUNE 7TH.

Letter sent from the Principal of the College, Mr. J. Hewat McKenzie, and "The Society for the Study of Supernormal Pictures," requesting the S.P.R. to form a joint committee to investigate the charge made against the Crews Circle by Mr. H. Price and the S.P.R.

JUNE 23RD.

Reply of the S.P.R. refusing the proposal of a joint committee on the ground that no good purpose could be served by such an inquiry.

From this date forward continuous pressure was brought to bear by Mr. McKenzie and others upon the S.P.R. to get full particulars regarding the X-ray marked plate belonging to Mr. Price's experimental packet, which it was stated in their report had come into the hands of the Society in some unexplained way. This was one of the two plates said to have been abstracted by Mr. Hope at the experiment.

JUNE 30TH.

The Principal of the College, after these repeated requests, threatened to take legal action against the S.P.R. unless particulars of the X-ray marked "mystery" plate were supplied. He pointed out the grave injury being done to Mr. Hope and Spiritualism generally by this uncalled-for secretiveness on the part of the S.P.R.

AUGUST 17TH.

Ultimately before a representative committee, held at the College, of leading men interested in the matter, Mr. Dingwall, Research Officer of the S.P.R., submitted the "mystery" plate for examination. When examined critically this proved without shadow of doubt to be one of the Price set of X-ray marked plates. Mr. Dingwall stated that he could give no particulars as to how this plate came into their possession without first receiving permission from his Council, which would not meet until October.

OCTOBER 17TH.

After waiting for two months the S.P.R. Council met on this date. Indirect information reached the College that at the meeting permission had been granted to Miss Newton (Secretary of the S.P.R.) to

give the College and Mr. Hope full particulars as to how the "mystery" plate came into their hands.

OCTOBER 23RD.

After waiting a further six days and hearing nothing from the S.P.R. Secretary, Mr. McKenzie applied for particulars, and an appointment, given with great reluctance and after considerable pressure, was made for Mr. and Mrs. McKenzie to visit the S.P.R. offices and receive the desired information. The appointment was kept on October 23rd. Present: Miss Newton, Mr. Pugh, by invitation of Miss Newton, and Mr. and Mrs. Hewat McKenzie. Mr. Dingwall was absent through illness.

The information given by Miss Newton was to the effect that the "mystery" plate had been received by the S.P.R. on March 4th with three other undeveloped plates wrapped in a 1921 British College syllabus and bearing the Notting Hill postmark, in an anonymous packet, particulars of which have already been given in LIGHT of November 4th. Further information was given in confidence regarding a second anonymous packet received by the S.P.R. on March 31st, but it was requested that public use should not at the moment be made of this. This second packet contained in a small cardboard box, a rubber contrivance, five small photo transparencies on glass, a red celluloid disc with perforations somewhat resembling part of the Imperial Company's X-ray marks, a small portion of a pencilled letter, and a typewritten note which read as follows: "I would have sent these before but was afraid Hope would miss them—they were found in his room with the plates I sent to you before. Don't write to Madame again as she is getting suspicious." Immediately below this typing appeared in pencil the words: "I shan't write again." The address of the S.P.R. was typed upon the outside wrapper and bore the Paddington post mark. After carefully examining the writing, the wrappers, the post marks, and contents of the box, Mr. McKenzie pointed out that the original labelled wrapper of the Imperial Company and the sealed envelope of Mr. Moger were both missing, and asked Miss Newton if Mr. Price had collected these after his experiment at the College, as they were most valuable and necessary as part of the evidence to prove Mr. Price's case. It was essential that this question should be put, as it is stated in the S.P.R. report that Mr. Price threw the wrapping on the floor after he opened the packet. Miss Newton then stated that she had never seen these wrappings since the experiment and that they were no doubt left at the College by Mr. Price. This point is important in view of subsequent events.

OCTOBER 24TH.

A special Committee of the British College met and received Mr. and Mrs. McKenzie's report regarding the interview with Miss Newton. The following resolution was passed and sent to the S.P.R.:-

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

(Signed) CHARLES BADDELEY,
FREDERICK BIGH BOND,
FRANCIS C. CARTER,
ROSE DE CRESPIGNY,
ARTHUR CONAN DOYLE,
FELICIA R. SCATCHERD,
HARRY C. SCOFIELD,
M. A. ST. CLAIR STOBART.

OCTOBER 30TH.

On this date a fortnight after the S.P.R. Council meeting, Mr. Hope received a brief letter from Mr. Dingwall simply stating that the "mystery" plate had been sent to the S.P.R. anonymously.

OCTOBER 31ST.

In answer to a letter from Mrs. McKenzie to the S.P.R. Secretary asking for photographs of the four anonymous plates, the wrappings and the other objects in the second packet, Mr. Dingwall called at the College and left for inspection the contents and wrappings of the two anonymous packets. Mr. McKenzie pointed out to Mr. Dingwall that neither Mr. Moger's sealed envelope nor the Imperial Company's box wrapping with label, two very important

links in the chain of evidence, were included. Also that it seemed that Mr. Price had been careless over these and had thrown them on the floor of the studio on February 24th. Mr. Dingwall replied that no doubt Mr. Price had these, and promised to get them for the College from him.

SATURDAY, NOVEMBER 4TH.

Mr. Dingwall called at the College and left with Mr. McKenzie: (1) The Imperial Company's Flashlight labelled box wrapper. (2) The Imperial Company's brown paper postal wrapper in which the packet was sent to Mr. Price. (3) Mr. Moger's envelope with six wax seals, all of these being completely broken and seriously damaged. (4) A brown paper wrapping, in which the whole had been enclosed by Mr. Moger and addressed to Miss Newton. Owing to the absence of the Hon. Secretary from the College, and a pressure of callers, Mr. McKenzie, in the presence of Mr. Dingwall and without examination, placed the wrappings in the Hon. Secretary's drawer.

SUNDAY, NOVEMBER 5TH.

Mr. McKenzie took from the drawer these four wrappers for careful examination of their general condition. On examining wrapper No. (1) it was quite obvious that the Imperial Company's Flashlight label had been disturbed. [See illustration at foot of page.] If examined it will be noted that the label has been turned down just sufficiently to release the folded "ear" of the paper wrapping, thus making it possible to withdraw the box containing the plates. It will be obvious that this vital and important discovery nullifies all the other evidence produced by Mr. Price against Mr. Hope, if it can be proved that the packet did not leave the hands of the Imperial Plate Company in this condition.

MONDAY, NOVEMBER 6TH.

Mr. McKenzie, at the earliest possible moment, rang up the S.P.R. offices and asked for Mr. Dingwall to get him to explain the matter. Mr. Dingwall was not there, but later in the day referred the Hon. Secretary to Mr. Price regarding it, and Mr. Price called at the College on November 10th. (See below.)

FRIDAY, NOVEMBER 10TH, 11.30 A.M.

By written permission from Miss Newton, the College Committee examined the whole contents of the two anonymous packets now before them and the wrappings, and unanimously agreed that the packet showed signs of having been opened. The following resolution was sent to the S.P.R.:—

"That this Committee of the B.C.P.S., having examined all the documents and exhibits of the two anonymous packets received by the S.P.R. in connection with the Price-Hope case, are of opinion that the sealed packet of plates used at the experiment on February 24th shows distinct signs that the maker's paper wrapping has been tampered with. Also that the sealing of the envelope in which Mr. Moger put the packet of plates to send to the S.P.R. was ineffective in itself, and was rendered useless as

evidence, owing to the fact that the six seals had all been broken and damaged. They beg to point out that to have carried out the experiment satisfactorily the envelope should have been opened by slitting it, in order that the seals might have remained intact for examination."

"The Committee fail to understand why the Council of the S.P.R. refused to lay these documents and exhibits before an impartial Committee, as proposed five months ago by the Principal of the Psychic College, when the S.P.R. report on the matter was published."

All present on the previous occasion signed this resolution with the addition of Mr. Stanley De Brath. Major R. E. E. Spencer and Rev. Drayton Thomas were unavoidably absent. Half of the members of this College Committee are also members of the S.P.R.

NOVEMBER 10TH, 2.30 P.M.

Mr. Price called at the College, accompanied by Mr. Pugh, and examined the flashlight wrapper. Mr. and Mrs. McKenzie and Mr. Bligh Bond were present. Mr. Price treated the matter very casually and referred to it as an accidental crease, probably made at the time the packet was labelled by the Imperial Plate Company, and considered Mr. McKenzie only wasted his time in calling him to inspect this. During the conversation that ensued Mr. McKenzie enquired of Mr. Price as to when he lifted the wrappers from the floor of the studio at the College, as in his report it was stated that he had thrown them on the floor, and also asked if these wrappers had been examined by Mr. Dingwall, as he understood from the latter that he, Mr. Price, had kept them in his possession. Mr. Price replied that he took good care to lift the flashlight box wrapper and the postal wrapper at the College, but he was not sure whether Mr. Moger's sealed envelope had been brought to the College or not, or whether Mr. Dingwall had opened the package at Holland Park Station on the morning of the experiment, and kept the sealed envelope. He also stated that the wrappings had not been in his possession from the day of the experiment, as he had handed them to Mr. Dingwall on February 24th at the S.P.R. rooms, and had not seen them since. It cannot be ascertained from anyone whether Mr. Price, Mr. Dingwall, or any official of the S.P.R. has ever carefully inspected the flashlight wrapper either before or since February 24th.

SATURDAY, NOVEMBER 11TH.

Mr. McKenzie took the flashlight wrapper to the Imperial Dry Plate Company and saw the two gentlemen who originally sealed the packet for Mr. Price. They carefully examined the packet with a microscope and found clear traces of a sharp instrument, such as might be made by the point of a small pen-knife, having been used immediately under the "ear" flap, and a double line of adhesive showing that the "ear" had been opened and folded down a second time in a slightly different position from its original seating, and to enable this to be done the gummed label had been lifted at one end, thus confirming Mr. McKenzie's finding. They



NOTE ON ILLUSTRATION

The illustration given here shows a reproduction from a photograph of the actual wrapper that was round the packet of plates used by Mr. Price on the morning of the test of February 24th. Although this reproduction does not show the details as clearly as the original wrapper, there is sufficient definition to enable our readers to observe the folded seam of label at the left-hand end of illustration from top to bottom.

