

London Spiritualist Alliance, Ltd.,
5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1
TELEPHONE: MUSEUM 5106.

NOTICE.

No Meetings will be held during the month of July unless specially advertised in this column.

The Library and Reception Rooms are open from 10 to 6 (except Saturdays) for the use of Members and their Friends. The Librarian and the Secretary are in attendance daily. Members please note that tea and biscuits can be obtained between 3.30 and 4.30, for which a nominal charge will be made.

Important Notice to Intending Members.

You can become a Member for the remaining half of this year for Ten shillings and sixpence providing you also pay your subscription of One Guinea for 1922 at the same time.

Marylebone Spiritualist Association, Ltd.,
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SUNDAY NEXT, July 10, at 6.30 p.m. MR. ERNEST HUNT.

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Steinway Hall is within two minutes' walk of Selfridge's, Oxford St. Spiritualists and inquirers are invited to join the Association.

The London Spiritual Mission,
13, Pembridge Place, Bayswater, W.

SUNDAY, JULY 10TH.

At 11 a.m. ... MR. ERNEST MEADS.
At 6.30 p.m. ... MR. G. PRIOR.
Wednesday, July 13th, 7.30 p.m. ... MRS. E. A. CANNOCK.

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Tuesday, July 12th, at 7 ... MR. VOUT PETERS.
Thursday afternoon meetings discontinued during July.

Dr. Vanstone, Devotional Group, July 14th, at 6 p.m.
Members Free. Visitors 1s.

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway).

Sunday, July 10th, at 11 a.m. ... MR. R. A. BUSIL.
6.30 p.m. ... MR. E. W. BEARD.
Wednesday, July 13th, 3 p.m., Healing Circle. Treatment, 4 to 5,
MR. & MRS. LEWIS.
7.30 ... MRS. GRACE PRIOR.

Brighton Spiritualist Brotherhood,
Old Steine Hall, 52a, Old Steine, Brighton.

Special Lecture Saturday July 9th, 7.30 p.m.

Sunday, 10th, 11.30 & 7, ... Dr. W. J. VANSTONE.
Monday and Tuesday — Speaker and Demonstrator — MRS. ORLOWSKI.
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Public Clairvoyance.

Friday, July 8th, at 8 p.m. ... MR. A. VOUT PETERS.
Tuesday, July 12th, at 3-30 p.m. ... MRS. JOHNSON. (Hastings).
Wednesday, July 13th, at 8 p.m. ... MRS. JOHNSON.
Friday, July 15th, at 8 p.m. ... MRS. JOHNSON.

Town Members—Entrance fee, £2 2s.; annual subscription £3 3s.
Country Members—Entrance fee £1 1s.; annual subscription £2 2s.

Worthing Spiritualist Mission,
St. Dunstan's Hall, Tarring Crossing, W. Worthing.

Sunday, July 10th 6.30 p.m. ... MRS. ORMEROD.
Wednesday, July 13th, 3 p.m. & 6.30 p.m. ... MRS. HEATH.

SUNDAY AFTERNOON LECTURES

On the "HIGHER ASPECTS OF SPIRITUALISM."

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Sunday, July 10th.

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THE BUDDHIST SOCIETY

Public Meetings are suspended during the month of August. Arrangements are being made to book lectures on Buddhism during the coming autumn and winter months. For particulars on this, and all other matters concerning the Buddhist Society and its work, address: THE GENERAL SECRETARY, THE BUDDHIST SOCIETY, 41, Great Russell Street, London, W.C.2

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,113.—VOL. XLI. [Registered as]

SATURDAY, JULY 9, 1921.

[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.

LIGHT of the world! undimming and unsetting,
O, shine each mist away;
Banish the fear, the falsehood, and the fretting,
Be our unchanging day.

An old investigator very pertinently calls attention to the necessity for tracking down the causes of the failures and apparent falsities that occasionally crop up even in the best mediumship. Most of us are familiar with them. Thus in direct voice mediumship, with a host of perfectly evidential communications there come through what are called "impersonations"—messages which are obviously spurious and clearly do not proceed from the reputed senders, being utter or partial fabrications of a kind more familiar in connection with such forms of mental mediumship as trance or automatic writing. There is a strong suggestion sometimes that "impersonation" is really the explanation, but not always, for these things are so much allied with the concoctions of the "subconscious mind." We could give many examples—very baffling even to trained investigators. To the uninitiated the solution might seem quite simple: why not ask those in control of the communications on the other side?

* * * *

But this method does not yield much satisfaction as a rule. The guides often explain that they are quite unaware of the source of the failures. They have many difficulties on their side and their consciousness of the conditions on our side is rarely so close and clear as might be supposed. They have to lead a kind of amphibious existence, acting alternately in two states of consciousness which are never capable of being clearly merged. The spirit on his own side is aware of many things of which he loses consciousness directly he emerges temporarily into our physical surroundings, and *vice versa*. We can imagine some of his difficulties, even when he is thoroughly experienced in the work of conducting communications between the two states. Evidently these are problems which we must attack and solve for ourselves. We have learned a few things and some of them important, as for instance that, *depraved* forms of mediumship abound in these failures and falsities, comprising spurious and misleading messages (sometimes given in the names of famous persons) and absurdities of all kinds.

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription,
22/- per annum.

More than one of the people who have visited our office before joining the Alliance and becoming Spiritualists have informed us that they were induced to inquire into the matter mainly by observing the narrow and prejudiced attitude of our opponents, and the absurdity of some of their arguments. A great deal of hot, unreasoning passion is certainly imported into the attacks, and this has an effect on the fair-minded observer quite different from that which is intended. We recall that when the script of the Rev. G. Vale Owen was announced to appear in the "Weekly Dispatch," some violent (and consequently quite unpriestly) clerics commenced an onslaught upon it, denouncing the messages even before they had appeared! We have a somewhat similar example in the case of the Rev. Walter Wynn in South Africa (referred to in LIGHT of 25th ult.), although in this case it may be argued that the President and Chairman of the Baptist Union of South Africa would probably have seen Mr. Wynn's books and articles and so gained a fair idea of the nature of his Spiritualistic teachings. Even so Mr. Wynn is justified in his retort so far as he personally is concerned. It would have been surely better for the Union to have approached Mr. Wynn and ascertained whether he was speaking officially as a Baptist minister or simply as an individual Spiritualist before prejudicing his work by assuming a possibility and then repudiating it. But this must always be the attitude of a sect, which must "protect" itself against any new truth by which it might be disintegrated.

THE REV. WALTER WYNN IN SOUTH AFRICA.

We have received the following from Mr. W. Thomson Irvine, leader of the Spiritual Church at Durban:—

I feel impelled to write to you to say that the visit of the Rev. Walter Wynn to this town has been a mark in its history. The same, I am sure, will be true of the whole of South Africa. He started here with the usual opposition from the churches, but his eloquence, knowledge, and transparent sincerity baffled the enemy. His first meeting was attended by about 2,000 people, and at his last one at the Town Hall the great crowd sang "God be with you till we meet again," and meant it. We want Mr. Wynn again. He is a man to love. He is a tower of strength and a grand fighter, but all in the love of Christ. Never was Christ as a Saviour more real to us than in his meetings, and yet every word was up-to-date with personal and scientific information. He is a genuine Spiritualist, but fights as a lion for Christ. We have felt the power of the Divine Spirit in his meetings. He is rousing South Africa as a man of Pentecostal power.

DIRECT VOICE BY DICTAGRAPH.

D. C. G., a Massachusetts correspondent, referring to the mediumship of Mr. Foss, mentioned in Miss Lilian Whiting's article in LIGHT (p. 431), writes:—

There are some unusual incidents connected with what I have seen of Mr. Foss's mediumship. Here is one: A dictagraph was placed in the living room with wire running to the dining room where Mr. Foss sat with his wife and a friend, not a seance, but to test the possibility of voice phenomena through an instrument. In a very few minutes the speaking began—clear, audible messages from the departed daughter of Mr. Foss, in her own natural voice. A Mr. R., who was sitting with Mr. Foss, and developed some mediumistic power, took the dictagraph to Florida that winter, and also got a voice with intelligible utterance.

"SO STRANGE A STORY."

(REVIEWED BY MRS. F. E. LEANING.)

A certain reviewer once, after discoursing in a most pleasing and merry fashion on some masterpieces of occult fiction, suddenly turned sour and contemptuous over a group of books which, he said, made no appeal to the imagination at all. They were all books which described pretended communications from the dead, and in some inexplicable way only suggested unlovely things to him, such as oilcloth, paraffin lamps, stout and stupid women, and advertisements of pills. Thus, in one brief hating paragraph he dismissed, without further discrimination, some half-dozen of such books. The quaint inversion of values will, no doubt, pass away with the ignorance which produces it, but those who know the real significance of such works still have their own problems in dealing with them. Varying in quality, but all serving the one essential purpose, each is a new and living stone laid into the foundations of faith.

There are three main elements, mingled in varying proportions, in every book of this kind, which give us a natural classification of them. There is the purely "evidential" type, which aims at establishing the identity of the unseen correspondent. When this predominates we get books of the "Raymond" class, of the utmost value as affording data for individual survival. Then there is, in sharp contrast to this, the book which focusses on the actual teaching or message to the world, of which the "Claude" books are an example, and these are of value as supporting the unity of moral law in all the worlds. In the third class we are invited to consider neither the speaker nor his message so much as the effect on the receiver; and these contribute to the study of mediumship in a way which is, if he will consent to learn, of value to the orthodox psychologist.

It is to the last class that Mrs. Sewall's book, "Neither Dead nor Sleeping," belongs. Her psychic experience neither rises to the heights of lucidity nor descends to the dug-outs of occultism, but on the level of the merely personal it achieved astonishing results. When a course of

DRASTIC PHYSICAL TREATMENT

is imposed on a middle-aged lady, albeit a woman of culture and capacity quite beyond the average, to the extent of requiring her, while carrying on public work, to live on "flavoured" water and wear an absolute minimum of clothing, there may be two opinions about the "intelligence" so operating. But whether it really was Mesmer himself who dictated this uncomfortable régime or not, the fact remains that she was cured in this way of what is generally recognised as an incurable ailment. True, she broke down once, and received a moral shock by falling a victim to influenza. But it was severely explained to her that this was a judgment, the intentional result of her not having rendered absolute obedience to the Fasting rule; the little solid food allowed having been eaten "greedily," and remarks and criticisms resented. As a superior person, she ought to have known better than to resent the comments of the ignorant. It will be observed that moral education was being carried on *pari passu* with the physical. But this was not all. When spirits once get hold, mortals must submit. It was Rubinstein, we are told, who insisted on teaching the piano to this elderly pupil who knew no music before she was fifty, and he also desired her to procure a suitable instrument, complaining very reasonably that he ought not to be required to waste his magnetism on an old piano. She also had to add dancing to this accomplishment; but when five hundred people in the next world are busy storing up "magnetism" for you, you may well dance at any age!

It must not be supposed, however, that the whole 320 pages of the book consist of details of no higher value than this. It should be mentioned here that the writer is one of the foremost women in America, being on the National Council of Women of the United States, and numerous other public bodies, as well as founder and Head of a great Classical School for girls. In spite of the fact, referred to in the Introduction, that some of the conclusions to be later on established by Dr. Crawford's work, seem to be forecast (Appendix, Lecture III.)—and much interesting information is contained in the direct impersonal Lectures—it is disappointing to find that we get no further than "ether" and "magnetism, which seems to be of no particular variety" (p. 214), vague and convenient phrases which only to the uncritical present an appearance of explanation by a sounding of scientific words. A stronger appeal is made by the actual wisdom of life embodied in this very live

book, and the strength of the human idiosyncrasy in it. Nothing is so attractive as a broad truth of which we can see the immediate application to ourselves, and, however obvious, a truth is always worth all the attention we can spare for it. Such a one is this, for instance. As the race develops the actual mass of affection generated both here and beyond increases, and "the magnetic force of mass, which is a law equally effective on all planes," acts to bring about the growing rapprochement between the two worlds.

THE POWER OF DESIRE.

"Desire always precedes attainment," but in this application the teacher appositely adds, "A desire must be approximately universal before an attainment can be reached by numbers of appreciable consequence." The losses in the war went further in this way than any other world-catastrophe since Columbus. Now husbands are of all men the most beloved and desired, and it was after the death of her husband in 1895 that Mrs. Sewall entered on her twenty-five years' intercourse with him in the unseen. Much of the book is in the form of letters from him or the substance of them. He had told her a fortnight before his departure that the first thing he would do, if he found himself still alive, would be to ascertain if Jesus had really ever come back to His disciples (a thing neither of them believed). "If I find that He did return," said Theodore Sewall, "I shall do nothing else until I shall have succeeded in returning to you." The promise was kept, and the book is the result.

Many others have had the same desire, but as respects the fulfilment and the method of recognition there is some sound and comforting teaching. "Men's bodies are much more alike than their minds, so in reality death robs men of that organ through which their resemblance was most easily established. However, gaining recognition, although difficult, is not impossible." He then describes the delicate and wistful approach of the ex-carnate to the incarnate spirit (p. 308) and its methods, and further on adds: "Those who love think of each other after death as separated them physically. Their thoughts, clothed in a substance as real as granite, but so delicate that a cobweb is gross by comparison, send this substance out like feelers. The returned friend is instantly conscious when he becomes the subject of reflection, and he lingers near, and appeals by a thousand cunning devices to his friend until the latter will say he is conscious of the visitor's presence." More favourable conditions, naturally, are afforded by solitude, quiet, and twilight or darkness, than by daylight and the distractions of duty and company.

It is of interest to note that a further volume, dealing with Mrs. Sewall's acquaintance with Rubinstein as a Master of Music, is promised, in which the story of his portrait will be given (p. 243, footnote). The readers of this present book have certainly something to look forward to in it.

A "COSMIC RESERVOIR" OF MEMORIES.

We are reminded by a correspondent of *LIGHT* that one hypothesis in explanation of automatic writing postulates "a cosmic reservoir" of memories, to which the subliminal of mediums has access. The editorial comment is, of course, above challenge, namely, that there is no evidence whatever as to the existence of such a reservoir. The point which escapes, however, on both sides is the source of the idea, which is neither in Spiritistic speculation nor in psychical research, but in the writing of Eliphas Levi, who first formulated the doctrine concerning the Astral Light so far back as 1859, though he claimed to hold from authorities in the past of occult literature—e.g., Paracelsus. The Astral Light was for Levi a universal medium of communication for all minds: all memories were held therein and could be evoked therefrom by the natural magician and the trained magus. It is from this source that Theosophy derived its first intimations concerning the Akasic Records, the new name and some new aspects of the hypothesis being referable to Eastern lore. Hypothesis or not, there is in any case action between mind and mind, and according to the thesis of Spiritualism such communication is not suspended or broken by the event of physical death. Moreover, in virtue of some faculty about which we understand too little, it is certain that the clairvoyant sees, and as the name of clairvoyants is legion, it is not incredible to assume that there is some common medium of vision. Indeed, to accept the hypothesis of the so-called cosmic reservoir looks, so far, like following the line of least resistance.

—Extract from "The Occult Review."

* Booth Tarkington, in the Introduction to the book under review, "Neither Dead nor Sleeping," by Mrs. May Wright Sewall (Watkins, 1921. Price 7/6 net.)

THE L.S.A. GARDEN PARTY.

A BRILLIANT SUCCESS.

