

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

"Whatsoever doth make Manifest is Light!"—Paul.

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## NOTES BY THE WAY.

THE shadow is deeper where the light is strong.  
—GOETHE.

### THE PASSING OF SIR WILLIAM BARRETT.

In Sir William Barrett, who passed away on Tuesday, 26th ulto., in his 82nd year, and to whose life and work we make fuller reference on another page, we have lost one who was a very great leader in scientific psychical research. Only a short time before his death he was engaged in an epistolary warfare with the same two distinguished scientists with whom he had first crossed swords on the same subject—psychical phenomena—some fifty years before, a remarkable circumstance, and one illustrating Sir William's militant spirit and vital tenacity. We knew and admired him as a man of warm heart and keen and swift intelligence—an intellectual gladiator. He had the mercurial temperament, and added to a wonderful alertness of mind a degree of bodily activity that was little short of marvellous, for it endured long after he had passed his three score and ten years. His association with LIGHT as friend, correspondent and contributor covered the whole period of its existence. He passed in the fulness of years and honours, and our regrets at his departure are allayed by the knowledge that he had done his work—a work not easily to be computed—living to see the subject which he had championed for more than fifty years emerge from obscurity into world-wide attention. He was a grand old warrior—we salute his memory and give him Hail and Farewell!

\* \* \* \*

### THE TIME OF REVEALING.

The days dawn and die, the years come full circle and fall into the dead waste of the past; but the great time tarries—the time of revealing when the sublime truth for which we stand shall have emerged into the light and have transfigured the world's life and thought. Truth moves with tardy steps, we are told. Progress is very slow. Is it so? Progress, it seems to us, was never so rapid. Wonderful changes fairly leap upon us. A few months see revolutions that would once have taken whole centuries to accomplish. Radium, the X-rays, the science of aviation, to say nothing of the electrical marvels that have given new forms and uses to light, heat, and sound—what of these?

They came very quickly, and their application to the service of man followed rapidly on their discovery. They could not have been born in the days of the older science—the world was not ripe for them. They needed minds trained by long experience in all the preceding stages, and instruments refined by ages of use and experiment to bring them into actual existence. Progress is cumulative. Into a generation of modern life is packed more of reform and invention and improvement than five centuries of the ancient world would have brought about. Let it not be objected that the changes are mainly material changes. There is always the moulding force behind external changes to bring them into closer conformity with the interior world. Evolution means involution always. Matter is being chastened and minds made refined by constant and often painful contact with forces that grow more and more subtle and complex.

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### THE FAIRY PHOTOGRAPHS.

Writing to "The Northern Whig," while on his recent visit to Belfast, Sir Arthur Conan Doyle referred to an allusion in that journal to the fairy photographs "as if they had in some way been explained or discredited." And he continues:—

This is not so. A number of inquiries both as to the girls and as to the negatives, the latter conducted by some of the best experts in Great Britain, have failed to shake the evidence in any particular, while fresh facts have appeared which strengthen the case. . . . What these little figures [the fairies] are and how far they may be thought-forms is, as I state in my book, an open question, but the honesty of the girls is assured, and the evidence has never been in any way shaken.

We have heard much ridicule expended on the fairy photographs as being absurd and impossible, but it is as well to be logical in these matters, and to remember the dangers of pre-judgment—especially in these days when "impossible" things are continually happening. It may be noted that in the letter to "The Northern Whig" Sir Arthur remarks that the matter has nothing to do with Spiritualism, which is concerned only with the destiny of the human soul.

### THE REALITY OF THE INVISIBLE.

It is a fundamental truth that before we can become conscious of the real meaning and value of anything, we must be able to realise the connection which it has with our being. It therefore follows that the way to solve the problem before us is to understand the relation in which each of us stands to that wonderful power behind all causation in the world of appearances. In other words, the way to know and realise the Spiritual is to feel our oneness with it; and in order to feel our oneness with the Spiritual under our present conditions of race-infancy, and therefore ignorance, we have first to realise the oneness of the physical self, which is the outward shadow-form of our real Spiritual self, with the physical universe which is the shadow-form of the Great Spirit.

—From "The Way of Attainment," by SYDNEY T. KLEIN.

## MY FIRST IMPRESSIONS OF THE VALE OWEN SCRIPT.

By A. J. WOOD.

There are few alleged spirit communications, I imagine, which have excited so much interest, and aroused so much discussion, or exercised so wide an influence for good, as those which are known as the Vale Owen Messages. Few will dispute the assertion that they are unique, and stand in a class by themselves; both for the extraordinary range of subjects with which they deal, and the vivid character of the language in which they are written. They hold the attention from start to finish, and it would be difficult to find a dull passage throughout their voluminous length.

I well remember the deep impression they made upon me when I first began to read them as they appeared serially in the "Weekly Dispatch," and the impatience with which I looked forward to the next instalment. They were more absorbing than any romance. At that time, I had taken but little interest in messages alleged to have been received from the World Beyond, because what I had read of them, were with few exceptions, not such as to arouse my interest, or excite my enthusiasm; rather the contrary. Moreover, although a firm believer in the After-life, and in the possibility of communication with departed friends, I was not favourably disposed towards Spiritualism, or rather Spiritism, and was by no means enamoured of the methods of the séance-room for getting into touch with it. Indeed, to be quite candid, I am not so even yet, for reasons I need not state here. This may seem a strange remark from one who has never attended a séance, nor has any inclination to do so; and in saying this, I by no means wish it to be inferred that I do not acknowledge their usefulness in some circumstances. But, however interesting or valuable the witnessing of "phenomena" may be, they are no essential part of true Spiritualism. Such communication with the other world may arouse feelings of curiosity and wonder, but is scarcely edifying. I have always held that the more perfect communications are those which come *spontaneously* and *unsought*, and there are deep spiritual and philosophical reasons why this should be so.

