

"LIGHT," May 20th, 1922.

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PSYCHIC PHENOMENA IN A CHURCH

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LIGHT



A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, MAY 20th, 1922

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All communications and correspondence should be addressed to the

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The London Spiritual Mission,

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SUNDAY, MAY 21st.

At 11 a.m. ... MR. THOMAS ELLA.

At 6.30 p.m. ... MRS. WORTHINGTON.

Wednesday, May 24th, at 7.30 p.m. ... MR. ROBERT KING.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,158—VOL. XLII. [Registered as] SATURDAY, MAY 20, 1922. [a Newspaper] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

Burst the cloud, O wind! that the daughter of Night may look forth, that the shaggy mountains may brighten, and the ocean roll its white waves in light.—OSSIAN.

PSYCHIC PHOTOGRAPHY.

It is fully thirty years since we first attended meetings for the discussion of the facts and fallacies of psychic photography. One of them was a gathering of photographers to discuss Mr. Traill Taylor's experiments and results. The general position of the opponents of the subject then was very much what it is to-day, but in those days the advocates of the matter were nothing like so numerous or so instructed as they are to-day, when many practical photographers have attained conviction by their own experiences. If the subject is really such a farrago of deception, delusion and clumsy imposture as is represented, it should have been extinguished long ago. It is merely absurd to say that its survival is due to the ignorance and credulity of its supporters, because many of them are neither ignorant nor credulous. They are fully as capable as the most capable of their critics. We meet professional and Press photographers who, knowing every trick in photography, are yet convinced by personal experiment of the reality of "supernormal pictures," and we see how idle it is for magicians and conjurers to think they can banish the matter with a sneer or a wave of the hand, or even by the most elaborate tests designed to prove the imposture of the whole subject. It is evidently going to be a very long trial—as long as Jarndyce v. Jarndyce! There will be charges and counter-charges, allegations and rejoinders, rebuttals and sur-rebuttals, but we await the issue with composure, knowing the facts from the inside, and aware that they are in far greater array than the critic knows or even suspects.

BY THE LIGHT OF REASON.

It is a great day, for the truth-seeker when he realises for the first time, after long intercourse with

his fellow creatures, that he has been dealing with "ghosts" all his life without knowing it! (The sensations of M. Jourdain in "Le Bourgeois Gentilhomme," when he made his famous discovery about prose, are nothing in comparison.) As our seeker for truth proceeds he begins to discern the real significance of the wonderland of myth and tradition. The bewildering host of spectres and vampires, goblins and incubi, fall into order and coherence and reveal themselves for what they are. Such of them as have no basis in fact are soon dissipated. Having no substance they wither away. The march of Reason gradually clears away all the figments and fancies, and life is shown to be orderly and natural, directed everywhere by Intelligence. Nothing has any enduring reality that is not part of the Universal Order. That is the answer to all questions concerning things weird, hideous, unnatural—the things which affront the reason and terrify the senses. As man grows into his spiritual estate he will discern this and outsoar the valley of shadows—a reasonable soul in a reasonable world, walking by the light of the Spirit.

GROUP INFLUENCES.

It has long been our conviction that organisations of a religious or morally educative character produce powerful effects upon the community at large. They are, as it were, centres of force, each radiating an influence for good in ways not always discernible but none the less real. The members of such associations draw from them a store of moral energy which they diffuse in the outer world, but, apart from this, the corporate soul—as we may call it—of each community acts in a subtle way on the nation in which it exists. An American judge some years ago gave expression to somewhat similar views, maintaining that the presence of a church in a town was a curb on crime. That is so without doubt, but the social as well as the religious factor must be taken into account. Crime is notoriously anti-social. The civic virtues flourish by human companionship. "If all the people in the world ate at one great table no one would ever starve," said Robert Louis Stevenson, who saw the humanising effect of social relationship. Isolation is folly in any good work. That is why we try to stimulate those who are working for the good of humanity to work in association—to form groups—and so gain the advantages of co-operation, which, especially on the spiritual plane, are enormous.

TENEBRAE.

The greater light to rule the day,
The lesser light to rule the night
Thou gavest, and I praise for these,
But also for the feeble ray
Of rush, and lamp—and candle light—
And starlight through the trees.

Ah, when upon my latter day
The greater darkness shall descend,
Grant Thou a little taper's ray
To light me to the end.

—MAUDE MCGUIRE.

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and Newsagents; or by Subscription,
22/- per annum.

THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 290.)

January 20th, 1918.

THE IDEAL ON EARTH AND THE IDEAL IN HEAVEN.

"The ideal in Heaven is perfection; can we approximate that of earth to it? Possibly not, but we can strive to attain as near to it as we can, although the conditions on earth make it difficult, much more so than in the spirit-world. Many of the temptations of earth do not exist in our world, even in the lower spheres. Covetousness, for instance, is not possible, for what we want we can procure, or make for ourselves, by thought, after we have attained to a certain standard of progress; and it is a great incentive to a man to purge his character of any earthly dross when he sees that by this means he can attain to powers which otherwise would be closed to him. This is not the highest motive for striving towards perfection, certainly; but whatever the motive, if the man rises to a higher standard of conduct and aspiration, his character will begin to mould itself in conformity with those ideals. Now greed and covetousness being eliminated, what sins remain to conquer? The miser has to leave his heaped-up treasure on the earth-plane and if he could do so, he would go back and guard it still. His one absorbing passion therefore hinders his advance in the spirit-world and handicaps him for a long time. A drunkard carries his craving with him to the next world, and nothing can still it, until in despair he turns to other remedies, and obtains relief and benefit in work for others. The sensual man is worse off still. He is compelled by the drawing-power of 'like to like' to herd with others on as low or a lower level than himself, and he is very soon nauseated by their base ideas and aims, and he begs for help to enable him to leave their now detested company. There are other crimes to which there is no temptation in our world. A thief will feel no inclination to rob where all that is necessary can be had freely. One of the worst evils to cast aside is jealousy. A man will see others, of whose abilities he had a very poor opinion in earth life, preferred before himself, and he cannot understand why they should be entrusted with work for which he thinks he is better fitted. Well, you have heard that intellect does not take the foremost place with us. We appreciate and utilise it, but intellect by itself without noble aspirations and high character is not counted as merit on our plane. A violent temper is a great hindrance, more so even than on earth; for though a man can harm no one by it here, yet his vibrations are so different from the calm and equable ones necessary for progression, that he may remain for long years at the same low level as when first he cast off his earth-body, and he finds his efforts to keep his temper in check are even harder than in earth life, and how foolish he thinks himself for not then preparing for himself an easier entry into the future life. The ideals here are so much higher than on earth that it is not merely the absence of sin, but the mellowing and transformation of the whole character that is necessary if a man would ensure a quick progression when he passes over. Hypocrisy can be practised on earth and many a man from whom all decent people would shrink, did they but know his thoughts, can go about the world respected, if not liked, and esteemed for his business capabilities, if not a personal favourite. Here every mind can be read, and all hypocrisy is futile. If a man pretends friendship and does not feel it, we are not deceived. You will think that we must have a strange mixture here if we meet with all the people I have been describing! We do not meet them in our higher spheres, but our work of helpfulness takes us down to the lower planes, and there the types are as varied as ever they were on earth, and we have to be careful in our dealings with them, lest by showing them too much sympathy we confirm them in thinking their faults are venial ones, and so instead of helping, we hinder their progression."

January 27th, 1918.

THE GROWTH OF THE KNOWLEDGE OF LAW IN THE WORLD.

"All thinking people must recognise the existence of fixed laws on earth, which cannot be controverted or explained away, for without them it would be chaos, but with them it becomes so far orderly that it can be known what

will follow automatically on an infringement of these laws. As regards those which regulate physical nature we early become cognisant of those of the most importance; but of others which we should study and ought to know we remain, on earth, profoundly ignorant. We know that accident may occasion death, but there are other laws which, if broken, will cause bodily death just as certain but more slowly. Till comparatively recently it was little known that the immoderate use of tobacco was even more harmful to the physical frame than the abuse of alcohol. Men do not sufficiently realise that their very thoughts, too, can influence their physical well-being, and that a man of cheerful, hopeful, and sanguine temperament, who is always trying to do a kindness, and uniformly thinks the best of his fellow-man, will have a healthier life than the gloomy pessimist who recognises no good qualities in anyone, and is continually bemoaning his own fate. There are even yet more subtle laws connected with the bodily frame; for men are only just learning that a meat diet is not a necessity, but even tends to bring about a certain heaviness of body which does not lead to the highest form of spirituality. Regarding laws affecting the mind and mental qualities there is much to learn. It is true that the mind affects the physical body, but if the fixed laws are ignored the mind itself may suffer, for a man may become imbecile by dwelling continually on one thought. Geology teaches much, but so far science has not discovered any means by which, say, coal can be artificially produced to take the place of the natural formation created by hundreds of years of pressure. Men do not know, either why chemists can break up some substances into their component parts, but are unable to re-transpose them again. It is not even known what life is. It is evident that an animal or man, it ceases when the spirit is withdrawn, but it is not known what gives life even to a plant, and what happens when it changes from a healthy growing thing to a withered and lifeless mass of decay. We, from our present standpoint, know little more here, but we do know that a man can no more be killed if his time be quitting his body has not come, than he could re-inhabit that body after so-called 'death.' We here are constantly learning how little we do know, but the ignorance of the teeming millions on earth amazes and appals us. They mostly live such thoughtless, irresponsible lives; they do not consider whether they are drifting, nor why they were sent into the world. Many think it was only to 'have a good time' or make money. Do they realise that they cannot take their money with them into the next world? No, they do not want to realise it, and so they drift. I have sometimes thought that a little more knowledge of the laws that govern the universe might be beneficial to those still on earth; but I am told that the time has not yet come, and that mankind is not ready for this knowledge. As well try to force the arts and sciences on a savage whose only idea of life is hunting and fishing and by warfare with other tribes. We cannot say why the world progresses so slowly, yet we know that there is a progression, and in view of the immortality of mankind, he can afford to wait for the development of human character and ideals, which must come in obedience to those fixed laws against which he casts himself in vain striving to break through them, always to find that they are immutable, and it is he who has to suffer for his ignorance."

(To be continued.)

"THE BUSINESS OF LIFE," by Edward Earle Purinton (Philpot, 5s. net), is a book of good counsel on the subject of efficiency, not merely in the business of wage-earning, but in the conduct of life generally. Much of what the author offers in the way of guidance has been already said in different ways by various other writers on the same theme. But his style is stimulating and his counsel generally definite and practical. One good precept to aspirants for success in life is that they should find the man in history who attained most nearly to what they themselves hope to attain, take his career as an object of study and emulate his methods. Such a plan, of course, requires to be pursued with discrimination, but it is well worth adopting.

SPIRITUALISM FROM A BUSINESS MAN'S POINT OF VIEW.

ADDRESS BY MR. ALBERT J. STUART.

Mr. Albert J. Stuart, who has been doing valuable propaganda work by his meetings in the Midlands, gave a highly interesting and instructive address to the members of the London Spiritualist Alliance at the hall, 6, Queen-square, on Thursday, May 11th. The chair was taken by Mr. H. W. Pugh. Mr. Stuart's subject was "Spiritualism from a Business Man's Point of View," and the faces of his audience, even more than their applause, gave abundant evidence of their enjoyment, due as much to the breezy way in which the lecturer took them into his confidence as to the matter of the address, though the experiences related were of the most telling and convincing character.

Mr. STUART began by confessing that as a young lad he had the reputation of dropping things almost as soon as he had begun to take an interest in them, but this could not be said of his belief in Spiritualism. He had held to that great truth ever since he became convinced of it sixteen years ago, and he was not likely to change now. The circumstances which led to his introduction to the subject occurred about a fortnight after his removal from London to Southport. His curiosity being excited by the account given by his Irish cook of a Spiritualist meeting she had attended, he went to the place on the following Sunday. After an excellent address the speaker of the evening gave some psychometric readings, in the course of which he took a ring which Mr. Stuart had sent up, and, placing it against his forehead, said that the owner of the ring had had a bad fall, followed by a long illness in hospital, adding that he was a psychic and in less than six months he would be speaking on a Spiritualist platform. It was all true. As a result of a fall down a tube shaft at Waterloo Station, which left him more dead than alive, Mr. Stuart had been laid up for fifteen months; while, as regarded the prediction, not more than two or three months elapsed before he was speaking on a Spiritualist platform. Spiritualism had since been to him the greatest comfort a man could have, though he had seen it so dragged through the mud by the greater number of its professed followers, that, but for the truth's sake, he would at one time have been glad to leave it.