In the clear sunshine of the summer afternoon over five hundred members of the London Spiritualist Alliance and their friends were present on Saturday last at a Garden Fête held in the beautiful grounds of "Rose Dene," Brondesbury Park, so kindly lent for the occasion by Dr. and Mrs. Ellis T. Powell. By half past three the lawns and grounds were thronged with one of the most notable gatherings in the history of the Spiritualist movement. Practically everybody who was anybody in the world of psychic interest, with a few important exceptions, was to be seen in one or other of the many groups and little gatherings wherein friendships were renewed and many fresh ones made. It was the universal opinion that the afternoon passed all too quickly; there was so much to be seen and heard that when the hour came for going home there were still many who had not had the opportunity of meeting friends who were present. It was not until half past four that Mr. Engholm announced from the platform which had been erected on the lawn that the al-fresco entertainment would commence with a recitation by Miss Agnes Powell, the young daughter of Dr. and Mrs. Powell. This clever little lady won a well-deserved encore. Then amidst applause Mr. William Jeffrey, of Glasgow, a staunch Spiritualist of the north as well as a renowned conjurer, delighted everyone for over half an hour with a brilliant display of wizardry. Following this came a violin solo by Miss Leah Vandanbussche, who although almost a child in age and appearance has already become famous for her masterly execution. It may be mentioned that she is a Spiritualist and takes an active interest in Lyceum work. Miss Brooke ably accompanied the little violinist on the piano. About half past five a dramatic moment occurred, when the Committee undertook the duty of finding the winner of the silver spoons. During the afternoon Miss Mercy Phillimore (L.S.A. Librarian) had been strenuously occupied in selling tickets for the raffling of these spoons which some while ago had been presented to LIGHT by the Rev. Ellis T. Roberts in order to augment the funds of the journal. It was obvious that the Fête was the psychological moment to dispose of the spoons, and the sum of £12 10s. was thus realised. Mr. Engholm induced Vernon, the baby son of Mr. and Mrs. Horace Leaf, to draw the winning ticket from the box. This proved to be No. 134, and the silver spoons in their case were handed over to the successful individual, Mrs. Sharman, amidst laughter and applause. The tents labelled "Past" and "Future" were practically stormed during the entire afternoon by hosts of happy, smiling, seekers wishing for a few minutes' interview with either Miss Constance Holmes or Mrs. Hadley, who with supreme patience and Spartan courage struggled to delineate characters and tell fortunes in tents with a temperature of at least eighty degrees in the shade. These two ladies proved themselves as popular at this great gathering as they would have been at any church bazaar. There was evidence, however, that the "Future" was more favoured, especially by ladies, than the "Past." From the smiling faces and general looks of satisfaction of those issuing from both tents, it would appear that the majority were content with their past and were looking forward to their future.

As the afternoon drew to a close a few speeches were made which were commendable for their brevity.

Mr. H. W. Engholm was the first to address the assemblage on behalf of the London Spiritualist Alliance, and he expressed his pleasure not only at the size of the gathering, but at the look of happiness on everyone's face. He hoped that such a garden party would be an annual event. He looked to the day when the spacious grounds of "Rose Dene" would not be large enough to hold the members of the L.S.A. (Applause.) The London Spiritualist Alliance had a bright future before it, because it represented something that was true; and because it was guided by men and women who were not only enthusiastic, but extremely sane and practical. The time was coming when the Alliance would be more than a centre for psychic things in the United Kingdom; it would be a centre also in these matters for the whole world. (Applause.) On behalf of the Council of the L.S.A. he thanked all those present for making the gathering such a wonderful success. It was a happy augury for the future. Among those who had done much to make that afternoon so successful and memorable he must mention Mr. Jeffrey, Miss Vandanbussche, and Miss Agnes Powell. (Applause.) Continuing, Mr. Engholm hinted at the coming activities for the next season of the L.S.A., and he appealed to all his hearers not only to stand by the Alliance, but to support him in the work he had before him, which he described as one of the biggest undertakings in which he had ever engaged, for the reason that it was the propagation of the most vital truth that had yet been given to mankind. Mr. Engholm concluded his remarks by inviting Viscount Molesworth, President of the L.S.A., to offer the thanks of the Alliance to Dr. and Mrs. Powell.

Viscount Molesworth said how pleased he was to be present. He regretted that Lady Molesworth had been unable to attend. On behalf of the Council of the L.S.A. and of all present he desired to extend their warmest thanks to

Dr. Powell and Mrs. Powell for placing those beautiful grounds at their disposal. (Applause.)

Dr. Powell said that if those present were deriving half the pleasure that he and his wife had that afternoon, then they were enjoying themselves very much indeed. The extent and character of the gathering were remarkable. It was a favourite belief of his that their movement was going ahead like a tornado, and he was convinced that it was destined to achieve great things. It was an excellent plan to meet together as they were doing that afternoon, not for scientific experiments, but just to get better acquainted and to understand one another's point of view. He was glad to see in their midst M. Henri Regnault who brought with him fraternal greetings from the French Union of Spiritualists. He (the speaker) was sure that they all cordially reciprocated those good wishes, and he hoped that in the future the Spiritualists of the two countries would be drawn more closely together. It was not necessary for him to say more than that he and his wife were delighted to have them all there. Such an assemblage supplied the best possible evidence that the cause was progressing. He knew that they all shared his belief that there was not a cause in the world which was destined to achieve so much for humanity as the cause they represented. (Applause.)

The function concluded with a few words from the veteran researcher, Dr. Abraham Wallace, who congratulated Mr. Engholm not only on what he had done towards making the Garden Fête such a success, but also on what he had done in re-organising the L.S.A. He felt that they had every prospect of a brilliant future when the organisation was in such capable hands. (Applause.)

SPIRITUALISTS' NATIONAL UNION ANNUAL CONFERENCE.

The Nineteenth Annual Conference of the S.N.U. was held at Halifax on July 2nd and 3rd. Upwards of two hundred delegates and associates attended, representing some three hundred and sixty churches. England, Ireland, Scotland and Wales were all strongly represented. The reports and balance sheet showed that good work had been done, and were unanimously passed. The growth of the Union is somewhat hindered by poverty of funds, but a steady growth of membership is apparent. The election of officers maintained the status quo: President, Mr. G. F. Berry, Worcester; Vice-President, Ernest W. Oaten, Manchester; Treasurer, Mr. T. H. Wright, Sowerby Bridge; Secretary, Mr. R. H. Yates, Huddersfield.

The Council is composed of the following representatives: London: Mr. R. Boddington and Mrs. Jamrach; Southern Counties: Messrs. A. E. Hendy and J. Coles; Wales: Mr. J. Richards; Midlands: Mr. B. H. Mobery; Lancashire: Messrs. R. A. Owen and R. Wolstenholme; Yorkshire: Messrs. W. Gush and B. Davies; Northern: Messrs. J. D. Todd and T. Bogue; Lyceum Union: Mrs. Pickles and Mr. G. T. Knott; Scotland: Messrs. McIndoe and J. Skelton, with Mesdames J. Greenwood and M. A. Stair.

The general business seems to have been carried through with efficiency and dispatch, and several church properties, buildings, etc., have been vested in the Union during the year.

Sunday morning was devoted to a general discussion of the "Seven Principles of Spiritualism," in which over forty persons took part, and the general unanimity was remarkable. On Sunday afternoon and evening mass meetings were held in the handsome Victoria Hall, and were addressed by Sir A. Conan Doyle, under the presidency of Mr. Berry. The audiences were 1,000 (afternoon), and 2,500 (night). Sir Arthur was in his best form, and carried his audience with him throughout his speeches. His welcome was an enthusiastic one. The singing, accompanied by the grand organ, was a revelation, the massed choirs of five societies leading. Mr. E. W. Oaten also addressed the meeting.

The whole proceedings were harmonious and enthusiastic.

In the afternoon Sir A. Conan Doyle dealt with his spiritualistic wanderings. In the evening he took for his subject, "Watchman, what of the night?" and alluded to the necessity for tolerance to other phases of faith, and to the largeness of the movement and its universal application to all creeds and beliefs. He criticised mere Churchianity, and emphasised the value of the Sermon on the Mount.

REAL GHOST STORIES.—The new edition of W. T. Stead's famous book, "Real Ghost Stories," issued by Stead's Publishing House (5/- net), is very welcome. Miss Estelle Stead, who has edited and re-arranged the matter for this volume, says in her introduction that during the last few years she has been urged by people in all parts of the world to re-issue these psychic experiences collected by her father and published by him in 1891-92. The first book was entitled "Real Ghost Stories," and the second, "More Ghost Stories." Miss Stead announces that she proposes, if possible, to bring out two further volumes of stories from her father's rich storehouse. We note, as a happy sign of the new attitude to such experiences, that the picture on the wrapper of Miss Stead's new edition is not one suggestive of terror, but rather of welcome and eager recognition of a dear presence.

REMINISCENCES OF MR. A. P. SINNETT.

A Charming Re-incarnation Story which Touched a
Hard-Headed Business Man.

BY DR. ELLIS T. POWELL.

With the passing on of Mr. A. P. Sinnett psychic research loses one of its most brilliant and capable exponents. Sinnett himself possessed no psychic faculties. He got no facts at first hand; but, as he was fond of pointing out, there are people who are able to collect, digest and formulate facts obtained by others. This was his own peculiar function, and his capacity to discharge it was enhanced by the felicitous lucidity of his literary style and the marvellous amplitude of his knowledge.

To sit in Sinnett's company was just an intellectual luxury for anybody who, like myself, is ever eager to tap fresh intellectual fountains. One had only to ask a question on some point of psychic research and the wonderful intellect would open its inexhaustible stores of lore and learning, pouring out of its treasury things new and old. I count it among the highest privileges of my life to have known Sinnett, to have known him intimately, and to have received his warm encomium upon my own humble contributions to the advance of the great cause.

STORIES OF REINCARNATION.

An unswerving propagandist of the doctrine of reincarnation, Sinnett was convinced that he had glimpsed more than one of his own previous lives. He went by way of the torture chamber out of the last incarnation before the terrestrial career which has just closed. In that there was nothing surprising, for his unswerving devotion to truth and his passionate love of scientific enquiry would have rendered him a very obnoxious person to the bigots of three or four centuries ago. Occasionally, however, he would introduce these reminiscences in a manner which sometimes embarrassed and sometimes annoyed his hearers. Among his friends was a well-known M.P. devoted to horses. One day, while the subject of re-incarnation was under discussion, Sinnett observed, "You know, my dear —, the real reason why you are so fond of horses."

His friend, a little perplexed, asked what he meant.

"Well, the truth is," said Sinnett, "that you and I have been associated in more than one previous incarnation. In one of these, in the days of Imperial Rome, I was a Roman noble and you were my charioteer. Hence your love of horses. It is a survival from a past life."

Candour requires the admission that the friend was not altogether pleased at this disclosure and still remains sceptical about its authenticity.

Sinnett went with this same friend to the late Mr. Boursnell, the famous spirit photographer. Boursnell, a comparatively illiterate man, was both clairvoyant and clairaudient. At the beginning of the sitting he said, "Mr. Sinnett, there is a man here called 'Uxley'. He says he was a lecturer when he was alive. Did you ever know a man called 'Uxley, a lecturer?'"

Sinnett explained that he thought he could identify the spirit, and the photograph was then proceeded with. The result was a fine picture of the sitter with a lifelike "extra" of the late Prof. Huxley in the background. I have seen it myself. The M.P. is extremely sceptical about its genuineness. Sinnett, on the other hand, was absolutely satisfied that Huxley was there.

A THRILLING NARRATIVE.

A lifetime spent in occult investigation had provided Sinnett with an inexhaustible store of the most wonderful stories from the other side of life. Some were really of amazing beauty, though, of course, one cannot tell to what extent they were authentic. One, for instance, had to do with an exalted spirit who descended into re-incarnation at the suggestion of the Higher Powers during the Diocletian persecution. Sinnett would lay emphasis on the word "suggestion." "The Higher Powers never command this kind of thing," he would say; "they suggest that it be done, but they go no further." Anyhow, this exalted spirit descended into re-incarnation and ultimately became a Christian slave in the household of Diocletian himself. Eventually he found himself in the arena with a number of fellow Christians—

men, women and children—waiting for the beasts to be let out upon them.

Being what he was, of course, the exalted spirit could have put off his body as easily as I could take off my coat. In that way he could have escaped from the coming ordeal. That, however, would not have squared either with his own lofty spiritual dignity or with the mission which he had come to fulfil. He remained with the terrified little band until the end, drawing to himself as far as he could all the vibrations of pain and terror which they experienced, and in that way lessening their anguish. His own passing on was the last of all. And then those who had seen him as a shabby fellow-slave in the arena were amazed to find on the Other Side that their devoted friend was an exalted and radiant denizen of the spirit world.

Sinnett once told this story to a business man of the ordinary "rough and ready" calibre, who happened to be on terms of intimacy with him. At the end the hearer said, "Well, Sinnett, all I can say is, I don't as a rule bow the knee to anybody, but I would bow the knee to a spirit who had played such a part as that." It was just a blunt instance of the irrepressible human admiration for self-sacrifice.

HOW LABOUCHERE MET BRADLAUGH.

As he had been on terms of intimacy with very many people of the late Victorian era, and throughout our own time, Sinnett had many a tale to tell of their reports from the other side, as one by one they passed out of the terrestrial circle. Some of these stories are of too personal a character for the identities to be revealed—at all events just yet. But in other cases no harm will now be done by lifting a corner of the veil. For instance, Sinnett had known the late Mr. Labouchere in earth life, and soon got news of him from across the border. Labouchere had been perfectly fearless in the physical body. But he was puzzled when something "went click," as he said, and then he found himself looking at his own body, as if it were external to himself. He saw distressed relatives in the room, but they paid no attention to anything he said. That made him furious. He felt better than he had felt for years, and was madly angry that his friends would not listen to him. Then he found himself floating up and fell into a kind of doze.

Waking up he found himself lying on a couch in a pleasant room, and opposite him no less a person than his old Parliamentary colleague Charles Bradlaugh.

"Here you are, my boy," said Bradlaugh. "Come, get up."

Labouchere got up, apparently without the least effort.

"What's the matter?" said he to Bradlaugh.

"Why, you're dead," was the blunt reply.

"What rot!" retorted "Labby." "I was never more alive than I am now."

AN INSPIRING MEMORY.

It seems only a few weeks ago that I sat with Sinnett in his rooms in Ladbroke Grove and absorbed the stream of instruction and reminiscence which flowed from lips that are now physically silent. A little later (on June 3rd, to be exact) he wrote me to come again. "I have," he added, "much to say to you." I replied that I would come on a certain day which I mentioned. Before the appointed date arrived I received an intimation that he was far too ill to see me, and that it would be futile to call. I never saw him again. But to the end of my life the recollection of his personality, his knowledge, his zeal, and his abounding and generous intellectuality will remain to me an unfailing inspiration. And assuredly, among the many bright prospects of the future, there are few more brilliant than the hope of resuming on another plane of existence, in company with my revered friend, that feast of reason and that flow of soul which was so invigorating an experience, even in this terrestrial environment.

Three years ago, almost to the day, eleven of us, prominently associated with Psychic Research, were photographed in a group. Three of the eleven (Sir William Crookes, Sir Alfred Turner, and Sinnett himself), have since then joined the pioneers on the Other Side, and so the great Cause advances, on both sides of the Mystic Veil.

TIME, SPACE, AND SPIRIT.

IS THERE A FOURTH DIMENSION?

By "LIEUTENANT-COLONEL."

The points raised by Mr. Kennedy (p. 402) in dispute of the existence of fourth-dimensional space or space conditions which admit of measurement in four primary directions, appear plausible until investigated, when it will be found that they are, in most cases, invalidated by being based on false premises.