With regard to the Vale Owen Messages, I was favourably impressed with them from the start, because they were altogether different, both in matter and manner, from the usual emanations of this kind proceeding from, or alleged to proceed, from the world of spirits. It was not that they conveyed anything really new to me in a sense; because, as a life-long student of Swedenborg, familiar with his spiritual philosophy, and with his recorded personal experiences of other-world laws and conditions of life, there was little in the messages that added to my knowledge, or perhaps I should say, my conceptions, of what that life was like; but (and this was their value and interest to me) they afforded, not only strong confirmation of the truth of those conceptions, but were additional testimony, if any were needed, of the credibility of the claim to special illumination made by the Swedish seer. They were supplementary and complementary illustrations and examples of that interior plane of life with which the writings of the seer had made me familiar, and I rejoiced in them accordingly; for there was a certain something about them, difficult to define, which tended to put a check on the tendency to attribute them to the subconscious workings of Mr. Vale Owen's own mind. They were, to me, valuable side-lights, so to speak, on what Swedenborg had taught me; and, as such, tended to strengthen and deepen my faith, not only in what has been called the "Christian Hope," but also in its substantial and glorious reality. Moreover, they were such that no one who claimed to be a Christian, whatever views he might entertain with regard to the possibility, or desirability, of spirit communication, could, with any show of reason, take exception to. They were written in a reverent spirit, and very often in very beautiful language, and the underlying *motif* of them all was Love—love to the Lord, and to the neighbour. So that, whether one accepts them for what they claim to be, i.e., authentic spirit communications, or merely wonderful outpourings from the subconscious region of Mr. Vale Owen's own mind, there is no denying the powerful influence for good which the reading of them exercises upon those who peruse them with any degree of spiritual understanding, or with any sincere belief in a life after death. Another thing that favourably impressed me was the fact that they made no special claim for the reader's belief or acceptance, stating that the only thing by which their value was to be tested, was that of their common consistency in the nature of the things to be communicated. A simple desire was expressed that they should be judged upon their merits, and credence accorded only in the

measure that they were not self-contradictory, or in conflict with any rational conception of Other-world conditions of life. Readers were to be critical, but not unbalanced. Thus the messages were persuasive rather than assertive. Anything in the nature of dogmatic assertion would have repelled me at once; for, however great a truth may be, there is a way of expressing it which makes all the difference in how it is received.

With regard to the individual messages, those in the name of Mr. Vale Owen's mother were exceptionally pleasant reading, as much in the manner of their presentation, as in their matter. As she records her own experiences, we can almost see the things she describes, so vivid and picturesque are her descriptions; and as they came first in order, they made a deep impression by their novelty and charm.

For a striking contrast, take the messages of "Zabdiel." These possess a virile male element there is no mistaking. They are forceful in character, and full of a different kind of interest; and he is, of all the communicators the most argumentative in manner. He leaves one a little puzzled at times, as to what we are to infer from his utterances. He suggests problems, and arouses curiosity, without solving the one, or satisfying the other; and perhaps he had a purpose in this. It is not always wise to have our thinking done for us.

Then there is "Astriel," who does not loom so largely in the Scripts as the others, and who is a blend of pedagogue, divine, and scientist. His name, too, is appropriate, for from him we get a lengthy dissertation on the stars, and their creation, from a spiritual standpoint, which contains much that is suggestive. It is he, too, who introduces the subject of religion for the first time into the messages. Finally, there is that most prolific, and possibly the most instructive and entertaining of all the communicators, "Arnel," who first makes our acquaintance under the name of "Leader." Dealing with some of the subjects introduced by the others, he further enlarges upon them, and adds many more new ones. He brings a touch of occasional humour into his narratives which adds to their attraction. He it is, alone of the communicators, who gives us a glimpse into one of the lower regions of the spiritual world; and no one who has read the account of his mission there, will have any desire to make personal acquaintance with it. He it is also, who introduces us to the "children's paradise," and favours us with many entertaining stories with regard to their pleasures and occupations. Some of the messages in his name are remarkable for their loftiness of tone, beauty of diction, and wealth of imagery. He is the great "raconteur" of the series, and the stories he has to tell of other-world life are as varied as they are wonderful; helping one in no small measure to realise the manifold activities in which those who have passed over, and progressed, are engaged. Those who conceive of that life as a perpetual feast of praise and song will be much disillusioned by his revelations. Swedenborg taught the same truths one hundred and sixty years ago. Music, and praise, and song, have their place, and a very high place too. They are as the web of a texture, of which the warp is work, and the loom is Love.

If these messages are, as some would have it, merely due to the workings of Mr. Vale Owen's subconscious mind, then he is a most extraordinary personality—a compound of many, rather than a complex of one!

However, there are certain indications in the scripts themselves—tintured though they may be by Mr. Vale Owen's own mentality—that tend to show they have originated from sources external to himself. Of this Mr. Owen is naturally convinced, and, I think, with good reason, as I hope to show. I will merely give one illustration of what I mean, as it is well worth attention and consideration by those who are obsessed by the subconscious hypothesis. In itself it affords strong confirmatory evidence of the independent source of the messages, i.e., of sources other than Mr. Vale Owen's own mind. That Mr. Owen has read something of Swedenborg is true, but it is very little compared with the vast amount of the seer's writings which he has not read, and he has not read the work from which my illustration is taken; and as the statement appears nowhere else in the seer's writings, it adds all the more strength to the argument for the extra-mundane origin of the messages, when we find a similar spirit-world experience recorded therein, especially one of so inconceivable and almost incredible a character.

In one of "Arnel's" communications there appears a statement so strange and unexpected that it must have been as much of a surprise to Mr. Vale Owen himself, as it is no doubt was to thousands of his readers. It is one

which, alone, and unsupported by any other evidence, would have remained one of those unsatisfactory statements which we either have to take on trust, and with child-like faith, or leave alone for want of independent corroboration. But, as St. Paul says, "At the mouth of two witnesses, every word shall be established."

The statement to which I refer is that made by "Arnel," when explaining to Mr. Vale Owen how he had come to be chosen as the instrument for the transmission of these messages to the world. He tells him that the band of communicators responsible had studied and analysed his mentality, and "what he had stored there during his earth-life." These things, he informs him, they had put through the *spectrum* they use for this purpose, and which is applied by them to men and their emanations, and by means of which they are able to determine their qualities. Scientific readers would no doubt consider the use of the word "spectrum" here used, somewhat curious, and possibly erroneously used for "spectroscope." I did so myself on first reading it; for strictly, the "spectrum" is the band of colours formed by a ray of light when passed through a prism, or a spectroscope, so that the analysis itself is performed by the latter, and the spectrum is the result. Consequently, for the communicators to say that they passed the emanations of Mr. Vale Owen's mind through a "spectrum" seemed to involve a misnomer; or that the technical term intended was not immediately available at the moment the message was received. Every writer knows what it is to be at a loss sometimes for the exact word he requires when writing rapidly to keep pace with his thoughts, and he then uses the first which comes to hand of approximate meaning, which he amends later. I enter into this matter at length for a reason, and because it was some such reflections as these which I entertained on seeing the word "spectrum" used in so curious a fashion. I thought I understood what was meant, and qualified the statement accordingly in my own mind. Some time later, however, I came across a statement of Swedenborg of so similar a kind, that I was inclined to change my opinion, and to think that, after all, the word used in the script was such as intended. And this it is which makes the whole thing so remarkable; and, as I hinted above, so strong an argument in favour of the other-world origin of their messages.