Again, immediately below the top left-hand fixing pin will be seen a penknife mark at the edge of the flap, which shows much more distinctly, of course, in the original.

repudiated completely Mr. Price's suggestion that it was an accidental "crease," as they prided themselves upon their clean workmanship, and stated that the labels were all gummed by means of rollers which made it impossible for them to send out such work. They also stated that they believed they could tell by unsealing the label and wrapper as to whether any adhesive other than their own, which is a particular preparation, had been used. As this could not be done without the permission and concurrence of the S.P.R. officials, Mr. McKenzie promised to get their permission to allow a further examination. This permission has not yet been granted by the S.P.R.

MONDAY, NOVEMBER 13TH.

The Flashlight wrapper was photographed by the Imperial Dry Plate Company at their studio in the presence of Mrs. McKenzie and brought back to the College.

TUESDAY, NOVEMBER 14TH.

The following letter was received by post from the Imperial Dry Plate Company, and a copy of it was forwarded to the S.P.R. with the resolution of the College Committee of November 10th to lay before their Council:—

"November 13th, 1922.

"Mr. J. Hewat McKenzie.

"DEAR SIR,—Further to your call here on Saturday last, the 11th inst., we beg to confirm herewith the conversation we had with you in reference to a portion of a wrapper taken from a box of our 'Flashlight Plates,' and submitted to us for our opinion. After careful examination of the label attached to the wrapper in question, we are of opinion that one end of the label has been unstuck from the wrapper and folded back so as to leave the 'ear' of the brown paper wrapping uncovered. This 'ear' also appears to show signs of having been unstuck and refolded.—

Yours faithfully,

"THE IMPERIAL DRY PLATE COMPANY, LTD.

"(Signed) H. T. G."

It will be seen that there is a very serious discrepancy between the statements of Miss Newton, Mr. Dingwall, and Mr. Price, regarding these original wrappings. On October 23rd, Miss Newton stated that she knew nothing of the wrappings, but that they were doubtless left on the floor of the College studio by Mr. Price on February 24th, as she had not seen them since. On October 31st, Mr. Dingwall stated at the College when asked for the wrappings, that he did not have them, that Mr. Price had no doubt got them, and he would ask for them. When he brought the wrappings to the College two days later he did not state where he had got them and led us to infer that they had come from Mr. Price. On November 10th Mr. Price stated that he had never seen the wrappings since the experiment, when he gave them to Mr. Dingwall.

In answer to a letter from the College asking for an explanation of these different statements, Mr. Dingwall replied on November 13th as follows:—

"With regard to your first point, I certainly was surprised at it being suggested that Mr. Price had not taken the wrappers away with him. At the same time I had no recollection of them being in the file. You must remember that I have a great many cases to deal with, and that this file is only one amongst many. As to Miss Newton's statement, the file is not in her department and she naturally does not know its details."

It certainly would appear from these various statements that no collective examination of these wrappers has ever been made by the officials or Council of the S.P.R., a very serious omission when we consider the damaging report that was issued in their Journal.

Regarding these wrappings the S.P.R. report, see page 274, states: "Mr. Price handed them in their original postal packings to Mr. H. J. Moger, of Pulborough, who, in turn, sealed them privately, and forwarded them to the Secretary of the S.P.R. for safe keeping. In this condition they were kept until handed to Hope in the séance room at the B.C.P.S." Mr. Price now definitely states, after careful consideration and presumably after collaboration with Mr. Dingwall, that either he, Mr. Price, or Mr. Dingwall, opened the sealed envelope at Holland Park Station, and took out the packet of plates. Mr. Price is not quite clear as to whether he examined the seals at the time, but thinks he must have done so. Mr. Dingwall, in the above quoted letter to the College of November 13th, says, regarding this point: "I note what you say about the wrappers. It is possible that I removed the outer wrappers at Holland Park. I do not remember doing so, but then the persons concerned in the case did not take notice of every action of each other. I agree that the statement on page 274 of the Report is ambiguous."

It would be interesting to know from Mr. Dingwall or Mr. Price what purpose was served in sealing the envelope so carefully with six seals if these were not to be examined later and a note made regarding their condition.

By this careless handling Mr. Moger's carefully sealed envelope has been completely spoiled as evidence on the

testimony of the chief witnesses. Upon inspection of the grossly damaged wax seals, it is found that five of the six are of a bright red colour, and the sixth of a much darker red. When the attention of Mr. Price was called to this on November 10th, he seemed to have no remembrance of this fact and suggested that in all probability the darker seal had been burned when the sealing was done, but this is not so. The wax used is of two entirely different colours.

In a letter from Mr. Moger, dated November 16th, in reply to a question addressed to him from the College on this point amongst others, he states that he cannot now remember, after such a lapse of time, whether more than one colour of sealing wax was used. Another point which is unnecessary to labour but which should be stated is that the envelope sealed by Mr. Moger had no gum upon its upper flap, and that in spite of six seals it was only necessary to remove one, the centre and darker one, to enable the envelope to be opened and the parcel of plates extracted. It is scarcely worth discussing this now as the seals have been entirely destroyed and broken open.

In view of the later evidence regarding the apparent tampering with the original packet of the Imperial Plate Company's used by Mr. Price in his experiment, readers of LIGHT who have been carefully following the case in its pages, will see that it is now quite frivolous to discuss the two anonymous packets and as to how the 'mystery' plate got into the hands of the S.P.R. There is no foundation for the suggestion made in the typed note that these plates have come from anyone attached to the College. The note is self contradictory and still further reflects upon the honesty of the whole experiment. It is quite obvious that whoever sent the packets to the S.P.R. had full information regarding the experiment being conducted with marked plates by Mr. Price, facts which no one at the College had any knowledge of for three months afterwards, and therefore could not plan such letter.

It might be pointed out as an explanation of this lack of knowledge on the part of the College officials, that Mr. Price was a stranger to them, but brought an introduction asking for an experiment with the Crewe Circle from Miss Phillimore of the L.S.A., of which he is a member. In view of this ignorance of Mr. Price's connection with the S.P.R., it was clearly impossible for anyone at the College to communicate with that body a week after the experiment, as the matter was kept a complete secret from the College. Mr. Seymour, who was associated with Mr. Price, had been previously at the College under the wing of a member, and has, since the Price experiment, been concerned in allegations of fraud and substitution of plates against Mrs. Deane and Mr. Vearncombe. According to a statement made by Mr. Dingwall, Mr. Seymour, a member of the Magic Circle, is an expert in the production of "fake" spirit photographs. The only person, therefore, who could have sent the anonymous packets to the S.P.R. was one who had an immediate and first-hand knowledge of the experiment and was in close touch with all the moves of the experimenters, even to the fact that an ordinary letter of inquiry had been received at the College on March 7th, which reads as follows:—

"6th March, 1922.

"DEAR MADAM,—I received last week a packet containing four undeveloped photographic plates from which the covering letter had apparently been inadvertently omitted, for there was no indication as to who had sent it or why they had been sent here. The packet bore the Notting Hill post mark and the plates were wrapped up in the syllabus of the lectures at your College. Do you happen to know anything of these plates, for we should like to acknowledge our receipt of them. I should be much obliged for any information on the matter.—Yours faithfully,

"(SECR.)"

"Mrs. McKenzie."

Believing this dealt with a matter of no particular importance, Mrs. Ford, the assistant organiser, replied briefly as follows on the same day:—

"7th March, 1922.

"Miss I. Newton,
"20, Hanover Square, W.I.

"DEAR MADAM,—I cannot think what that packet of plates could refer to. Sometimes our sitters take some of the unused remaining plates away with them to develop at home, but I have not heard any of them mention about sending them to your Society. I am sorry I cannot give you any light on the subject.—Yours truly,
"(Signed) E. Ford."

and there the matter ended. This will explain the reference in the typed note, "Do not write again as Madame is getting suspicious." As the letter was only known to Mrs. Ford and her stenographer, we infer that only someone who had knowledge of Miss Newton's inquiry and the reply received by her could have used this phrase, which had no basis in fact, as no one at the College was suspicious.

It should be observed here that as the four anonymous plates were sent to the S.P.R. in an undeveloped state two days after Mr. Hope left the College, and a week after the experiment, it would be something amounting to a miracle for anyone to select four plates from scores of others lying

SPIRITUALISM AMONG THE MAORIS.

BY HORACE LEAF.

During our stay in New Zealand we were naturally interested in the Maoris. They are a fine race physically, although contact with the white man has, in this respect, been a deleterious influence. Aping Western customs has nearly always proved a bad thing, usually because those who have done so live in climates for which such habits are unsuited. This, however, cannot be said to be the reason why the Maori has been so harmfully affected by them, as parts of New Zealand resemble, climatically, Great Britain. The reason is because they have only partly adopted the white man's ways. An excellent example of this is to be found in the new method of sleeping adopted by the Maoris. In their native state they slept in rather long, low huts, made of rushes, without windows, suitable ventilation being afforded by the interstices between the rushes. Now they build huts of wood after the white man's style, but without windows or suitable ventilation. The results are disastrous, resulting in the spread of tuberculosis among them.

Perhaps the best testimony as to the mental status of the Maori is the way in which he is treated by the New Zealander. White people regard them as their equals in every way, and the very best feeling exists between them. On the whole, however, the two races live apart although in close proximity. Gradually the barriers are being broken down by intermarriage, occasioned mainly by white men marrying Maori women. It is seldom that a white woman marries a Maori man. We meet cases nevertheless. The off-spring of these mixed marriages is excellent, inheriting the physical and mental characteristics of both parents. If there is a balance in either direction it favours the Maori physically and the European psychologically.

We made special efforts to gauge the Maori mentality without much success, owing to their natural taciturnity. The prevailing impression in New Zealand is that the Maori could say a lot if he liked to, but that he prefers to keep his knowledge to himself. There is another explanation which is probably more correct, and that is that he does not say much because he has generally nothing much to say. That, at least, is the impression left on us.