Taking each objection in numerical order:—

1. The point is the dimensional "O."

"O" is an arbitrary mathematical assumption for convenience of calculation, which in its totality extends infinitely in either direction. As it would be impossible to base normal calculations on infinity, a convenient intermediate position is chosen, with infinite extension above and below this position. A somewhat similar condition is shown in calculations of temperature; absolute zero, if such can be conceived, must exist somewhere in infinity, and would be impossible for thermometrical purposes; consequently an arbitrary zero is chosen within ordinary physical conditions, to obtain exactitude.

On the other hand, the Point may be expressed as a convergence of dimensional conditions; but this does not necessarily postulate an ultimate, either initial or final. Take the case of a concave mirror: presuming perfect action, the reflected rays of light would concentrate in a dimensional point, but this does not constitute finality, for that would be destruction, but the rays diverge beyond this point to infinity. Similarly it can be assumed that dimensions are continued beyond the Point, on interior lines, in some manner which is not within the range of our conception.

Thus in neither example is the "zero point" finality. Such finality would be "nothingness," an impossible limitation of the works of the Deity, Whose attributes are infinity, in every direction. Even mathematical calculations must correspond to the facts of existence, although they may be arbitrarily divided for our convenience.

Volume, plane, line, point, are but terms necessary for the popular conception and measurement, within dimensions which are infinite, both in their possibilities of extension within those dimensions, and of expansion towards higher dimensions, or dependence on higher space conditions.

2. Is not infinite "volume" or space the dimensional "whole"?

As stated above, three-dimensional space has infinite extension, but it has also infinite expansion, into other space conditions. To claim otherwise is to postulate finality. "Unity" must either postulate finality, or inherent infinity, in every direction; there is no alternative, or partial infinity.

3. Mathematical dimensions are analytical, not synthetic.

This statement is true, but the deduction is not correct, for it is obvious that analysis can only be carried out within the range of mental perception, but perception is not a final boundary.

The terms (1) up and down (2) to and from (3) side to side, are directional, but not necessarily dimensional. A dimension is an extension in a direction which does not include any degree of any other dimension. Thus if a direction were inclined to a dimension, it is obvious that if geometrically resolved into its components, one of those components can lie in the same direction as the dimension, and the inclined direction would not therefore be a dimension. The only directions that will fulfil this requirement are those at right angles to any dimension, thus every dimension must be at right angles to all other dimensions.

It is therefore obvious that the present space conditions can only contain three dimensions, and any further dimension must be an expansion of, and exterior to, these space conditions.

4. Where, then, is there room for super-space?

This has been already answered in the above argument, but it may be recapitulated that extension does not comprise the limit of possibilities, for not only is interior extension a valid consideration without assuming a cycle of events, but expansion, or exteriorisation into other space conditions, opens out a new vista.

Within the limits of the plane, extension is possible to a limitless degree, but it requires an exteriorisation unknown to the plane to produce a third dimension.

5. Is time a super-dimension?

Mr. Kennedy has missed the point of my previous article, for Time is not a dimension: duration is always the next higher dimension, not an extension of any present dimension, and in our space conditions it assumes the appearance of what we call Time. Motion is the evidence, to us, of that assumed fourth dimension, for without motion, duration would be eventless, unmeasurable, and imperceptible.

This dimension affects us as a persistent progression: so height would appear to two-dimensional space, until free-

dom of movement is obtained in that further dimension, when it is evident as height.

And when freedom of movement in Time has been obtained, it will become—what? We shall only know when we have obtained that freedom, and then *yesterday can be re-created*—if we wish it.

6. If there be super-dimensions, "I" must be super-dimensional.

Mr. Kennedy questions the existence of any independent entity below three-dimensional space. When is the effect ever independent of the cause? Apart from this limitation, the ordinary visible shadow is obviously an entity in a two-dimensional world, it has no physical attachment to its cause, and, within the limits of its space-dimensions, it is under complete control of its "cause." The question of visibility does not invalidate the argument, for it is there, even when invisible: wherever lines of force are obstructed by a (to them) impenetrable object, a shadow is formed, and that shadow is as much an entity in its own space conditions, as it may be assumed the causal entity is a three-dimensional shadow of an entity in yet higher space conditions. "Our" material shadows obey our behests, within their limitations, and these others cannot do more than likewise.

Oh! this "subconsciousness," this *olla podrida* of everything otherwise inexplicable or obscure! When will it be realised that the subconscious does not imply omniscience, but only the collection of some, possibly all, of our experience. It cannot hide what it has never known, and as its experiences have been no higher than three-dimensional, it can give no higher evidence.

"I" am not super-dimensional, but "I" am potentially super-dimensional, and, to a degree, that super-dimensional existence is with us now, and can be faintly conceived in our higher moments, and sometimes in dreams.

There are moments when men realise the god-like possibilities within them, when the clog of matter is forgotten, and it seems as if but little separates them from an existence of infinitely greater possibilities.

7. Other things besides "space" and "matter" are dimensional.

Energy is obviously three-dimensional, for energy is the material basis of all three-dimensional existence. Mind alone, within our knowledge, is superior to energy, and that is not three-dimensional, but for the present has little outlook that is not through three-dimensional limits. But these things are only dimensional as far as space conditions are concerned, otherwise the word has a different meaning, and gradation is a more suitable expression.

Consciousness, joy, sorrow, and other emotions are not measurable by space dimensions.

Does Mr. Kennedy realise that his theory would amount to materialism? Spirit existence—apart from manifestations—cannot be explained by the laws of three-dimensional space, however limitless its bounds, and for this very reason the materialist declines to accept the possibilities of such existence.

Three-dimensional space is the hall mark of the material, and everything limited to that space must be material. Existence is subject to the law of continuity, it admits of no hiatus, and unless it contains the potentiality of super-dimensionalism (call it by what name you like), it is confined to the three-dimensional, and can be but material, with material limits.

In this connection it is well to remember the text, "The earth is the Lord's and the fulness thereof," which read in our wider modern knowledge may be rendered, in all reverence, as "God is in everything, and everything, in some inscrutable way, is evidence of God." Even the paradox of Freewill, for it is His will to so limit Himself, knowing that the choice between good and evil will eventually result in good, to His and our own ultimate greater glory.

As He is infinite, so all His works are without limitation or finality.

LETTER FROM M. HENRI REGNAULT.

The following is a translation of a letter from M. Henri Regnault, Director of the French journal "L'Etoile," and author of "La Réalité Spirituelle." M. Regnault is one of the group of French psychic scientists and brought from them messages of goodwill to their English friends:—

To the Editor of LIGHT.

Sir,—I wish to thank you and Mr. Engholm for the magnificent afternoon which I passed with you at the garden fête. It was a great happiness to make the acquaintance of so many well-known English Spiritualists before leaving London and to find in my conversations with them that we had so many ideas in common.

Pray be my interpreter in expressing to all of them my great pleasure in being able to speak with them and my desire to continue the cordial unity existing between us in both countries.—Yours &c.,

H. REGNAULT.

30, rue Chaligny,
Paris, 16e.

THE MESSAGE OF THE FLOWERS.

By THE REV. F. FIELDING-OULD, M.A.

Bright and glorious is that revelation,
Written all over this great world of ours,
Making evident our own creation
In these stars of earth—these golden flowers.

—LONGFELLOW.

We set flowers in a living-room and its whole aspect and character seem at once to change; we carry a few blossoms to the sick and reap our reward in their exclamations of delight; we strew them upon the new grave to banish the shock and horror of its mortal ugliness.

Flowers are purely a love gift from the Creator, of no utilitarian value, unpractical, perishable; they just show us for a moment their beauty and die content. There is a flower shop in Piccadilly, and how amazingly incongruous does it appear! What have these fairy forms in their surpassing delicacy and loveliness to do with their environment? How violent is the antithesis with the preoccupied throngs, the crowding vehicles, the noise and worldly haste. We gaze through the glass as into another world. The King goes past with his Life Guards, but what are the uniforms and glittering orders to these pink and white roses with the drops of water upon them? "Solomon in all his glory!" Even the jeweller's window next door is hopelessly outclassed, and material.

"If God so clothe the grass of the field" what can be the glory of the perfected souls? It is as we delight our eyes with these subtle blends of colour and graceful shapes, and wonder at the amazing skill of their construction that we begin to see visions of the angels and of "the King in His beauty."

Here, after all, is the real value of flowers, and this is their message to the world: they open the consciousness to some faint realisation of the "beauty of holiness." As these lilies of the valley are to the filth of the gutter, so is goodness to vice. Out in the garden the rough winds and cold rain beat upon the faces of the flowers, and tear the delicate petals from their quivering stem; so does sin deface and destroy the growing beauty of the soul.

It is as though God had said, "Heaven must be hidden from these children of earth that faith may live and grow, but they shall have flowers that in them they may find a pledge of 'the glory which shall be revealed.'" As Keats so clearly saw, the search for God is the pursuit of the beautiful, and communicating spirits make it clear that the sanctification of the soul involves its own gradual beautification; it begins to glow with lovely light, the etheric body is refined and perfected, and more and more it becomes harmonised with an unseen environment altogether sweet and fair.

The really good man passing unnoticed along the street is in the crowd as great an anomaly as those delicate and lovely shapes in the shop window.

ROTARY: SERVICE BEFORE SELF.

The Rotary Club is setting us a splendid example. It is one which to a certain extent has been followed because some Spiritualists are intuitively aware of it. But others need to have the matter brought home to them by way of the printed word. Here is what Rotarian Nelson G. Pike (of Portland, Oregon), writing in the "Star," said about the Rotary Fellowship the other day:—

The person who looks to his local Rotary Club and says, "What is this going to mean for me? Will it establish me socially? Am I going to gain financially?" has got things all wrong. Rotary works the other way round. The question each man puts to himself is "What am I going to mean to Rotary? Can I give anything that will help the movement?"

What is wrong with public life generally is that there are too many office-seekers, gain-hunters, around.

They hitch themselves to any popular movement, and by addressing meetings and soliciting Press attention, they gain their ends. Personal publicity was so discredited that the best class of men, not only in America but in England, shrank from public life. But the Rotary Club, with its slogan of "Service before Self," its ideal of giving not getting, its creed of the Square Deal, appealed powerfully to them. They have been emboldened to come out into the open banded together under one common impulse of unselfish service.

We quote Mr. Pike's words not only because they hold an example, but because they are full of hope and encouragement for the future. They show that the ideal of human brotherhood is being reached along many roads and they witness to the activity of the spiritual agencies of life in promoting unselfish aims and work for the general human good in ways as splendid as they are practical.

MR. WALTER JONES, of Stourbridge, forwards us a hymn sheet compiled for private or public use. Four hymns, with words, are given.

AN EXPERIENCE CONCERNING "LETTERS FROM THE OTHER SIDE."

By H. A. DALLAS.

In a recent number of *LIGHT* reference was made to a book called "Letters from the Other Side," and it was stated that the communications were from Archdeacon Wilberforce. I supposed that the anonymous authors did not wish this to be made known; but many readers surmised who the communicator might be. I read the book last summer; having frequently attended the Archdeacon's church and carefully studied his writings, I approached the book in a rather critical frame of mind; appropriate characterisation was the only criterion by which to determine who was influencing the scribe, for no evidential facts are presented in the book. As I proceeded I became impressed by certain characteristics which seemed to me to support the surmise that Archdeacon Wilberforce was associated with the work, although the authors do not make this claim in words. I read it with considerable interest and it occurred to me to wish that if he had indeed influenced the writing, he might be able to corroborate this through some other channel.

As his name has now been publicly associated with the book, I think I ought not to withhold an experience which I had a few months after reading it. I do not wish to express an opinion with regard to this experience. I will merely state it as accurately as I can, adhering as far as possible to the wording of my notes.

I had an appointment with Mrs. Osborne Leonard on September 13th, 1920. It was on this occasion that I was told about facts connected with the publication of my manual, "Communion and Fellowship" (recorded in *LIGHT*, May 14th, 1921), and also on this occasion I was given a "Times' Test" (see *LIGHT*, October 2nd, 1920).

Before visiting Mrs. Leonard I naturally thought of several who might possibly communicate, and among others I thought of Archdeacon Wilberforce.

In the course of the interview a friend who communicated alluded to some photographic experiments which had been attempted by his wife, and then added: "The Archdeacon is helping." Whether the pronoun "you" or "me" should follow is not clear from my notes.

Of course I thought of Archdeacon Wilberforce, but it seemed more probable that Archdeacon Colley was in the mind of the control, his interest in photography, being well known.

I asked: "Which Archdeacon?"

The control, Feda, replied: "Not the one Feda had thought of. W. Something was making you think specially of him. Have you been looking at something connected with him?" [Yes.] "I see him holding something, so" [placing both hands as if holding a book]. [I asked: "What does he think about that thing?" I may have indicated that it was something I had been reading. This does not appear in my notes, but I have some recollection that I did so.] "He shakes his head. Something he does not quite agree with." [It does not represent him?] "Does not represent his views at all." [Not at all?] I was surprised and I am afraid my voice showed that I was so, as a psychical researcher I should have been more careful not to give this hint.] "Too material. It is one particular book, not papers. I don't think he is talking about papers. About half way through you will find in one or two things it does not represent his views. It is appropriate to something he had been interested in on the earth plane. He had spoken about the subject; he is not quite satisfied with it. A conception of something was rather material. He says: 'You know I try to work through any channel open to me.' His thought gets misunderstood. He is pleased with most of it; but part of it does not represent him. He tells Feda that you may know it was he. Not much is said about one subject he was interested in—animals. He could not bear to see them tortured, he feels this even more strongly now. He wants to say more about it. He had given a good deal of time to that question. He says: 'I have seen Br—Br—, a big man beginning with B. [This was not intelligible to me and the name was not pronounced.] I have seen Chambers.'" Feda added: "He says you are going to see someone connected with him on the earth plane soon."

I had not the remotest expectation of meeting anyone connected with him. This final sentence was apparently given to support the identity of the communicator. I had made an appointment to meet a lady for the first time that afternoon; she had been introduced to me by a mutual acquaintance in the United States. When we met she introduced a friend whom she had brought with her—a total stranger to me. In the course of conversation I mentioned Archdeacon Wilberforce. When I did so this friend informed me that she was his god-daughter, and that he had often visited at her father's house in the country.

It did not at the moment occur to me to recall the statement which Feda had made as from him two or three hours previously. "You are soon going to meet someone connected with him on the earth plane." Happily, I had noted this at the time, so the statement was in my notebook and would have met my eye later, even if it had not flashed back into my mind when I had parted from my visitors.

A RED INDIAN SEERESS IN LONDON.

PRINCESS WAHLETKA OF THE CHEROKEES.



PRINCESS WAHLETKA
("Red Apple.")
Seeress of the Cherokee
Nation.

THE PRESSMAN: "Can you give us psychometry? You know what it is, no doubt—taking a ring or some other article from a person and delineating the life and character of the owner."

THE PRINCESS: "Yes, I know what psychometry is, but I do not give it on the stage; but only in my spiritual work—I draw a line between the two."

That is a casual but significant part of the conversation which took place when Princess Wahletka ("Red Apple"), the Cherokee Indian Seeress, gave an audience to the members of the Press on Thursday, the 30th ult., at Anderton's Hotel, Fleet-street.

The Princess, whose portrait we present on this page, is a lady of simple and unaffected manners, and her frank speech and obvious sincerity made an excellent impression, which was confirmed by the discovery that she had genuine psychic gifts. Several of the Press representatives received descriptions of events in their private lives, so definite and so startling in their accuracy that the keenest interest was excited, and after the public demonstration the Princess gave several personal interviews and fresh evidences of powers that to the uninitiated scribes seemed distinctly uncanny, for she was a complete stranger to everyone present.