If readers will turn to LIGHT of October 22nd, 1921 (p. 682), they will find I devoted considerable space to this matter of mental spectrum analysis, but in another connection. I there quoted a passage (unknown to Mr. Vale Owen) from Swedenborg's "Arcana Coelestia," in which the seer, dealing with certain spheres or emanations in the other life, and in particular with what he calls the "sphere of phantasy" (or emanations arising from disordered minds), and which, he says, are "imbued with poison," states further that it is usual to "examine these by a kind of bands of blue azure colour," which vary according to the density of the poison. Thus, Swedenborg's reference over one hundred and sixty years ago to bands of a certain colour, and "Arnel's" more recent allusion to the "spectrum," which is also a band of colour, and both in connection with a purpose of spiritual or mental analysis, is certainly curious and significant; and one hesitates to ascribe any error to the use of the word "spectrum" in the script, especially as "Arnel" qualifies his statement by adding that "it was *not* such as your scientists use."

The process would seem to be more in the nature of what we might call, for want of better words in this connection, "chemical" rather than "physical" analysis; as, for instance, the use of strips of litmus paper (which are coloured blue or red) for detecting the presence of acids or alkalis. Perhaps the group of spiritual "conspirators," of which "Arnel" was a member, were desirous of testing the emanations of Mr. Vale Owen's mind to see if his milk of human kindness had been turned sour by his contact with humanity, and had recourse to the special method mentioned, only to find that he passed the test satisfactorily, and was eminently suited for their purpose!

However, joking apart, there is no denying the extraordinary nature of the revelation made both by Swedenborg and the Vale Owen Script, and their obvious agreement; both dealing with matters which are so far out of one's ordinary track of thinking, and even of one's imagining; for few, even in their wildest flights, would have ventured upon so curious a picture of other-world activity as that which is so calmly, and in so matter-of-fact a way referred to by two such independent authorities. How then are we to account for such a coincidence?—if coincidence it is. For not only had Mr. Vale Owen never read the passage in Swedenborg, but he had neither seen nor heard any reference to it anywhere at any time. It was as new to him, as it doubtless was to thousands of his readers; so that to attribute this matter to any working of his subconscious mind is altogether out of the question—it may not even be "begged." And so with regard to many other things in the script I could mention; but there I will leave it.

I have called this paper my "first impression." I may add they are also my last. And yet I could wish that my whole recollection of the scripts could be blotted out! Do you ask why? So that I could read the Messages all over again, and renew those pleasurable feelings and exalted emotions I experienced when I first read them!

## FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

### XV.—PLUMBING THE SUBCONSCIOUS.

It must not be supposed that Mr. Holt's book is simply a big interesting review of the subject-matter of psychical research at the present day. That review or survey is really a pedestal, a supporting mass for his main thesis or argument, which is indicated in the title of "The Cosmic Relations." We have all been familiarised during the last twenty years or more with the idea of a larger self belonging to each of us, which holds our forgotten memories and experiences, and to which many attribute also greater powers altogether than any we can consciously exercise. This conception was named the *subliminal mind* by F. W. H. Myers, who saw in it the explanation of genius, the receiver of telepathic messages, the intelligence which in sleep, trance, crystal gazing, and other ways, exercises psychic activities generally. And the principle has been by some so loosely and widely applied as to be made responsible for everything outside a person's normal conscious powers.

As soon as we come to any extended study of mediumship, however, the idea that all that reaches us in this way can be explained by the medium's "subconscious" breaks down. We must include the sitter's subconscious; then very often, that of some third person; then that of various remote minds of the living, and eventually a great host of those known to be no longer living. It is in order to give the utmost force and point to this last feature that Mr. Holt includes so many detailed reports of the Piper sittings. Does he then attribute to "spirits" all the phenomena displayed by mediums?

Not at all! Spiritualists who are annoyed by finding the subconscious and telepathic theories used as an escape from their conclusions on the one hand, know that there are more holes than that to stop; and the largest of all is the Cosmic reservoir, or in this case, the Cosmic consciousness, which is the all-inclusive and embracing mind in which the little separate items of humanity inhere. To this, all the knowledge of all things that ever were lies open, as regards the past, and apparently also the present and future. Where, therefore, a given individual's share reaches the limits of his conscious self, there begins that vast ocean of the greater self which he has no right to arrogate as "his," for it is Cosmic. And the most forcible argument in this direction lies in the works of inspiration and imagination. In Mr. Holt's own case his dreams furnish the text, and it is not surprising, for I believe few people could write as follows (Vol. II., p. 926):—

"The dream life is free from the trammels of our waking environment and powers. In it we experience unlimited histories in an instant; roam over unlimited spaces; see, hear, feel, touch, taste, smell, enjoy unlimited things; walk, swim, fly, change things with unlimited speed; do things with unlimited power; make what we will—music, poetry, objects of art, situations, dramas, with unlimited faculty, and enjoy unlimited society. Unless we have got ourselves out of order in the waking life, in the dream life we seldom, if ever, know what it is to be too late for anything, or too far from anything; we freely fall from chimneys or precipices. . . . We sometimes solve the problems which baffle us here; we see more beautiful things than we see here; and, far above all, we resume the ties that are broken here."

Further on he writes more forcibly still:—

"There have been no happier, more significant, or more fruitful moments in my whole life than some of my dream moments, and none whatever that so opened my mind to an apparently transcendent wisdom and morality." And he proceeds to argue: "All these things are not figments of my mind—if they are figments of a mind, it's a mind bigger than mine. . . . Isn't it simplest to suppose that each of us, in ways that we can but vaguely imagine, is but a manifestation of the world-soul—that the "plans" of us are in it, as the original plan of the Parthenon was in the architect's mind, and so that we, living and even "dead," can, by its inflow under circumstances so far exceptional—such as permit some rare dreams—be brought into communion with each other?"

In support of this view he cites, and quotes from, Sir Oliver Lodge, Prof. William James, Bergson, and other philosophic writers, whom we cannot at all afford to ignore as being either ignorant or prejudiced, and whose views must be considered with respect. Mr. F. Bligh Bond had not then written the magnificent preface to his "Company of Avalon," or he would undoubtedly have been added to the rest in Chapter XX. In conclusion, therefore, I quote from it these lines: "Some great symmetry and perfection of order must rule the inter-relationship of those infinitely differentiated units if they are to express the Cosmic Thought. In the figure of the Temple of perfected Humanity, the humblest portion has its proper shape and place ordained. Even so the growth of the individual mind seems to be ever now towards the genesis of a Greater Unit."