In common with all Polynesian races the Maori is well acquainted with psychic phenomena, and is at heart a Spiritualist. Hypnotism, telepathy, clairvoyance, the "direct voice," and even physical manifestations occur among them, and are regarded as evidences of the action of the spirit-world upon mankind. During our visit to Whakawawera, a Maori settlement near the world-renowned town of Rotorua, we told our Maori guide that we could see and converse with the spirits of the dead. She was delighted. "That," she said, "is what we Maoris believe." Thereupon she took us to the house of the Tohunga, or native priest, and explained that it was he who chiefly

had the power of communicating with the spirits, a function which he performed on behalf of the tribe and its individual members. This he did mainly through his familiar spirit or god, for whom a small house, resembling a pigeon-house had been erected on a high pole outside his hut. This familiar appears to play precisely the same part to the Tohunga as the spirit "guide" to the Spiritualist medium.

The Maoris have always believed in a spiritual part, or soul, which survives death, and even maintain that a temporary separation may take place between it and the physical organism during life, especially during sleep. Elsdon Best, one of the greatest authorities on Maori customs and religious beliefs, records several stories which he heard from the Maoris themselves. The following is an excellent example:—

A Tuhoë woman named Te Wai-o-hine once said to him, "O friend! I went to the spirit-land last night and saw Kiriwai [an old woman who had recently died]. She no longer looked old, but young, as we were long ago. So now I believe that we regain our youth in the spirit world."

This ability to leave the body during sleep has sometimes been of great assistance to the Maoris, saving whole tribes from destruction; for during this temporary absence the soul may obtain useful information and bring it back to the body. Thus Kauhika, an old woman living at Uruhau, dreamed that she saw a fire and strange men on the Wharan Range. On reporting the matter, scouts were at once sent out to look into it. The vision was found to be correct; a raiding party was detected advancing by that route, and being forewarned Kauhika's people were able to overcome their enemy and save themselves. In this and other ways a person's soul may warn him of approaching dangers and give him time to avert them. When talking of the dead the Maoris often express the belief that to die is to be with them once more. They may even wish to die that they may see some loved one who has gone before. Our Maori guide, on learning that we could see spirits, begged that if we should see the spirit of her recently departed daughter that we would tell her. She showed no trace of fear in this request, but just the natural longing of an affectionate parent who has been bereaved.

Kehua is the term by which the Maori denotes the soul of a dead person in an apparitional sense, although they have other terms also. Waka is a term equivalent to that of medium, for like Spiritualists they believe that the spirits of the dead can influence and even take temporary possession of the consciousness and body of a living person. They maintain that the most favourable time for communicating with spirits is at dusk or early morning. Daylight is too glaring for them. This is in conformity with modern mediumistic practices, for most psychics prefer a dim light to a bright one, while there is ample evidence that physical phenomena are greatly hindered by bright light, especially daylight. This is the case with ectoplasm.

(Continued from previous page.)

in the College dark room, one of which had the special X-ray marks upon it, as this marking is invisible until after development.

The glass transparencies enclosed in the second anonymous packet have been examined by the College Committee, who are all very well acquainted with Mr. Hope's results, and they agree that they are a spurious and bad imitation of the work of the Crewe Circle. Can it be supposed that if Mr. Hope were capable of such fraudulent practices he would have continued to work at the College after missing such damning apparatus? On the contrary, he explicitly denies all knowledge of these matters, and has constantly claimed that he has been tricked in this experiment.

Doubtless most readers of this complicated story, which reflects grave discredit on the S.P.R. officials and their boasted scientific methods, will ask what motives can be behind the mystery, but a discussion of these must be held over until a later date.

An honourable and straightforward reply is, however, due to all concerned by the officials of the S.P.R. This reply should include an ample apology to Mr. Hope and Mrs. Buxton for the allegations made against their work in the S.P.R. Report. For nine months this anonymous matter has been withheld from the persons most concerned, and it is easy to see how great has been the injury done to Mr. Hope. It is unthinkable that the Council of a society such as the S.P.R., established to investigate the truth of psychic phenomena, could sanction such delay. Their action has also greatly increased the difficulties of the College and gravely impeded its work by disturbing the minds of the general public in regard to all psychic phenomena. This public disturbance may have at some future date an unfortunate reaction on the work of the S.P.R. itself.

Since the above was prepared the following reply has been received from the S.P.R. Council in answer to the two resolutions from the College Committee:—

"31, Tavistock-square, W.C.1.

November 14th, 1922.

"That a reply be sent to the Psychic College asking whether any specific accusation is intended by their resolution."

"The S.P.R. request the return of the wrapping of the packet with information as to what has happened to it since it left the Society's hands."

NOVEMBER 21st.—The College Committee met, and after careful consideration of the whole matter, the following resolution was passed unanimously. The Hon. Secretary was instructed to send it to the Secretary of the S.P.R.

"Resolved. 21st November, 1922, at the Committee of the B.C.P.S.:—

- (1) That all the documents, wrappers, etc., in connection with the Price-Hope case be, for the time being, deposited at the — Bank under seal in the joint names of Sir Arthur Conan Doyle and Sir Oliver Lodge, acting as trustees on behalf of the B.C.P.S. and S.P.R. respectively, pending the appointment of some special independent Committee representative of both Societies, with an independent chairman.
- (2) That the Committee strongly recommend that the special Committee shall at the earliest possible moment make a chemical examination and analysis of the adhesives of the wrappings, and such other documents as may be found necessary."

(Signed) FREDERICK BLIGH BOND.
FRANCIS C. CARTER.
ARTHUR CONAN DOYLE.
CHARLES DRAYTON THOMAS.
FELICIA R. SCATCHERD.
HARRY C. SCOFIELD.
MABEL A. ST. CLAIR STOBART.

(A report of the case will appear in the January issue of the College Quarterly, "Psychic Science," with illustrations, and photographs of the contents of the packets and a micro-photograph of the label of the packet.)

LIGHT,

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1

Tel.: Museum 5106.

Telegrams: "Survival, Westcent, London."

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THE REAL AND THE SPURIOUS.

In a little book, "The Ghosts and Legends of South Somerset," the author, Mr. G. F. Munford, the editor of the "Western Gazette," in some reflections on the career of Joanna Southcott, writes:—

The secret of so much gullibility in religious matters is that impenetrable cloud of Mystery which hangs over the Future—a cloud which Reason, Creeds, and Priestcraft, with all their subtlety, have failed to dispel, after trying hard to do so for nearly six thousand years. To surround anything, however monstrous or ridiculous, with an air of mystery, is to invest it with a secret and almost irresistible charm. False priests, false prophets, false doctors, false patriots, false prodigies of every kind, veiling their proceedings in mystery, for a time gain popular credulity and get the upper hand of Truth and Common Sense. When the world was created, Curiosity was the master-passion of Man. So it is now. Let but an individual awaken the curiosity of the multitude, gratify it by slight degrees, and yet always leave something in suspense, he will hold the firmest grasp that can be obtained on the minds of unthinking mankind.

While we are in agreement with the author in regarding Southcottism as an example of the strange aberrations of the human mind, when under psychological misdirection, we do not endorse his explanation of the matter.

We no more expect to find pure error, undiluted imposture, in these matters than to discover utterly pure truth. There is always an admixture, however slight, of reality. It is admitted that Joanna Southcott, in her life-time, gained the credence of men of education and professional training—men whom we cannot suppose to have been deluded by an entirely hollow pretence. Our own impression is that, mixed with her delusions were some genuine traces of psychic power. She had real clairvoyance of a sort, and showed proofs of it. It was on this basis the great superstructure of "revelation," some of it real but most of it rapid and vaporous, was based.

We have found this conclusion confirmed over and over again by parallel examples in current psychical experience. It was, we discovered, unsafe to dismiss any particular case, however fantastic, as utterly illusory. There was always a little method in the madness, some residuum of reality.

That hysterical sceptic who said, "All, all is mischievous, spurious drivel," would have been wrong every time. The same unbalanced sensitive who gives out at one moment some utter balderdash as a message from Alexander the Great, may, on another occasion, deliver an authentic communication from some departed friend who gives every evidence of his actual presence and personality.

The trained psychical researcher knows this—it is part of his business to know it. Along the usual level of human experience the best things are always rare—the finest gems are not common; the finest fruits are not easy to come at. The inferior and the imitation are common enough, but they have their uses and their justification.

The opponents of Spiritualism, often as untrained and uncritical as some of those whose "superstitions" they so loudly condemn, are sometimes left wondering

why after their many years of campaigning, the subject lives and flourishes and increases its hold even on minds of a thoughtful and discriminating type. That is because it has a reality—it belongs to something rooted in Nature. If it shows distortions, if it is at times clouded and confused with false issues—a mixture of truth and falsity—that is only to be expected. It is in its early phases. It is emerging into a world not yet ripe for it. And let us not forget that for centuries the psychical faculty in humanity has had to run a terrible gauntlet. In the old days it was martyrdom by flood and fire; in later days the "moral repression of boycott and brow-beating. It challenged the superstitions of convention, science and theology, and had to suffer for it. It was forced into unnatural shapes and stunted in its growth. But all the forces of Life are behind it. It will grow shapely in time, and take its true place in the human economy. The "Ugly Duckling" will yet grow into a graceful swan. It will live when the false prodigies and the sham mysteries have gone into the world's dustbin—so much at least of them as being spurious have won no right to survival. So let the iconoclasts and the militant sceptics continue their work. They can only kill out the false; their utmost malignity, while it may prevent for a time the truth coming uppermost, cannot prevail in the end. With schools, doctrines, cults, special revelations, we have but little concern. We stand for a comprehensive truth—the spiritual nature of Man and the Universe, and in the medley of conflicting counsels and the bickering of contending opinions we can bide our time.

"SPIRITISM AND THE OLD DIVINES."

Replying to the letter of Mr. John Reid under this title (p. 731), Miss H. A. Dallas writes:—

Whether the statement is correct that none of the list of old divines referred to claim to have spoken with the departed I do not know, but those who know anything of the records of the saints in past ages are aware that they believed that they had received communications from those who had died.

Take, for instance, the very early record of the martyrdom of St. Perpetua and her brother Saturus in the second century A.D. She says: "The day before we were to have our conflict I saw in a vision, Pomponius, the deacon, come to the door of the prison and knock vehemently." After describing his appearance she adds: "He said to me, 'Perpetua, we expect thee: come.' And he led me into the middle of the arena and said to me, 'Fear not; I am here with thee, and with thee I share the labour.'" The vision is too long to quote fully.