Wahletka (pronounced Wah-lee-ka) is famous in the United States, not only by reason of her power of describing the lives and characters of the people she meets, in mediumistic fashion, but by her prophecies, some of them of national importance, and said to have been fulfilled. Her prophetic powers were discovered when she was a child by her grandfather, Spy Buck, the medicine man of the Cherokee tribe. Indian woman, prophetess, college graduate, she came under the notice of the late President Roosevelt, who described her as "a royal Indian mystic maiden" and alluded to her as "poignantly candid"—the last description being one that all the journalists present at the demonstration on Thursday would feelingly endorse—she laid bare, discreetly enough, it is true, but with a suggestion that she could say more an she would, some very intimate details of their lives. President Wilson is said to have described her as the "human ouija board." Her clairvoyance presented a most refreshing contrast to the performances of the "Masked Medium," that extraordinarily clever, but—to LIGHT—unconvincing exhibition of what later was admitted to be pure imposture.

The Princess, whose quiet, graceful manners and utter absence of any note of theatricalism were favourably noted by her audience, is about to appear on the music-hall stage, her fame having reached the ears of London entertainment managers, and this demonstration was in the usual order of "publicity." It is perhaps to be regretted that her gifts should be used in this fashion, but there are several precedents, and as noted above, she draws a line between her "stage work" and that which is done privately or in another milieu.

One little episode in her demonstration may give an illustration of her powers. A journalist enquired whether, supposing any of those present asked a mental question, she would know of it and reply.

"Yes," smiled the Seeress in reply, "you have been asking me one yourself during the last few minutes, and the answer is, 'Yes; three months.'"

The scribe admitted that he was satisfied, and before he left he and several of his brethren received further proofs, as already mentioned.

For once a jaded and cynical Press, over-familiar with humbug, had lighted on something that rang true. Their interest was awakened, and they received what for some of sages, viz., that they were "spurious drivels" as though

Mrs. FAIRCLOUGH SMITH'S AMERICAN VISIT.—Mrs. Fairclough Smith has returned and taken up her work in this country after an interesting and successful tour of the United States. Her first lectures were delivered in Los Angeles, but most of her work was carried on in Chicago, where her lectures on Colour and the Aura were greatly appreciated and largely attended. Mrs. Fairclough Smith was struck by the fact that many business men in that city were ready to give up their evenings to attend classes in all branches of psychology.

RAYS AND REFLECTIONS.

Mr. Ernest J. Frost has sent me his little pamphlet, "Is the Human Soul Electric?" It reminds me of the old lady's description of Shakespeare as being principally made up of "quotations," but Mr. Frost quotes well and aptly from many sources in confirmation of his contention that the spirit body is electrical in nature.

The "South Wales Echo" of the 27th ult. gives a long account of Mr. Joseph Roberts, of Cleckheaton, the "Miracle Man." Mr. Roberts is a healer with a marvellous record of cures and claims that he works under spirit influence. He professes to cure consumption by magnetising the patient. According to the "South Wales Echo" he sees an average of two hundred patients a day. I have, however, already heard accounts of Mr. Roberts from other sources, and can only hope that other healers with equally fine gifts will spring up in other parts of the country. There is ample work for them.

When any misanthropic person expresses annoyance that anyone to-day should believe in fairies I am reminded of the grumpy old gentleman who, going to live in the country, complained of the "beastly noise" made by the nightingale, which prevented his sleeping at night. I hope the fairies will continue to give annoyance to these Gabriel Grubbs.

I am reminded of a little discussion which took place in LIGHT some time ago on the question of electrical people and magnetic people by an article in a weekly paper on the illness due to recent electrical storms. It is stated that hysteria and nerve troubles have been widespread amongst persons of a mercurial vivacious temperament, who are possibly to be classed amongst the "electrical" people. The only justification I have for this classification is that I have observed that magnetic people are usually of the "full-blossomed" order physically, mellow of nature, and not at all "jumpy."

This idea is supported by a statement in the article under notice, in which it is affirmed that persons of phlegmatic temperament have been benefited by the electrical storms. That confirms the statement of the healer (dealt with in LIGHT in the remarks on "Electrical and Magnetic People") who asserted that magnetic people were healed by electricity and electrical people by magnetism. Of course, it is only a theory, but it seems to have the germ of a discovery in it.

I have been told a remarkable story of psychic photography, my informant being a friend of one of the persons immediately concerned, a Mrs. Read, of Detroit. This lady's mother-in-law had a photograph taken of her house, but for a reason which afterwards transpired, put the picture away, showing it to no one. It was later discovered in a drawer by her daughter-in-law, Mrs. Read, rather to the horror of the elder lady, who said the picture was uncanny. The reason was that it showed a likeness of her deceased husband looking out of a window. Mrs. Read recognised the face at once, and indeed it was identified by several people who knew the gentleman in life. There is the story. I cannot guarantee it, but it is very like several other cases of spontaneous psychic photography which have come under my notice.

Mr. Horatio Bottomley, in the first number of his "great new Sunday paper," "The Sunday Illustrated," says some arresting things about the "silent spiritual revolution" through which mankind is passing. As to Spiritualism, however, he asserts that "in the hands of professional charlatans [it] is the most colossal fraud ever perpetrated upon mankind." I note the saving clause, "in the hands of professional charlatans"; but what is a "professional charlatan"? I have never met one; although I have met bogus professors of all kinds not one described himself as practising charlatanism. It rather reminds one of Mr. Edward Clodd's singular phrase, in describing spirit messages, viz., that they were "spurious drivels"—as though there were genuine forms of drivels.

LUCIUS.

ADMIRAL'S MESSAGE TO ADMIRAL.—Mrs. E. R. Richards, of Silverton Grange, Devon, writes: At a sitting on June 15th with Mrs. Wriedt, a spirit gave his name as Admiral (I omit the actual name) and said to me, "Tell Admiral Richards I am dead; he does not know it. I find life as normal over here as on earth." I replied, "Well, I certainly didn't know you were dead." He then referred to an incident which occurred many thousands of miles from England, some years ago, when he and my husband were stationed together. I wrote to my husband and enquired if he knew of Admiral ----'s death. The reply was in the negative. But the episode on the naval station was recognised at once.

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SEA-SHELL MURMURS.

THE QUEST OF REALITY.

In his sonnet on "Sea-Shell Murmurs," Eugene Lee-Hamilton, a poet of the 'eighties, writes of the sea-shell which, held against the ear, seems to give forth the hollow murmur of the sea. But, as the poet points out, it is not really the sea: it is the blood pulsing in our own veins which we actually hear. On this he founds the melancholy conclusion:—

Lo! in my heart I hear, as in a shell,
The murmur of a world beyond the grave,
Distinct, distinct, though faint and far it be.
Thou fool: this echo is a cheat as well—
The hum of earthly instincts; and we crave
A world unreal as the shell-heard sea.

It is an excellent sonnet, anyway, but the poet was young when he wrote it, and youth is under many grey illusions. Later years usually replace these with truer visions, and some roseate realities may even become perceptible.

We were reminded of the matter lately by being in the company of a number of people who had become convinced of the reality of psychic phenomena—one clear step gained, at any rate—but who rather distrusted the conclusions drawn from them by superstitious persons like ourselves. It was pointed out that psychic phenomena—even the physical variety—seemed to be very much conditioned by and related to the circle and the medium. The late Dr. Crawford was an engineer and believed in rods and cantilevers, so the plasma obligingly produced itself in these forms. If the Doctor had been a Spiritualist of the usual type he might have got forms and faces of the regulation kind. Now there is a good deal to be said for this idea—the psychic stuff is certainly "ideo-plastic," it is curiously responsive to thought. The thing was observed many years ago by old Spiritualists who intelligently studied their phenomena. We recall some observations of the late Mr. Stanton Moses, better known as "M.A. (Oxon)," who called attention to the fact that in a circle where the "conditions" were good, and everyone present in a state of harmony and goodwill, the materialisations were life-like and full of animation and intelligence. But where the sitters were dull, suspicious, or "out of sorts," the figures and faces were apt to become stiff and unnatural, even perhaps corpse-like in their rigidity. To that extent, therefore, it seemed, we receive back a good deal of our own life and feeling.

It was not a new idea by any means. The intelligent Spiritualists of forty years ago were well aware of it. Every serious student of the subject to-day has observed it, and made allowance for the colouration of phenomena, whether mental or physical, by what may be called the human element, although from our standpoint we are dealing with a human element on both sides of the way.

That there should be a school of investigators who find in the matter a full explanation of all the manifestations is not at all surprising, considering the bias which exists in many minds against the idea of human survival as something not only unscientific but antecedently improbable.

It would be easy to expend many words on the question as to whether all that we are getting is simply "sea-shell murmurs"—echoes from our own world which we vainly interpret as evidence of another and higher world. We could present an extensive array of evidences to the contrary in the shape of cases which after the closest analysis leave us with clear proofs. Instead we prefer at the moment to rely upon simple, natural reasoning.

In the first place, then, these colourations to our mind go to prove the matter rather than to disprove it. We reflect that whatever comes into our world from regions of life without must inevitably and instantly be coloured or shaped by our own environment as surely as water will take the form of the vessel into which it is poured or a stream be impregnated by the soil through which it flows. Any instance to the contrary would be in the nature of miracle, and if the sceptics in this subject demand miracle to convince them they will wait a very long time for conviction, for Nature is consistent and always agrees with herself.

Many of us have made our calling and election sure in this matter of human survival, yes, and even of immortality, by following the principles of Nature, using our psychical evidences as confirmatory rather than as fundamental to the question.

We saw that the question was much larger than is generally supposed; that sectional methods were always inadequate and could cover no more than the particular part of the problem involved. That is why the student who limits himself to the question of physical evidences generally gets no further than the conclusion that they occur and mean something or other—he is not sure what.

Those of us who have arrived at complete assurance in this matter of human survival have done so for the most part by observing the rules of the game, and refraining from laying down impossible conditions as the only terms on which we would be satisfied. Whatever other acrobatic feats we witnessed in the way of physical phenomena, we never demanded that the laws of Nature should throw somersaults or that Reason should stand on its head.

"ALL IN A GARDEN FAIR."

(After Barham's "Ingoldsby Legends.")

Under the "high unaltered blue,"
In "diamond weather" (see Rudyard Kipling)
They gathered in garments of every hue,
Sober broadcloth, or silks all rippling
With rainbow lights—old age and stripling.
There was laughter and song, and orchestration,
And recitation,
And loud oration,
And many a "wise-like observation,"
And Jeffrey's prestidigitation.
His feats with watches, ropes and water,
They might have baffled the Egyptians
Most skilled in magic—full descriptions
Are past the power of this reporter.

What shall I say? it was a day
When from his studies transcendental
The sage "unbent the bow" in mental
Recuperation, fresh and gentle.
And students "occult lore" inviting
Found life at odds with studies formal
And things described as supernormal—
Clairvoyance, automatic writing—
And viewed the world through other lenses
Than those of "psychic evidences."

Yet doubt not o'er the festive scene
Brooded the souls of finer essence,
And many a sweet and viewless presence,
Passed through the throngs with happy mien,
While working hard to bring to birth
The vision of a happier earth.

What boots it in some flashing phrase
To paint the scene in every phase?
No words suffice—and it were best
To try and "telepath" the rest,
So the full tale of the event
I am content—
Since it is such a rare occurrence—
To send to you by thought transference!

LUCIUS.

FROM THE LIGHTHOUSE WINDOW.

The Garden Party on Saturday last surpassed all expectations. It was the biggest and most successful function of its kind we have ever had. One feature was its representative character, for every phase of the movement was in evidence.

It is easier to take note of absentees than to mention those who were present. Among the former, Sir Arthur Conan Doyle, Miss Scatcherd and Mrs. Mary Gordon were at the Annual Conference of the Spiritualists' National Union, at Halifax; Miss Lind-af-Hageby, Mrs. de Crespigny, and Colonel Johnson were at the funeral of Mr. A. P. Sinnett; and Miss Stead had to meet a member of her family who was visiting London.

A few of those who, on Saturday, enjoyed the hospitality at "Rose Dene" were privileged to see Dr. Powell's wonderful library. It is a splendid room, and the vast collection of books shows the wide range of Dr. Powell's study.

The welcome announcement is made in the "Weekly Dispatch" that the Rev. G. Vale Owen is to publish in that journal a series of articles on "Man's Survival After Death." The first article will appear on Sunday, July 17th.

The mortal remains of Mr. A. P. Sinnett were cremated on Saturday last at the Crematorium, Golders Green. There was a large gathering of members of the Theosophical Society and friends. Mrs. Annie Besant delivered an impressive address.

The Annual Conference of the Spiritualists' National Union, held at Halifax on Saturday, July 2nd, was the largest assemblage in the history of that body. Sir A. Conan Doyle addressed the gathering, and had an enthusiastic reception.

The "Daily Mail" (July 5th) reports that a woman at Crewe was sent to prison for a month for telling fortunes. Last week, in this column, we recorded heavy fines inflicted at Blackpool and Lambeth for the same offence.

Sir Arthur Conan Doyle, in the "Weekly Dispatch," continuing his reminiscences of his Australian tour, gives particulars of sittings in Sydney with Bailey, the apport medium, who produces live tortoises, Arabic papers, Chinese school books, mandarin's buttons, tropical birds, foreign coins, and all sorts of other odd articles.

Sir Arthur says: "If these articles can be got in a normal way, then what is the way? If not, then Bailey has been a most ill-used man, and miracles are of daily occurrence in Australia. This man should be under the strict but patient and sympathetic control of the greatest scientific observers in the world, instead of being allowed to wear himself out by demoralising séances given in order to earn a living. Imagine our scientists expending themselves in the examination of shells or the classification of worms, when such a subject as this awaits them. And it cannot await them long. The man dies, and where then are these experiments? But if such scientific investigation be made it must be thorough and sympathetic, directed by those who have real experience of occult matters, otherwise it will wreck itself upon some theological or other snag as was done before."

Mr. Horace Leaf who, as we have already stated, is preparing a work dealing with animal survival, would be glad to receive accounts pointing to the existence of a psychic sense in animals, as well as authenticated cases of their survival, and especially any spirit "extras" of animals which have been obtained. Letters to him addressed to this office will be forwarded.

Experiments in seeing the human aura by means of the screens invented by the late Dr. W. J. Kilner, a full account of which appears in his book, "The Human Atmosphere," have not been possible for some time because the coal tar dye, called Dicyanin, with which the screens are made, has not been procurable. We have now ascertained that a firm of chemists, Messrs. Baird and Tatlock, Cross-street, Hatton Garden, have, or had recently, a small quantity of this rare and costly dye.

Mr. A. Vout Peters, in the July number of "Theosophy," replies to the statement which appeared in the April issue of that journal to the effect that "Theosophy shows that Spiritualism is dangerous." He writes: "I have worked as a medium for twenty-six years in seventeen different countries, and have been under control thousands of times. Nevertheless, I am now in better health and stronger than ever. I represent a small body of people who are endeavoring to bring Theosophy and Spiritualism together, as both are working for the upbuilding of a newer world-ideal of brotherhood, based upon the concept that the real man is a spiritual being. No doubt the writer has had no practical experience where spiritual phenomena are concerned."

Two persons well known in the psychic world have recently attained remarkable results in psychic photography. At present they do not wish their identity disclosed, but with the splendid "extras" they are obtaining their secret must soon become known.

Mr. James Coates is preparing new editions of his two famous books, "Seeing the Invisible," and "Photographing the Invisible."