## THE DECEASE OF SIR WILLIAM FLETCHER BARRETT, F.R.S.

A PIONEER OF PSYCHICAL RESEARCH.

We record, with deep regret, the decease of Sir William Fletcher Barrett, F.R.S., which occurred at his residence, 31, Devonshire Place, London, W.1, on the 26th ulto. He had suffered from heart trouble for some time and a sharp attack on his return home from a meeting of the S.P.R. on the 26th ulto. ended fatally.

Sir William was born in February, 1844, in Jamaica, where his father was a missionary of the London Missionary Society. Some years later the family returned to England and Sir William Barrett was sent to the Old Trafford Grammar School, Manchester, and later became a student of chemistry and physics at the Royal College of Chemistry and School of Mines. In the course of time his proficiency attracted the attention of Professor Tyndall, who engaged him privately as his assistant at the Royal Institution. There he met Faraday, who gave the young chemist many tokens of warm friendship. Indeed one of the books most treasured by Sir William was Faraday's "Experimental Researches," inscribed "To Mr. William Barrett from his friend, M. Faraday, November, 1865."

It was while working with Professor Tyndall that Sir William discovered "Sensitive Flames." So important was the discovery that, as a young man of 24, Sir William was invited to lecture on the subject before the Royal Dublin Society. That lecture was delivered in May, 1868, and during its delivery the refraction and reflection of sound waves was first shown to an audience by means of a sensitive flame. The discovery is sometimes regarded as that of Tyndall, but in the classical text book on Sound by Professor Poynting and Sir J. J. Thomson, Sir William's title to be the discoverer is fully acknowledged.

It was as a result of this lecture that Sir William was appointed to the Chair of Experimental Physics at the Royal College of Science, Ireland. This was in 1873. A long and distinguished career followed not only in science but also in educational and social work, and, needless to say, also in psychical research. Indeed, the record of his labours as a pioneer of psychical science would in itself fill a volume. A good portion of that record we may be justly proud to think is either contained in the files of LIGHT, or forms a conspicuous feature in the Proceedings of the Society for Psychical Research, of which, in association with Mr. F. W. H. Myers, Mr. Edmund Dawson Rogers and the Rev. William Stainton Moses, he was the principal founder.

One of Sir William's chief interests in psychical research was "dowsing" or water divining, a subject on which he was the prime authority. He worked with and tested several water diviners, notably the late Mr. J. Foot Young, whose decease at the age of 82 we recorded in September last.

In 1916 Sir William married Dr. Florence Willey,

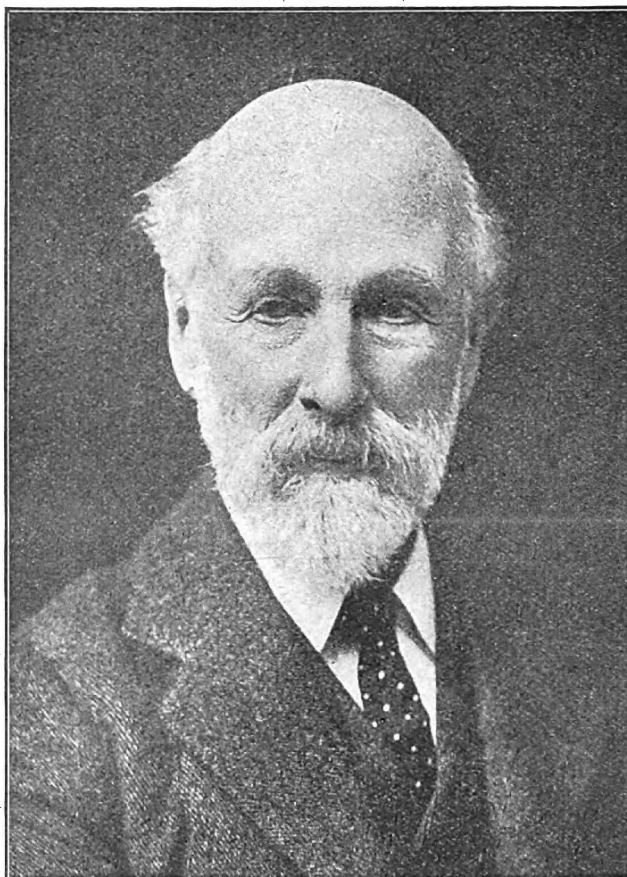
a lady medical practitioner of high distinction, and a brilliant lecturer at the London School of Medicine for Women. Lady Barrett shared her husband's interest in psychical science and often accompanied him to the meetings of the S.P.R. We may be permitted to join with her many friends in condolence with her in the loss she has sustained.

We purpose in future issues of LIGHT to give some further accounts of Sir William Barrett's career, although we could not hope to do more than touch the fringes of the matter, since for over fifty years of incessant activity Sir William achieved a tremendous amount of work in psychical research, apart from his various scientific discoveries.

His psychic books had a wide circulation and amongst them were "On the Threshold of a New World of Thought," "On Creative Thought," "On the Threshold of the Unseen," and "Thought Transference."

He had an immense store of reminiscences of many famous men and women, for he had known some of the greatest personages of his time. His versatility was remarkable, but even more remarkable was his ever flowing energy. His intellect was swift and penetrating, his mind played like lightning over any subject he investigated. He was fiercely intolerant of all dullness and inertia. Even the heart trouble which harassed his later years did not quench his ardent mind, for on the day of his death, as already mentioned, he had attended a meeting of the S.P.R. It is good to think that he lived to see the subject of which he was so great a protagonist become one of the foremost questions of the day, and died perhaps, like Wolfe at Quebec, in the moment of victory.

D. G.



SIR WILLIAM FLETCHER BARRETT.

The interment took place on Saturday, 30th ulto., at Long Cross, Chertsey. On the morning of the day a funeral service was held at St. Martin-in-the-Fields.

The Rev. H. R. L. Sheppard officiated at the service, assisted by the Rev. C. H. Ritchie, and an address was given by the Rev. R. J. Campbell, who paid tribute to the fine qualities of the deceased scientist. Sir William Barrett, he said, possessed exceptional gifts of mind and character. He was a man absolutely devoid of egotism, and his life gained for him loyal devotion, affection and respect. He had many friends and took a deep personal interest in the welfare of each. He was an unerring judge of character. An outstanding man of science, he was also in some degree a man of letters. Referring to his work in psychical research, Mr. Campbell spoke of Sir William's firm conviction of the continuity of life beyond the grave.

The chief mourners included Lady Barrett, Miss Rosa Barrett, Miss Constance Barrett, Mrs. Cowdell Barrett. Amongst the congregation, which numbered many distinguished persons, were Mr. Piddington, Sir Oliver Lodge, Mrs. Sidgwick, Sir Lawrence and Lady Jones, the Hon. Everard Feilding and others, representing the Society for Psychical Research.