By way of giving a reason for the belief that was in him, Mr. Stuart went on to narrate some of the more remarkable of his experiences. Most of the direct evidence he had obtained had, he said, been received in his own home through the ouija board. In 1912 he had his first experience of meeting his own kith and kin who had passed to the other side. In that year his brother, who was connected with the Royal Flying Corps, was killed when flying at Hinchin. Information was greatly desired regarding some of the deceased officer's effects which could not be traced. Within a fortnight of the accident Mr. Stuart, with his wife and two other friends, were having a sitting when his brother came through and told them where a Gladstone bag would be discovered, inside which would be found, wrapped up in his linen, an attaché case containing his papers; but what concerned him most was a gold ring which he said was in the case and which he wished to be returned to a certain person to whom it belonged. Following his instructions, Mr. Stuart journeyed to the locality, and though it was with difficulty he could visit the place indicated without exciting suspicion, he succeeded in carrying out his brother's wishes. He found the bag with the attaché case wrapped in the linen, and inside was the gold ring, which Mr. Stuart duly returned to the person to whom it belonged.

Three weeks after the fatality a lady friend of his brother's wrote to Mr. Stuart asking him if he would exchange the former's sword for his bearskin which she possessed. He gave her the sword, but through her son's desiring to keep the bearskin, which had been a gift from its owner, she was unable to complete her side of the bargain. Two years later, in 1914, Mr. Stuart went to Scotland with Dr. Abraham Wallace to meet Mrs. Wriedt, the medium for the direct voice. At a private sitting with that lady his brother manifested and said, "Whatever did you part with my sword for?" "How did you know?" exclaimed the astonished sifter. "Oh, I know all about it," was the answer. "You lost the bearskin as well as the sword!"

Leaving the purely evidential side of his subject the speaker impressed on his hearers the great importance of a careful study of spiritualistic phenomena. There were points which needed to be gone into very deeply and scientifically. He did not expect they would all agree with him, but while not condemning mediums or mediumship he did not care to listen to addresses given "under control," holding strongly that it was unwise to permit a discarnate entity to take control of the body. The purpose of evolution was to develop individuality, to increase the soul's control over its temporary form. Organised lines of force had been established in the astral form by the soul through endless efforts to control its thoughts and actions, and by constant repetition the astral form had become accustomed to obey. If the soul permitted another entity to usurp its power, new lines of force were set up which were not

harmonious to the rightful owner. The human constitution should, he contended, be an autocratic government, and the incarnate soul supreme monarch. Every time the soul delivered the control of its organism into others' hands it weakened its residence for the future, and assisted in destroying its own individuality. We were put into this world to use our brains and not for other people to use them. The higher spirits did not control the medium's body, but imparted knowledge of interior and spiritual things by impression. The psychic senses were the natural channels through which the astral brain received impressions from the astral plane. They were just as important and legitimate in their uses as the physical senses, when cultivated under the direction and control of the individual to whom they belonged.

Mr. Stuart fully believed that the majority of mediums were genuine, but he had found frauds, and, indeed, all mediums who yielded themselves to a purely negative condition were liable, though it might be quite unintentionally, to commit fraud. If they desired to produce a certain phenomenon the suggestion was carried to the astral brain, which at once endeavoured to carry out what was expected of it. He hoped that addresses in public, instead of being under control, would in time become entirely inspirational.

On the ethical side of the subject the vital point that struck him as a business man was that many things in business life which did not seem very wrong to him before had, in the light of this great truth of Spiritualism, assumed quite a different aspect, and this, not so much because of the harm they did to others, which might be very little, as because of the injury he himself suffered in the loss of that spiritual influx which built a man up and gave character to his life. Spiritualism had done much to help him to live a better and truer life.

At the close the CHAIRMAN called on the audience to manifest in the usual way their appreciation of the exceedingly able address to which they had listened, a suggestion which was heartily responded to.

DR. ELLIS POWELL AT NOTTINGHAM.

Dr. Ellis Powell visited Nottingham on May 7th. In the morning he called the attention of the audience to a statement in a book dealing with "The Fallacies of Spiritualism," by Mr. A. Leonard Summers. It was alleged by Mr. Summers that, writing in a London newspaper some time back, a member of the Society of Authors had challenged the high priests of Spiritualism to reply to a series of questions. Mr. Summers went on to say that "there has never been any effort or attempt to answer them on the part of those who professed to tell us what the other world is like." Dr. Powell added that these questions appeared in the "Evening Standard" in January, 1920, and were the subject of an immediate and full reply in the very next issue of the same newspaper from his own pen. Consequently it was entirely untrue to say that there had never been any effort or attempt to answer them. Dr. Powell then provided answers to many of the questions for the benefit of his audience, at the same time apologising for the ludicrous character of some of the queries, which, as he said, exhibited an ignorance not only of psychic science, but of the elementary principles of psychology.

At the evening meeting Dr. Powell spoke on "Spirit Identity" to an audience which filled all the seats, occupied a good deal of the standing room and overflowed into an adjoining hall. As a matter of fact, the Nottingham Spiritualists had not dared to advertise the meeting in any extensive way owing to the fact that no hall of sufficient dimensions was available for the huge audience which would certainly have been attracted. They got the largest hall they could, with the result of the overflow to which reference is made.

"CHANGE YOUR MIND."—"Think Differently" is the title of No. 30 of Mr. Eustace Miles's "Milestone Booklets" (London and Norwich Press, Is.) Those two words are Mr. Miles' rendering of the Greek word, "metanoite," which the translators of the New Testament have, in his view, so lamentably mistranslated as "repent." "Think differently" for the state of well-being is at hand! That, it appears, is what John the Baptist really said to the people who thronged to the banks of Jordan to hear him. It does not sound quite right somehow. His subsequent advice dealt more with the need for an immediate change of conduct than of thought, and the reference to an axe suggested that the "state of well-being" might be a very unpleasant state for some of them if they did not turn over a new leaf pretty quickly. However, whether Mr. Miles' rendering of "metanoite" is the truer or not, it gives him a capital opening for urging the importance of thinking differently from our usual method where that method is open to question. We are constantly finding that our old ways of thinking were mistaken ways. This has been the case in relation to scientific dogmas, sex questions, physiology and psychology, politics, diet, the treatment of disease and many other matters, and Mr. Miles recommends the cultivation of a more questioning and challenging attitude of mind in regard to many subjects on which he thinks we are far too inclined to bow to authority.

THE PLACE OF IMAGINATION IN PSYCHICAL RESEARCH.

By F. E. LEANING.

III.—ITS LIMITATIONS.

Whenever we think of the great realm peopled by the creations of fiction, we are inclined to place its boundaries very far off indeed. If to this we add poetry, the prospect is one of immeasurable grandeur. The maker of sagas, the minstrel, the storyteller, in all lands and ages has exercised the lawful rule of a Prospero; even the mightiest prophets, and teachers named Divine, have used the method of "truth embodied in a tale" to reach the hearts of their humble hearers. We need not dwell on this, for even the unimaginative can, at times at least, hear the fairy angel singing at the heart of things, as Mr. Clutton-Brock delightfully says in his "Spiritual Experience." Moreover, the conscious exercise of the majestic faculty is within the province of psychology, and only when it concerns the inspirational or definitely subconscious does it fall to be investigated by psychic research. Some masterpieces, but not many, have been begotten thus, as Shelley conceived when he wrote of the Spirit in "Prometheus Unbound," which

. "sate beside a sage's bed,
And the lamp was burning red
Near the book where he had fed,
When a Dream with plumes of flame
To his pillow hovering came,
And I knew it was the same
Which had kindled long ago,
Pity, eloquence, and woe;
And the world awhile below
Wore the shade its lustre made."

But the most splendid flights ever yet conceived have been subject to the law that nothing comes out of the mind which has not first been put into it; yet the common stock of humanity, admitting of endless recombinations of thought and deed, is practically without other limit than the growing racial experience, on the one hand, and the receptivity of the individual on the other. We know that the wildest dreams can be resolved into elements which in their lowest terms already exist in the consciousness. We can show one hundred and thirty different shades in the colour of our fabrics, and nature may still outdo us there: but neither she nor we can add another colour to the rainbow. Imagination, conscious and unconscious alike, is limited by the material it has to work with. This accounts largely for the inequalities of that curious psychic product known as "Automatic writing," the single channel of a many-fountained source, which, while it may occasionally reflect heaven's own blue, more frequently shows the muddy shallows of the trite and commonplace. Therein the limits of imagination, taste, and judgment are strictly displayed. We do not gather grapes of thorns; and the scripts reveal the scribes.

This statement does not for a moment imply any absence of good faith in the automatist. He and the circle who believe in him are often as sincere as it is possible to be. Thus the Mormons believe implicitly in the "Book of Mormon," the Faithists of to-day in their "Oahspe," the Theosophists in the "Secret Doctrine," the Southcottians in the "Flying Roll" and the lucubrations of Joanna, and many others of greater note could be added, of a similar kind. But ask the adherent of any of these bodies what is his opinion of the "sacred book" of any of the others and his answer will not be such as to please those others. Apart from the greater works which have secured a following, there are a surprising lot of little books of the same sort, all making the solemn and stupendous claim of a Divine commission to teach the world, but so rapid in effect that the world is not even aware that it has ignored them. The poverty of an imagination which could not get beyond the precocious limit of its fancied "high calling," is responsible for these withered seedlings.

A similar poverty betrays itself by the unnecessary use of capital letters and marks of exclamation. If a thought is not impressive of itself, these devices will not carry it far, but whole pages may be found in some works decked out in this meretricious way. Another, more favoured in recent

times for masking the low-water mark of invention, is to inform the reader that further information is withheld on account of its being beyond his comprehension. This often occurs in writings of a most mediocre type, and reminds us strongly of Mr. Silas Wegg's happy escape from stating the difference between the Roman and the "Rooshan" empires by a lofty reference to the presence of Mrs. Boffin. It is exactly the same sort of "way out of it" as the subconscious self uses in a dream when we cannot read a letter or document because the light is poor or the writing is bad. Of course, there no doubt are kinds of knowledge and conditions which obtain in the vast unseen spheres enveloping this that have not analogies familiar to us; but considering the enormously transcendent range and power which our normal human thinkers and teachers show over the mean intelligences which punctuate their thin rill of "communications" with this excuse, it is often no less than an impertinence. When he was with us whom all students of psychic science deeply revere as their master, F. W. H. Myers, treading with assurance and grace the paths of lofty hypotheses, handling great syntheses, advancing from height to height and ever indicating a yet further summit of attainment—did he ever hint that any humble mind might fail through incapacity to follow? Rather he called fearlessly to all his fellows to come and see for themselves, and many came who never could have done so without the track made ready by the great pioneer. There is, in truth, but one fetter to the sharing of thought, and that is language. Where the existing vocabulary of even the greatest language on earth came short, he easily coined from classic ore some new pentasyllabic term, and named whole classes of phenomena at a breath. The splendour of the poet's imagination was yoked with the clean, keen scientific spirit, and a piece of work of lasting value left to humanity. But it was untainted by any of those airs of superiority assumed by spirits many degrees lower, and having apparently nothing but the loss of their physical bodies to be proud of.

We have spoken of language; and it is just this indispensable medium which besets "with pitfall and with gin" the way of the automatic writer. For every word which comes into the mind has its own cloud of associations, as the psycho-analyst knows, and there are a number of words in the case of any given individual which are direct stimulants to his imagination. It would require a volume, and not a small one, to do anything like adequate justice to this subject, by analysis and illustration. But those who are not psychic themselves, as well as those who are, would find the study very fruitful. In the ranked volumes of the "Proceedings" of the S.P.R., and in some others of the first-class may be found material of the greatest value to those who are past the earlier stages of psychic research, and wish to look more deeply into both the mechanism and the results of automatism. A book to be highly recommended for this purpose is "Our Unseen Guest," published anonymously in the United States in 1920 (not to be confused with Maeterlinck's Essays of an almost similar title). The automatists in this case were a husband and wife, so alert and so critical that every word was put through a mental testing-tube, so to speak; and they found, or fortunately were found by, a discarnate spirit who commands respect without making any pretensions, and who in the teeth of considerable difficulty did impart a philosophy worth mastering to his friends. The record is full; really as full as one wants it to be, for once, and like all studies of this class, not easy reading.

In any series of sittings in which evidential work is being carried out, the task of collating many separate items occurring in a heterogeneous mass, piecing together those that match, holding over those that seem meaningless, until a counterpart is discovered, rejecting the worthless, groping after the possibly self-evolved—all this is an admirable training in which the sympathetic reader may share. And one lesson which stands out particularly, is that what seems absolutely trivial and fragmentary will presently plow with meaning and fall into its place as an essential link with the other fragments. "Stephen," thus, wishing to give an evidential message from a husband to a lady at a distance without directly using a word which might awaken the medium's own association, quotes two lines

from a poem of Wordsworth's which seemed to have no obvious relevance to the rest of the message.

"We read the entire poem through time and time again," says the record, "hoping to discover a purpose behind its being dragged into the script. We could find none." But the key was put into their hands when they learned that for twenty years the lady had grown daffodils in the Spring, which were notable among her friends. The poem was the one in which the poet describes

"A crowd
A host of golden daffodils
Beside the lake, beneath the trees."

If to regroup the mosaic requires patience and skill, not less is imaginative art needed to construct it at the outset.