It is always of interest to note the sincere opinions of those who seek to explain spiritualistic phenomena. For instance, "The Times" Literary Supplement," reviewing the new edition of "D. D. Home: His Life and Mission," after observing that it is questionable whether any more remarkable or better attested phenomena than those associated with him exist in the annals of Spiritualism, goes on to say: "An adequate investigation of Home's career raises several questions of the greatest importance. The spiritualistic solution, as adopted by Sir Arthur Conan Doyle, is simple, but vague. It is to assert that all the phenomena reported to occur really did occur, and that they occurred by the agency of discarnate 'spirits.'"

The reviewer adds: "But this solution is relatively unsatisfactory. A naive acceptance of reports of extraordinary events is not possible to one who has studied, ever so little, the value of human testimony, and it is unwise to attribute phenomena to the agency of spirits until alternative explanations have been explored. Reports of unusual occurrences nearly always present one or more of three defects: they report what did not happen; they do not report what did happen; they report events in the wrong time order."

But there is surely nothing "vague" about results recorded by the camera and by scientific instruments, as in the case of Sir William Crookes, and before him by Professor Hare! Further, every investigator of note has weighed and re-weighed "alternative explanations," sometimes for periods extending over years, until in the end he has come to the conclusion that Dr. Alfred Russel Wallace reached, who said, simply, "The facts beat me."

"The Times," in a notice of Mrs. Pryce-Jones' psychic paintings recently exhibited at the Chelsea Gallery, says, "We find, what we should expect, that the most abstract designs are the best; they are indeed as good as many abstract designs shown in our galleries and not supposed to be automatic, and they confirm the suspicion that there is a good deal of unsuspected automatism in modern abstract art, cubism, vorticism, and the like. The fact that designs of some merit can be produced automatically is of extreme psychological interest, and some of the less abstract drawings and paintings also are not without merit; but they lose merit consistently as they become more concrete."

The "Evening Standard," referring to the National Assembly of the Church of England which meets for its summer session on July 11th, remarks that it will have some critical questions to consider. For instance, the number of candidates presenting themselves for ordination is stated to have dropped from 640 in 1911 to 158 last year. The number of new churches built in 1911 was 43, in 1918 there was only one, and in 1919 none was built. Also the number of persons presenting themselves for confirmation in England and Wales has decreased by over 20,000 in the last year. As we know that the Spiritualist halls and churches are unable to hold all those who wish to attend the services, it should be clear in what direction men's minds are moving.

Mr. Horatio Bottomley, M.P., devoted his leading article in the first issue of his new paper, "Sunday Illustrated" (July 3rd) to "The Faith Within Us All," that is, the universal instinct of mankind regarding a future life. He says, in the course of his remarks, "God forbid that I should speak flippantly of the ever-growing belief that what we call Death does not of necessity cut us off from communion with those we have loved and cherished on earth—I have far too good reason for not doing so; but I have yet to attend a séance with a professional 'medium' present (and I have attended many) to witness any 'phenomena' which could not be produced by the ordinary conjurer." All we can say is that his experience must have been limited.

He goes on to remark, however, that, "At the same time, I know that for a certain period at any rate after physical death, and given the necessary element of mutual affinity, the personality of the departed remains intact, and able to manifest itself to those left behind."

PSYCHIC PHOTOGRAPHY.

LIGHT ON ITS PROBLEMS FROM SOUTH AFRICA.

From all quarters of the globe we have recently been receiving much valuable data on the subject of Psychic Photography—a phase of mediumship which appears to be by no means the personal privilege of just a few. It will be remembered that when Charles Darwin set out to compile his epoch-making work, “The Origin of Species,” he did not confine his investigations to any one corner of the world but obtained his materials from every accessible region. Then with that studendous array of facts in front of him he was able to make a careful analysis, and to compare his results with similar results obtained under different conditions, and in the end to arrive at what he considered scientific proof. In Psychic Photography the same thing is now occurring; we are in receipt of evidence from widely separated places and in all cases the facts tally. People are coming forward who cannot by any possibility be in collusion with one another, and the experiences they relate, when compared, prove to us that we are at last on the track of a real scientific explanation of this great problem. It must, however, be borne in mind that when we use the term “science” we do so in its broadest sense, for we have to include within that term spiritual things and activities belonging to what is known as the fourth dimension. Not a few of our scientific men are to-day realising that the frontiers of science can no longer be bounded by material limitations, but must be pushed forward into the unseen world. We are indebted for the communication which we give below to Mrs. F. McLaren, of Muizenberg, South Africa. In the course of her letter to us she says:—

I am especially interested in psychic photography. Lately the members of one family with which I am acquainted and who form an offshoot from our original circle, have among themselves obtained some very clearly seen faces, and a huge hand (possibly of “plasma”), but there are many points to perplex one. A friend near here (Mrs. Court, Plumstead), a non-professional medium, is able to get answers to questions clairaudiently from her father, and I asked in a letter to her, if she could get replies to a few queries I put on the subject. I have typed the enclosed from her letter.

We now give the answers that were recorded by Mrs. McLaren’s friend, the communicator apparently being her father:—

Mrs. McL. asked Mrs. C. to ask “Father William” the following questions *re* psychic photography:—

1. How does a psychic message or object impress itself on a plate, since a camera is not always necessary?
2. How does it “get on” so quickly? Often a long message is “put on” in a few minutes.
3. Why are faces so often out of focus?
4. We are told that our great desire for a certain face to appear often causes us to be too positive for it to appear. Why, then, in some cases does the very face so longed for appear, and be identified?
5. In the case of unidentified photos, has the entity whose photo appears ever been within the physical consciousness of the sitter—in this life or another, on this earth? Is that the attraction?
6. How is it that a spirit on the other side can show itself to us here—without knowing that it does so?

Mrs. C. read the above questions to “Father William,” May 10th, 1921, and he replied as follows:—

1. If you once begin to realise, daughter, that thoughts are things, the solution to many puzzles—the foregoing questions among many others—will become plain and speak for themselves. When you begin to grasp the fact that thoughts are actually able to materialise and become things, you will also grasp how a face, or object of any kind, or a message, is able, under good conditions, to materialise itself on to a sensitive plate.
2. The speed with which lengthy messages are impressed on plates, etc., is explained by the rapidity of thought. Thought travels faster than light. Once we have formed a thought, the impressing of it is done in a flash; it is unnecessary to tell you that we do not use the cumbersome methods in use on the earth plane in order to communicate with each other, or with those on earth. You know how frequently a message is impressed on your mind, or anyone else’s, by a spirit; we do not write the message on your consciousness with pen and ink, we think with intent to impress. Well, exactly the same happens when we desire to impress a sensitive plate; we think with desire to impress; only in the latter case we make the thought visible or material, so that any physical eye can see it when impressed on the plate; all messages, whether long or short, are “put on” or impressed with the rapidity of thought. Good conditions and certain conditions are necessary for good results,

as is the case with all phases of spirit communion. Psychic photography in all its forms is simply spirit communing with spirit—some discarnate, some incarnate—and is done by our materialising thoughts, and impressing them on the sensitive object. A sensitive plate can be impressed (under good and perfectly favourable conditions) as easily as a sensitive mind; only, the forms or words on the plate are visible or materialised for physical eyes, and thoughts impressed on another mind are only visible to the recipient.

3. The reason why faces impressed on plates are so often out of focus is explained by the fact that thoughts, although materialised, may not be perfect thoughts, perfectly transmitted, or perfectly presented; the fact of a face or form being out of focus does not matter greatly, so long as the presentment is clear and recognisable.

4. To be too positive in the desire for the presentment of a certain face more often hinders rather than helps. I touched on this subject once before when trying to help you to realise the power of thought [NOTE by Mrs. McL.: “This is quite correct.”] A certain amount of concentration is helpful but when too intense it sets up disturbing vibrations and upsets the conditions necessary for success in our materialising efforts. Remember that among discarnate spirits no effort is necessary in thought production, because we can see each other’s thoughts, by spirit action, or spirit sight; but to make these thoughts of ours visible to the physical sight, effort is necessary. When once, however, the thought is formed or materialised, the impression on the sensitive plate is almost instantaneous—more than instantaneous in some cases. Why too positive or intense thought should upset conditions and cause hindering vibrations is, as nearly as I can explain it, because too positive thought, or intense thought, causes the vibratory waves to spread too far, and much effort is wasted. Or I will put it in another way; whereas quiet, strong thoughts help us to impress what is desired, intense or positive thought spreads too far, and much of its force is thus wasted, and other impressions than those intended are caught in the swirl and presented, to the great disappointment very often of both incarnate sitters and discarnate spirits. (This point I also touched on in “the power of thought.”) [NOTE by Mrs. McL.: “True.”]

5. The case of unidentified photos is partially answered—indeed, I may say, in most cases, fully answered and explained—by the answer to question 4. It does not follow that one who shows his photo on a sensitive plate, and is not identified, had ever been within the physical consciousness of the sitter, any more than all the spirits who come around the sitters in a séance (many of whom are not recognised as friends or relatives of the sitters, and many of whom are not in any way recognisable, in the sense of having been known before) must have at some time been within the physical consciousness of the sitters. These unidentified ones may be attracted for various reasons. In some cases they may come and impress their photos merely out of a feeling of friendly curiosity, or a desire to experiment; in many cases, no doubt, they deliberately show a photo or thought-form of their physical appearance when on earth, in the hope that, although not claimed or recognised by anyone in the flesh then present, they may be ultimately recognised by their own friends or relatives if they can manage to impress those present to make efforts to publish the photo, and thus give those for whom the picture is intended a chance of recognising it. It may never be recognised, but this will not be the fault of the discarnate entity but rather the fault of the incarnate ones, whose minds may be too dense to receive impressions from the one who has shown his photo with the desire to be recognised.

6. It is possible for a spirit to show itself without being aware of doing so; but this would only be the case with those spirits quite recently out of the flesh, who do not, at the time of showing, realise that they are discarnate—that is, they are seen by spiritual vision because they are spirits but they do not show themselves deliberately, and may be unaware of the fact that they are visible, or, if they have not realised the fact of their having lost their physical body, they may suppose that they are visible. Thus they may be vaguely aware, but not intelligently aware, that they are visible or in any sense “showing themselves.” There are thousands of wanderers (mostly those recently become discarnate); is it surprising that they often wander far afield, and are looked upon as strangers? Many are not aware, until awakened to their real condition, that they are discarnate; these may easily be seen without being intelligently aware of the fact.

Please tell your friend who asks these questions, that as far as able, it gives me great pleasure to converse with her and give her help. She need never hesitate to question those of us who are able to get into touch and thus assist. If she or you, or anyone else, derives help or comfort, or

pleasure from communicating with us, we also benefit, for it gives us equal pleasure.

[Mrs. C. asked her father mentally to explain not only how psychographs are done but what they are done with; to say they are done by the power of materialised thought does not explain what the material used consists of. In answer to this her father said:] Your further questioning, little girl, is quite pardonable, and I am not at all worried by it as you thoughtfully suggest that I may be. Now in order to materialise any thing, whether it be a spirit completely or partly materialised, so that it walks and talks, and can be felt and seen by physical touch and sight, or whether it be a photo on a sensitive plate, placed there by discarnate entities, or whether it be any shape or form of material substance produced by discarnate entities, *substance* or *material* is required to clothe and make visible to physical sight the original and invisible thought (invisible except to spiritual vision) for certainly we require substance to clothe the thought, and as we require it, we procure it. [Answer to mental question:] No, I cannot name these substances; if I did, the names would mean but little to you; the name or term "protoplasm," which is well known, will suffice; our chemists (discarnate entities who study this subject deeply) are able to make use of certain substances which, chemically treated, are used for the clothing or materialising of thoughts. There is no limit to the ability of the very learned and experienced ones in this direction, given the right conditions, but what the right conditions are is another theme, which we must discuss another time. Roughly speaking, you can put it thus: Certain substance or substances, chemically treated by those expert in the study of chemicals, can be used for the purpose of clothing or materialising thought forms, so that they become visible to physical sight; this applies to all forms of spiritual objects which are visible to physical sight—psychographs, of course, included.

.. We have written to Mrs. McLaren inquiring whether it would be possible for her to send us some of the psychic photographs that have been obtained by her friend. In the meantime we ask those of our readers who are interested in this branch of psychic science and have any information to give us regarding communications from the Other Side on the subject, to forward it to the Editor, as we are desirous of obtaining as much information as possible at this stage of our investigation from the discarnate as well as from the incarnate.

PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

By GEORGE E. WRIGHT.

Mr. Whately Smith and his collaborator are clearly of opinion that the supporters of the genuineness of psychic photography are entirely drawn from the ranks of those who have had personal experience thereof, who, at sittings with Mr. Hope or other sensitives, have received "extras" purporting to represent their deceased friends or relatives.

It may therefore interest him to hear the views of one who has had no such personal experiences, but who has reached the opinion that the extra-normal impression of photographic plates is a fact, simply by a careful consideration both of the strength of the evidence for this fact, and of the extreme weakness of the criticism which has been directed against it.

I wish to make it quite clear that for present purposes I leave entirely out of account the ultimate origin of these extras. The point at issue is simply whether they are fraudulently produced or not.

There is, however, an unfortunate tendency on the part of critics, from which Mr. Patrick does not escape (*vide* p. 323, "Psychic Research Quarterly"), to confound the fact and its interpretation. According to this gentleman, because the subject matter of certain psychographs is "banal rubbish," therefore they must have been fraudulently produced! Anyone who argues on these lines, surely displays both bias and want of logic.

Exception may also legitimately be taken to Mr. Patrick's alleged successful experiments in the fraudulent production of psychic photographs. How he would have ridiculed anyone who had put forward evidence on the other side of the controversy, based solely on the anonymous assertions of seven persons, having no expert knowledge of the subject! If Mr. Patrick thinks that Spiritualists are so easily deceived, let him repeat his experiments before a committee of six members of the S.S.S.P. If they fail to detect the fraud, he will indeed have good cause to say that Spiritualists are unreliable and credulous observers. But the observations of a miscellaneous group—"two chemists, two medical students, one geologist and two psychologists studying psychology"—a body of gentlemen apparently selected (like Government Committees during the war) for their want of knowledge of the subject before them—are surely quite valueless?

It cannot be denied that the apparent opportunities for fraud in camera-produced photographs are numerous. It

would therefore seem that unbiassed inquirers, such as Mr. Whately Smith, would do well to concentrate their energies on that type of psycho-photograph where there are only two such loopholes. I refer to those produced on ostensibly unopened packets of plates. Here there are clearly only two possible fraudulent methods. Either the packet is opened and resealed, or else another packet is substituted for same.

Let us take a concrete case, that of the "rose" psychograph (LIGHT, October 30th and November 6th). I challenge Mr. Whately Smith to explain how—on the record—fraud was possible. But, he will reply, "I cannot accept the record. Miss Scatterd was deceived. Hope obtained access to the packet of plates without her knowledge and either opened it or substituted another for it." For the purposes of argument I will admit the absurd assumption that Miss Scatterd allowed the packet to leave her possession during the whole time that she was at Mr. Hope's house. Does Mr. Whately Smith seriously contend that during this short period Mr. Hope, even if the most skilful trickster in the world, could have opened the packet, exposed and developed a plate and resealed same in such a manner as to escape detection? Or, alternatively, could he have prepared a duplicate packet which would pass muster?

Mr. Whately Smith would seem to think that all these cases are settled by the generalisation (p. 352, "P.R.Q."), "Anyone who has studied the subject of sealing knows it is extremely difficult to devise a really fraud-proof method." As one who has studied the subject, I totally deny this. If a packet is sealed with a distinctive and unique seal (as in this case) the removal and replacement of seals will be infallibly detected by close examination with a fairly powerful lens, as was done by the committee in this case. While the production of new seals (by taking moulds from the old ones and cutting a new die) would take several days.