At the interment at Long Cross, Chertsey, the Rev. H. J. F. Tringham officiated.

LETTERS TO THE EDITOR.

MEDIUMSHIP AND THE ABRAMS TREATMENT.

SIR,—The interest which seems to be reviving in regard to the theories of Dr. Abrams impels me to write of some remarkable circles which were held recently in Baltimore and Washington, with Miss Hazel Ridley, of Buffalo, N.Y., as the medium.

Wilson G. Bailey, M.D., in his book, "No, Not Dead," has this to say of Miss Ridley's mediumship: "I filled her mouth with water, and then with salt, and still the voice came through without interruption or impediment. I also punctured her arm, while she was in trance, and although I drew blood she did not feel any pain."

Miss Ridley sits without darkness, and without any paraphernalia.

It was my privilege to be present at four circles in Baltimore and six in Washington, and a very conservative estimate would be that at least two hundred from the spirit world talked; and every member of the circles, even the most dense, was able to communicate with one or more dear ones, who in each instance gave identifying clues. At one circle there was present a physician, graduate of the Abrams School of California, and one who had known Dr. Abrams well. The few who knew of this circumstance were on the *qui vive* for a message from Dr. Abrams, so if telepathy had governed the manifestation something went awry! The messages came from Dr. Waters' father, but from whom did he receive his knowledge of the "magic box"? He gave his daughter directions as to changes to make in the "degrees" to be used in certain conditions, to "lift" a specified part of the instrument, and "lower" another—he also gave minute instructions as to certain ailments, all of which were as Greek to the sitters, but not to Dr. Waters, who was elated over the experience. A very human touch was added when Dr. Waters asked her father a pertinent question, and he answered: "Now let me see, I knew about that—I have forgotten—but wait a minute, I will get it," and he did! I have been an investigator for thirty-five years, but feel that this experience was amongst the most interesting of that period.

I am, with admiration for and interest in your splendid little paper.—Yours, etc.,

ANNA LOUISE FLETCHER.

Washington, D.C.  
May 4th, 1925.

"CRYPTESTHESIA": A DESCRIPTION, NOT AN EXPLANATION.

SIR,—If Professor Richet reads LIGHT, he must be frequently pained at the misrepresentation of his views. Since it is difficult for an eminent man to deal with all the opposition incurred by his views, will you permit me to point out that Professor Richet constantly protests that he advances cryptesthesia merely as a description, not an explanation of certain phenomena.

When Professor Richet states that cryptesthesia has occurred, he means that a medium has sensed something in a way that is at present unknown to him. The word was invented precisely in order to avoid giving any name to this sensitiveness which should appear to explain its cause, since the cause is still in violent dispute.

It is delicious to note, in your issue of May 23rd, the report of an address by Mr. T. Dudley Parsons, B.A., Barrister-at-law, who states gravely that, being a lawyer he should regard the evidence more or less in a legal way. Yet he immediately goes on to state that Professor Richet explains psychic phenomena by a theory of his own called cryptesthesia!—Yours, etc.,

HENRY MEULEN.

19, Boscombe Road, W.12.

"THE EMPTY TOMB."

SIR,—The answer to the question raised in the letter by the Rev. John Lamond, D.D., on page 245 of LIGHT, as to "what became of the outward physical body of Jesus," must of necessity be somewhat of a speculative character. May it not be, as in many recorded instances of transportation of living human bodies as well as of apports generally, powers of transmutation, etherialisation, or even the transfer into the fourth dimension of space, are effected similarly, perhaps, as in cases of so-called "passage of matter through matter"? The degree to which such suggested processes are conducted might also suggest either a transient or prolonged operation of psychic forces, brought into play for special purposes, and forming the simulacra for subsequent re-embodiment as occasion may demand.—Yours, etc.,

THOMAS BLYTON.

"Psychecots," Canadia, Battle, Sussex.

"THE EMPTY TOMB."

SIR,—In reply to Dr. Lamond I beg to say that I have given particular attention to this matter in the third edition of my book, "Man's Survival After Death," which is now being printed, and I refer him to it. There is no evidence of any value for de-materialisation of the corpse.

Recently on this very subject, I had a laughable experience. A correspondent in a well-known and leading Church weekly asked the same question as to the Lord's mortal body. My third edition not being so far advanced at that time, I gave an adequate explanation which so horrified the worthy editor that he refused to publish it and the enquirer had to remain unenlightened, the editor apparently being of the opinion that when ignorance maintains "the status quo" 'tis folly to be wise.—Yours, etc.,

CHARLES L. TWERDALE.

Weston Vicarage, Otley, Yorks.

PSYCHIC PHOTOGRAPHY: AN EVIDENTIAL CASE.

SIR,—As a reader of Light I am taking the liberty of sending you the results of a photographic test which I had taken on May 11th, 1925, at Crewe.

On Thursday, May 7th, I attended a trumpet séance at 26, Birkdale Street, Manchester, the medium being Mrs. E. R. Johnson.

Her guide, David Duguid, instructed me to go to Crewe to get my photograph taken on Monday, the 11th, and added that I should get extras on same showing my late wife and baby. I was a little sceptical, but determined to try it, and having heard so much of the possibilities of faking, I made up my mind that I would put it beyond all possibility of this. So, on the Monday, I made the journey to Crewe, which I think is just over forty miles from Oldham. I did not make any appointment, but went just on the chance of getting a sitting.

On arrival I saw and requested Mr. Hope to give me a sitting. He said it was quite impossible as he was so busy, but knowing the "voice" had sent me I pressed him to comply with my request if possible. I told him I would wait all day if he would promise me one, so at last it was arranged I should meet him at Mrs. Buxton's at 6 p.m. As I had the day before me, I spent the larger part of it at Nantwich, a few miles away, where I bought some plates to use at Crewe.

I did not mention a single word to either Mr. Hope or Mrs. Buxton as to whom I had lost. I returned at the appointed hour and sat at a small table along with Mr. Hope, Mrs. Buxton and a Mrs. Hall for a short séance. At this point I handed to Mrs. Buxton an envelope, sealed, which contained the written message of the "voice" instructions. I requested her to put this out of sight until the plates were developed—they were my own plates. I wrote my name on them and placed them in the slide, Mr. Hope guiding my hand. I carried the slide in my pocket whilst I examined the camera, which I found in order.

The photograph was taken and I took possession of the plates and developed them myself in Mr. Hope's presence, and I wish to emphasise the fact that Mr. Hope never once touched the plates from start to finish. The envelope was opened and read by Mrs. Buxton. The message told that my late wife and child would be the extras.