THE MAGIC CIRCLE AND SUPERNORMAL PICTURES.

At a meeting of the Magic Circle held at Anderton's Hotel, on Thursday evening, the 11th inst., the report of the Occult Committee was read with the accompaniment of illustrations on the screen. The report stated that the Committee was led to its investigations by a suggestion from Sir Arthur Conan Doyle, "who mentioned Mr. Vearncombe, a photographer at Bridgwater, as a remarkable medium who often obtained results on unopened packets of plates." The report stated that the Occult Committee were not yet convinced that there is such a thing as psychic photography at all, and then proceeded to an historical survey of the subject with special reference to the mediums Bournsnel, Mumler, Hudson, Buguet, David Duguid, Wyllie and W. Keeler, the last-named having been "completely exposed by the American S. P. R.," and the present day mediums, Mr. Hope, Mrs. Deane and Mr. Vearncombe. There followed a long and detailed account of experiments by the Occult Committee with Mr. Vearncombe and Mrs. Deane, which experiments resulted in what the Committee regard as conclusive evidence of trickery by tampering with packages of plates and the changing of plates.

The Occult Committee claims that in all the numerous cases brought to its notice the results have been obtained by jugglery—as, for instance, the use of a transparency and the changing of plates. It also asserts that, "we have never imposed a test which would not have served equally well to demonstrate the straightforwardness and honesty of the medium, and have never wilfully done anything which would hinder or hamper the experiment, but we have always made a point of giving an absolutely free hand to the medium." It also expresses the view that the medium who "will not touch plates which have been secretly marked before he has had the opportunity of 'wangling' them is a self-denounced fraud."

There was a very large audience—the room being crowded with members and friends of the "Magic Circle." Spiritualists and physical researchers were also present in force.

In the discussion which followed, Mr. W. W. Baggally testified to unsatisfactory results in his experiments with Mrs. Deane, Mr. George E. Wright, of the London Spiritualist Alliance, claimed that the charges of fraud against the mediums should be supported by evidence just as strong and as definite as that which would be needed to establish a charge in a court of law. He did not consider the statement they had heard as evidence in that sense. Mr. Barlow gave an account of his experiments with Mrs. Deane, carried on in his own house, and showed a number of "psychic extras" together with original photographs of the deceased persons represented, some of which were unmistakable likenesses.

* * We have given designedly a brief report. The arguments pro and con were such as many of our readers will have heard ad nauseam. After more than thirty years of it, we confess to a feeling of boredom when at such meetings as the one described above. It is clearly a matter for individual judgment. Between the two extremes represented by the wholesale believer and the man who would not be convinced although one rose from the dead, there is a large body of people of balanced mind and sane judgment and the issue may safely be left in their hands.

If a thing is sufficiently strange and great, no one will perceive it.—H. G. WELLS.

AN INQUIRY.—Sir Arthur Conan Doyle writes: "I wonder if any of your numerous readers could tell me if there is an old family named Bayers, or any similar name, established in the North of Derbyshire. It may have become extinct at the time of the war. An answer through your columns would reach me."

THE SOCIETY FOR PSYCHICAL RESEARCH.

DR. MITCHELL'S PRESIDENTIAL ADDRESS AND SOME IMPRESSIONS.

On Wednesday evening, 10th inst., in the Robert Barnes Hall of the Royal Society of Medicine, Wimpole-street, W., a general meeting of the S.P.R. assembled to hear a Presidential Address by Dr. T. W. Mitchell. Dr. Mitchell stated that he was the first practising medical man to be elected to the presidential chair of that Society. He proceeded to give a very interesting historical survey of the medical faculty from its origin in mediæval medicine men, soothsayers and casters out of devils; thence to the Church for prayer and propitiation to God when the efficacy of charm failed, and from the Church to Science as it is known and studied to-day. This lineal connection of medicine with early magic was a reason for interest on the part of medical men in psychic research.

When Dr. Mitchell proceeded to reflection upon the experimental work with mediums he struck a negative and hopeless note. There was a regrettable lack of that perceptive attention to fact that leads to constructive thought. He seemed, as a medical man, weighted with understanding of Nature's laws as she expresses herself in the physical world and with an inherent suspicion regarding all super-physical manifestations as having their origin, could we dive deeply enough, in pathological states. The Freudian school received his expression of confidence. He frankly admitted that he believed the trance state of the medium to be due to mental dissociation, and that psycho-analysis would "cure the medium of his mediumship." He did not consider telepathy proved—the classic experiments took place so long ago. Every psychical researcher should begin at the beginning. He should accept nothing as proved, no matter apparently how trustworthy the earlier experiments. Would Dr. Mitchell say that the medical student of to-day should subject his patient to leeches in order to prove for himself their inadequacy to cure all complaints?

Throughout the speech recurred a haunting *motif* of disbelief—such as, "telepathy, if telepathy there be"; "clairvoyance, if clairvoyance there be"; "another world, if another world there be."

This constitutional habit of disbelief was depressing, especially from the presidential chair of the S.P.R., and especially in the presence of such constructive investigators as Sir Oliver Lodge and Sir William Barrett.

One fell to wondering if Mrs. Osborne Leonard were present, and whether she were reflecting that were psycho-analysis applied to Dr. Mitchell, a digging up of his physical science inhibitions might free his mind from entanglement in the cogwheels of his own brain mechanism!

In a few appreciative words at the end, Sir Oliver Lodge referred to Dr. Mitchell's statement that medical men did not consider telepathy sufficiently proved—he, Sir Oliver, thought that their *knowledge* of the evidence was not sufficient to consider it proved.

M.P.

RAYS AND REFLECTIONS.

The Magic Circle, at its meeting at Anderton's Hotel on Thursday, 11th inst., to receive the report of the Occult Committee concerning the alleged fraudulent proceedings of two mediums for psychic photography was fair enough to permit Mr. Barlow to show on the screen portraits supporting the genuineness of the matter. But one of the conductors of the meeting dismissed Mr. Barlow's evidence with a remark so contemptuous and insulting that, if we were to descend to its level, we might tell the Occult Committee that its report on Mrs. Deane and Mr. Vearncombe would make excellent reading for the marines! But that would be merely to answer silliness with silliness.

Here I may say that after many years' experience I have heard enough nonsense about fraud to turn the stomach of an ox. With some of the enemies of psychic phenomena it has become an obsession; they have fraud on the brain, and naturally see it everywhere. These tactics have even worn out the patience of such arch-sceptics as the editor of the "Freethinker," who has several times protested against the folly of setting all the phenomena down as due to delusion or imposture. He says that it plays right into the hands of the Spiritualist. On that point I am rather indifferent. Any true cause should win solely by its truth and not as the result of the tactics and manœuvres, good or bad, of its friends or its enemies.

When I hear—as I not infrequently do—persons discoursing wordily on matters of which they have the merest smattering of knowledge, I think of the sharp little girl at the Sunday school when the new minister, a young man, came in for the first time to address the juveniles. "Well, children," he said, "what shall I speak to you about?" And the sharp little girl inquired in a shrill voice, "What do you know?"

D. G.

SIR WILLIAM BARRETT'S REMINISCENCES AND SCIENTIFIC ACTIVITIES.

MEMORIES OF MICHAEL FARADAY.

If Sir William Barrett should ever publish a volume dealing with his life and recollections it would be amongst the most interesting of books of autobiography. It would appeal to a large circle of readers far outside the radius of Spiritualism and Psychical Research, as well as within it. It would touch history at many points; religious, scientific, literary and even political annals would be enriched by the record.

Recently I was privileged to gather a few grains from Sir William's garner of memories, and I present them here, not only because of their intrinsic interest, but also because they throw some valuable side-lights on a remarkable career.

Sir William Barrett was born in February, 1844, in Jamaica, where his father was a pioneer missionary of the London Missionary Society. A missionary worker both in Jamaica and in British Guiana, he had taken an active part in the transition period after the emancipation of the slaves, but in 1848 he returned home with his family, Sir William being then, of course, a child of four.

But Sir William's recollections do not commence with his life in the "old country," for he recalls an adventure at the age of three when he had a narrow escape of death at the jaws of an alligator. It was in Demerara, where, running along the banks of a deep trench, he fell in, and was just in time saved from the attentions of the great reptile, which was afterwards shot by his father. Sir William recalls with amusement that he was less distressed by the encounter with the alligator than by the misfortune that his fall into the ditch spoiled his little blue frock he was wearing.

On the return of the family to England the father settled as a minister in Royston, Hertfordshire. The Rev. W.

G. Barrett was not only a man of deep religious convictions, but took a strong interest in the science of his time. He was, indeed, a scientific man, and held some views in advance of his time and certainly far in advance of the theology of his day. It was partly the result of his interest in ethnology that he brought to England with him the young son of a negro from the interior of Africa, who had been shipwrecked in a slave ship bound for the Southern States, had him educated and lived to see the results. The negro developed into a man of high intelligence, following the trade of a compositor and rising in his occupation until he occupied a leading position in his department. In that way Sir William's father successfully tested one of his theories, viz., that in a suitable environment the pure negro is capable of great mental and moral development. Under the training he received this young negro became not only a competent printer, but an earnest Christian man, winning the respect of all who knew him. It was in these days that Darwin's "Origin of Species" made its appearance, and provoked the great storm of controversy the echoes of which have even yet not quite died out. If anything, it did but stimulate the interest of the Rev. W. G. Barrett in science, for he not only contributed articles to the magazines of the day but, in 1855, published a volume on Geology, one of the earliest popular text books on this subject.

I give these memoranda as having a considerable bearing on the subject of these notes and on Sir William's future career as a worker in science. It is not merely a question of heredity. One seems

to see in the fact that the father united in his own career the conflicting claims of Religion and Science a kind of auspicious omen of the "great synthesis" yet to be achieved, when the two will be happily mated. To that end Sir William's work will also have contributed.

This is but a glancing survey. There must needs be some gaps in it. I am just "picking out plums," and will turn presently to some of Sir William's recollections of a few of the many great men he has met and known in his long career.

Early in life he studied chemistry and physics at the Royal College of Chemistry and School of Mines, and he became, in due time, assistant to Professor Tyndall at the Royal Institution. "At that time," said Sir William, "Faraday was at the Royal Institution, and his kindness to me I can never forget. I saw him daily, and one of the treasures I still possess is a copy of his 'Experimental Researches,' which is inscribed to 'Mr. William Barrett, from his friend M. Faraday; November, 1865.'"

It is possible that the greatness of Faraday is not fully appreciated except by those workers in electrical science, who recognise in him the great pioneer of all electrical work. To quote Sir William Barrett: "Faraday's discoveries were the foundation of the whole present system of electrical engineering." Famous in his day, it remained and still remains for later generations to discern the full value and importance of all he did.

At this point I pause to record a pleasant little anecdote. After Faraday's death, his widow received shoals of condolences on her loss and many glowing tributes to her husband's achievements. Amongst them was a letter from abroad

signed, "Edward," in which the writer, a young man, as the letter showed, expressed his admiration of the work of the departed scientist. Mrs. Faraday was perplexed by the letter and showed it to her friends. "I don't know any young man named 'Edward,'" she remarked. Later it transpired that the tribute came from the young Prince of Wales, afterwards Edward VII.

Sir William has many valuable reminiscences of Faraday, his religious beliefs, his manners and methods, his life at Hampton Court where, in his later years, a home was provided for him by Queen Victoria and the Prince Consort. But at the moment I am mainly thinking of the influence of his friendship and example on his young disciple, to whom he once gave the following piece of advice. "If you are lecturing to the public on a scientific subject, always assume that your audience knows nothing whatever about it. If you talk to them of water have a glass of water at hand to illustrate what you say." That is a fine precept in scientific thoroughness and devotion to truth. But it would seem to assume a certain amount of wise humility on the part of the audience who would not always be sufficiently discerning to understand why—for the purposes of instruction—they were assumed to be completely ignorant of a subject! Here is another saying of Faraday's, eloquent of the greatness of the man: "What a wonderful thing magnetic power is! The more I brood over it the less I seem to know."

Of another great scientific pioneer, Professor Tyndall, Sir William had much to tell us. It was while working with Tyndall that Sir William discovered Sensitive Flames, and drew the attention of his chief to the matter,



SIR WILLIAM FLETCHER BARRETT, F.R.S.

A. E. Coe & Son

[Norwich.]

Not only so, but after many experiments which confirmed the importance of the discovery he was invited to lecture on the subject before the Royal Dublin Society, a lecture which he delivered in May, 1868, being then a young man of 24. In that lecture the reflection and refraction of sound waves was first shown to an audience by means of a sensitive flame. It is perhaps natural in the circumstances that Tyndall should often be regarded as the author of the discovery, since he, of course, had much to say about it, and his personality necessarily overshadowed that of his young assistant. It is interesting, however, to note that in the classical text book on Sound, by Professor Poynting and Sir J. J. Thomson, Sir William's priority and applications of this discovery are fully acknowledged.