However, the matter can easily be put to the test. Some of the members of the original committee are readily available. Let a number of packets be taken and sealed precisely as was that under discussion. Let them then be handed to Mr. Whately Smith, who will open and reseat one of them, and return all the packets to the committee. To compensate for the supposed superior manipulative skill of a working joiner over a distinguished Cambridge graduate, Mr. Whately Smith may have as many days to do the fraud as Mr. Hope had hours. He may also have the assistance of his collaborator, and of that committee of all the talents—"two chemists, two medical students, one geologist, and two physiologists studying psychology."

Fraud-hunters generally run away from definite tests, as Mr. Bush and his supporters have done in regard to the conclusive measurements proposed by me in that case (LIGHT for April 23rd., p. 270).

I am quite sure, however, that Mr. Whately Smith (who has recently made so valuable a suggestion for the application of numerical measurements in psychical research) will not do this.

Incidentally, may I suggest that in regard to his further investigations of the psycho-galvanic reflex he should follow Mr. Patrick's example and submit them to a committee of seven, "two bakers, two butchers, one undertaker, and two plumbers studying electric wiring."

A FAMILY QUARREL.

YOUNG SCIENCE: Do you know, Sir, we have discovered a great thing. The sun does not go round the earth. The earth really goes round the sun, which is infinitely bigger.

OLD THEOLOGY: What is this I hear? This is rank treason. Young man, this story is an invention of our old enemy the Devil, and if you repeat it I shall have to punish you severely.

YOUNG SCIENCE: But, Sir, it was the telescope that revealed the fact.

OLD THEOLOGY: No, my son, the Devil.

(CENTURIES LATER.)

YOUNG THEOLOGY: Well, we have had to discard many things. But there are some that remain to us. The life beyond the grave, for instance.

OLD SCIENCE: Pooh, pooh, my boy! We have destroyed that, too. A mere superstition. By holding to it, you are nourishing a complete delusion and discrediting the intelligence of the family.

YOUNG THEOLOGY (*sadly*): Grandfather was quite right I see the Devil is still at work.

OLD SCIENCE (*contemptuously*): The Devil—always the Devil!

OLD THEOLOGY: Yes, the boy is right. It is the Devil.

(A CENTURY LATER.)

YOUNG THEOLOGY: So you see, brother, grandfather was not entirely wrong. He has had to surrender a good many things—even the Devil—but he was right about the life after death.

YOUNG SCIENCE: Assuredly, I have proved that myself. (To OLD THEOLOGY): I congratulate you, Sir!

OLD THEOLOGY (*with a senile chuckle*): This is very soothing to the feelings of an old man. I thank you, my boy. (To OLD SCIENCE): What do you think of that?

OLD SCIENCE (*profundly*): The Devil!

ECTOPLASM: SOME IDEAS AND DISCOVERIES.

THE PLASMA OF A ROSE.

By F. R. MELTON, B.Sc.

Hitherto I have refrained from writing upon Spirit or Psychic Phenomena, but my friends having expressed a wish that I should do so, in deference to their wish I will endeavour to give expression to some of the conclusions I have arrived at, after 30 years' careful study of this more than interesting side of life. I feel somewhat guilty when I speak of "my investigations," for nearly all I know upon the subject is simply what has been gained by answers to innumerable questions, together with a little assistance upon my part in various experiments and demonstrations. Nearly everything has been done by my friends on the Other Side. Let me briefly explain.

In the first place, I am fortunate in having a son (27 years of age) who is an excellent trance medium. His state of trance is absolute and complete, for he is quite oblivious to all sensation, not even sensible to the infliction of pain, and under certain conditions even his vital organs have for quite a considerable time ceased to function. I shall refer to this phenomenon later.

Some time ago I was informed that a gentleman who had passed to the higher life early in the reign of Victoria, and who was during his earth life connected with one of our well known colleges, was desirous of associating himself with me in my work of investigation, and in due course he introduced himself, through my son's mediumship. His identity for the present I must keep to myself, but shall speak of him as W. B., the initials of his Christian and surnames. I have learnt to know him intimately, and he is as real a personality as my son. He now speaks to us

By DIRECT VOICE,

only using the power drawn from my son that is necessary for such a purpose. He has on many occasions shown himself to us (that is, my wife, my daughter, and a younger son, who generally compose our circle), but often other friends have listened to his conversation and arguments for hours at a time. Nothing is taken for granted with us. This matter of definitely establishing the proof of the continuity of life, and the return and communication of the spirit entity, is conducted on the most matter-of-fact lines, no detail, no matter how small or important, is ever allowed to slip. My friend W. B. is as exacting as I am in threshing out any phase of this subject, and he has on several occasions informed me that it is his especial mission and work to do so. His companion or associate is a gentleman whom I shall refer to by his initials C. G. In earth life he was an astronomer. Blessed as I am with such companions as these to help and instruct me in the study of a profoundly difficult subject, I enter upon this pleasurable duty of giving to the public an account of my investigations, with a confidence

BORN OF CERTAINTY

and absolute proof. Personally I am not in the least mediumistic. I have neither clairvoyant nor clairaudient gifts. What I see all others can see, likewise what I hear is audible to all, if not quite understood by all. Either my younger son (age seventeen) or my daughter (age fifteen) takes notes of my conversation with W. B., and when he has made himself visible to me, they have also seen him. So I want it to be distinctly understood that what knowledge I have gained has been by the same process as when I went through a course of studies either at school or the University. I do not wish to pose as an authority, but rather as a recorder of things seen, heard and done.

That apt quotation (in *LIGHT*) of the French scientist Goupil, "Take a handful of space and you have mind," is not quite correct. I would say, "The ether of so-called space is the substance of mind." What the ether really is, is not yet known. My friend W. B. tells me it is continuous and consistent, and is the substance that mind works upon and in. We have no chemical equivalent whereby we can so much as give an idea of what is the composition of this ether. It permeates all matter, and all matter is dependent upon it for shape and form. There is a different characteristic set up in the ether that permeates organic matter, from that which permeates inorganic matter. That which we call "ectoplasm" is really

VITALISED ETHER.

This vitalised ether has not lost any of its original characteristics, but has simply received an addition—the addition of that all-prevailing mystery Life. Plasma or ectoplasm is the frame or pattern upon which all organic things build, and this frame always precedes the pattern or body in its general development.

Let me illustrate by an experiment I conducted in order to prove this statement when first made by W. B. In discussing this matter he told me that the ectoplasm of a rose became in full bloom before the material rose attained that state of perfection. I was instructed to photograph a certain rosebud, and he made the plasma sufficiently material for the outline of the full-blown rose to be seen, the number

of leaves were counted, and later on, when the rose became in full bloom in its natural course, it was an exact replica of the photographed plasma, with the number of leaves exact.

Another illustration of the sensitive action of ectoplasm can generally be found in persons who are born blind. The ectoplasm, on an average, stated in terms of measurement, pervades the exterior of the body to the distance of about three feet, but under certain conditions may be concentrated and extended to a considerable distance.

I have been asked, does this ectoplasm play any part in the healing of the body? It is the only thing that does cause healing or restoration of the proper functioning of the organs of the body. This part of the subject, of the action of ectoplasm upon, or in, the body, is of the most complex and abstruse nature. When this subject of the relation of ectoplasm to the human body becomes properly understood, many chapters of our ideas of both biology and psychology will have to be rewritten; at present we are all at sea.

Animal structures are mainly composed of four elements: Oxygen, hydrogen, nitrogen and carbon. Other constituents such as phosphorus, sulphur, potassium, sodium, calcium, magnesium, and iron, enter into their composition, but are found in much smaller quantities. From these elements is fabricated an organism which manifests peculiar properties, and marvellous functions. It is by the arranging or grouping of these chemical properties that individuality occurs. The temperament is a combination of organic elements so arranged as to characterise the constitution. The action set up by the affinity or blending of chemical matter is very little understood, yet is the one important and dominating factor in the process of reconstructing any impaired part of the body. The working of the ectoplasm depends entirely upon its proper relation to or blend with the chemical constituents of the body. This is often shown in surgical operations. Some bodies will heal much more rapidly than others; and in the operation of grafting of flesh, at times the two refuse to unite, and at other times, an assimilation will take place under what were thought to be adverse circumstances, all owing to our want of knowledge of the law of chemical blend or affinity to the psychic aspect of our organisms.

I have long contended that the time will come when wooden legs and celluloid fingers or artificial limbs will be

THINGS OF THE PAST.

If we properly understood the relative condition between the ectoplasm and its operation upon chemical matter, we could bring together the proper component parts suited to the personal ectoplasm, and at once grow a new limb, when we were unfortunate enough to lose or impair the one we possessed. In marine biology we get a very good example of the possibility of such a proposition. If a lobster, up to a certain age, should lose a claw or leg, it sets to work and grows a new one. By some strange principle this animal is able to supply its ectoplasm with the necessary chemical elements to reclothe itself with. This ectoplasm, hitherto has received but poor attention from our scientific medical men, yet their attention is continually being drawn to its existence, for there is not a person who has undergone an amputation, but often declares they can still feel the presence of the severed limb. This is the ectoplasm that remains, and does not leave the other portion of its body when such an operation is performed.

I made a series of

INTERESTING EXPERIMENTS

in this direction some time ago with a young man who had lost three of his fingers. As soon as the wound had healed to allow the hand to be exposed without bandages, I tested if it were possible that any sense of touch remained in the region of the three fingers that had been amputated. Having carefully avoided making any allusion to the nature of the experiment I was about to try, I blindfolded my subject, and stopped his hearing. I then prepared three bowls, one empty and one containing water of the exact temperature of his body, so that he could not tell its presence by the condensation of cold or by the over-heating. The third bowl (referred to later) contained cold water. I then placed the hand that was minus the fingers into the cavity of the bowl without water, taking care that the young man should not detect what I was doing. When the hand was in that position in the bowl that had the three fingers been upon the hand they would have come in contact with the bottom of the bowl, he at once said he had the sensation of touching something hard. He also readily detected the water in the second bowl, without the remaining portion of his hand coming in contact with the same. I then quite suddenly placed the third bowl, which was filled with cold water, in the place of the one with the tepid water, and he at once experienced the sensation of cold water upon

HIS MISSING FINGERS.

and so marked was the effect, that the rest of the hand assumed the appearance of what is known as "duck-flesh." I could give many most convincing tests that there remains some sense in the region that had been occupied by an amputated limb, and there is no doubt the ectoplasm remains, and I hope soon to be able to photograph the same, and show its shape and place as an exact counterpart of the absent limb.

In reference to the use of this ectoplasm in the movement of bodies, apart from the person, without the usual means of intervention on the part of some person or persons, I have not space to give an extensive account of how this takes place. But the main point to be remembered is (say in the movement of a table) that the table has a soul or counterpart composed of ether, but not vitalised, and it is upon the ether that the action takes place by the ectoplasm coming in contact with it, and so giving it motion. Ectoplasm is the connecting link that will reveal our relationship with the extensions of our life in the Great Beyond. This ectoplasm also explains that truly marvellous law, the Law of Sympathy, for it keeps up a continual correspondence between parents and their offspring, both human and animal, and is the means by which some of the strange phenomena of one individual sensing what has happened to another, no matter what the distance apart. The chords of affinity or blends of these ectoplasms are never broken.

Here is just one example of this fact. My wife's brother was an officer in the King's Royal Rifles during the war. At the exact hour he was killed, his mother, living at Gorleston, Norfolk, remarked to his sister, "Jack has just been shot through the head; see what time it is." The next day the news was received of the sad event, and from later details it was exactly as stated by his mother. Ectoplasm enabled this to take place.

In reference to the power of healing by the "laying on of hands," often more harm than good is done by the indiscriminate application of such an action. The ectoplasm of all organic bodies is ever struggling against adverse chemical action, brought about by the crude mode of

OUR SYSTEM OF LIVING,

ever trying to make the body healthy in all respects. As Spenser put it, "For soul is form and doth the body make." It would make a perfect body if you would only give it a natural chance. Now when by a process of bad feeding and other organic derangements the material body becomes out of perfect correspondence with its soul (or vitalised ether) it is what we call ill, and the ectoplasm may become weak by over-work, trying to put matters right. So the healer comes to the rescue, and if his ectoplasm is capable of blending with that of the patient's, then he can augment the strength of the weakened ectoplasm, and soon a cure is effected, but when the ectoplasm of the would-be healer is out of affinity, or incapable of blending with the impaired patient, then much harm is done, for the strength of the ectoplasm of the healer quells the energy of that of the sick one, without giving fresh energy, and the patient is left weaker than ever. All healers would learn more by studying the cause of their failures than by priding themselves on their successes. The law of chemical affinity in its relation to the ectoplasm of any organic body is the one item that should be understood. The means of ascertaining this cannot in this short article be thoroughly explained, but one may lay down as a great fundamental law in this matter the study of food suitable for the body in its relation to its temperament.

Just as ectoplasm is the material or substance used for the building up of the form in materialisation, so it can be used to rebuild the broken and impaired parts of the human body.

FROM NANNIE IN SUMMERLAND.

The following message was sent by Nannie, who passed over a few weeks ago, aged eighty-three. She was formerly nurse in the family of Dr. and Mrs. X., and "Wee May," was her favourite amongst the children. May died suddenly at the age of three during a visit to relatives at Glenholm, and Nannie frequently talked of her during the many years that intervened, until the old nurse herself went to Summerland. Henry, who dictates the message, and who is in the habit of communicating, is a younger member of the X. family, who passed over a few years ago at the age of sixteen:—

THE MESSAGE.

Henry is writing for me, for me, Henry is writing for me! Hurrah! I am your own old friend, your own Nannie. I am quite sure you are more than surprised to have my greeting beginning in suchlike language, but it is just what I feel like. I am feeling so young, so very young, that, after being so old the contrary is very jolly. I feel like dancing and singing all day long, and what is more, I am doing it, too!

Sleep? Aye, I did sleep, but it may not have been long. I rested for a long, weary while before I became young here, or maybe while I became young again. I don't rightly know. I dozed, and had forty winks for so many years before I came here, that it is not sleep I wanted, but doings. I am quite surprised at myself, and can't get out of wondering, for it's all so very different from what I thought of.

I didn't find a heaven of angels, with a wee May with wings. I found them all just as I had left them—that is, as they left me. Henry is a young man, not a young winged angel.

But I must not go off that way, but stick to the main road, and that is, for just now, May. She was just a wee

girl looking at me solemnly, and climbing on my knee.

"Nannie, nurse," she said, "wake up, I am here!"

I woke up and looked round.

"Where did you come from—from Glenholm?" I asked; then suddenly remembered.

"Augh, I'm dreaming," I said, and brushed my hand over my eyes, "dreaming!"

"Not now," May laughed, and brushed her hand over my eyes, too. "Look!" and she danced up and down in front of me, as soon as she had sliddered off my lap.

Then she was up again. "Now, cuddle me to your heart's content, and then when you have had quite enough, watch and see me grow up, the way I should have done had I stayed with you."

Cuddle her! Why I thought I would never make up the longing of years, but I did. It was just curiosity that said "Enough!"

I watched, and slowly—so slowly that I felt like pushing her on—she grew and developed till she stood before me a young lady, just beautiful! Her mother must have been like her when she was that age, whatever age that might be. I could not look at her enough, and wondered that she still cared to be with an old woman like me.