It is open to the objection that she may have been dreaming, or have imagined the whole; but this objection does not touch the main point; for undoubtedly she believed that she received a communication from the departed. Therefore whether any of the particular Divines named in the list so believed or whether they did not, is no evidence at all that the primitive Church, and indeed Christians throughout the ages have not held this belief.

If Mr. Reid will obtain a book called "Visions of the Unseen," he will find enough material to enable him to reconsider his "objection."

The following extract from Professor Ramsey's "Pauline Studies" is not wholly irrelevant. He writes:—

"We possess only one document long enough to show any of the spirit of these early Christian churches [in Asia Minor], the epitaph which a second century presbyter or bishop, wrote 'to be an imperishable record of his testimony and message which he had to deliver to mankind'; and it mentions (besides the main truths of his religion) the ever present companionship and guidance of St. Paul. It has survived to bear witness that the Churches of Central Asia Minor continued to look to Paul as their pattern and their guide, more than a century after his death" (pp. 257, 258).

If "the ever-present companionship" was attested by visions and messages we may be very sure that this did not tend to weaken the adoring loyalty of these Christians to the living Lord whom he served.

We see but half the causes of our deeds
Seeking them wholly in the outer life,
And heedless of the encircling spirit-world
Which, though unseen, is felt, and sows in us
All germs of pure and world-wide purposes.

—J. RUSSELL LOWELL

"WHAT SPIRITUALISM MEANS TO ME."

ADDRESS BY THE REV. C. DRAYTON THOMAS.

No address before the members and friends of the London Spiritualist Alliance has appealed more strongly to the sympathy and interest of its hearers than did that which the Rev. Drayton Thomas gave in the hall at 6, Queen Square, on the 16th inst. The Chairman, MR. GEORGE WRIGHT, in introducing the speaker, alluded to the prominent part he had taken in regard to Spiritualism and Psychical Research by his very admirable research work in a field which he had made specially his own, viz., that known as "newspaper tests"; and also to the volume which Mr. Thomas had recently issued describing those and the book tests obtained by him through that remarkable sensitive, Mrs. Osborne Leonard. Sir William Barrett had truly said of that work that it represented one of the most considerable contributions to the evidence for human survival that had appeared for many years.

MR. DRAYTON THOMAS began by remarking that it appeared to be inevitable that when a student of psychical research entered on a serious course of study he would sooner or later come up against phenomena which looked as if they originated on the other side of life. It was the method of psychical researchers to consider how much of such phenomena might possibly be explained by human powers. There some of them stopped. Others went on until they became Spiritualists, having reached the conviction that they had really got in touch with their friends in the Beyond. When he commenced his own personal investigations, nearly six years ago, he seemed to be met by friends whom he had known in this life and who had passed over. They gave him many evidences of identity, but he was not easily satisfied. He had had the advantage of twenty years of thoughtful study of S.P.R. literature, and knew besides many people wiser than himself who had witnessed similar phenomena but had adopted hypotheses which seemed to them to explain those phenomena without spirit intervention. He took the facts that had come to him, and, with them, the hypotheses. But the facts increased, and the hypotheses began to be overwhelmed and to look foolish. Despite all alternative explanations he knew that he was in touch with those whom he had loved of old and who had now come back to him lovingly and eagerly to recommence the intercourse which death had for a moment stopped.

But it was one thing to be convinced oneself and quite another to convince others. His father, in his communications, was so skilful in heaping up evidence of his identity that he had asked him whether it was necessary to spend time in this way, seeing that he himself was quite satisfied. In reply his father said, "I think I will continue to heap up the evidence: it is for you to convince other people." During the five years and ten months that he had been investigating, his father had continued to pile up evidence, and the book to which the Chairman had referred, "Some New Evidence for Human Survival," contained just one strand of that varied and multiple evidence.

And now he proposed to give his hearers an insight into the effect all this had had on his own life. The result of the discovery that those who loved us long ago love us still, and knew quite as much about us as they ever did in the past, was that things were never quite the same to him as they had been before. It seemed strange to him that this should be the case. As might well be supposed from his profession as a Christian minister, he had always believed that our departed friends continue to exist. He had received that belief by Christian tradition, and had never doubted it. Why, then, should Spiritualism have brought a far richer joy into his life than he had ever before experienced?

Well, there was a great difference between the thing you received on authority and the thing you discovered yourself. The former left you cold. However much we believed it as a statement of fact, it was not possible for our feeble imagination to picture the great truth of human survival; so that it burst upon one as a great surprise when one found by personal experience that those with whom one had held close and dear relationships in the past had still the old affection and most of the old memories, together with added powers. Something revolutionary had happened and life was never the same again. He had passed through that experience.

Tennyson, when thinking of his friend, Arthur Hallam, sighed for "the touch of a vanished hand and the sound of a voice that is still." It was not often that such a longing could be realised, and if we did get the touch of the hand or hear the voice it might, the speaker thought, be found rather unsatisfying if that were all. He imagined that the many whose hearts echoed the poet's craving for touch and voice would be more largely satisfied if they had the facilities which some of us possessed for free interchange of thought with our dear ones. It was that which really mattered. We could have verbal communication with them and we could have something else. For he profoundly believed that this verbal communication which was within reach of most of us did facilitate that inward communion, that sense of nearness, which was not accompanied by any words audible to the outward ear. Here, by way

of illustration, Mr. Thomas introduced with much effect some beautiful poetical illustrations, one of them being the following from Whittier's "A Sea Dream":—

"Thou art not here, thou art not there,
Thy place I cannot see;
I only know that where thou art
The blessed angels be,
And heaven is glad for thee.

Draw near, more near, for ever dear!
Where'er I rest or roam,
Or in the city's crowded streets
Or by the blown sea foam,
The thought of thee is home!"

That touch and nearness could be experienced, and he thought that those were likely to have that experience who had had verbal communication. In their own verbal communications his father and sister had told him that they could come most closely to him in the retirement of his study. If he believed that why should he not realise more and more of that inward communion which was only made difficult by the dullness of the material senses? As a Christian man he surely should possess facilities for the enjoyment of this blessing, for were they not taught that one of the high privileges of the Christian was communion with the unseen?

Turning from the emotional to the intellectual aspect of the subject, Mr. Thomas said that there was plenty of work for the intelligence to occupy itself with. He had not been communicating with his father for many hours before he noticed that his father could not say all that he wanted to say, and could not express what he did say as he wished. To use his father's own simile, it was like throwing stones into a sieve which was so constructed that only a certain kind of stone fell through. So that Spiritualism meant the scientific study of the phenomena. Surveying the various methods by which communication was possible, he found that he had better concentrate his powers on trance mediumship. He was inclined to think that investigation with a good trance medium gave one a great opportunity of understanding the difficulties met with by people who investigated with less gifted mediums—difficulties which were added to when the medium was imperfectly developed. It was like the difference between using a good telescope and an inferior one. The difficulties were three: First there was the difficulty experienced by communicators in marshalling their thoughts and recollections. The condition resembled that of a man who rose to speak in a state of extreme nervousness. Stories had been told of persons who under such circumstances could not remember their own names. Then there was the difficulty of the control in catching the thought that the communicator was trying to give. In the case of his father and sister, they had both practised dispensing with the services of the control and speaking direct through the medium. Lastly there was the difficulty of both the control and the communicating spirit in making the medium's mind express their meaning vocally. This was due to the continuous fluctuations which took place in the medium's mind and brain. The same medium differed on different days, and might even vary tremendously during the same sitting. Practice and experience brought increased ability, but when one surveyed all the difficulties one did not marvel that things went badly, but that they got done at all. In connection with the "Times" sittings his father had explained that when he went to the "Times" office he was sometimes baffled by the changed conditions of the place.

But not only did Spiritualism appeal to the emotions and afford through its phenomena scope for the exercise of the keenest intellect; it meant to him the acquisition of knowledge was this: that when we pass from earth we gravitate almost automatically to that state and place for which we are fitted—that character and love are decisive. Such a truth, once grasped, would be a source of happy anticipation for the wise and very serious apprehension for the foolish. When the time came, as come it would, when ministers realised this knowledge, it would enable them to fill up gaps. They had ceased to preach certain things they used to preach but had not substituted the facts which should take their place. He had also been greatly interested and blessed by what his friends told him of their experiences of dying, of awaking on the other side, and of the welcome that awaited them; also of their new powers of body and mind and the wide scope for the use of those powers. They did not need holidays, but found in their work a perpetual feast of satisfaction. They spoke, too, of their increased consciousness of God, telling in some detail what prayer meant to them and the instant result that followed the upward look.

All this new knowledge acquired from our friends on the other side could not but tremendously reinforce the motives which governed a good man's life, and Spiritualism, therefore, meant to him, lastly, the application of this know-

(Continued on next page.)

*. OWING to pressure on our space this week, occasioned through the Hope Case report, the "Observatory" is held over until next week.

THE STORY OF GLASTONBURY.

MR. BLIGH BOND AT BREDON'S NORTON.

Mr. Bligh Bond gave an intensely interesting lecture on Saturday, 11th inst., at Bredon's Norton, near Tewkesbury, on the Glastonbury Discoveries. The Rev. W. H. Yerburgh took the chair.

The existing ruins of Glastonbury Abbey date from A.D. 1184. They are the mere fragments of a once magnificent series of buildings including the great Benedictine monastic church of SS. Peter and Paul, and to the westward of this the beautiful Romanesque chapel of St. Mary the Virgin, commonly called St. Joseph's Chapel; the latter occupying the traditional site of the earliest Christian foundation in these islands. The first settlement, we learn from ancient chronicles, was made by twelve apostolic missionaries, under the leadership of Joseph of Arimathea—a claim apparently conceded by early Churchmen, since the British Bishops were allowed precedence at the Council of Basle, on the strength of it.

There is record of a succession of buildings on or near this site, which have perished, and the scantiness of the remains offered a difficult problem to the antiquaries of the XIXth century. The nature of these problems was illustrated by Mr. Bond in a series of lantern slides, and it was shown how for many years our best antiquaries were at fault in their interpretation of the position and character of missing features. One of the principal instances of this was the Chapel of King Edgar, said by Leland to have been built by Abbot Richard Bere "at the east end of the church." This description gave rise to controversy, and the contradictory nature of the conclusions was shown in the slides exhibited. An effort by the Royal Archaeological Institute to settle the disputed points in 1904 resulted in a verdict by Sir Wm. St. John Hope, after excavation at the east end, to the effect that no chapel had ever existed east of the known ruins.