The first scientific paper Sir William published was "On the luminous effects of the contact of a hydrogen flame with various bodies." This was published in the "Philosophical Magazine" fifty-seven years ago; this luminescence has recently been re-discovered in America, and some interesting papers published on the subject, in ignorance of Sir William's earlier investigation.

Another early discovery made by Sir William was that of the physical basis of the analogy between Music and Colour, a discovery of profound significance and one that seems almost to introduce Poetry into Science. Sir William found that the ratio of the wave-lengths of the colours of the solar spectrum is almost identical with the ratio of the wave-lengths of the notes in the diatonic scale. Thus "a sunset can be translated into a sonata" and "the colours of paintings by Rubens and Raphael transposed into musical chords." The discovery, it will be seen, has not only a scientific value: it has a deep psychical and spiritual meaning. After leaving the Royal Institution Sir William was appointed Science Master at the newly founded International College near London, and also lecturer on physics at the Royal School of Naval Architecture. In the courses to science teachers at South Kensington, and in his other classes, he was the first to introduce the teaching of practical physics, and published a small text book on the subject, besides editing other class books on experimental physics.

It was as a result of his lecture on Sensitive Flames before the Dublin Royal Society that Sir William was invited to fill the Chair of Experimental Physics, at the Royal College of Science for Ireland, which had become vacant. This was in 1873, and he retained the post with distinction until 1910—a long career of scientific service.

During his forty years' residence in Dublin, Sir W. Barrett had a strenuous life. Besides his professional work and scientific investigations and public lectures, he took an active part in various directions of social service; founded a large and flourishing Unsectarian Temperance Workers' Club, and was appointed a J.P. for the County of Dublin. His scientific researches and discoveries were chiefly published in the Transactions of the Royal Dublin Society, of which he was for many years a member of the Council. Perhaps the most notable and practically important of his discoveries was that which he termed the *recalcescence* of iron and steel, made in 1873. His researches on this subject, and on the electric and magnetic properties of over one hundred different alloys of iron occupied him many years. These alloys were made by Sir R. Hadfield, and two of them Sir William found were more magnetic than the purest iron, and hence are now largely used in electrical engineering. This discovery would have yielded a large fortune had it been patented. Sir William also published some of the earliest papers on the telephone—from 1878 onwards—and was the first to show its practical use over long distances. Edison sent him his earliest carbon telephone and electric lamps, and these were shown for the first time in Sir William's lectures at the London Institution.

Immediately after the discovery of the X-rays was first announced in a telegram to the "Times," Sir William verified the discovery with a small Crookes' high vacuum tube he had in his possession, and took a radiograph of his spectacles in their case, and shortly afterwards, early in 1896, used a primitive X-ray tube to discover the location of a needle which had run into a person's hand, and could not be found by the surgeon. In this year he discovered that opacity to the X-rays was due to the molecular weight and not the specific gravity of the body: this was followed by the discovery of the transparency of all precious stones to the X-rays and the opacity of all imitations. Then followed Sir William's discoveries and papers on Entoptic Vision, referred to in a recent issue of LIGHT.

Of Sir William Barrett's labours and discoveries in the psychical region of life much has been said and much remains to say hereafter. I am more concerned here to show other facets of his life and experiences, more closely related perhaps to the psychical and spiritual aspects than the world at present suspects, for life is a unity and many of its confusions arise from arbitrary demarcations and divorcements of one thing from another. Man has put asunder the things which God has joined together—a necessary process in the analysis of life but not by any means a permanent one.

D. G.

THE MESSAGES OF ANNE SIMON.]

The Messages of Anne Simon, my wife, came very simply to me through automatic writing. I was impelled to write. The adjustment was sensitive, the bond was love. Neither one of us was a Spiritualist, and I do not remember my wife ever referring to this subject at any length. Our minds, however, were not unresponsive to the idea. Anne Simon passed over very suddenly in the mountains of Colorado, in August, 1916, where we had gone for the summer months. As artists together, our affiliation was one of closeness, sympathy, and understanding. In mortal life she had a peculiar power for stimulation in others of ideals and accomplishment. Her nature was extremely fine and sensitive, and she was a creative artist in music and literature. As an accomplished French and Italian scholar, her delight was centred in the translation of such modernists as Marinetti, D'Annunzio, Carducci, Pascoli. She left a journal, as yet unpublished, of her impressions of art, literature, education, beauty, ethics, which, as manuscript, was reviewed at length in the "New York Times." It was called "Anne Simon's Diary: A Strange Soul Record." In the review was expressed the thought that "she seems to have been the first American representative of that new French group of painters and writers called Les Unanimistes."

And so I believe the Messages of this "strange soul" have come through from a personality, already so clearly defined as a great spiritual force in mortal life. It would seem a sequential writing of her accomplishment as mortal.

Science may repudiate automatic writing, as non-evidential. The scientific mind is one that requires scientific proof. It may be, that the elusive element of the Immortality of the Soul will not be proven through such means. We who are sensitives, however, and *know*, welcome the investigations of spirit phenomena through science, that will unlock the outer door of material and unbelieving minds, or those that ask for proof through outer visualisation.

Whatever our especial mission or talent, let us be helpful and kind to each other, welcoming all phases of investigation, breaking down inharmonious barriers, and not giving undue importance to what may come through us personally. Emerson, somewhere in his writings, expresses the opinion that Swedenborg weakened his own influence during lifetime by unduly emphasising his own spirit discernment and importance. This may not be so of Swedenborg, but it would seem that we, who "write," or have other psychic gifts should be carefully watchful of such pitfalls. It may be of interest to note that Anne Simon, in her later Messages, speaks of herself as an intermediary influence.

The Church cannot in reason be antagonistic to certain types of automatic writings, such as I have recently seen, for these are in harmony with the teachings of the Christian Church, and the highest principles of living and conduct. My own life has been made very simple since the Messages came to me. There would seem to be a greater tolerance, and inclusive love and tenderness for all created things that are about me. A time may come when the Brotherhood of Man alone will not satisfy. I await the higher spiritual union with my wife with anticipation, maybe as a little child would anticipate going to a new and wonderful environment of activity and happiness of which he had been told. Anne Simon constantly urges automatic writing as a simple means of communication. "Keep on trying," she writes, "for to those who write will come the personal conviction through experience."

For twenty-two summers my wife and I were dwellers in beautiful England. They are very tender memories of association to me. The quaintness and serenity of cathedral towns, the charm and beauty of lake country, and the stimulation to health from such sea-places as Folkestone, Bournemouth, Whithy, Torquay are not to be forgotten.

"The Message of Anne Simon," and "The Second Message of Anne Simon" have been published in book form. Parenthetically, I will say that any profits coming to me from the sale of these books, after deducting expenses of publication, will go to the foundlings of Washington. I wish, also, to express appreciation for the privilege of having this article appear in LIGHT, progressive and sympathetic.

The Messages would seem to be a Cosmic unfolding. The scheme might be defined as "The Circle of Love," an element of which given from the Central Source of Love and Energy, reaching in man the consciousness of each baby-heart, is nurtured in mortal places, refined in essence through innumerable spirit planes, and then enfolded again in the Great Element of Primal Love and Energy. The Messages are explanatory of spirit states, conditions, and of evolution from the first moments of the passing over. The books have been extensively read and reviewed in America.

OTTO TOURNEY SIMON.

1807, H. St. N.W.
Washington, D.C., U.S.A.

We are not built like a ship, to be tossed, but like a house, to stand.—EMERSON.

* * The books referred to in the above letter can be obtained at the offices of the London Spiritualist Alliance.

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AN OLD-TIME CLAIRVOYANT.

WHEN GEORGE I. WAS KING.

There lately came into our hands, by the kindness of a friend, a curious old book published in London in 1732. It is entitled "Secret Memoirs of the late Mr. Duncan Campbel, the Famous Deaf and Dumb Gentleman." It is further stated that they were "Written by Himself, who ordered they should be publish'd after his Decease," and there is an appendix "by way of vindication of Mr. Duncan Campbel." That appendix, as we gather from a note written on the title page by someone through whose hands the book had passed, was by Daniel Defoe, best known as the author of "Robinson Crusoe." This may well be the case, as Defoe and the Deaf and Dumb Gentleman were contemporaries. The fact that Defoe died in 1731, the year before the book was actually in the hands of the public, is quite compatible with the probable circumstances. The style is very like that of the creator of "Robinson Crusoe."

The Memoirs are full of quaint and pungent reflections and give an account of experiences singularly like some of those related by mediums to-day. Duncan Campbel was deaf and dumb but he had the "second sight" and other strange powers of a psychic character and appears to have set up in London as a consulting clairvoyant. He must have been severely handicapped by lacking the faculties of hearing and of speech, but he seems to have made shift with an assistant with whom he conversed in the deaf and dumb language. He had no lack of clients, some of whom esteemed him highly while others, disappointed in getting him to pander to their depraved tastes—some of them wanted "black magic"—spread malicious tales about him and made his life a misery. Human nature does not change much. Some of the old-time clairvoyant's stories might relate to the year 1922. Let us cull a few passages from the book to give the reader a taste of its quaint quality:—

Had only the Illiterate been satisfied with my Predictions, I should long since have fallen into the Fate of common Fortune Tellers, made a Flash at first like lighted Gunpowder, then lost all my Force in Smoak, and have been no more remembered, whereas for thirty-eight years I have stood me Ground in Defiance of all my Adversaries.

Evidently he was well-accredited, for he tells us that "the most Wise, Grave and Judicious" thought him worthy of their regard. "Some even of the Royal Cabinet have proved the Dumb Man no Imposture."

Duncan Campbel indeed seems, by his own account, to have acted as guide, philosopher and friend to all sorts and conditions of people, giving them the benefit of his clairvoyance and much excellent advice as to their affairs both moral and material. He had no belief in Palmistry or even in Physiognomy. He proclaims that Astrology, although a true science, is defamed by a multitude of Quacks and Impostors. A great deal of the book is taken up with a defence of

himself from slanderous assertions of all kinds, and we could wish the good man could have forgotten his grievances so far as to have given more of his experiences as a clairvoyant. But his stories of the kind of persons who came to consult him about their difficulties, losses and love-affairs are, to use one of the periwigged phrases of his own time, Vastly Entertaining. Here is what happened to him at a Marriage Entertainment at which several Persons of Quality were present. There entered the Honourable Mr. Hamilton, son of the Earl of Abercorn, with whose beauty of person the seer was greatly struck. But—

Scarce had I Time to contemplate his Beauties, when I saw him struggling with the tempestuous Waves which seemed to toss him to and fro, and at last entirely came over him and hid him from any further view.

Young Hamilton was afterwards drowned with many others in the foundering of one of the vessels of the fleet commanded by Lord Belhaven. The story throws some light on the nature of Duncan Campbel's gift—predictive clairvoyance.

He moralises a great deal and sometimes rather at random. He attaches great virtue to Talismans and is eloquent on the occult value of the Loadstone. That he had to advise jealous wives and to intervene in marital quarrels naturally led him into scandals, although by his own account his influence was always exerted for the best interests of the parties. He is visited by Duchesses and by servant maids who sometimes attempt to deceive him as to their social status and motives. He appears always to penetrate the disguise, for he has the faculty of "giving names at first sight" like some of the best of our mediums to-day. He believes not only in spirits but in their powers of communicating with earth. As to apparitions he gives some cases of their appearance and refers to the testimony of the ages.

We should like to give much more concerning Mr. Duncan Campbel, his experiences, and also his opinions, with many of which we are in cordial agreement. They have been confirmed by later researches and in some instances have become the commonplaces of psychic investigation. But we have said sufficient for the present to give a revealing glimpse of an old-time clairvoyant, and his fellowship with the modern fraternity of mediums and seers. In whatever happy realm of the hereafter he may abide to-day, we give him salutation and goodwill. He must have had a hard time of it in those days in which ignorance and gold-lace were so closely associated. We are glad that Defoe stood for him, for Defoe was a staunch friend, a man of vigorous mind and clear head. We salute them both.

THE REV. G. VALE OWEN.

GREAT DEMAND FOR QUEEN'S HALL TICKETS.

As was expected there has been an almost unprecedented demand for seats at the Queen's Hall for Monday next, when Mr. Vale Owen is to deliver an address on "Human Survival and the Life Beyond the Veil," Dr. Ellis T. Powell presiding and Mr. H. W. Engholm speaking on the message of the now famous script. We are asked to remind our readers that the meeting will commence promptly at eight o'clock, and the doors of the hall will be opened at 7.30. Captain F. C. Dimmick will give an organ recital between 7.30 and 8 o'clock, and the meeting will open by the massed choir singing Mr. Vale Owen's favourite hymn. Every member of the audience will be given a programme containing the words. We are asked by the Secretary of the Society of Communion to state that all profits accruing from this meeting are to be used in connection with a fund for promoting further meetings throughout Great Britain.

We are informed by Mr. Engholm that the call for volunteers for the choir has met with a most gratifying response, and he is most grateful to the ladies and gentlemen who have offered their services.