She suddenly whisked me round. "Now, watch again, Nannie," she commanded, and of course I did as I was bid. I saw myself, old, shaky and shrivelled, in a big mirror; but I didn't feel shaky or old. I thought I would far rather look at her; but she held me tight, facing the mirror. Then a slight change came over the picture in it. Here a wrinkle smoothed itself out, there a line disappeared. Quite slowly the hair became dark once more, the eyes younger; strong teeth showed through quite a firm mouth, and lo! there was a Nannie again of former days, one I had nearly forgotten. I had known her once, well enough, and had thought her none so bad looking!

Then May stepped beside me, and smiled from the mirror back. "So now you are yourself, at your best, let's go and look up your people."

"They won't know me as old Nannie."

"Which, old or young-old?" she teased.

"Some the one, others the other," I answered.

"They will all know you, every one," she assured me.

"Why, you will appear to each one as they have known you; just as I came to you as 'wee May.'"

"That's true. I had quite forgotten that already," I cried, astonished. May laughed.

"If I had remained 'wee May,' you would have wondered what to do with me, Nannie dear, because you see you had outgrown me in all those years. I grew up here, you know. But confess, wouldn't you rather have me big May?"

I considered only a short time, and knew I would. So you see how everything comes just right when we leave the earth behind. We get the desire of our heart, sometimes to grow with it and out of it to a bigger desire, or again we find, after receiving the gift, that we have outgrown it, and are ready for a new and wider desire.

So when you desire, remember Nannie, and remember that you will receive full measure, running over, of your love and the gift of love. Greetings! B.

[The above communication comes to us from a member of the Dublin S.P.R., accompanied by particulars which seem to justify us in publishing it as a psychic message, without, however, being in any way able to guarantee it. —Ed.]

ANSWERS TO CORRESPONDENTS.

L. S. C.—Thank you for the lines, which are meritorious in sentiment but defective in metre.

H. H. H.—We are obliged for the article and note your testimony, although at the moment it is not possible to use it in *LIGHT* for reasons which we cannot go into here.

T. ADAMSON (Alberta).—Dr. Lindsay Johnson is in South Africa. The matter, however, is not one that would have escaped his attention.

A. C. S.—We see no difficulty in the sentence. It is apparently a petition that we should not be subjected to temptations greater than we can bear. Temptations are part of the discipline of life and we may be exposed to them for educational purposes.

A. G. G.—Thank you. The cutting is interesting and the parallels you trace are significant.

"JUSTICE."—We cannot deal with communications in which the writer gives neither name nor address.

M. T. B. (Kidderminster).—It is unnecessary to deal with your question on the "Questions and Answers" page. The "certain flashes of light" to which you refer may or may not have a psychic significance. It is impossible for us to say without further and fuller information. Many people have queer ocular experiences which mean nothing except a disordered state of the visual organs.

V. P.—We have inserted it—in the waste paper basket.

L. H.—Your greetings and good wishes received and greatly appreciated by all.

THROUGH Beauty faith in God grows strong,
'Tis Beauty lights our way,
'Tis Beauty gives the wings to song
Within our hearts to-day.

JOHN YOUNG.

EXPLORING THE BORDERLAND.

SOME NEEDED CAUTIONS.

By W. T. P. (Recorder of "Private Dowding.")

"There are dangers in the present situation. Thousands of untrained eager souls both here and with you are tearing at the Veil. Desire outruns reason; Emotion upsets the will. The piercing of the Veils must come about through natural processes of mind and heart, and not through the employment of magic, ritual or trance."—The Dowding Script.

What would be the result of placing an untrained man in charge of a wireless telegraphic apparatus? Chaos, followed probably by the damaging of the delicate instruments, through ignorance.

When attempting to transmit "wireless" messages between this world and the next through the medium of the mind, we are dealing with forces of far subtler potency than electricity. We are dealing with forces, the ultimate range of action of which is quite unknown.

Here is a sphere of research requiring the services of trained students, men and women who have searched deeply into the laws governing Nature's finer forces, and who are learned in the realm of metaphysics and spiritual science. The

PIERCING OF THE VEILS

between our present state of consciousness and the realm known as Borderland cannot be undertaken safely by amateurs. The dangers are considerable. They are subtle, because unseen, and, therefore, unrecognised. On every side we see people experimenting eagerly, yet ignorantly, in their strong desire to communicate with friends who have passed on. Materialising mediums, trained and untrained, planchette, and ouija boards, and other automatic agencies, are pressed into service; séances, public and private, are held throughout the land, but rarely is a trained student available who can be placed in charge of these undertakings. What is the result? Too often chaos, disillusion, and the damaging of the delicate etheric mechanism through the agency of which communication of this character is alone possible.

I would hazard the guess that fully seventy per cent. of what are believed to be messages from disembodied human souls now being received are nothing of the kind. Let it be stated at once that I am expressing my own belief, based upon careful research extending over many years, but that my opinion carries no special authority with it. It is natural that the war should have enormously stimulated interest in the possibility of communicating with

THE WIDER WORLD.

Because of this very fact, I think that the warning quoted at the heading of this article is timely, and should be heeded.

In Spiritualistic literature and addresses the warning note, in my opinion, is sounded far too rarely. The question naturally arises: If a goodly percentage of the messages received are not from disembodied human souls, as they purport to be, what are they and whence their origin? "Desire outruns reason; Emotion upsets the will." Too often so-called messages from the Unseen are the product of the imagination spurred into activity by emotional desire.

What is imagination? Is it not a mirror in the mind capable of reflecting thought images welling up from the sub-conscious or from elsewhere? If this be correct, may not the imagination, when under reasonable control, reflect ideas received telepathically from super-mundane sources? I believe this to be possible, but the actual source of the ideas received is not to be fathomed easily. Very few of us have our imagination under complete control, and this brings me back to the thought that very few of us are sufficiently trained (apart altogether from the development or otherwise of our psychic faculties) to carry on research work in Borderland successfully and safely.

There are good reasons for believing that large numbers of untrained people are

"TEARING AT THE VEILS"

from Borderland in the attempt to reach our world. For this reason the need for warning at this juncture is, in my opinion, far greater than is realised even by the leaders of the Spiritualist movement.

Forces are being unchained at the present time about which we know very little. It is dangerous to a degree for untrained people to attempt to harness or to become channels for these forces. Advanced occult students themselves are only dimly aware of their origin, use, potency and characteristics. The amateur who attempts to pierce the veil taps such forces unconsciously, and has no conception of what he is doing. If I stress this point it is because I believe that the dangers are too little understood at present, and that a setback to the whole Spiritualist movement is inevitable unless more attention is paid to spiritual realities, and less to phenomenal manifestations.

I respectfully suggest that the following hints are worthy of careful attention by eager people now

TRYING TO COMMUNICATE

with the Unseen. These remarks, of course, are not addressed to advanced students:—

1. Regard all automatic methods of psychic research with considerable reserve. Very rarely are such channels used for imparting spiritual truths. I do not wish to be misunderstood. Proofs of identity and messages of personal interest to the recipient often arrive through automatic channels, but the methods themselves are unreliable and sometimes dangerous.

2. Consult a trained seer before attempting to communicate with friends who have passed on. Do not experiment until you have a wide theoretical knowledge of results of Psychical Research to date. Beware of messages purporting to come from great historical personages. Julius Cæsar and Napoleon are unlikely to visit you.

3. Beware of messages which suggest that you have a great work to perform, and are destined to remove mountains and to become leaders of your fellow-men. Such messages are usually fallacious.

4. Never undertake research work when your mental or bodily health is impaired, or the conditions around you are discordant. Avoid over-credulity, and at the same time beware of extreme scepticism.

5. Remember that the value or otherwise of all messages received is inherent in them. The messages, if they contain true and interesting ideas, are of more value than their source.

6. Accept with profound reserve communications purporting to foretell future mundane events. Do not ask for or expect unseen guidance concerning the daily events of your life. We are here to work these out for ourselves. Treat with reserve messages giving names, times and dates.

7. If engaged in any form of psychic research apply the following "acid test": "Are my experiences helping me to live a better life, and to carry out my daily duties more efficiently, with greater power of service to my fellow-men?" If so, you can proceed confidently. On the other hand, if your psychic experiences tend to befog you, making it more difficult for you to live your life happily, making you less satisfied with your daily work, then you are on the wrong track, and should call an immediate halt.

Above all, it is well to remember that the "Piercing of the Veils must come about through natural processes of mind and heart." In other words, each one of us possesses

AN INNER SPIRITUAL FACULTY,

enabling him to commune with God and with those he loves even if he seems separated from them. This faculty can be developed with perfect safety by prayer and meditation. It is entirely independent of either mundane or psychic processes. In the long run spiritual communion of this nature will bring more lasting satisfaction than can be obtained in any other way. It can be carried out silently within the sanctuary of one's own being, or where two or three of one family or group are gathered together in mutual love and comradeship. By its aid the heavenly world can be brought within the range of our normal consciousness, so that peace and joy become our daily companions.

"LIGHT" DEVELOPMENT FUND.

In addition to donations recorded in previous issues, we have to acknowledge, with thanks, the following sum:—

	£	s.	d.
Amount previously acknowledged ...	192	13	5
E. DeB. ...	2	0	0
	£194	13	5

NEW PUBLICATIONS RECEIVED.

"Spiritualism True and False, and the Expansion of Consciousness." By Arthur William Garlick. G. W. Daniel, Ltd. (1/- net).

"Man's Unconscious Spirit: The Psycho-analysis of Spiritism." By Wilfrid Lay, Ph.D. (Kegan Paul, 10/6 net).

"Suggestion and Auto-Suggestion," by Prof. Charles Baudouin (Geo. Allen and Unwin, Ltd., 15/- net).

"Capital and Labour: Their Duties and Responsibilities," by Walter Jones, J.P., M.I.M.E., The Uplands, Stourbridge; 2/6 net; 3/- post free from author. (Published by P. S. King and Co., Ltd.)

"The Hibbert Journal," July. (Williams and Norgate.)

"In the Power of the Infinite," by Rev. J. F. Saunders. (Bell & Sons, 3/- net.)

"The Buddhist Review," April and June. (Buddhist Society.)

"The Eastern Buddhist." (Eastern Buddhist Society, Kyoto, Japan.)

At the Clapham Lyceum, on Sunday afternoon last, a detachment of Dr. Barnardo's boys, who are about to set out for their new home in Canada, were in attendance.

QUESTIONS AND ANSWERS.

Conducted by H. W. Bagholm, Editor of the Vale Owen Scripts.

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.

MISLEADING MESSAGES.

"BAFFLED" is perplexed concerning false and misleading messages which occasionally "come through." But these are no more to be wondered at than the failures and errors incident to any system of mundane telegraphy. If everything in this subject were plain, clear, unerring, we should have reason to be suspicious of it—it would be unnatural. Mistakes are made on both sides of the way. The mind of the medium occasionally distorts the message or may even substitute an imaginary one for the real message to be sent. There may be no real message at all coming, but only the one unconsciously fabricated by the mind. Again, on occasion there may be some mischievous agent on the other side tampering with the channel of communication. There is no royal road to spirit communication any more than to other forms of knowledge. Read the subject up and pursue the matter carefully, earnestly and thoroughly. Never abandon your judgment for a moment. It is worth spending pains upon if you have a clear call to investigate the matter, and are not taking it up in trivial spirit as a pastime to while away idle hours.

DO ANIMALS SURVIVE?

DAVID SMITH.—We are well acquainted with the difficulties. We should imagine that animal survival is largely dependent on the question of association with human beings, and so indeed it is sometimes stated. There is a psychic factor in the matter involved in the degree of affection in which the animal was held and its absorption of certain elements which link it with its human possessors. But we fully admit the difficulty of understanding the matter with any clearness. We have, as was said last week, to take into account natural principles and precise evidential facts. There is much which it is apparent we shall never properly understand while we are limited by physical standards of reality.

A HEALTH QUESTION.

A. S. (New Cross): It is clearly a case in which you should first attend to your physical health, and take medical advice before practising psychic investigation. Nervous disorders are a bad preliminary to the active pursuit of psychic subjects, but as you are in touch with a Society, it would be well for you to take counsel with experienced persons who would be able to advise you, and perhaps place you in the way of gaining healing treatment.

SPIRITUALISM AND RELIGION.

H. CROWTHER.—We have tried to make our position clear on this question several times of late, pointing out

that Spiritualism is not in any way anti-Christian, as is best shown by the large number of devout members of the Christian Churches who are also Spiritualists. It is obvious that we cannot be held responsible for the theological and anti-theological views of persons who assume to speak in the name of Spiritualism any more than we can be responsible for their diverse political views. There are vegetarians who assert that vegetarianism is a necessary corollary to the Spiritualistic position. But these questions must be left to the private judgment of the persons concerned. They cannot obviously be binding on others. As to the books you mention, you should read them yourself and not accept the interpretations of others, who may not judge them impartially. Mr. E. Bush is, as we have several times stated, not to be confounded with Mr. R. A. Bush, the President of the Wimbledon Society.

THE LYTTETLTON GHOST STORY.

MAUDE L. finds a version of this given in Mr. Gordon Home's handbook on Epsom, in the description of Pit Place, where Lord Lyttelton died, which varies from the one recently referred to in *LIGHT*, and asks which is true. The author of the handbook is an authority on the history and antiquities of the town, but probably did not know that he had got hold of a very prickly incident in psychic research, of which there are not two, but many various accounts. There are two separate parts to the story, one relating to the apparition of Mrs. Amphlet, warning the dissolute lord of his death in three days' time, and the other relating to his own appearance to Miles Peter Andrews, M.P., at Dartford, on the night when this took place. There are seven accounts of the warning, collated by Andrew Lang from contemporary diaries and memoirs, in his "Book of Dreams and Ghosts," p. 128, but with all his care, he gives both the 27th and 28th November as the date of death. A good account, compiled from other sources and family papers, and concerning the Amphlets, is given by the Rev. B. W. Savile in "Apparitions," p. 125; the preface to Croker's edition of "Boswell's Johnson" is best for the Andrews incident, and it may also be found in Ingram's "Haunted Homes," p. 79. Spicer mentions the slipper-throwing as a tale never told "without a shudder" by Andrews when a guest at his grandfather's house. A contemporary print representing Lord L. lying on a small couch with a nonchalant air, while the ghost stands behind him with an amused expression, is reproduced in Harper's "Haunted Houses." The "true version" can only be decided on by a studious comparison of all these, and other, sources.

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STRICT PHOTOGRAPHIC TESTS.

No POSSIBILITY OF "FAKING."

Dr. Lindsay Johnson, M.A., M.D., F.R.S., writes from Durban:—

I have just read the article in the "Psychic Research Quarterly" and the comments thereon in *LIGHT* by Mr. H. W. Engholm. I may say, in reference to myself, that I have been an amateur photographer for forty years and have published two text books on photography, one on Photographic Optics and one on Colour Photography. I think I am acquainted with all the better known devices of faking, double printing, and double exposure.

Many of the methods devised by Messrs. Whately Smith and C. V. Patrick are impossible in practice. It is suggested that the "medium" might use the developing lamp with a pinhole aperture which is too small to be noticed and then project a transparency on to the plate for an instant while the duped (?) Spiritualist was not looking. As the exposure is inversely proportional to the square of the diameter of the aperture, it would take *very many minutes* before any image could be projected on to the sensitive plate, and the observer must be a fool if he could not detect the fraud. This is only one example of the absurd theories of these gentlemen as to "how it is done."