Here the value of the psychical mode of enquiry, as adapted by Mr. Bond to the practical study of the antiquary, has been exemplified by him and its power proved. He and a friend, John Alleyne (Capt. J. A. Bartlett), after only a year's casual study of the ruins and available documents, were able to do what the best antiquaries in sixty years had failed to accomplish, and by this means:—

Mr. Alleyne had a gift of what is known as automatic writing, i.e., he could obtain, at times by an unconscious movement of the hand, records of matters unknown to himself and others. This seemed to partake of the quality of a "racial" memory, possibly ancestral, and acting through the channel of his own subconscious mind, by some mysterious attunement which we may call telepathic, with a larger and independent source of idea, thought, and memory of the past.

Mr. Bond, as a student of psychic science, suggested their sitting together with the object of directing this gift to the practical ends of antiquarian knowledge; and the experiment was immediately and continuously successful.

Not only was the true locality of the lost Edgar Chapel affirmed, but its correct plan and proportions, with much complex detail, faithfully given, as was proved by excavations carried out in the following summer (1908).

Before the discovery of the eastern part (for which the script claimed an angular apsidal form) was effected, Mr.

Bond took the precaution of publishing a forecast of the plan, and the truth was only verified in the ensuing year's work.

In like manner, the Loretto Chapel whose site was unknown—tradition placing it at an entirely different point—was given in a script obtained in 1916 and published by Mr. Bligh Bond in 1917 in his book, "The Gate of Remembrance." A wealth of detail had been given in the writing, with some very precise measures, and seemed to contradict the one record we had (by Leland) of this chapel. Yet on excavating two years later the foundations were found in the actual place stated, and at the exact distance given from the nave of the church, the dimensions of the chapel were also proved to be in complete accordance with the script.

A romantic story of the building of this chapel by Abbot Bere as the result of a vow is printed in the "Gate of Remembrance," but cannot be verified, as no documentary proof is as yet forthcoming.

The lecturer, in conclusion, showed several lantern slides of original scripts received by him from another "Automatist," a lady living in a south-country town, who, though a student of antiquities, had never visited Glastonbury and knew nothing of its history, and was at the time an entire stranger to Mr. Bond. This lady began getting "scripts" in 1921, and sent them on to Mr. Bond. They referred in part to the "Ecclesia Vetusta"—or most ancient Christian Church, and affirmed (what no one knew) that around the older wooden church a certain Norman Abbot "Herlwin" had caused a stone protective casing or outer church to be built. The script gave a plan of this, and it was noteworthy that the lines of this stone church were not parallel to those of the wooden one, but a few degrees N.W. and S.E. in orientation. Mr. Bligh Bond, having no documents to substantiate such a statement, put the script aside for later study, but events strangely anticipated him. For only a week later, on visiting the Abbey, he found that the workmen, in levelling the grass on the north side of the Lady Chapel, had encountered a stone foundation. This, on being followed up for about thirty feet westward, proved to be almost exactly on the lines of the Norman wall indicated in the script, and to deviate at a similar angle to the north-west.

The discovery has apparently staggered the incredulous, and much upset the minds of those who follow, and prefer to hold to, the older methods of research, sanctioned by convention, and at the moment the foundations thus recovered are left unmarked and unprotected; the Archaeological Society have withdrawn from all association with the work, and are returning funds to subscribers, while the Trustees of the Abbey are uncertain what action to take. Probably nothing more can be done until public opinion finds a voice in determining the future of this unique research. Glastonbury is national property, and it is to be hoped, therefore, that the matter may be treated as one of public interest. At the present moment, it may be feared that the discovered features are in danger of disintegration through the action of frost and rain, to say nothing of loss by displacement and removal of the loose stones—a constant menace in a place of popular resort. But until the public sentiment declares itself sympathetic to this new line of research, it is evident that "established opinion" will show no enthusiasm in the preservation of relics discovered by methods that it is not yet prepared to endorse.

R. M. B.

(Continued from previous page.)

ledge to daily conduct. In this connection he quoted Dr. Weymouth's translation of I Peter, iii., 15 and 16, as containing a most excellent bit of advice to Spiritualists: " . . . being always ready to make your defence to any man who asks from you a reason for the hope which you cherish. Yet argue modestly; keeping your consciences free from guilt, so that when you are spoken against they that slander your good Christian lives may be put to shame." He believed one of the strongest lines we could take was to give our own personal experiences, but the life Spiritualism enabled us to live was that which must finally tell. And we must apply this new knowledge to social and public affairs. What wrongs might not be righted if we brought to the task the same energy that we brought to things that had to be achieved during the war! He was glad to find that some of his friends on becoming Spiritualists immediately launched out on schemes of philanthropy. When the world asked, "What good has Spiritualism done for you?" we could say, "It brought me consolation under bereavement, clearer knowledge of life's purpose, keener anticipations of the hereafter." It remained for observers to add, "It has made him a more genial and understanding friend, a more useful citizen, a worthier man." (Applause.)

In proposing the vote of thanks, which was heartily carried, Mr. H. W. ENGHOLM bore eloquent testimony to the effect in his own experience of the realisation of the continuity of human life, love, and character as revealed by Spiritualism. It had completely remodelled and reconstructed his whole life. It made this earthly existence nothing more than the vestibule of heaven—the real life of which this was but the nursery.

THE "REVUE METAPSYCHIQUE."

The current issue of the "Revue Métapsychique" contains some interesting articles. Professor Richet, in a defence of his reports on ectoplasmic formations, answers the statements that at the Villa Carmen "Bien Boa" was really the draped figure of a dishonest coachman (Arab) of General Noel. Dr. Geley treats of the attacks recently made on various mediums for physical phenomena, especially Franek Kluski. In this article, which is entitled "A Campaign of Insults and Lies" Dr. Geley discusses the close resemblance between the experiments carried out in 1905, 1906, 1907, by the Institut Général Psychologique, and those recently carried out at the Institut Métapsychique Internationale, especially with Franek Kluski. Follows a tentative theory of Prof. Richet to explain the reading of sealed packets by Ossowiecki, by hyperaesthesia of touch. It is not very convincing, even apparently to the author, and seems to be put forward *faute de mieux*. There is also an account by Dr. Geley of a fresh series of experiments with Franek Kluski in obtaining moulds of hands.

René Sudre reviews Fournier d'Albe's account of his experiments with Miss Goligher, concludes that he was impatient and suspicious, and accuses him of a want of precision in the report of his own experiments.

Dr. Sokolowski reports an experiment carried out with Franek Kluski, in which the latter on approaching his hand caused the needles of compasses to deflect. The remainder of the "Revue" is taken up with notices of books.

C. E. B.

God gives each soul a different window.
—"TEACHINGS."

CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

(Continued from page 731.)

EXALTATION OF MORTAL VISION.

You have often experienced on earth the joy of great expansion, the plains, and the water we have crossed together so many times. Do you remember this, at the time of approaching night, with its quietening influences, as if the soul were in strange and mystical places, and had left for a time its body-environment? It was a time when spirit-influences seemed hovering near; when language ceased, and serenity descended like an unseen cloud of immensity, yet ever tender and comforting and quieting. It was a rare moment between two worlds, maybe remembered in after days with a peculiar feeling of reminiscence, coloured by the deeper shadows of wonder, or the engulfing ones of awe. Man's mortal vision does not extend far; and, yet, even in the mortal, undeveloped soul, what spiritual significance is awakened by a little spread of earth-distance!

ENHANCED SPIRIT VISION.

Now turn suddenly to the soul-enlightenment and soul-awakening, that have come to us spirit-identities! A radiance of happiness we were, even before our spiritual eyes were opened after the "passing over." And now, if you can sense, with your earth-imagination, what appears to such a spirit-soul when the spirit-vision is unfolded, where distance is limitless, where all is seen in extent, vastness and beauty, and when what is seen is glorified spirit-essence of mortal creation, the spirit-qualities of which are not to be described in mortal language.

INADEQUACY OF EARTH LANGUAGE TO EXPRESS THIS.

It is difficult in this earth-language to explain and express the spiritual, pulsating, vast and ever-opening and unfolding spirit-vision, as limitless as man's earth-vision is contracted, when he sees and feels, what for him are experiences of significant earth-moments. I have been trying, though imperfectly, to show you the glory of spirit-extent and environment. With a spirit-essence infinitely finer to appreciate, and a spirit-material infinitely and supernally glorified to be visualised, the relation of this to the earth-man's vision of earth-phenomena, at the highest impressiveness, is as the darkness surrounding one who has never seen with mortal eye, to the glory of a burning sun.

LATER UNFOLDING.

In the spiritual vision of these places the possibility of ever seeing more, and with finer perception, ever develops. For with the absorption to each spirit-identity of the ever-higher quality of emanations (which means progress toward the higher spiritual planes), the imagination of that spirit-identity is quickened and unfolds, so that its cup, as of always widening and opening flower-petals, may draw to itself more light and beauty.

MORTAL MUSIC.

On the earth-plane, music, through vibration-medium of different varieties, is arranged by man's ingenuity, and urged by man's imagination into composition and form. Some of this is dancing like the butterfly in the sunshine; and some is sombre and austere, like the interior of a vast cathedral in the night-gloom; and others, again, fickle and phantasmal like the flight of the firefly; and another kind reaches deep into abyssal depths and brings to the surface, with grasps of an earth-giant, colossal firebrands of stimulation, or sombre shadow-worlds. And as mortal man is prepared in his soul and imagination, so will he receive this. Some types of imagination and development of the earth-man are only ready for the dainty, superficial butterfly; and others have evolved, so they may seize the colossal firebrand of stimulation, or absorb the strange shadow-immensities, expressed through sound.

SPIRIT-MUSIC.