I enclose the print showing the result of the Crewe photograph along with one taken at Oldham, which shows Mrs. Billington when alive and well, for you to compare.

I leave you to judge the joy and happiness this result has given to me. Words fail to express my feelings and the satisfaction I have derived by the visit to Crewe. If you would be kind enough to publish this in LIGHT it may give a ray of hope to some downhearted brother or sister. I vouch for every word being true.—Yours, etc.,

EDWIN BILLINGTON.

48, Little Bank Street, Oldham.

[The photograph enclosed by our correspondent is an especially clear and definite example of psychic photography. The photograph of Mrs. Billington taken in life compares closely with the psychic "extra." We regret our inability to reproduce the latter. It would need a special quality of paper to bring out the details plainly.—Ed.]

EDUCATE, or govern, they are one and the same word. Education does not mean teaching people to know what they do not know. It means teaching them to behave as they do not behave. . . . It is not teaching the youth of England the shapes of letters and the tricks of numbers; and then leaving them to turn their arithmetic to rogery, and their literature to lust. It is, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual, and difficult work: to be done by kindness, by watching, by warning, by precept, and by praise—but, above all, by example. . . . You do not learn that you may live—you live that you may learn.—From "The Crown of Wild Olive," by JOHN RUSKIN.

## LIGHT,

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"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. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

## AS OTHERS SEE US.

Conscious as we are of each other's shortcomings, it is wise now and again to take stock of our own infirmities not only individually but as a community. Too much introspection is proverbially unhealthy, but a little of it is valuable and often necessary.

An article in a South of England paper has come under our attention. It is a long and not unkindly report of a certain Spiritualistic religious service. The writer is evidently friendly-disposed but he finds his taste offended by some of the exhibitions given on Spiritualistic platforms. We can assure him that he is not alone in this respect. Indeed some portions of his article might have been written by the more sensible and critical type of Spiritualist.

The writer of the article is an acute observer, not deficient in sympathy, and he seems to have had cause for his complaints. He is in the same position as many Spiritualists, who have listened to inferior oratory purporting to be inspired, and witnessed grotesque and utterly incompetent exhibitions of clairvoyance.

The speaker, in one of the cases he delineates, was quite uneducated and the address is described as a series of "incoherent wanderings without definition or clarity." It is suggested that the oratory was the result not of spirit-inspiration but of self-illusion and self-hypnotism.

In our earlier days we used to think very much the same, but a closer observation and more experience brought us to the conclusion that many—perhaps most—of the lamentable exhibitions were the result simply of undeveloped mediumship, plus a complete absence of training for the work undertaken. Certainly we have heard many lamentations on the subject on the part of earnest Spiritualists who deplored the fact that their subject was being "let down" by carelessness and incompetence.

As for clairvoyance, the writer of the account records amongst other painful episodes the fact of a clairvoyant pointing a finger at a certain lady amongst the audience and enquiring, "Do you know the name of Jones?" This kind of thing also has fallen to the lot of some of us, and we know many intelligent Spiritualists who could give even more grotesque examples of the banal things said and done in the name of spirit communication and clairvoyant descriptions. In this particular case the humorous element was apparent.

It seems the lady who was asked whether she knew the name of Jones replied, "No." To the writer that was the most astounding event of the evening!

The article, we are glad to observe, is written in a spirit of exemplary fairness. Due note is taken of all the things to be admired and commended in such a meeting as the one described, and the writer is correct in thinking that some Spiritualists—even in the particular audience concerned—regretted the defects he points out. He says, "Such nonsense is not Spiritualism, neither is it religion, nor is it desirable." We have heard similar comments by devout Spiritualists concerning other services. They will agree with the writer when he says:—

That a joyous life extends beyond the grave and that death is not a fearsome adventure is their task to teach; also possibly that beneficial communication may be established with those who have passed on ahead; and that it is more than phenomena, and even a blessing, should also be one of their aims. If psychic perception is necessary as a species of attraction (and, maybe, comfort to some) let it be done in such a manner that it will not fail to convince, otherwise exclude it.

We have only one word to say in conclusion, as a matter of explanation rather than defence. We have no desire to extenuate undesirable things in the Spiritualistic movement, but it is to be remembered that Spiritualism was for many years a kind of Ishmael. Every man's hand was against it. Its followers were ostracised, ridiculed and made to suffer in mind, body and estate for their faith. They were handicapped to the last degree in laying their case efficiently before the public. Is it just to expect that a man who has been knocked down and maltreated, should, on being allowed to rise, be able to walk erectly and confidently at the outset?

This is, of course, a little figure of speech which has a limited application. Perhaps it will be better to remind our critics that Spiritualism is a great thing which is only at its beginnings, full of little shortcomings and presenting many difficulties and defects which it will require time to clear away. If some of the observers of Spiritualism are dissatisfied with it, it is as well to remind them that they and their like have been largely responsible in the past.

A great daily paper once approached us seeking physical phenomena for scientific investigation, and discovered, with considerable astonishment, that there was hardly a physical medium left. They thought it very strange. Our explanation was that physical mediumship had been nearly exterminated by newspapers and the attitude of the public. If one desires to investigate a new discovery it is not exactly sensible to begin by destroying one's material.

But none the less we join with our critic in pleading for greater efficiency in every direction. Psychic gifts are not random things to be used without care or understanding, and haphazard and huffer-mugger methods are useless. There is less excuse for them than ever now, when the public at large is taking up the question and is eager to discover the truth. A great cause should be greatly served.

## THE GOD IN-DWELLING,

("I THINK—THEREFORE I AM!")

Yearning for kinship with the earth and sun,  
Man's spirit probes th' unconscious world around,  
Where Music whispers through each trivial sound,  
And Beauty peers behind the meanest tree:  
Eyes, ears and nostrils, by Love's alchemy,  
Discerning Truth and Wisdom in the ground—  
Be't adamant rock or mossy mound!—  
Until at length his soul to Thought is free!

'Tis then the lightning Revelation comes  
From that ancestral source of Primal Cause,  
And stirs his senses like a roll of drums—

"While both obey the self-same fiery laws,  
Must not the sun absorb a candle's rays?—  
So God to Man, and Man to God—always!"

—J. M. STUART-YOUNG.

SIDELIGHTS.