THERE are more lives yet, there are more worlds waiting,
For the way climbs up to the eldest sun,
Where the white ones go to their mystic mating
And the Holy Will is done.

EDWIN MARKHAM.

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

"The Times" on Tuesday published extracts from the speech delivered by General De Castelnau on Saturday last in the British Military Cemetery at Terlincthun, near Boulogne, after a wreath had been laid by the King at the foot of the cross of Sacrifice. In the course of his address General De Castelnau said:—

"We shall religiously preserve the hallowed ground entrusted to our devotion, here at Terlincthun, as in all the cemeteries of the battlefield, which from Boulogne to Belfort mark with funereal solemnity the course of that sacred way, the Calvary of suffering, of agony, of mourning, climbed hand in hand by the brave warriors of both nations. And when, laden with the fragrance of their own not-distant land, the breeze from the sea shall waft to these graves a gentle caress from home, it will be merged in the sigh of tender and loyal compassion breathed from the heart and soul of every citizen of France for the heroes of England and France who, fallen side by side upon the field of honour, sleep side by side in the shadow of grim forests of wooden crosses, which raise to heaven arms that speak of pity and of hope. They sleep, but one day they shall awake again; meanwhile, awaiting that great day, to the generations of those who, facing the horizon with ambitious hearts, undaunted as yet by the humiliating tests of life, are entering upon life full of confidence in the day that is dawning, our dead cry out with all the eloquence of their sublime immolation."

With all due reverence to the General's heartfelt and beautiful tribute to those who have made the great sacrifice it is a thousand pities that such a tribute was addressed, not to a sleeping host of heroes, but to a shining throng of soldiers who now realise there is no death. If those who were present at this ceremony could but have realised that thousands were there unseen, to witness the love and homage of their King and Queen, how much it would have meant to that unseen host. How long will it be before the world wakes up to the fact that to say "the dead are asleep" is to state something that is not true. Even the Bishop of London, whose words we have at times quoted, knows better than to speak of the sleeping dead.

"John o' London's Weekly" of May 13th, publishes a letter from Mr. A. Graham-Barton, who, referring to Professor Richet on "Spirits," writes: "The trouble with most so-called rationalists, when they attack religion, is that they are often so irrational in their methods. Professor Richet, in dealing with psychic phenomena, points his position by declaring himself a rationalist, and intimates that he shuts out faith from his considerations. Here, with all his knowledge, he betrays a weakness which largely accounts for his failure to give a true diagnosis of spiritual existences. Surely there are things in the universe the evidence of which, whilst satisfying to the mind, are not in the realm of faith! And these things we believe in, although we cannot actually prove that they exist. The learned professor cannot prove by his reason that there are no spirits. He can only conclude from his wide observations that none appear at a séance. He himself is a spirit, and he cannot rationally account for his own existence apart from the spiritual, which is non-natural. Neither can he prove that there is no hereafter. The world's greatest thinkers have always believed that there is abundant evidence, historical and biological, to justify belief in both these conclusions."

According to a report in the "Sussex County Herald" recently, there was a scene at a meeting held at the Town Hall, Lewes, under the auspices of the Sussex Guild of Spiritualists. Whilst Mr. W. R. Sutton was giving a demonstration of clairvoyance, suddenly a man jumped up excitedly and shouted, "Do you mean me? Do you mean me?" He made his way toward the platform and explaining that he was basing his remarks on a chapter from the Bible. "This is a dogma of devils," he exclaimed. "I call upon all Christian people to stand up and go out. If you believe in this you will all go to hell!" The man was forcibly ejected. He came back as far as the doors and urged all Christian people to stand up. The meeting was then closed as the Chairman said "the cord was broken." The objector it appears was armed, to use a phrase of Sir Arthur Conan Doyle's, "with Leviticus in one hand and Deuteronomy in the other." There are evidently other books in the Bible this gentleman has forgotten. And another thing, we are no longer a tribe of nomads, but children of a people who are determined to know the truth.

In the "Weekly Dispatch" last Sunday, His Honour Judge Parry recounts the famous story of the Ghost of Sergeant Davis, who four years after the Battle of Collyden appeared to Alexander M'Pherson, described the spot on

the peat moors, between Glenchristy and Glenconie, where his murdered body would be found, and then disclosed the names of the two men who had killed him. Concluding the narrative, Judge Parry remarks: "The ghost was a good ghost, but, alas, he received little consideration or encouragement from the legal authorities. If indeed and in truth it was the poor ghost of Sergeant Arthur Davis that yearned for revenge upon his earthly enemies he had better have kept off the boards. For his intervention through the medium of Alexander M'Pherson was the chief cause of the acquittal of the men he charged with the crime and against one of them, Duncan Terig, there seemed a lot of black and convincing mundane testimony. The affair remained a mystery. Locally it must have been well known by whom the murder was committed, but the truth was never brought to light. The jurists of Edinburgh favoured the view that M'Pherson had invented the ghost whose commands he must of course obey to spare himself the obloquy that would attach to a man who bore true witness against his neighbour. But for my part I take no sides in the matter; I remain agnostic about the business. Alexander M'Pherson gave his evidence 'purged of malice and partial counsel' like an honest Scot, and as he solemnly swears that he saw the Sergeant's ghost on two occasions and conversed with it in Irish there seems no reason why anyone should not believe him if they think right."

A correspondent of the "Northern Star," Darlington, in the course of his recent report from New York, states: "Messages and manifestations that will prove the contentions of Spiritualists are due to reach this world from beyond within the next five years," Sir A. Conan Doyle told a fashionable audience on Thursday at the opening of the new laboratories of the American Psychological Research Institute here. "In all probability they will come by radio," he said, "and they will revolutionise the existing order of things." He attacked the activities of the psychic researcher, describing him as the enemy of real Spiritualism, and as a kind of private detective who works with the scalpel rather than with his heart and soul. One who pounced on negative results and ignores positive findings. Turning gracefully after this attack to compliments, he praised the leading American Psychological Institute work, wished it "God speed," and contributed 250 dollars towards its progress. Quoting a "Spirit message," to the effect that the "Greatest danger to man is that his intelligence should outgrow his spirituality," Sir A. Conan Doyle said this was what happened to the Germans. America, he added, used to lead the world in Spiritualism, but Britain now outclassed her.

"The World's Pictorial News," in its issue of May 13th, publishes a report of a number of psychic happenings associated with a Rothersey widow. The journal gives the story as follows:—

"If there is such a thing as coming back to this world after leaving it, I shall be with you, depend upon it." In frequent conversations before he died, a Glasgow professional man made this and similar statements to his wife. Six years ago he "passed over," and since then, at intervals, the widow, now resident in the Rothersey neighbourhood, has undergone a series of remarkable experiences. Three weeks after her husband's death the lady was awakened during the night by someone tucking the clothes about her. For fifteen months that practice was continued at intervals of three months. Recently, other methods to attract attention, and indicate interest, have been employed by the ghostly visitor. On the sideboard stood an antique metal bowl. Thrice in the early hours one morning the bowl rang as if a metal striker had been employed. Considerable force must have been used, the lady explains, for she had been sound asleep at the moment, and is growing a little deaf. Puzzled, and somewhat alarmed, at the incident, which became a common happening, Mrs. — locked the bowl in the sideboard to prevent a recurrence. In the middle of the principal room the lady has a table, and a handsome lamp, with a massive globe, occupies the place of importance on it. Unable to reach the bowl, as she states, the caller from the unseen announced his presence in later visits by striking three ringing strokes on the bell-shaped glass. Another evening, when bemoaning a heavy pain in the head, she expressed the wish that her mother, now well advanced in years, could be near to her. A cold hand, she declares, at that moment was laid upon her brow, imparting comfort. Mrs. — was careful to add that she is normally singularly free from headaches. Before retiring at night, she puts a small table by the side of the bed. On it she places a candle in a candlestick, which has a saucer-shaped bottom, a water carafe, and a tumbler. Occasionally she finds two tablespoonsful of water in the tumbler. The other morning, after a perfect night's rest, she discovered that not only was there water in the tumbler, but the saucer-shaped base of the candlestick was so full of liquid that she spilled some when moving the table. She states that she always lights the candle before taking a drink when in bed, and argues that the procedure rules out the possibility of mistake.

THE S.P.R. EXPERIMENTS WITH THE MEDIUM, EVA C.

DR. GELEY REVIEWS THE METHODS.

By STANLEY DE BRATH.

The March-April number of the "Revue Metapsychique," emanating from the International Institute of Metaphysics (Paris), contains two articles of the greatest interest at the present moment: (1) Sir Oliver Lodge on the question, "How far is the spirit-hypothesis justified by the facts?" and (2) Comments on the S.P.R. experiments with Eva C., by Dr. Geley.

This latter is a very severe but quite courteous criticism on the procedure. Sincere homage is rendered to the excellent methods of the S.P.R. in dealing with telepathic and subjective phenomena generally. These depend on correct observation, and a generous tribute of admiration is paid to the laborious and exhaustive enquiries on each separate instance that are needed to eliminate collusion, unconscious misrepresentation arising from defects of memory, mal-observation by percipients, and other causes of error. The rigid conditions and sceptical analysis observed have resulted in the mass of fact collected by the British and American S.P.R. being the most complete and reliable data in existence for the subjective branch of metaphysical science.

But it is pointed out that these methods are inapplicable to objective and experimental metaphysics, which contain the clue to positive conclusions on the problems presented by the subjective phenomena. The correct procedure here is—

(1) To make all fraud, whether conscious or unconscious, physically impossible.

(2) To provide the best possible environment for the development of the phenomena.

(3) To study those phenomena precisely as the phenomena of chemistry are studied—without the obsession of fraud which the records of the experiments clearly show dominating the minds of the experimenters, their professions to the contrary notwithstanding.

Forty sésances in all were held, the results being negative in twenty-nine cases and positive in eleven only. Dr. Geley gives the reports on these eleven cases in *extenso*, translated from the Proc. S.P.R., Vol. XXXII., of January, 1922; with the accompanying photographs.

It is pointed out that the first condition was complied with under exactly the same precautions as were observed in the Paris and Munich experiments—undressing the medium completely, dressing her in sewn up garments provided by the experimenters, examination of hair, mouth and ears, holding her hands during the whole course of the sésances, etc. Fraud was therefore physically impossible. Nevertheless, the experimenters were still dominated by that idea, as appears not only by the general tone of the reports, but also by the conclusion drawn: "It had been hoped that the series of sittings held by the Society would have definitely established the validity of the phenomena concerning which grave doubts had been expressed." On this it is remarked that the "grave doubts" have never emanated from those who have experimented with Eva, but only from those who have not, and it is doubtful if such persons as are unconvinced by the Paris and Munich experiments extending over five years, would have bowed to any by the S.P.R. conducted with precisely similar precautions. The result has been, that blinded by the fixed idea of establishing something "definite" in affirmation or denial of fraud, the experimenters, in pursuing this side-issue, have lost sight of the essential purpose—the thorough study of the phenomenon itself; and have lost their time in discussing regurgitation already demonstrated to be false (by giving colouring matter to be swallowed and by emetics), a hypothesis which, even if possible, would only account for the most elementary of the manifestations, and are quite incompatible even with such phenomena as actually did occur, according to the S.P.R. reports themselves.

The second condition (provision of a favourable environment) was neglected in twenty-seven out of forty sésances. These were held in a building—the rooms of the S.P.R.—tenanted by many other persons. The constant traffic, the noise of opening and slamming doors, the telephone calls and the like "terrified" the medium and caused her shocks so disturbing that just when phenomena were beginning, she had to be calmed, and endeavours made to start afresh. Not until the twenty-eighth sitting were these objectionable features removed. Dr. Geley, accustomed to the quiet of a psychological laboratory, remarks that "if it had been

desired to make the experiments a failure, no more effective means could have been adopted."

The third condition—effective observation of the phenomena themselves—Dr. Geley considers to have found scarcely any place in the experiments: even the conclusions that are deducible from the notes and the photographs taken are almost completely disregarded under the illusion of fraud, though this was made physically impossible under the recorded conditions. The state of mind of the experimenters was itself inhibitive of results: "The unfortunate prepossession of the S.P.R. against physical mediumship is but too well known. Continental students of metaphysics who have had the advantage of discussion with their distinguished London colleagues are well aware of this attitude, so opposed to their own. For us, ectoplasmic forms are the palmary phenomenon that bears on individual and collective evolution, destined to throw some light on the profound mystery of life." This prepossession has dominated the London experiments. Madame Bisson writes to Dr. Schrenck-Notzing letters, published in "Der Okkultismus im modernen Welt":—

London, June 19th, 1921.

"The conscious and unconscious mentality of the experimenters is amazing. Outside the notion of trickery and fraud, there is nothing in them."

London, July 9th, 1921.

"The sésances go on here; but there are few good ones. The experimenters are hypnotised by the notion of trickery and fraud. Their conversation is entirely on this: their subconsciousness is infected by it, the medium is irritated and gives no results! That is all they get by it. . . ."