Such music as is heard in these places of spirit-life will be strangely beautiful to those souls who have "passed over" and just awakened from that intermediary state of semi-conscious dreaming, when the spiritual vision and spiritual hearing first receive their stimulation. It is difficult to explain in earth-language. It is music that one hears reminiscently, like in the far distance. And even to me, whose earthly ear was so finely attuned to exact pitch and subtle gradation of harmonic combinations, the impression was one that aroused my spirit-consciousness to exaltation, and a spirit happiness and gratitude, in the consciousness that my spirit-soul should be permitted to have such spirit-stimulation.

(To be continued.)

VISION, MYSTERY AND SONG.

"When Half-Gods Go,"* by Letitia Withall, gives us "a glimpse into the lives of two women who, having looked for each other throughout the years, met—only to be parted again after a brief space of time." The parting was by death, but love bridged the chasm; and the book claims to be the joint production of the two. It is more on the spiritual than the purely psychical level. For the present writer much of its charm lay in its idyllic note. The author gives some exquisite descriptions of country life. Theocritus, Thoreau, Jefferies—one thought of these poets of Nature in reading some of the pastoral passages, with their delicate word-painting of rustic scenes, amid which, apparently, the book was produced. The dell, the wood, the hill-side, the winding landscape, the coming of Spring, the gipsy meal, "bare feet in dewy grass, hair blowing loose on the wind"—there are many exquisite little pictures of rural life to delight the nature-lover. In these things, from the purely literary point of view, Miss Withall is at her best. The mystical side is deftly interwoven as in a garland of the flowers of the Spirit.

The story tells of beautiful and inspiring days on the Cotswold Hills, "wind-swept and sun-flooded"; of winding white roads; of May meadows with their many golden suns—St. Bridget's flower, the dandelion—"little flames of God." "Sun and wind—Love and Life—the Light and the Breath." One fairly feels the "wind on the heath," listens to the tree sounds, sees the panoply of woods and flowers, the "grasses blown a-slanting" in the listless wind, "the rush-laden pools," the "old roofs of native stone, weather-stained and time-dyed of the cottages." The touch of the artist and the vision of the mystic are visible on every page. It is a "little work of melody and love," rising at times to heights of revelation, and made human by the tie of a great love between two kindred spirits temporarily parted by death but able, as they find, to call to each other through the Veil. It is not easy to do justice to a book so full of appeal to all in us which can respond to the call of nature and the affections, on so many levels. It brings a sense of perplexed delight. Scattered through the book, amongst the deft etchings of natural scenery, meditations and communings on the sorrows of human-kind, and passages of great devotional beauty, are chants and lyrical snatches of song. Let me quote a few lines from them, and so close a description, sorrowfully inadequate, of a book of rare excellence:—

And has not the great Lovehood smiled
That the fruit buds should be
So pink?
They are rosy and folded
Just like, I think,
The hands of a sleeping child,
(Has not great Lovehood smiled?)

Low-luting blackbirds; a cuckoo.
Calling in haste across streams;
Butterflies petally petulant,
Sky in the shallow of streams. . .

The peace of moonlight upon white lilies,
The soft entreating of a summer pansy
The mystic flowering of the early stars—
Unto thee,
Unto her.

Light in the lift of the wave,
Light in the green of the leaf,
Light in the healer of grief,
Light in the soul that shall save.

Out of the land of doubt and dusk,
From forest dark and desert bare,
His Hand has led to rose and musk,
To crystal fount and rivers fair.

Great Peace stands beyond the clouds of
perplexity,
Strong and mighty is the Peace with the Arms
and Heart of a Mother.
And a Father's beloved eyes.

So, amid the hills and the free spaces, we leave an uplifted
soul serenely singing.

D. G.

We can do absolutely nothing till the desire for purity
and goodness awakens within the soul.—"Speaking Across
the Border Line."

CHRISTIANS of all shades of belief often labour under
much uncertainty as to the reality and nature of the future
life. Often do they mourn for their dead and refuse to be
comforted, as though Christ had never come upon earth to
turn their sorrow into joy.—"Man's Survival After Death,"
by the REV. C. L. TWEEDALE.

"The Angels come and go, the messengers of God.
Nor though they fade from us do they depart."

R. H. STODDART.

* The Theosophical Publishing House, Ltd. (3/6.)

SOME BORDERLAND EXPERIENCES.

FROM A TRAVELLER'S NOTE BOOK.

We select the following from a number of examples of the supernatural given by Mr. Roger Pocock, the well-known author and traveller, in the November issue of "The Beacon," under the title, "The Wonderland of the Mind."

EARTHBOUND SPIRITS.

A chum of mine was attached to my old regiment, the Royal Mounted Police. He was employed as an interpreter in the Yukon Territory, and spent a winter among the Indians north of the Rocky Mountains on the Arctic slope. One of the hunters was out, and long overdue. The Chief was resolved to go in search of the body, but flatly refused to let the White Man help. Then the White Man insisted, and the two set out, rather grumpy, not quite on speaking terms. They travelled three long marches through the Arctic night, across the snowclad tundra, until they came to the butt of a hill which broke off sharp at the end in precipice. Here the snowshoe-track of the lost hunter took up the hill, not far from the edge of the precipice which deepened on the right. The Chief and the White Man followed the hunter's track up the slope, and presently they saw that another snowshoe track, a woman's, came swinging in from behind on their left side. As the woman's track edged in, the hunter's track edged away along the very brink of the cliff. Then the hunter's track went over the edge, and the woman's track went on.

"Wait here," said the Chief; "I'll go round, and underneath the spot where you stand I shall find the body."

It was a long way round to the foot of the cliff, so while the Chief made that journey the White Man had time to follow the woman's track. It went to the summit, and there came to hard snow where the snowshoes had left no mark. Thence the White Man traced back down the hill and out on the open plain. The woman's track began at a hard patch of snow. She had come out of Space and gone back into Space again.

Some days passed wherein the hunter's body was brought to camp and mourned over by the tribe, but the Chief kept silence, refusing to answer questions. At last he told his guest a story of the long time ago, the story of a girl who refused to be a woman or to do woman's work, but insisted on being a man, hunter, and warrior. The people killed her, but ever afterwards in each generation she came back, taking one of the hunters.

"Do I believe it? I don't know," added my friend. "I did—there in the dark and the silence you'd believe anything."

REVENANT SPIRITS.

I was sleeping at the Flowerdown Mess, Royal Air Force, when the local ghost, for whose sake the building had been left unfinished by its civilian owner, paid us a formal call. Passing across my room without awaking me he went through the wall into a larger chamber, where he aroused five pilots. Three had decorations for valour, but when the ghost stripped one of his blankets, tried to kiss the mess president, and scratched a captain of high seniority on the stomach, all five officers screeched as though there were no hereafter. The worst of it all was that one of the fellows flashed an electric torch and swept the room, disclosing nothing whatever. The Flowerdown ghost was never visible, and when the place became a Woman's Hostel he ceased to take an interest.

Perhaps the best known ghost in the Royal Air Force is the Montrose apparition. An officer of the Royal Flying Corps crashed and was picked up dead, the face being much disfigured. His spirit visited a number of his brother officers in camp, trying to persuade them to get out of bed and come with him; but some were frightened, and none understood that a reasonable, intelligent man was seeking practical aid for some good purpose. At last one of his brother officers did indeed carry a message for him to two women in London, but by that time they had left the address given and could not be found.

The Lovat ghost, who sat in his library and pointed at a book in the shelves, had many disappointments before he found the parson who, with sagacity worthy of a pet dog, took down the volume and disclosed lost documents.

Let these stories represent their type, that of the dead who come back to set some matter right, to redress a grievance, wreak vengeance, aid the bereaved who are in need of help, save a ship's company from disaster, or warn friends of coming peril. When any big disaster happens at sea, or in the wrecking of a train, or destruction of a city by earthquake, flood, or fire, there are always stories current of people who have been warned.

ELEMENTALS.

Creatures of earth, air, fire or water which do not become incarnate have always been visible to psychic people,

(Continued at foot of next column.)

THE PROBLEM OF HUMAN SUFFERING.

BY QUESTOR VITA.

We have seen a once-great nation go forth on its plundering expedition, leaving death and devastation in its wake. We have seen its vaunted civilisation and culture collapse into deceit, falsity, hypocrisy, lies, tyranny, and oppression. We have seen the Bolsheviks destroy their own people and country and wallow in the bestial tortures they inflicted, and now training their young men to go forth as ambassadors of evil, to corrupt other peoples. We have seen the Turks murder defenceless Armenians and the innocent citizens of Smyrna.

We ourselves suffer from the reaction of all this slaughter and destruction and misery, in unemployment, in financial distress and social disorder. And we see the high reputation in which England has been held in the world in the past evaporating as a result of the absence of stability which has been displayed by our politicians in our relations with other countries.

Some of us have found difficulty in reconciling all this evil and suffering and disorder, with the conceptions of Wisdom, Love and Mercy that we attribute to the Supreme.

But this discouragement that we allow to creep into our souls ensues from allowing ourselves to judge things from the appearances presented to our limited faculties.

The whole tragedy may be but an ebb in the mighty flow of the evolution of the human race. When history a century or more hence deals with our present position, it will probably estimate it very differently from what we do. They will have before them results and developments which we cannot foresee or estimate.

It is of course inevitable that our judgment must be based on our own experiences. Yet we know that this life of ours here is but a stage in a circuit of becoming and its value can only be truly estimated when its relation to the subsequent evolutionary stages and to its ultimate fulfilment can be realised.

When we reflect that we are all finite units of the Infinite conscious Life and that all are propelled here to fulfil a certain specific purpose in the whole unity of the Infinite order, we can throw off our doubts and discouragement and resign ourselves to accept the duty imposed upon us, as being a necessary part in the perfect order, though to our finite perceptions it may carry the appearance of sharing in a world of disorder.

This principle applies not only to each of us but to the whole of humanity, considered as an integral unity. I have shown elsewhere that we are all links in distinct life-chains of becoming. Our life here is connected with that of the links in the same life-chain in interior states. Their progress is dependent on ours, as ours is dependent on their advancement. Thus the whole are inter-connected and inter-dependent in One Great Unity, under the same law as that under which all the cells in our organisms live in one integral unity. We have to learn to expand our view and to consider ourselves in relation to that larger unity, in which we are fractions, rather than looking on ourselves as separate units. The more we can expand our field of perception or our mental grasp, the more do doubt and discouragement disappear, to become replaced by implicit trust and confidence in the Wisdom of the Supreme.