Writing in the "Belfast Evening Telegraph," Sir Arthur Conan Doyle thus touches upon the "objective" of Spiritualism:—

In the early days of the Spiritual movement, Senator Tallmadge, who was the ex-Governor of the State of Wisconsin, asked two mediums, in two different cities, the same question and received the same reply. The question was, "What is the ultimate object in this movement?" The answer was, "To prove the fact of immortality and to reunite the religions." This is no ignoble end, and the first half of it has already been accomplished, for anyone who troubles to examine the evidence. The latter half remains to be fulfilled. But it is clear that if a common agreement upon fact was recognised by all the varied creeds of earth it would establish a sympathy among them which would neutralise the bitterness which is at present caused by extremists on either side who are continually dwelling upon the points of difference.

In its account of the Exhibition at Caxton Hall, "The Daily Chronicle" refers particularly to the pastels of Glastonbury Abbey, by John Alleyne (Capt. Bartlett), who said to the "Chronicle" representative:—

Eleven of the sketches were sent to America for exhibition, but were stolen on arrival. Detectives are now hunting through the United States for them.

All of them, including those you see here, may be said to have been drawn against my will, for the most part. The visions of portions of the Abbey have come to me when I have been busy writing lyrics for my wife's music.

A dreamy state came over me, and at first the vision of the Abbey was blurred. Gradually the blur passed, and then I could see the lines and colours, clear and distinct. I groped about for the pastels like a blind man, and as long as the vision remained I could work with them, although I had never used a pastel in my life before.

The "East Sussex News" reports a prosecution for palmistry before the Lewes Petty Sessions, the defendant being a man trading under the name of "Professor Ricardo." The defendant claimed that he had made a study of palmistry, and reminded the Court that when Bertillon introduced the fingerprint system he was laughed at by everybody, but the system was taken up eventually by Scotland Yard. It would be the same with the science of palmistry. To this plea the Magistrate's Clerk replied:—

That observation had better be addressed to the House of Commons. It is not for the Bench. The law says this practice is illegal. You must understand that it is against the law and you must not practise it.

The defendant was discharged on giving an undertaking that he would not practise palmistry any more until the law was altered.

"Truth," of the 20th ult., prints a letter from Sir Oliver Lodge referring to a report in the previous issue of "Truth" to the effect that he had recommended the services of Mrs. Salisbury as a medium in connection with the sad case of Elsie Ford. Sir Oliver writes:—

Will you allow me to say that I had never heard of this person and did not recommend anybody?

The journal explains that while the search for the missing girl, Elsie Ford, was being carried on, some newspaper reporter rang up Sir Oliver on the telephone and asked what he thought of attempts that had been made to find the body by floating a loaf with quicksilver in it, and that Sir Oliver stigmatised this as mere superstition and rubbish. He did add that it would have been less absurd if a good clairvoyant had been consulted, but when asked if he could recommend one he emphatically refused. It will be remembered that the medium's account of the whereabouts of the missing girl was wildly inaccurate.

Of "Jacob's Ladder," the Spiritualist play by Norman MacOwen, which was put on at the Royalty Theatre a short time ago, the dramatic critic of "The Outlook" of May 23rd says:—

This play has had a very bad Press, and came off after the shortest run of the century. But I saw it on Friday of last week, and was very much impressed by the skill and real knowledge of such matters displayed by the author in presenting a case of ghostly warning without any attempt at showing a ghost on the stage. And I liked the unconventional ending of the piece when the stage was left to the youngest character, a girl very prettily acted by Miss Elizabeth Colls. But the play was not to the critics' taste, and the public endorsed their judgment. It seems a pity.

An amusing ghost story comes from Cardiff. According to the "Sunday Express" of the 24th ult., the "ghost" had been terrifying people at night in Cathays Cemetery. It "left its clothes, a white sheet, and a bicycle lamp, in a heap with a note beside them." The note ran:—

We do not fear the hue and cry raised. We guess we gave those guys a shock. The piercing yell was well worked and the sobbing was first-class. There are two of us; we are finishing our campaign, and the public can once more breathe freely.

The "Daily Express" of the 26th ulto. reports some notable utterances on the subject of prayer by Wing-Commander H. E. Willingham, an R.A.F. medical officer, on the occasion of his being presented at the Royal Society of Medicine with the Chadwick gold medal and award of £100 for research work.

"A Briton is rather loath to mention such things as prayers," he said, "but on an occasion like this I think it is only fair to admit the help we have received.

"I have never carried out a day's work without offering up prayer and asking for help in that direction. On every occasion I have seen better and thought more clearly afterwards."

In the course of an anecdotal article dealing with dogs in the "Evening News" of the 20th ulto., the Hon. Mrs. Edward Stuart-Wortley tells the following touching little story of a pet dog:—

Rob Roy was the adored and adoring friend of a friend of mine. His master fell ill and Rob hardly left the sickroom. He would lie on the bed for days and nights together, almost motionless, his favourite sport forgotten, his customary walks declined.

By and by the master recovered, but not long after had the sorrow of losing his dog, a grief only assuaged by the conviction that he would meet him again some day in another life.

Years went by and my friend lay on his death-bed, rapidly sinking. He had been unconscious some time when suddenly he lifted his head, a look of great content on his face, and said quite clearly: "I hear Rob barking. I am coming, old man, wait for me!"

Regarding the exposition of the ether by Sir Oliver Lodge in his latest book, "Ether and Reality," the following excerpt is from "The Times" (15th ult.):—

Granted its existence, and the perfections attributed to it, it lends itself without too great difficulty to speculations such as those which Sir Oliver Lodge advances with eloquence and ingenuity. If there is an ether body coincident with our material body, the vehicle of life and mind, using the material body only as a crude means of getting in contact with other material bodies, there is no reason why it should not persist after the material body has gone, why it should not communicate directly, without the aid of matter or with the ordinary forms of energy, neglecting time and space, with other ether bodies either still attached to or having long since discarded them.

Many newspapers, in their notices of the Psychic Exhibition, give prominence to the "psychic gloves," the "Daily Sketch" reproducing a photograph of one. The "Yorkshire Post" says:—

The special feature of these gloves is that some of them represent the hand in half clenched positions, which no human hand, it is asserted, could have taken up without breaking the wax glove in the process of withdrawal. Dematerialisation is suggested as the only possible method by which the gloves, once made, could have been left intact. These gloves are distinctly remarkable, above all, because it is difficult to explain their production, even if the séances had been fraudulent.

In the course of Mr. A. A. Naylor's address on "Psychology for the Man in the Street," delivered at the Practical Psychology Club at Manchester, and reported in the "Manchester City News" of 23rd ult., he said that "behind all the rush and turmoil of life lies the secret of peace and harmony and happiness, and the way to find this secret is through the study of practical psychology."