The article continues: We are compelled to criticise the reports and will do so courteously but unsparringly, as the importance of the subject demands, imitating in this the example set by the S.P.R. themselves in their treatment of the work of their predecessors. Our criticism leads to the curious conclusion that it develops the real bearing of the London experiments and defends their experimental work against the experimenters themselves.

The following points emerge from the records:—

The precautions taken to render fraud impossible had already been adverted to and need not be repeated.

Mrs. Salter, the secretary of the S.P.R., testifies that Mme. Bisson never approached the medium when the latter was wearing the garments provided.

It is definitely stated that the medium's hands were always held or visible on her knees; and it is added that under the conditions and with the special garments, it was quite impossible for her to take out any concealed objects. Nevertheless, Mrs. Salter says (séance nine) that she clearly saw a flickering light that took the form of a hand (this at once rules out "regurgitation") and the photograph (Fig. 1) shows this hand very distinctly. The report states that the phenomenon then changed its aspect to one resembling soft crumpled paper; one of the observers stating that it seemed to disappear into the hand of the medium, but that on examining the hand immediately, nothing was found in it. At the same séance another photograph shows a small female face, smiling.

In the notes to this séance Miss Newton remarks that the medium had an opportunity of hiding something in the collar of the tights she put on and that she (Miss N.) had omitted to search the apron, though she states that she has no ground to think that anything surreptitious was done. On this Dr. Geley remarks:—

This note is really amazing. If Miss N. had not doubted while Eva was dressing she had only to speak to Mme. Bisson, who would readily have shown the groundlessness of suspicion by an immediate and minute search. Instead of doing this she only raises objections after a successful séance. One sees the method—serious faults are made by the controllers, who instead of probing by them to be more careful, only see in their own errors an occasion for throwing suspicion on the medium, and thus spoil one of their best results. Miss N. must have been extraordinarily inattentive for the medium to have been able to conceal so comparatively complicated a form as that which afterwards appeared.

The testimony of the conjurer, Mr. Dingwall, who was one of the observers, comes in for some caustic remarks. In Séance xxi. a veil was put over the medium's face to settle the "regurgitation" theory: a wax-like object, laid

to the touch, passed through the meshes of the veil, and Mr. Dingwall suggests that a special kind of wax might have been placed in an insoluble envelope, swallowed, regurgitated, melted in her mouth, passed through the veil, and solidified by a few quick breaths. Really, says Dr. Geley, it requires some patience to reply! Admitting, for the sake of argument, the existence of wax which would melt at the body temperature, and solidify by being breathed upon in a hot room (it is expressly stated that the weather was very hot) there would still remain to be explained (a) how the wax had not adhered to the veil, and (b) how it disappeared. I really expected to read that after solidifying the wax by blowing cold, Eva had re-melted it by blowing hot. This hypothesis would have worthily completed the luminous explanation given by this subtle professor of legerdemain!

The disappearance of the ectoplasm should by itself have sufficed to disprove the hypothesis put forward. The distinguished experimenters would seem instinctively to have recognised this, for no precise indications on this important part of the phenomena are to be found in their report; one can barely make out that they observed the gradual re-absorption into the medium's body or its instantaneous disappearance. In the latter case, they insinuate a trick of legerdemain without even considering how such a trick could be performed under the conditions: Eva being completely undressed, put into tights, her mouth examined and her hands held, and the cabinet examined before and after the sittings. Mr. Dingwall has unfortunately omitted to throw any light on this feat! In fine:—

1. The hypothesis of fraud is entirely unsupported. In spite of the very close attention of obviously prejudiced observers and the supervision of a conjurer knowing every trick of his trade, nothing was discovered to support this hypothesis.

2. All that has been advanced in favour of this idea is a series of highly improbable suppositions, so improbable that the conjurer who puts them forward has carefully avoided a practical demonstration of them.

3. The hypothesis of fraud is formally contradicted in the separate testimonies of the observers, including some by Mr. Dingwall himself.

4. Without being as important as the Paris and Munich experiments these London ones have a higher value than is attributed to them by the S.P.R. . . . Relatively imperfect as they are, they agree with the former experiments.

5. The comparative feebleness of Eva's mediumship in London is explicable by the defective conditions of the séances, the frankly hostile mentality of the experimenters, and the systematic use of inadequate methods.

The London séances show no innovation and no progress, whether of control or experimentation, over those adopted elsewhere; and unless the S.P.R. radically changes its method of handling objective phenomena, all further investigations of the kind are fore-doomed failures (p. 104). So far Dr. Geley's criticism.

This able paper by a skilled experimentalist is necessarily very imperfectly summarised and much is omitted. The whole paper should be read in the "Revue Metapsychique."

SUPERNORMAL PHENOMENA.

CHURCH OF SCOTLAND REPORT.

The Scottish newspapers last week published full reports with leading articles and general commentaries on this subject, so that our Scottish readers will have been kept thoroughly informed.

For the rest, it is only necessary here to give the essence of the Report.

In recording its views the Committee of the Church of Scotland on Supernormal Psychic Phenomena commences naturally with a consideration of the subject as presented in the Old and New Testaments. An account is given of the experiences of the members appointed to investigate modern mediumship, and it is stated that the communications received were vague, ambiguous and often commonplace. Several cases are described, and amongst the conclusions arrived at are (1) Psychical Research has disclosed certain phenomena which have largely escaped the observation of traditional scientific psychology. (2) Investigation is harmful.

The Church has welcomed the sure advance of knowledge in the physical sciences, and is hopefully expectant that the soul of man will soon be better understood, and more worthily honoured. But it must be made clear that the Church is in no sense dependent on the results of fresh discoveries; faith, hope and charity will not be superseded by successful psychical research;

The report proceeds to refer to the amazing amount of fraud detected and admitted, and to the fact that there are other dangers apart from the dishonesty of agents. The avoidance of Christian people at spiritualistic séances is recommended; but "the Church cannot dismiss these phenomena with indifference." Finally, there is a recommendation that ministers shall give due recognition in public worship to the provision made in the ordinances of the Church for the reverent and affectionate commemoration of the faithful departed.

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VALE OWEN

Vicar of Orford, Lancs.

will deliver an Address on

"Human Survival and the Life Beyond the Veil."

MR.

H. W. ENGHOLM

Editor of the Vale Owen Script

will Speak on the Message of the Script.

CHAIRMAN:

ELLIS T. POWELL

D.Sc., LL.B.

CAPT. F. C. DIMMICK will preside at the Organ.

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CLAIRVOYANCE AND OTHER PSYCHIC FACULTIES.

AN ORIGINAL POINT OF VIEW.

[The following article deals with the subject of psychic faculty in a way that will be new to many students.]

Whilst the Lord Chancellor of England has publicly committed himself to the surprising statement that any forecast of the future is impossible, Mons. Camille Flammarion, astronomer and savant, has with equal definiteness asserted that "future events can undoubtedly be seen in advance and with great exactness."

On the one hand is a politician and astute lawyer, a pillar of the English Church, which, like all religions, depends essentially upon prophecy for its *raison d'être*; on the other is a scientist and mathematician, who is giving to the world the results of patient investigation. Between these two public statements where does the truth lie?

The following hints are given with diffidence, in order to assist many people who are tortured by doubts, to form a sane opinion. They are the outcome of much study in many parts of the world, and may serve as a warning as to the limitations of unconscious psychic vision, the importance of which is growing in our social life by leaps and bounds. An endeavour is made to explain in the simplest language, so that all may understand.

Sensitives, public and private, are increasing in number, and the *clientèle* of professionals is now a very extensive one, including public, commercial, and social luminaries of all kinds and both sexes, who know very little about the origin and character of the information, always interesting, often useful and encouraging, and sometimes hopelessly wrong, for which high fees are usually exacted. Palmists, astrologers, card readers, clairvoyants, crystal gazers, "spirit communication," and automatism, in various guises, are being consulted as never before in modern history. It is therefore desirable to know what trust may be placed in these media, and if possible something of the process by which psychics, unconsciously to themselves, obtain the information. We are not concerned here with the host of impostors who batten upon public credulity, but with the facts which render imposture possible as a paying game.

Automatic writings, premonitions fulfilled, events forewarned in dreams, and accurate forecasts by psychics, are becoming a feature of the daily Press. But we hear very little of the failures which so often occur. Clairvoyance is a faculty dormant in every individual and possessed actively by "psychic" people in infinite gradations. It is a faculty which can be developed by following certain definite rules of training, but is held by "psychics," as we know them, as a natural gift, capable of expansion by use, but exercised, under suitable conditions, without any real volition or understanding.

Cheirromancy and astrology are but restricted means for judging character and the course of events. Both are arts as old as civilisation itself, but their present exponents, particularly in the West, are merely rebuilding a knowledge which has been more or less lost, applying the results of cumulative experience along the lines of imperfectly ascertained precedent. Hence consultants can only hope to fall under certain classifications, with vague anticipations and many errors. There are good and indifferent palmists, but not a single one quite reliable as a prophet. We have known the man claiming to be the greatest living exponent in this country completely baffled by an unusual arrangement of lines. Combined with clairvoyance, palmistry is capable of giving satisfactory results, but not otherwise. Card readers fall into an even more unsatisfactory category; for admitting something in the fall of well-shuffled cards, the reading of combinations is so extremely restricted as to make it merely an amusing pastime, unless clairvoyant perception is brought into play. Automatic writing and kindred methods are unreliable and always unconvincing, because it is almost impossible to eliminate completely the consciousness of the writer or co-operators, or the effect of telepathy generally. In some rare cases inspiration undoubtedly occurs. More importance attaches to clairvoyance, including crystal gazing, clairaudience, "spirit control," and so forth, particularly in the case of hypnotised sensitives. Here indeed results are often startlingly accurate, as M. Camille Flammarion rightly assures his readers.

It is unwise to assume prophetic powers for any psychic from the communication of information already in the possession of the consultant, or which might be deduced from any article brought to a sitting and unconsciously psychometrised. This is telepathy and psychometry, the visualising of records of experience always preserved in, and therefore constantly suggested by, the magnetic environment of individuals and objects. Nevertheless it pro-

vides a key to the process by which a really gifted clairvoyant obtains a clue to future events.

In one of the Sunday papers a London clairvoyante has stated her own view regarding the exercise of her gift. It does not materially differ from that of other psychics. Not one of these gifted people, however, can explain the process by which they visualise forms, symbols, or pictures, any more than the ordinary man in the street can explain how it is that he sees other people around him. These things are actually seen, as if with the physical sight; the forms are apparently real; the pictures are sometimes still, sometimes kinematographic. The subjective character of these visions is obvious, for another psychic in the same room will not share the vision. On the other hand, close contact with a crystal gazer, and under emotional excitement, will sometimes endow the consultant with temporary clairvoyance to see the same picture, under a species of telepathic induction deliberately practised occasionally by Eastern yogis.

Symbols play an important part in psychic vision, and the reason for this should be understood. All physical experience can be communicated between suitably educated people by means of language sounds. If, however, we transcend ordinary experience and wish to communicate metaphysical ideas, we find language fails and that it is necessary to create words and terms, for which a glossary is required by uninitiated readers. There comes a stage when metaphysical thought or higher knowledge can no longer be communicated by sounds at all, but is replaced by symbol. Higher still symbol fails and knowledge becomes intuive.

The purest and most developed natural clairvoyance can, in rare instances, penetrate this state of consciousness where information is received and passed to the physical brain as symbols, to be automatically translated, or part of it, by the sensory organisation into language or pictures.

This process constitutes clairvoyance. Information of a purely mundane character, or carried in the magnetic environment of people and objects, is readily visualised and communicated, so that to even moderately developed psychics the past is a simple problem. At spiritualistic séances controls frequently demonstrate this ability to read the past. Description of friends or relatives passed on is in many cases valueless. From this same source Intelligences of the Borderland construct forms resembling those known at some time to us.

To visualise the future successfully, that is, without liability to error, the psychic must penetrate that subtle state of consciousness which is the storehouse of the Universal Memory, or, if the term is preferred, the archives and factory of Cosmic Imagination, to which lower states of matter owe their existence. Here time, as we understand it, does not exist, but the future and the past are one. Perhaps the idea can be better grasped if, using terms familiar to Spiritualists, we say that even as the astral plane is the emotional world, so all experiences expressed to our physical consciousness as events are associated with spheres of that plane peculiar to the character of the emotion generated; but the corresponding motion therein, which becomes physical experience for us, is an echo or repercussion reverberated through all the spheres interposed between that of its origin and the lowest, physical life, adapted and modified by the media through which the impulse has been passed. Every physical event has therefore, in a certain sense, already occurred elsewhere, and needs but the psychic faculty proportionately developed to be foreseen.

These rare psychics who can penetrate the more subtle of these astral spheres can only obtain their information in symbol. The translation of symbol is dependent upon personal previous experience, or occasionally inspiration. Time can only be estimated by the vivid or rapid nature of the vision. Errors in this are consequently the rule rather than the exception.