Now, Sir, when I visited Mr. Hope I took the precaution to bring with me a Continental make of camera which takes a plate of 9 x 12 cm.—a size which I know Mr. Hope is unacquainted with. I also took care to select my boxes of plates at five different dealers so as to exclude all possibility of collusion. Further, I marked my plates in pencil at the moment of inserting them into the sheaths, when quite alone in the dark room in a very feeble red light. I never allowed anyone to come near the plates or the camera, and when I made myself the sitter I only allowed the medium to approach the camera from the front and squeeze the ball for exposure. I developed all the plates myself—some in Mr. Hope's dark room and some in my own dark room in London. Mr. Hope had no chance even for a second to do any faking. Moreover, I obtained six different extras on the centre packet of four different boxes, each stamped and sealed, which were *never opened* until I opened them myself the instant before placing them in my own dish and developing them in my own dark room. Nor did I allow anyone to assist me in the development.

If Mr. Patrick or Mr. Smith or any of your readers can explain how the extras ("writing" and "spirit forms") could be made to appear on development by any process of faking I think it is their duty to come forward and tell us. On one occasion Mr. Hope took four photographs of me with his own camera, but my photograph only appeared on the negative. In his case it was a complete failure, but when a few minutes later I put my camera with my own plates in front of me I obtained three successes out of four when Mr. Hope pressed the exposure bulb.

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.—6.30, Mrs. Annie Boddington.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. G. Woodford Saunders.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, open service; 6.30, Mrs. Worthington.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Podmore. Thursday, 8, Mr. Leadbitter.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive. Sunday, 11, Mr. W. W. Drinkwater; 7, Mrs. Graddon Kent; 3, Lyceum. Tuesday, Wednesday, Thursday, and Friday, at 8, Mr. Rex Sowden.

Brighton.—Athenæum Hall.—11.15 and 7, Mme. De Beaupaire, trance speaker; 3, Lyceum. Monday, 8, healing. Wednesday, 8, Mr. A. J. Howard Hulme, address; Mrs. Ormerod, clairvoyance.

Peckham.—Lausanne-road.—7, Mr. T. W. Ella. Thursday, 8.15, Mrs. A. Jamrach.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram dépôt).—7, Mr. Ernest Meads. Wednesday, 8, Mrs. Harvey. Circles Monday and Thursday, 7.30.

Sutton.—Co-operative Hall, Benhill-street.—6.30, Mrs. Maunder, address and clairvoyance.

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Who could resist? I say. But then there was the Refreshment marquee out of which came ices, and tea, and "cookies" in opulent streams. There was no conjuring in that, of course. It was a substantial proceeding. If you had a cup of tea, or an ice, you knew they were the real things according to mundane standards of reality. Even if an Oriental philosopher were there to assure you that they were *maya*, or illusion, still they gave you comfort, or indigestion, as the case might be. It was not like the conjurer's ice cream, something wholly delusive and that might vanish when he made one of those quick turns of the wrist.

"Nods and becks and wreathed smiles" everywhere. Perspiring officers of the L.S.A. tried to be in several places at once; sometimes it was in an effort to find a particular person to whom someone else wished to be introduced, only to discover, when the desired one was captured, that the desirous one had disappeared! "Dog and Duck" was replaced by the chase of the wild goose. People became "lost awhile" or lost altogether.

It seemed to some of us who had to look for the people who were wanted that they were like Mark Twain's bedroom candle—always "in some other place."

You could have always found the venerable Mr. Foot Young, renowned as a dowser or water-finder. He sat in one chair throughout the proceedings, a notable example of stability of mind. But the rest of us drifted here and there

—there was so much to see, there were so many to meet, such a lot of things to be said and so much going on at the same time that entire placidity of body, if not of mind, was out of the question.

Here was Miss Mary Monteith, viewing "The Fringe of Immortality" from another angle; there Mr. and Mrs. Withall surveying the latest phase of the work with which they have been associated for so many years. M. Henri Regnault, the French delegate, was discoursing eloquently in French to the several persons who could speak that tongue. Miss Cordelia Grylls, newly returned from her world-tour as a speaker for Spiritualism, had much to tell concerning her travels. Mr. Jeffrey, Mr. Garscadden, Dr. Lamond and other friends from the north had many things of interest to relate regarding Spiritualism in Scotland. Miss Ada Bessinet, who was with Mr. and Mrs. Hewat Mackenzie, naturally attracted much attention. So also did the Princess Wahletka, in her Indian costume, as a seeress of the Cherokee tribe. Amongst the English mediums, Miss MacCreadie, Mrs. Warren Elliott (Violet Ortnor), Mrs. Foot Young, Mrs. Fred Smith, Mrs. Hadley, Mr. Vout Peters, Mr. Horace Leaf, Mr. Vango—but one cannot mention them all. At every turn one came on some remembered face. Clergymen, authors, journalists, artists, engineers, men and women who had made their mark fairly swarmed in the great assemblage, and only a recording instrument without emotions could have catalogued them all. The mere human recorder could do no more than "touch on the fringes of this great subject," aiming to be suggestive rather than exhaustive (or exhausted). Many societies and groups were represented, Mr. Leigh Hunt and Mr. Percy Smyth being amongst those who stood for that oldest of the London societies—that of Marylebone.

It was a great day—a day of exaltation and exultation. The many children present had a regal time. Dr. Powell and his family reaped a harvest of satisfaction from the joys they had assisted in dispensing by placing their beautiful grounds and much fine service at the disposal of the Alliance and its guests. And ere the party had all dispersed the game of Dog and Duck woke up and became animated. The ball sped along the winding alley and scored its points in the various "chases," and once the duck was very nearly run down by a "googly" ball.

And so home to talk over the glories of the day and to learn from the red Verrey lights that Dempsey had maintained his championship and Carpenter was vanquished—a fact which has reminded several of us who were present at the Press interview with the Cherokee clairvoyant lady that this was predicted by her in reply to a question from a sporting journalist amongst the "Press crowd" who put her reputed powers of prophecy to the test. D. G.



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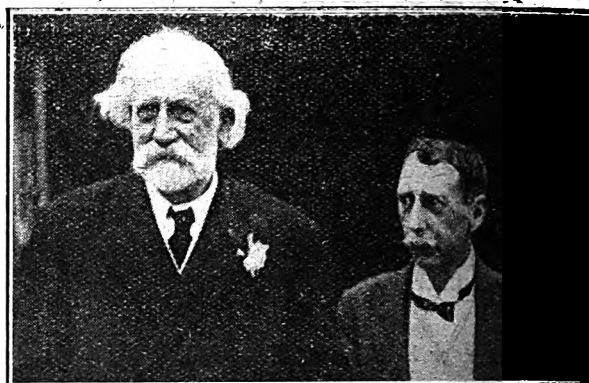
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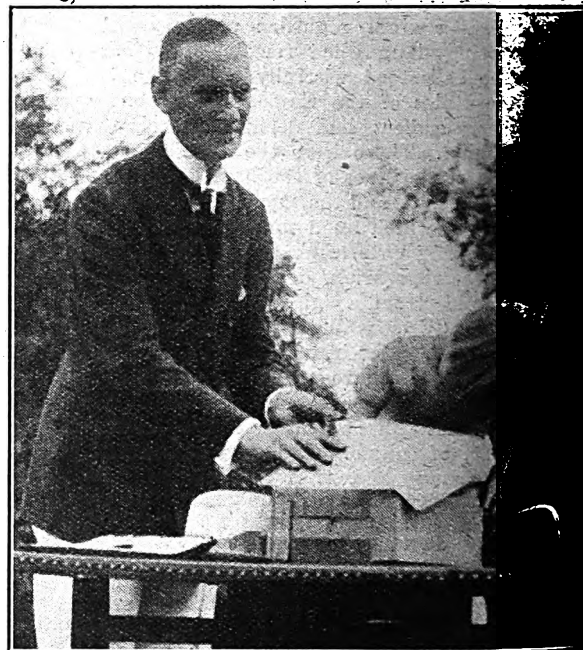


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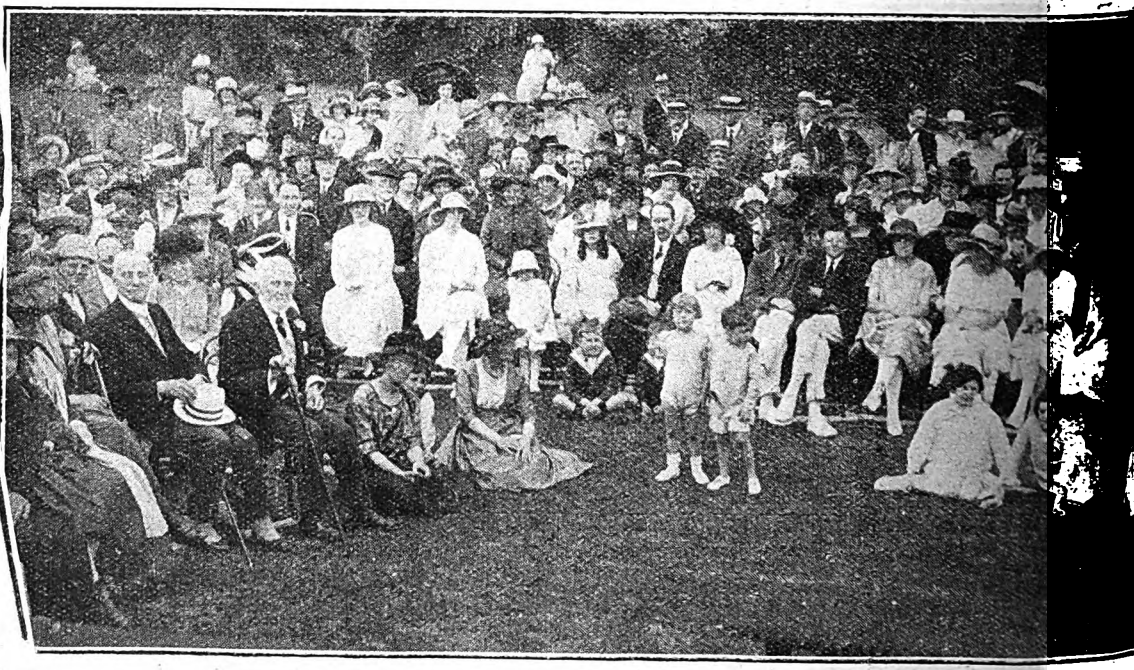


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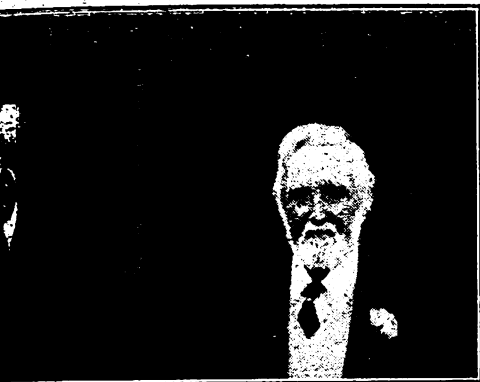


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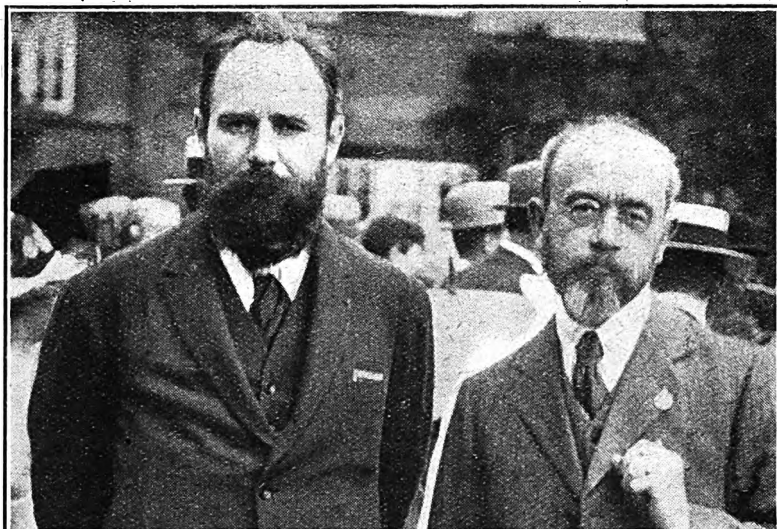


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The months and seasons of the year speed by but their plight remains as piteous

The frosts of winter may freeze the breath of life out of their emaciated frames—but the heat of summer plays equal havoc, for it breeds the deadly pestilence which finds such easy harbourage in those sadly ill-nourished bodies, which can offer no resistance to the vicious attacks of disease.

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Must we leave the task undone? Shall we, having once put our hands to the plough, relinquish the most noble work in which our hearts and means ever engaged?

Can we fall out from the fighting line of rescue and thus have all former efforts brought to naught?

This is inconceivable—it would be an admission that humanity and charity has capitulated to mankind's most relentless foe "Starvation." Rather let us gird our loins and determine to "Fight the Good Fight" until triumph crowns our efforts.

LET OUR SACRIFICE BE SYSTEMATIC.

Whilst it lies in the power of some to make generous donations—it is within the capacity of all to render splendid service—service which will enable any one reader to be the saviour of one little one.

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Would you not like this sweet rosemary of remembrance to be your guerdon in the days to come? Would you not willingly and in the most liberal sense "Adopt" some poor starving child and so save it from the cruel fate of an undeserved and premature grave?

Innocent children have a sacred right to live, but how can they do so when denied the merest means of existence.

You have no trouble or work in the matter for the splendid organisation of the "Save the Children Fund" sees to it that your weekly 2/- is spent wisely and well, that your "Adopted" child receives the fullest sustenance this amount will provide. Just that plain and wholesome

food which will transform emaciated bodies and piteous faces into, at least, a semblance of well-being.

BE A PRACTICAL PHILANTHROPIST.

You will, will you not sit down NOW and fill in the annexed subscription form.

The joy of giving will be a lasting reward. For the happiness of having done good is beyond that accruing from any other action.

You can send weekly or monthly—or in one lump sum for the year—£5 4s.

If it lies in your power to send this annual amount then you will lessen the labours of the Executive, for this saves much office work.

NOW IS THE MOST ACCEPTABLE TIME.

Surely no more need be said as to the overwhelming need and the pressing urgency. Little lives are flickering out whilst you wait. The cruel clutches of Starvation are tightening in torture on little spectral bodies. Save one or more to-day. Yield to the impulse of your heart and render a God-Inspired Service to these poor starving children.



It is a terribly discomfiting thought that Relaxation of Charitable effort on YOUR part and on the part of those who have so generously supported the "Save the Children Fund" implies the death warrant of thousands of innocent babies, boys and girls, whose only fault is that they have had the misfortune of being born in a world laden with sorrow and suffering. Won't you continue to maintain the life of another child? It will only cost you the nominal sum of 2/- per week. Become an Adoptive Guardian and have the comforting thought and blessed knowledge that you are doing all you can!

SAVE THE CHILDREN FUND

(Registered under the War Charities Act, 1916.)

Patrons: HIS GRACE THE ARCHBISHOP OF CANTERBURY; HIS EMINENCE CARDINAL BOURNE, Archbishop of Westminster; THE RT. HON. EARL CURZON, K.G.;

TO LORD WEARDALE

Chairman of Committee of "Save the Children" Fund (Room 303) 26, Golden Square, Regent Street, London, W. 1.

SIR,—I would like to become "Adoptive" Guardian to (state Number) Children in the Stricken Areas for one year, and I undertake to pay..... (state whether 2/- weekly or 8/8 monthly). Enclosed you will find £.....

*As my first contribution.

*In payment of my contribution for the whole period (25/- per child).

NAME.....

ADDRESS.....

"LIGHT," 9/7/21.

*Strike out the line that is not applicable.