When we have to pass through suffering, we must remember that it is in order that our consciousness may be rendered fit to share ultimately in celestial joys.

(Continued from previous column.)

except in periods and countries like our own, when gross materialism has darkened the natural faculties of Man. These Elementals cannot make themselves visible to the blind, cease to believe in us, refuse to take us seriously, and look upon us, no doubt, as superstitious. The chaste and religious Irish, aye, the Celts as a race, see plenty of Fairies which are invisible to the English.

It is a queer thought that the British Empire is part of Fairyland—if we could only see.

A friend of mine was one of a party of prospectors looking for stream tin in the Malay States. The three white men camped at a small waterfall, where their native boatmen showed uneasiness, refusing to go any farther. A Water Spirit, they explained, lived in this cataract, who forbade all travel further up the valley. That night two of the white men were visited in their dreams by a beautiful woman, who told them that the natives were right, but that her orders did not apply to men of the Stranger People. She told them, however, that they had come too far, and advised a return down stream to a certain tributary brook. Up that brook, at the sign of two black boulders, they would find stream tin in plenty. Next day the prospectors took the advice they were given, and at the two black boulders found stream tin in the sand.

Classic literature is full of that lore of local guardian spirits, and it is general among the races of mankind. I know a chap who, at the age of twenty-three, can still see fairies.

SPIRITUALISM AND WAR.

BY STANLEY DE BRATH.

III.—SURVIVAL OF BODILY DEATH.

The amplest evidence of all these traits is to be found in the pages of early Christian literature, from its earliest record down to Irenaeus. The apologists allude to them as a familiar and admitted fact, and it is quite obvious that they were of primary importance for the mission and propaganda of the Christian religion.

—PROFESSOR HARNACK, "Expansion of Christianity," Vol. I., p. 253.

It is highly doubtful whether the Churches will take any action of the kind indicated in the last chapter. If they do not, the mentality of Good Will must be created by some other means.

The root-fact in modern agnosticism is that the existence of Spirit, both in the larger sense of a prime mover of the universe and the much smaller sense of the human soul, are once more open questions after nineteen centuries of Christianity.

Alfred Russel Wallace, the co-discoverer with Darwin of Natural Selection, and a pronounced agnostic in religion, after a long and sceptical examination of the metaphysical facts came to the conclusion that they are real; and since his day many more have attained the same certainty. He was thence led to the inference that there is a Mind behind the general trend of physical and biologic evolution directing it towards a moral ascent; and also that the distinctively human evolution is towards the development of a spiritual being destined to survive the death of the body.

Dr. Geley, proceeding on physiological data, has independently worked out a parallel philosophy showing not only this spiritual evolution but giving a hint of its mechanism in the transfer "from the Unconscious to the Conscious."

This spiritual evolution is the crucial point, for if such is the fact it necessarily follows that every action that is contrary to this development is retrograde, and must inevitably issue in suffering. For the principle, if it is a principle, must be so interwoven in the structure of the universe that no human power can change it. Experience shows that this is so: retributive consequences wait on mis-doing, both personal and national, for every civilisation is the exact reflection of the minds that make it, and its pains are the direct consequences of their errors.

All that is a reversal of spiritual development is evil and produces pain, whatever we may do to alleviate the symptoms while ignoring the disease. This is really a complete answer to the "Problem of Evil." A spiritual being can only grow by choosing the right and refusing the wrong—the power of choice is essential to the process; and to reply that if God exists a perfect being ought to have been created, is to ask for an unprogressive universe and an unearned happiness. It would be to relegate man to the animal plane, acting from instinct alone. At least nine-tenths of human suffering is the direct consequence of human action in basing the social structure on competition instead of co-operation, i.e., the refusal of spiritual growth.

Proof of the real existence of the human spirit, whether incarnate or discarnate, is therefore of the essence of the matter. It is very much more than a request for proof of personal survival; which is, or should be, of quite minor interest.

DOES MAN SURVIVE DEATH OF THE BODY?

The conduct of the average man will always be largely influenced by the answer. If it is in the negative he will certainly in the long run take the view put forward by Haeckel and Nietzsche, that morality is only a convention, there being no real law but the will of the strongest; the rational aim therefore being to be top-dog individually and nationally. If in the positive, and if, as Wallace maintains, the purpose of evolution here is the development of a spiritual being fitted to retain individuality after bodily death, his chief business here must be to use his normal environment to develop character by co-operation instead of by conflicts, and so to initiate that temper of Good Will which is the efficient cause of Peace whether in heaven or on earth. The chief reason why bare acceptance of the immortality of the soul as a dogma has produced little or no effect in arresting strife is that it has been associated with the notion of forgiveness in the sense of obliteration of consequences. "Le bon Dieu me pardonnera: c'est son metier." The average man feels that though others may possibly deserve punishment, he does not; and a God who does not interfere to stop war or other human disasters, and will also remove all personal consequences of mis-doing soon becomes a King Log. The chief reasons for accepting Survival as a practical certainty (apart from any religious teaching) are:—

1. That Haeckel's answer to the Riddle of the Universe is irrational because it ignores leading facts and makes life unmeaning to us. Eternal cyclic change for no moral purpose is as revolting as the mediaeval hell.

2. That survival is part of the universal instinct of mankind, and the notion is as much a result of free evolution as the bodily organisation.

3. Wallace's and Geley's argument that all healthy human evolution tends to ethical development. In the absence of survival there would be a very marked departure from the principle of Justice, the improved race entering on an unearned happiness, and the sufferers being given a motive too high for average humanity.*

4. That there are latent in mankind at large, super-normal faculties which could not have been developed by natural selection or adaptation to the environment.*

5. The experimental proofs of memory and affections, knowledge of relatives and remote events of life which have satisfied Myers, Wallace, Hyslop, Lodge, Barrett, and many less scientific but equally competent observers that personality survives. It should be remembered that the testimony of scientific men does not rest on their eminence in their own specialities, nor even on their logical acumen, but on their trained skill as experimentalists.

6. The testimony of a very large number of scientific experimenters who vouch for the genuineness of the super-normal facts, but reserve their conclusions from them, such as Richet and many more.

7. Supernormally produced portraits and signatures. (*Vide* Coates' "Photographing the Invisible.")

8. Death-bed recognitions, especially by children, of relations and playmates not known to be deceased. (See "Contact with the Other World," Hyslop, ch. xii.)

9. That no theory but survival covers all the facts; especially the two last named.

10. That the "messages," that are so often ascribed to the subconscious mind, give very clear proofs of personality and knowledge that are certainly extraneous to the recipients.

11. That the general inferences work out to the same practical end as the teaching of Christ.

12. That the phenomena are the same as the "traits" of early Christianity referred to by Harnack, who summarises them thus:—

God speaks in visions and dreams and ecstasy, revealing matters of moment and also trifles. Visions of dead martyrs appearing to their friends. Some are inspired to explain and interpret and foretell. Others not only speak but write. The sick are healed. Others perceive the presence of the Spirit with every sense; they see its brilliant light, they hear its voice, they smell the presence of immortality. They peer into what is hidden and distant and to come; they are even rapt into the world to come.

The average man quite rationally regards as practical certainty, cumulative proof which the scientific man considers to amount only to high probability, because the latter puts instincts out of court and the former does not. The main difficulty for the average man lies in his inability to perceive that Scriptural language necessarily uses the figures of speech and the images current at the time when the documents were produced; he then either disregards the Bible altogether, or takes not only its morality but also its history and symbolism, literally; neglecting the certain fact that all spiritual ideas, except morality and emotion, must necessarily be drawn from the conditions under which we live, for no others would be understood.

(To be continued.)

* "From the Unconscious to the Conscious." By Dr. G. Geley. (Collins, 1920.)

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RAYS AND REFLECTIONS.

I once met a man of fair education who confessed that he had never heard of Gray's "Elegy." That struck me as odd, far more remarkable than that many people should know nothing whatever of psychic faculties—trance-speaking, for instance. Yet speaking in trance is no new thing. We can read of it in Plato's "Phaedrus," where we are told that Socrates delivered a discourse under inspiration. He told his companion, Phaedrus, that he was entranced by the spirits of the place where he spoke, and his companion remarked, "There can be no doubt, Socrates, that an unusual kind of fluency has come upon you."

As one who has listened to hundreds of addresses delivered by persons wholly or partially entranced, I have observed that they range from a quality of eloquence far beyond that of the medium in his normal state to the merest rambling and incoherent nonsense. Similarly the trance may be a real experience or just a psychological illusion—the product of self-deception on the part of some superstitious person anxious to be noticed.

I was lately talking with a highly intelligent man who at the outset of his inquiries found a difficulty in the idea of spirits wearing clothes, because clothes are "artificial"—they do not belong to the works of Nature. The main fact, however, is that spirits do appear clothed, sometimes in their habit as they lived, sometimes in garments which belong to their spiritual estate. But even on the argument from Nature, I could not see the validity of his objection that man is natural but his contrivances are not. The beaver builds a dam, the birds make elaborate nests, all the sub-human creatures, in fact, construct things in the way of homes and other devices. The bower-bird even ornaments its home with pebbles and bright objects. The operations of Nature carried on through the activities of her own creatures can hardly be called unnatural, and the term "artificial" has more than one meaning.

Diogenes is said to have set out in the daytime with a lighted lantern to look for an honest man. But even that great sage might have had something in his past that he would not have cared to have revealed. I like better the attitude of Socrates, who, when the physiognomist, unaware of his identity, depicted him as a man of vicious tendencies (much to the horror of the philosopher's disciples), admitted that it was a true description. He had the tendencies but restrained them by his philosophy.

None of us can afford to throw stones. There is a distinct moral in the tale of the practical joker who, being at a social gathering, went from one person to another and whispered with a grave countenance, "Fly! All is discovered." In a short time, this veracious story informs us, most of the guests were hurrying away.

Harking back to the subject of mystical numbers, it will be remembered that in Mr. MacLochlan's lecture he referred to the prominence given to the number 3 in religious symbolism. Now, the late Father Bernard Vaughan was once interviewed by a Hebrew journalist who raised the same question by asking how it was that the number 3 was so conspicuous in Christian symbolism, while amongst the Jews the symbolic number was usually 7. Father Vaughan was equal to the occasion. "How about the three brass balls?" he said.