Psychics insufficiently developed to reach these lofty spheres of consciousness have to be satisfied with the reverberations encountered in the lower spheres. Here, however, the psychic is subject to much confusion, for being closer to the sphere of physical unreality, undirected vision is unable to distinguish between the truth and illusion. Hence undeveloped clairvoyance may be perfectly honest, and may even obtain many glimpses of reality, but it is subject to many errors. No information of any value can be obtained without some rapport direct or indirect having been established. It is for instance vain to hope for any information regarding an individual unknown both to the consultant and the psychic, unless some article associated

(Continued on page 318.)

PSYCHIC PHENOMENA IN A PARISH CHURCH.

A FLASHLIGHT PHOTOGRAPH TAKEN DURING THE UNVEILING OF A WAR MEMORIAL.

Recently a lady calling on us, in the course of a conversation on psychic photography, mentioned that a psychic photograph had been obtained by a Press photographer during a service held in All Saints', the Parish Church of Wandsworth, London, when, in the course of a deeply impressive ceremony, two war memorials were unveiled. Obtaining further particulars we at once got into touch with Major H. L. Cabuche, who is a churchwarden of the parish church, and was also in command of the guard of honour on the occasion in question, composed of men of 13th Princess Louise, Kensington Battalion.

Major Cabuche favoured us with the name and address of the Press photographer who took the photograph, and in his letter to us wrote: "I am sending you a copy of the 'Wandsworth Borough News' of Friday, November 11th, and I suggest you read the account of the war memorial service as it is obvious the ceremony was of a very special and intense nature, such as has never been held in that church within the knowledge of the present generation. It will interest you to know that one of the mothers who had lost a son, told a member of the church that her boy had appeared to her twice during the week previous to the ceremony, and told her that he would be present with her at the service, and I am personally not surprised at the extraordinary result shown on the plate."

We next got into communication with the Press photographer at the Photo News Agency, who at once submitted to us for our examination a print and the original negative of the photograph, an enlarged reproduction of which we give below.

Mr. E. A. B.— gave his experience as follows:—

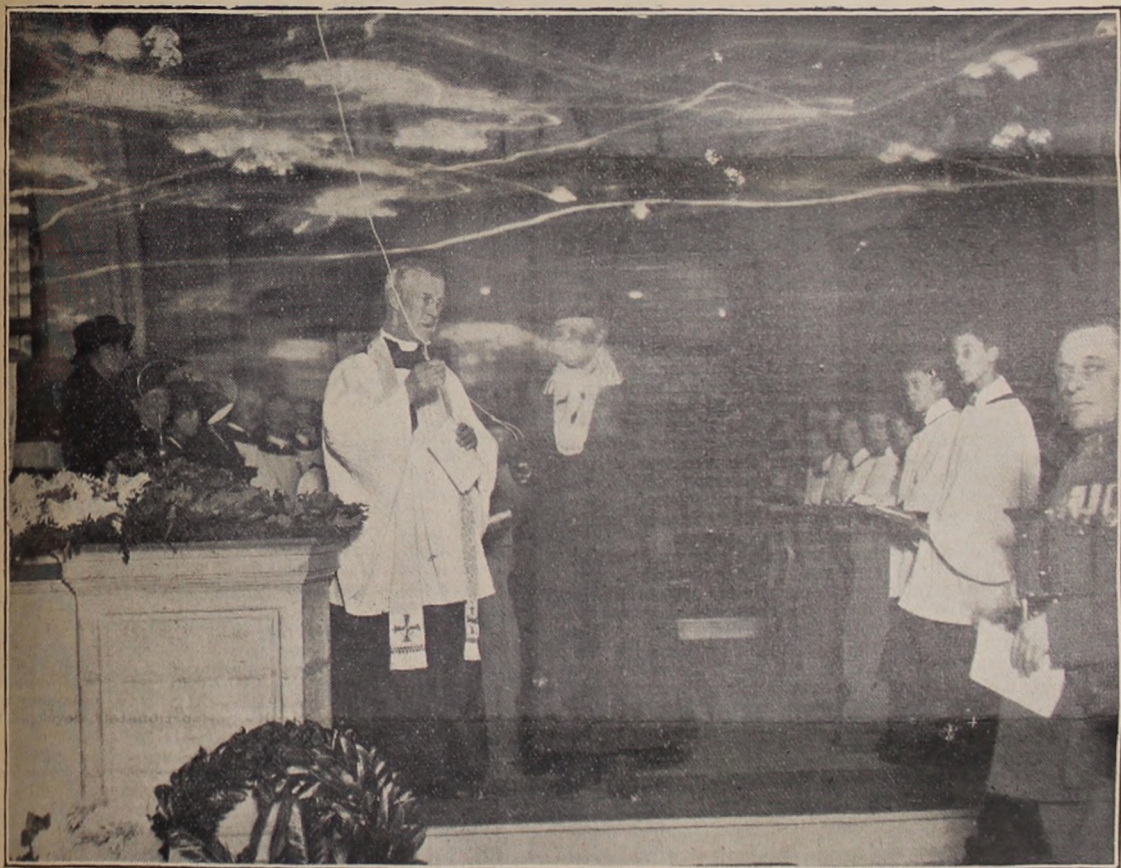
"On Saturday evening, November 5th, 1921, I re-

ceived a wire saying my services were urgently required on the next day, Sunday. On arrival at the office next noon, I was informed that my engagement consisted of taking a series of four pictures inside the Wandsworth Parish Church, during the unveiling of two Memorial Tablets erected at either side of the chancel steps in memory of local killed.

"I loaded my slides with a perfectly fresh box of Fleet Press plates backed and with a speed number of 500 H. and D. Both pictures were taken by flashlight, using Agfa powder, and I may here say that I never exposed two better flashes, their combustion was practically instantaneous. One picture only was exposed during the impressive service. On developing my plates next morning, I was very surprised to discover one was a spirit photograph. No preparations in any way whatever had been made by myself either before or afterwards to produce any other than normal press pictures, and should anyone be sufficiently interested to see the original negative, I shall be pleased to show it at any time at my office, 6, Dorset-street, Fleet-street, E.C.4."

We have also examined the negative and a print of the photograph taken showing the Guard of Honour at the Salute whilst the "Last Post" is being sounded. This photograph was taken after the huge congregation had gone. The picture is quite a normal one in every way.

In the reproduction we give on this page it is of course impossible to bring out clearly all the details in this extraordinary photograph, but we understand that Mrs. Alban, the wife of the Rev. John Alban, who preached on this occasion, states that there are certainly faces in the photograph and they resemble human faces.



WHAT THE FLASHLIGHT PHOTOGRAPH REVEALED.

An untouched reproduction (slightly enlarged) of the flashlight photograph taken on November 6th, 1921; by a representative of the Photo News Agency, London, of the service in All Saints' Parish Church, Wandsworth, during the unveiling of the War Memorials. The Vicar, the Rev. F. J. Sibson, who conducted the service, is seen standing by Mrs. Jepson, who pulled the cord that released the flags. Major Cabuche can be seen standing to the extreme right of the picture.

As will be seen, the whole upper part of the photograph

is more or less covered with vaporous clouds of varying density of light and luminosity. Streaks of light are also registered forming wavy strands across the picture. Faces have, so we are told, been faintly discerned in that portion of the photograph between the Vicar and Mrs. Jepson.

We gather that at the moment of taking this photograph there was, in this packed building, a silence that was almost eerie, and a feeling that there were other presences there unseen but sensed by many members of the congregation.

CLAIRVOYANCE AND OTHER PSYCHIC FACULTIES.

(Continued from page 316.)

with that person is produced. It can be indifferently paralleled by the search for an unimportant work in the library of the British Museum, without a catalogue to guide.

This is not the only limitation. Many people to-day are fully aware that every living thing is carried along the evolutionary stream under the guidance and protection of certain supramundane intelligences. We are referring, of course, to the more beneficent aspect of this circumstance. Each of the different states of consciousness, or spheres, also possesses its world of Intelligences and its Guardians. Were it possible to obtain easy access to the Cosmic Memory, with all the abuses inevitably entailed with an imperfect humanity, evolutionary progress would be seriously handicapped, and the individual apt to lose all sense of responsibility and self reliance. But such access is restricted. The Librarian of the Archives will not produce the parchment. Certain information only is permitted to pass, sometimes for Karmic purposes, sometimes for encouragement, yet always easier to obtain for an unselfish motive than for a selfish one. Information selfishly desired, if accessible or by certain arts acquired, exacts its price. Usually it is withheld from the psychic, or is so enigmatical as to defeat the purpose of the consultant. It is quite a common thing for the most gifted clairvoyante to say: "I cannot see that—I am unable to go there—something seems to prevent me seeing more—I do not know why." There is more than one reason for this inability, but enough has been said to convey the idea.

All psychics, as we understand the term, are in truth automata, subject to periodical and conditional variation in the extent of their gifts, and are quite incapable of an accurate delineation of time and space.

It is also certain that the abuse of these gifts, or their application for aggrandisement beyond the needs of the moment, is extremely harmful sooner or later to the possessor, even if it does not result in atrophy of the faculty. In such cases temptation is likely to occur to satisfy a client by mis-statement. Generally speaking, psychics who do not use their power for personal gain are the most reliable, but conditions are too complex to dogmatize on this point. We do know that medical clairvoyance, given gratuitously in certain places abroad, is conspicuously successful in both diagnosis and treatment.

Imminence of important events in the life of individuals and nations certainly creates waves of premonition picked up by sensitives and promulgated as prophecy, and are felt more generally as a widespread uneasiness. The late war was a case in point; and it is interesting to observe, as a potential test, the unanimity of all sensitives, backed by the calculations of astrology, as to the "period of great devastation" threatened for 1926-1930 translated variously into war, cataclysms, revolution, and so forth, preceding the first streak of the dawn of another golden age; an Armageddon, perhaps, the possibility of which is demonstrated by the feverish haste with which the great Powers are developing chemical and mechanical super-agents of destruction, camouflaged by the scrapping of what is now out of date. If the great devastation does not take place, psychic prevision and astrological calculation, as commonly understood, have met their Waterloo for human utility.

Wireless waves of information periodically saturate the magnetic atmosphere of the earth to be picked up by sensitives and translated according to the mental endowment of the receiver, becoming in turn the messages, often extraordinarily confused or childishly expressed, which are so familiar as automatic writing, communication by disembodied entities, *et hoc genus omne*. They furnish much of the inspiration necessary for human progress.

The Marconi wireless system has needed long and careful research, yet it does not compare in efficiency with the mechanical perfection of a somewhat similar system which a few know to have been in operation elsewhere, apparently for ages. When we deal with the infinitely more subtle waves received by the delicate mechanism ending with the human brain and beginning in states of consciousness totally unfamiliar to science, we must walk with wary footsteps, and be neither exacting in our expectations, nor too credulous in our translation of their import. The psychic should be fostered and encouraged as a great national and world asset, destined to be of immense importance in the ages about to open, when Armageddon perhaps has sickened civilisation of the appeal to arms.

Of all things the psychic should not be persecuted or condemned by too hasty an opinion, based necessarily upon preconception and incredulity. Rather surround these gifted people with safeguards and free them from any bitter struggle for subsistence, for the encouragement and development of so valuable a faculty. They are an immense comfort to a very much larger and more important section of the community than has been generally appreciated. Sooner or later the time will come when these unconsciously controlled gifts will be more generally shared, and when those men who have learnt, by the path of danger and self-sacrifice to exercise such powers consciously will be more familiar to the world at large, and once again perhaps guide the clumsy footsteps of unaided human government into the road which leads to real civilisation, honesty, and some measure of terrestrial happiness.

P. H. F.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

NOTE.—Will intending inquirers please read the replies to other correspondents before sending their own questions, as it not infrequently happens that the answer to one person covers the information sought by others.

SPIRIT RETURN.

WORTHING.—You are clearly only on the fringes of the subject, as your questions show. They have been answered in LIGHT times without number, but we will deal with them again briefly. When a spirit returns for the first time to earth, using the aid of a medium, he takes up his earth experience at the precise point at which he left it. It means a return not only to another condition of space but also of time, and there is a temporary resumption of all the weakness and pain which may have attended his departure from earth. And inasmuch as he will desire to make himself recognisable he will as far as possible give a representation of himself as he was known on earth, reproducing the appearance, perhaps, of old age and other peculiarities. As to your other question, spirits are not commanded or "brought" by anything we can do. They come of their own free-will, out of love, sympathy or the desire to help, or, it may be, to be helped.

CONTRADICTIONS IN SPIRIT MESSAGES.

"A PUZZLED INQUIRER."—Why is it necessary to regard psychic communication as a matter that should be free from those possibilities of error which exist in all other communications? In all the intercourse of every-day life you find mistakes and misunderstandings—why not also in psychic communication? In fact, considering all the circumstances the likelihood of error in the latter is probably even greater, for we have so little knowledge of the forces involved and the "personal equation" is more closely concerned. A. J. Davis traces the source of some of the contradictions and inconsistencies to the activities of those spirits whose affections are stronger than their intellectual powers. Their sympathies lead to their coinciding with their friends in erroneous opinions, and becoming involved in the mental atmosphere of a circle, where a wiser and more independent mind "on the other side" would remain free and retain self-direction. We have seen many examples

of each class in spirit communion, and in the ordinary intercourse of daily life they are also to be observed—the affectionate, sensitive mind being led into agreement with opinions which a keen logical intellect would at once challenge and deny.