D. G.

SPIRITUALISM IN NORWICH.—We learn from a correspondent in that city that there are two groups of workers in Norwich, each forwarding the interests of the movement in its own way.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—We learn that Mr. Stanley De Brath is to lecture to this Association on Sunday, the 26th inst., at 11.30 a.m., on "Survival and Contemporary Science," and at 6.30 p.m. on "Spiritualism and War." He will deliver a further address on the following Monday, at 8 p.m., on "The Work of Professor Richet."

An Edinburgh correspondent tells us that an impressive service was held at the Psychic Centre at 5, Carlton-street, in that city on Armistice Day in remembrance of those who had passed over during the Great War. The service was organised and conducted by Mrs. Falconer, a well-known medium, through whose efforts the Centre has recently been started.

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.

MISLEADING MESSAGES.

ALLEN SIMS.—Your experience cannot be called a common one. Misleading information is not rare, but it seldom extends to matters of so serious a nature without containing some evidence of its doubtful origin. Always remember that you should take such a communication just as you would a normal message, and expect the more confirmation with the increased importance of the message. Do not consider any message as diabolic, except as far as human action can be diabolic. Remember also that those on the other side cannot give us their thoughts, since these are of conditions and experiences which are above our conception. They have to find and use human thoughts which we can understand, but which may badly express what they wish to tell, and the medium may put those thoughts in still more misleading language. It is like trying to explain some civilised idea to a savage, in the few and unexpressive words of his own language. The intention of the message may have been only that your son was in danger of dying, or that he was in the midst of much dying. A very little error, even in a telegraphic message, would be as fatal. Do not believe in so much diabolic power; "like to like," and beings that way inclined can do little if you exercise due care, and reasonable criticism.—W. H.

THE UBIQUITY OF SPIRITS.

G. McCOMBIE.—It is not at all easy to understand the precise relationship between spirits incarnate and those out of the body when it is a question of considering the matter in terms of physical space. They tell us that they can come and go with incredible rapidity, but, even so, we cannot imagine that any of them have the gift of Sir Boyle Roche's famous bird which was able to be in two places at once! Your question reminds us of a remark by Mr. Joseph McCabe who said that he naturally dropped into an attitude of reserve when asked to believe that the "ghosts of thousands of millions of dead humans had been hovering round the planet since 1848, and had been unable or unwilling to communicate." No sensible person, of course, could be expected to believe such nonsense. Fix

firmly in your mind that life here and hereafter is natural and reasonable, however much some of its manifestations may puzzle us at the beginning. There are certain definite laws which govern the life of spirits as they govern the life of mortals, and we have still a great deal to learn. There is much that is confused and disorderly in our thinking, but that does not imply confusion and disorder in Nature herself.

CONTRADICTORY ACCOUNTS OF THE SPIRITUAL WORLD.

G. LACHLAN.—We see nothing very serious in the objection that some of the accounts given are apparently at variance with each other, while others appear to be evasive. Considering the infinite variety of mental grade, experience and outlook, the differences are precisely what we should expect. Even in this world where the conditions, as being more material, have a greater fixity, we may have immense variation in the descriptions given by people of their surroundings, especially if they reside in different parts of the globe. Many times the more advanced communicators in the spirit world have explained some of these contradictions as being due not merely to actual differences of state and experience, but to the impossibility of describing things for which there are no equivalents in physical terms. This will suggestively explain the apparent evasiveness, for a spirit may be as much at a loss when called upon to explain some point in his account of experiences in the next world, as an engineer or a mathematician might be if desired to explain some abstruse matter to a person knowing nothing of engineering or mathematics.

THE LATE M.A. (OXON).

H.F.—It would take far too long to give you the full history of the career of the late Mr. William Stainton Moses as a medium. A great deal of it has been given in past issues of LIGHT, and it is not unlikely that a book on the subject will be published before long. As to the forms of mediumship exhibited by Stainton Moses, these were varied and striking. They included the production of raps showing intelligence; lights; perfumes; musical sounds; the movement of heavy objects without physical contact; the passage of matter through matter, as in the case of books brought from one room into another; the direct voice and direct writings; automatic writings, and levitation. Even that is not a complete list. You will find certain particulars concerning Mr. Stainton Moses in some of the books in the L.S.A. Library, notably "Spirit Teachings." He was born in 1835, and died in 1892. You may not need to be informed that he was for some years editor of this journal.

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DIRECT VOICE PHENOMENON.

A REMARKABLE TEST.

I heartily sympathise with the feelings of disappointment and repulsion experienced by many investigators of the mysteries of psychical science, who, being confronted with some of the trivial messages and apparently senseless matters brought to their notice, professedly by departed friends and relations, turn from the subject with regret. For to the ordinary mortal to be told that, at last, after forty years' silence, he is in communication with his mother and for that mother to talk to him about cats, must appear to be somewhat incongruous and hopeless.

Yet such things do occur, whatever we may feel or think about them. Last Wednesday, I attended a direct voice circle at the British College of Psychic Science, at which six people were present, the medium being Mrs. Cooper. I will only here relate one incident connected with myself.

All having seen and felt the usual manifestations of spirit power, such as lights, and touches on the knees and heads, the trumpet came to me and I heard a voice, purporting to be that of my mother, who passed over about forty years ago. On asking for a test or proof of identity, the voice, to my surprise, began talking about cats, which, I admit, for the moment rather depressed me, but when I was asked if I remembered our cat jumping from the top of the house, I became interested and more convinced: such an incident *did* happen, and I well remember to this day the occasion when our cat jumped from the third floor bedroom window on to the lawn in front of the house and we found the animal with paws embedded in the grass.

This event occurred in Josephine-avenue, Brixton, about a year before my mother's transition and at the time caused a sensation in the household.

I consider this was rather an unusual test of identity and certainly such a trivial fact of past history could not have been known to anyone present and it was far from my thoughts.

H. H.

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, Nov. 26th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, public service. 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.—Hartwood Hall, 96, High-street.—Nov. 26th, 11, Mr. Percy O. Scholey; 6.30, Mr. H. W. Engholm.

Brighton.—Athenaeum Hall.—Nov. 26th, 11.15 and 7, Mr. Ronald Brailey; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Fred Curry.

Church of the Spirit, Camberwell.—The Guardian Offices, Havel-street, Camberwell Town Hall.—Nov. 26th, 11 and 6.30, Miss Jessie McKay, of Harrogate, address and clairvoyance.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive, supporting Building Fund. Sunday, 11, Mr. George Prior; 7, Mrs. Maunders, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. and Mrs. Pulham. Free healing centre: Thursday, 5-7, children; Friday, from 7, adults. Membership subscription: 6/- per annum.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—Saturday, Nov. 25th, 8, in Social Hall, whist drive. Nov. 26th, 7, Mr. H. Carpenter. Friday, Dec. 1st, class for spiritual healing, Mr. Harold Carpenter. Thursday, Nov. 30th, 8, address and clairvoyance, Mr. T. Austin.

Shepherd's Bush.—73, Beeklow-road.—Nov. 26th, 11, public circle; 7, Mr. A. E. Fruin. Thursday, Nov. 30th, 8, Mr. Frith.

Peckham.—Lausanne-road.—Nov. 26th, 7, Mrs. G. Prior. Thursday, 8.15, Miss J. McKay.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Nov. 26th, 7, Prof. J. Coates.

Worthing Spiritualist Mission.—17, Warwick-street.—Nov. 26th, 6.30, Mrs. Ormerod. Thursday, Nov. 30th, Mrs. Lewis.

Central.—144, High Holborn (entrance, Bury-street).—Nov. 24th, 7.30, Prof. J. Coates. Nov. 26th, 7, Miss Lewis.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—Nov. 26th, 6.30, service. Wednesday, Nov. 29th, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Nov. 26th, 7.30, Mr. Geo. Prior. Wednesday, Nov. 29th, 7.30, Alderman D. J. Davis, J.P.

NEW PUBLICATIONS RECEIVED.

"Love and Death." By the Rev. Donald Hole. The Faith Press, Ltd. (2s. 6d.)

AN EVIDENTIAL MESSAGE.

R. F. writes:—

I think the following unvarnished tale may interest your readers.

A widowed cousin of mine lost a bitterly-mourned brother in the war, in one of His Majesty's ships.

At least three years afterwards I was having a sitting with a well-known medium, when the first question asked me was: "Do you know a sailor boy? He wishes you to take a message to his mother." I replied that I did, and asked what was the message. "Tell her she must obtain his decorations; he so wants her to have them."

Naturally, I wrote directly to my cousin; her reply was she did not know her son had won any. But she applied, and within the year received three—the coveted Mons Star being one.

Of course it has given her great joy. I append my name, not for publication, and the name of the medium.

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AUTUMN SESSION.

ARRANGEMENTS FOR WEEK ENDING DECEMBER 2ND.

Tuesday, November 28th, 3.15 p.m.—Clairvoyance, MRS. CANNOCK. 7 p.m., MRS. F. E. LEANING; the Ninth of a course of 10 lectures on "The Principles of Psychological Research" (After Death—Mental Proofs of Survival—"Evidential" Communications—Modern Methods—"Cross Correspondences" and Book Tests—Failure of the Sealed letter test—Logical Strength of the Evidence—Its Mass.

Wednesday, November 29th, 4 p.m.—Discussion Class conducted by Miss PHILLIMORE. The Meetings commence at 4 p.m., when tea will be served. The charge for each Meeting, including tea, will be One Shilling. (The questions which are to form the subject of discussion should, where possible, be sent to the Organising Secretary two days before each Meeting, but oral questions may be asked at the meetings.)

Thursday, November 30th, Special Meeting, 7.30 p.m.—MISS MARGERY BAZETT, "Further Personal Experiences."

Friday, December 1st, 4 p.m.—"Talks with MRS. WALLIS'S Spirit Control." Subject, Answers to Questions. Preceded at 3 p.m. by Conversational Gathering.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, is available for members' use without charge.

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

Prof. James Coates, Ph.D., has kindly undertaken to give consultations and advice to members on questions of 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.

GEORGE E. WRIGHT,
Organising Secretary.

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