MOSES AND THE FUTURE LIFE.

ONGAR.—There is only negative evidence that Moses never taught of death and the future life. The books attributed to him would undoubtedly be edited by the subsequent Jewish leaders, a large section of whom were Sadducees who disbelieved in life after death, and who would have sufficient influence to delete any references to that fact as untrue and derogatory to his memory. Added to this, the Jewish ideals were essentially of earthly power, and it would be as a law giver that he would be revered, a member of the ruling class, while his personal opinions and theories may not have been considered worthy of record. A dead body was unclean in their ritual, consequently it is but a step to the suppression of the subject of death as unclean, except as a necessary historical record. Respecting your second question, "the second death," the Book of Revelation is symbolical and generally supposed to refer to contemporaneous history, and not, as often assumed, to a future existence.—H.

SYMBOLS AND MEANINGS.

J. BURNS.—A very wide and uncertain subject, since a symbol may have different meanings according to the individual concerned and his circumstances. Take the serpent, for example, and consider that it may mean: craft, subtlety, temptation, malice, healing, wisdom, and eternity. Such are some of the meanings that have been associated with it. We gave the examples you forward to a friend with some skill in interpretation, and he found the same difficulty, but he thinks the meaning in each case must be good, thus: Purple, spiritual inception; a triangle, trinity, a fortunate symbol; golden sword, spirit militant, power, conquest; sphere, completion, perfectness. The prophet with the writings may denote ancient wisdom, teaching or experience. But, of course, these are given suggestively. We have no modern Daniels to interpret visions which may have a special and personal meaning.

"POWER is with those who can SPEAK"—

—the late Lord Salisbury.

GLADSTONE, too, said: "Time and money spent in training the voice is an investment which pays a greater interest than any other." The importance of public speaking is now generally recognised, but many people who believe that this ability can only be acquired by oral instruction at a high fee will be surprised and interested in the new points of view suggested by the publication entitled:

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A copy of this attractive booklet will be sent free to any reader of "LIGHT" who cares to apply for it. In addition to containing much helpful advice, it fully describes the A.B.C. Course in Effective Speaking, which has the warm approval of many distinguished public men, including members of both Houses of Parliament, King's Counsel, Barristers, and Business Men. Many professional men who are now taking the Course have expressed appreciation of the remarkable progress they are now making. For full information write for a copy of "Everyone Has Something to Say" to

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(Dept. L.) Paternoster House, London, E.C.4.



ANSWERS TO CORRESPONDENTS.

MARY SCOTT.—The office of the Association is at 59 and 60, Chancery-lane, London. A letter to the Secretary would obtain you particulars.

C. VERNON (Rotherham).—Your letter with the information concerning Father Benson's books is received and much appreciated.

M. MARTIN (New York).—We are grateful for your letter and your appreciation of LIGHT. We are glad also to find that you feel so keen an interest in "Marmaduke." We note your allusion to the lady ventriloquist, but, as you will have seen, we now know there are several female ventriloquists.

S. H. BATE (Blackheath).—The lines are remarkable in the circumstances. There is devotional feeling and some apt phrasing. But here and there are flaws of rhyme and metre which further practice would remove. For a first attempt it is very good.

"A LEWES RESIDENT."—We cannot notice communications which give neither the name nor address of the sender.

NEW PUBLICATIONS RECEIVED.

"Animals' Rights." By Henry S. Salt. G. Bell and Sons, Ltd. (2s. 6d. net.)

"Psychic Phenomena in the Old Testament." By Sarah A. Tooley. A. M. Philpot, Ltd. (2s. 6d. net.)

"The Classic of Spiritism." By Lucy McDowell Milburn. Kegan Paul. (7s. 6d. net.)

"Psyche." A quarterly Review of Psychology. Kegan Paul. (5s. net.)

"A New Gospel to all Peoples." By Marie Carmichael Stopes. Arthur L. Humphreys. (2s. 6d.)

"The Hidden Power." By T. Troward. A. M. Philpot. (8s. 6d.)

SCIENCE AND THE SEANCE.—Dr. Ellis Powell gave an address to a crowded audience at Barnfield Hall, Exeter, on Thursday evening, 11th inst., on "Science in the Séance Room." He related some of his own experiences, and in the course of a closely reasoned argument claimed that the phenomena of Spiritualism were closely identified with the experiences of the early Christian Church. When they looked at the language of the New Testament, on which Christianity was based, they found a pregnancy of significance in the original, which the translators had not succeeded in bringing through, and the result was to demonstrate that the psychic truths lying at the back of Christianity were of the most brilliant and vivid type. Spiritualism, instead of emptying the churches, tended to fill them, because people would no longer go to church to profess something which really did not come home to them.

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 8d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, 11.15, open circle (Mr. Cowlam); 6.30, Mr. G. Woodward Saunders.

Croydon.—Harewood Hall, 96, High-street, 11, Mr. Percy Scholey; 6.30, Mr. Geo. Prior.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Miss Smith; 6.30, Mr. A. Nickel, of Luton.

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. George Prior; 7, Mrs. Maunder. Monday, 8, developing circle (members only). Wednesday, 8, Mr. F. Gadsby, address and clairvoyance. Thursday, 8, special lecture by Mrs. Mary Gordon, "Zones of Consciousness from the Birthdate"; proceeds to Building Fund. Free healing: Thursday, from 5 p.m., children only; Friday, 7, adults. Membership invited.

St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).—7, Mr. H. W. Engholm. Thursday, 8, service with clairvoyance by Mr. A. Austin.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. E. Smith. Thursday, Mr. E. W. Whitman.

Brighton.—Athenaeum Hall.—11.15 and 7, see local paper; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Hotten.

Peckham.—Lousanne-road.—7, Mr. A. T. Connor. Thursday, 8.15, Mrs. Marriott.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, May 21st, at 7, Mr. T. Austin.

St. Leonards Christian Spiritual Mission (Bottom of West Hill-street, St. Leonards-on-Sea).—To-day, Saturday, at 7, psychometry. Sunday, at 11 and 6.30, Monday, 3, Mrs. Annie Johnson.

Worthing Spiritualist Mission.—17, Warwick-street.—May 21st, 6.30, Mrs. Paulet. May 24th, Mrs. Paulet.

Central.—144, High Holborn (entrance, Bury-street).—Friday, May 19th, 7.30, open circle, Mrs. Sutton. May 26th, 7.30, healing demonstration.

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TO ALL READERS OF "LIGHT."

At the beginning of this Year I put forward the claims of this Alliance on all those who are interested in Psychical Science and Spiritualism.

This appeal has had satisfactory results.

In view, however, of the rapidly increasing circulation of "Light" there must be many readers who have not seen my previous letter in these columns. There are also, no doubt, other readers, who have deferred acting thereupon.

In both cases many prospective members may feel reluctant to pay the full subscription of one guinea now that the Spring Session has come to a close.

To meet this very reasonable feeling it has been decided to admit new members after Easter for a payment of **FIFTEEN SHILLINGS** only, which amount will entitle them to membership for the present year, ending December 31st, 1922.

I need not commend the advantages of membership to definite Spiritualists.

I would, however, repeat that the L.S.A. offers unique advantages to the inquirer, however sceptical he may be. Thus, members have the use of the best lending library of psychical and occult literature in the Empire. A library which contains not merely all works on the Spiritualistic side of the subject, but also everything of serious importance which has been written on the other side of the argument.

The member who joins as an inquirer has also the advantage of hearing all departments of the subject dealt with by men and women who are acknowledged authorities.

Inquirers are necessarily and properly unwilling to identify themselves with Spiritualism until they have convinced themselves of its truth. I would therefore emphasise the fact that the L.S.A. demands no "credo" from its members. No list of members is published, and the sole qualification for membership is a serious interest in the great subject of the powers and processes of the spirit of man.

I therefore earnestly urge every subscriber to "Light" to support this Alliance.

GEORGE E. WRIGHT,
Organising Secretary.

MEETINGS FOR THE WEEK.

SPECIAL MEETING.—THURSDAY, MAY 25TH, 7.30 P.M., **MISS M. BAZETT**, "Some Personal Experiences."

CLAIRVOYANCE.—TUESDAY, MAY 23RD, 3.15 P.M., **MRS. CANNOCK.**

LECTURE CLASS.—WEDNESDAY, MAY 24TH, 3 P.M., **MISS PHILLIMORE.**

CONVERSATIONAL GATHERING AT 3 P.M.—TRANCE ADDRESS AT 4 P.M.—FRIDAY, MAY 26TH, MRS. WALLIS,
Answers to Questions.

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Hunger's Unabated Awfulness May Still Their Hearts for Ever—Unless YOU Help To-day to Rescue Them From Starvation's Deadly Peril.

STILL from that land of unutterable woe and desolation comes the imploring supplications of her starving children and, unless Now, at this most critical period, in the awful history of her devastating Famine, we bestow abundant help toward Russia's helpless, suffering innocents—the worst chapter of all will be recorded.

Is it for nothing that we cherish our belief in "the charity that continues"—that we affirmed our faith in the intensity of Christian affections—or must it be written that our love and pity failed us at the last.

Would that you could see those myriad Russian homes in which hungered children with nerveless fingers clutch at the skirts of mothers powerless and helpless to ease in one iota, the gnawing, ravaging pangs of a Famine, which has bleached the semblance of humanity from infant faces. Would that you could envisage the hunger-dwarfed forms, blemished by protruberant bones, blurred by the sickly-yellowed skin of children whose lips voicelessly move in piteous invocation for even a fragment of food.

And would that you will Now—with-out a moment's delay, obey the prompting of your generous, sympathetic heart and, once again, make up your minds that these—the weakest but beloved of our Saviour's flock should be sheltered, succoured and secured until the dark clouds of want disperse, and the brighter skies of plenty recur.

Yes, it has been, and for some time to come will continue to be, a task that will strain our best and most zealous Christian feeling and resources—but it is the most sacred duty which our Great Exemplar has ever imposed on those willing to follow faithfully in His footsteps.

He was a Man of Sorrows and acquainted with Grief—He probed and fathomed the depth and Suffering and to all of us the divine injunction to "Feed My Lambs" must have the most literal and solemn meaning.

Realising all this, how can we then relax in our efforts to stem the Death-tide of Starvation's Scourge in far-away Russia—or cease to remember that upon our pity and generosity depends the fate of the little ones of that afflicted and unfortunate country.

WONDERFUL KINEMA FILM OF RUSSIAN FAMINE.

A special kinematographer has just returned from Russia with a film which shows in detail the conditions of child-life in the great Famine-stricken areas. Dates are now being booked for the loan of this film to Halls and Meetings which have the interests of these children at heart. Will sympathisers of the Cause please apply for full particulars to The Film Department, "Save the Children Fund," 42, Langham Street, London, W.1.

It will be the happiest hour in the life of the "Save the Children Fund" when they can proclaim that the day had dawned when the work of rescue could cease—that the gaunt spectre of Famine had been beaten to his knees and that no more dear little ones were wending an all too-early and tortured way through the valley of the Shadow of Death.

That that day will come is sure and certain, but until it does we must all of us keep the armour girded on and play the part of the Good Samaritan—for if we cannot feed these children directly with our own hands—yet our hearts can manifest our abiding love by the contribution of our freely and fully given donations to the "Save the Children Fund."

There is no need to tell you—or to enlarge upon the wonderful work so far accomplished—you are well aware that the "Save the Children Fund" through your goodness, has so far succeeded in securing thousands, and it would now be an eternal stigma to abate in energy and zeal.

The Save the Children Fund, The Russian Famine Relief Fund, The Society of Friends Fund, realising how stupendous the task of relief is and the need for co-operation, have agreed to work together under a JOINT COMMITTEE of representatives of each Fund, with Sir Benjamin Roberts as Chairman.

Don't let any more dear little boys and girls perish, or let there be as few as possible.

And hold out the helping hand over again, for the need is indeed desperate and the moment of Action—Now.

Give—just as you would love those who gave to your children had it been their hour of need—though in and through Eternal Mercy—this has been spared us.



Foodless! Homeless! Shelterless! Hopeless! such is the terrible situation in which Hundreds of Thousands find themselves in Famine Stricken Russia To-day! Won't you do something to relieve the awful plight of these little ones struggling on and fighting against the deadliest foe in history that little ones have had to face.

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To Lord Weardale, Chairman of Committee of "Save the Children Fund," (Room 332a), 42, Langham St., Gr. Portland St., London, W.1.

SIR,—I would like to make a gift to help the Starving Children in the Famine Areas of Russia, and enclose donation to the "Save the Children Fund."

Name

Address.....

"LIGHT," 20/5/22.

T. C. BENCH, LTD.

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