The "Belfast News Letter" for the 23rd ult., under the headline "From a Study Chair," contains an appreciative reference to Sir Arthur Conan Doyle's recent address at the Ulster Hall. The writer, whose pseudonym is "Interpreter," gives a summary of the address, and in the course of his article (which occupies nearly two columns of the paper) he spoke of the lucidity and force of Sir Arthur's words. "As regards the next life," he added, "Sir Arthur made it real, largely free from the featureless vagueness which surrounds it now for so many people."

## NATIONAL LABORATORY OF PSYCHICAL RESEARCH.

We are informed that the officers of the National Laboratory, now in course of organisation, are as follows:—

**HONORARY PRESIDENT:** The Lord Sanas, K.O., LL.D., etc.  
**HONORARY VICE-PRESIDENTS:** The Rt. Hon. Viscountess Grey of Fallodon; Dr. A. Baron von Schrenck-Notzing, Munich; Dr. Eugene Osty, Director of the *Institut Métapsychique International*, Paris; J. R. Gordon, Esq., Vice-President, American Society for Psychical Research, New York; Dr. Chr. Winther, *Professor v. polyteknisk Lærestalt*, Copenhagen, President of the *Selskabet for Psykisk Forskning* (Danish Society for Psychical Research).

**HONORARY CORRESPONDING MEMBERS:** Miss May C. Walker, General European Correspondent; M. René Sudre, Editor of the *Revue Métapsychique*, Paris; J. S. Jensen, Esq., President of the Copenhagen *Psykisk Oplysningsforening* (Society for the Promotion of Psychic Knowledge); Fritz Grunewald, Esq., Charlottenburg, Berlin.

**COUNCIL:** Captain C. E. Briggs; Robert Fielding-Ould, Esq., M.A., M.D., M.R.C.P., Barrister-at-Law; J. Arthur Findlay, Esq., J.P., M.B.E.; Lt.-Col. W. W. Hardwick; E. W. Janson, M.A.; Harry Price, Esq., F.R.N.S.; Major W. Tudor-Pole, O.B.E.; A. L. Urquhart, Esq., O.B.E., M.B., Ch.B., D.P.H.; A. E. Munday, Esq., M.I.E.E., Hon. Consulting Chemist, etc.

**HONORARY SECRETARY:** Lt.-Col. W. W. Hardwick, The Retreat, Garden Avenue, Mitcham, Surrey.

**HON. LIAISON SECRETARY:** Miss Mercy Phillimore, 5, Queen Square, W.C.1. (Telephone No.: Museum 5106).

## MESSAGE DES SPIRITES DE FRANCE AUX SPIRITUALISTES D'ANGLETERRE.

Réponse Adressée par M. Jean Meyer à Sir Arthur Conan Doyle (Avril, 1925).

Les Spirités français sont heureux de collaborer étroitement avec leurs frères d'Angleterre à l'avancement et au progrès moral et social de l'humanité, en s'efforçant, avec eux, de faire pénétrer toujours davantage dans le cœur des hommes les vérités immuables enseignées par le Christ et les grands Esprits qui guident les humains dans leur évolution vers la Perfection Infinie.

Avec les Spirités et Spiritualistes du monde entier, les Spirités français combattront de toutes leurs forces l'erreur de la conception matérialiste, qui aboutit au néant. Ils s'emploieront à faire comprendre à tous, les vrais principes de justice, de charité, de fraternité, basés sur la Raison et la Foi, appuyés sur les progrès et découvertes scientifiques de l'heure présente.

Unis à tous ceux dont les aspirations sont semblables, suivons avec confiance la voie d'un Spiritisme large et tolérant, sanctuaire d'harmonie, où peuvent se rencontrer tous les cultes.

Que le Congrès Spirite International de Paris soit pour notre grande famille l'occasion d'une importante manifestation de solidarité et de force.

Frères de Grand-Bretagne, vos frères de France vous invitent à venir vous joindre en très grand nombre à nos frères Spirités de tous pays pour collaborer au triomphe de l'Idéal Supérieur.

[TRANSLATION.]

## A MESSAGE FROM THE SPIRITISTS OF FRANCE TO THE SPIRITUALISTS OF ENGLAND.

ADDRESSED BY M. JEAN MEYER TO SIR ARTHUR CONAN DOYLE (APRIL, 1925).

The French Spiritists are happy in closely co-operating with their English brethren for the advancement of the moral and social welfare of humanity and in endeavouring, with them, to impress more deeply on the heart of humanity the immutable truths taught by Christ and the great spirits who guide men in their evolution towards the infinite Perfection.

Together with the Spiritists and Spiritualists of the whole world, the French Spiritists will oppose with all their strength the error of the Materialistic philosophy which ends in naught. They will work to enlighten all in the true principles of justice, charity, fraternity, based on Reason and Faith, founded on the progress and scientific discoveries of the present hour.

United with all those who are like-minded in their aspirations, we follow with confidence the large and tolerant way of Spiritualism, a sanctuary of peace, in which all religions can meet on common ground.

Let the International Spiritists' Congress at Paris be to our great family the occasion for a marked demonstration of solidarity and strength.

Fellow Spiritualists of Great Britain! your brethren of France invite you to come in your hosts and join with our brother Spiritualists of all countries in co-operating for the triumph of the Higher Ideal.

## PERSONALITY IN LIFE AND DEATH.

ADDRESS BY CAPTAIN C. E. BRIGGS.

Captain Briggs, with the true *flair* of the publicist, chose for the subject of his address to the members of the London Spiritualist Alliance on Thursday, May 28th, one which gave him unlimited scope. He touched briefly on Lord Kitchener, Lord Roberts, Mr. W. T. Stead, Mark Twain, and Sir Arthur Conan Doyle, among others. Mr. Henry Collett presided.

It was fitting at this the first meeting of the Alliance after the news of his passing had become known that a tribute be paid to Sir William Barrett. Mr. Dawson Rogers made a brief reference to Sir William's very important work in Psychical Research, and asked the Chairman to express the feelings of those present.

Mr. Henry Collett said that he had intended to bring this matter forward before the close of the meeting. He knew that the members joined with him in appreciation of the fine work in the psychic and scientific fields of their deceased friend. He asked all present to rise while giving their loving thought to the arisen one, as well as their condolence with his widow. For a short space the assembly rose and stood in reverent silence.

Captain Briggs, in his random reflections on matters of psychic interest, referred to the tendency of the Press to treat with scorn actual psychic facts, while they evinced a positive eagerness to publish anything tending to discredit Spiritualism. He had read in the newspapers that the flags on the roof of Lord Ypres' residence had fallen at the time of his death. The attempt to trace any occult significance in this happening had been characterised as superstition. Personally, he had witnessed so many far more remarkable evidences of psychic force that this particular incident had no difficulty for him.

Speaking of his experiences, he recalled how he was startled at a sitting with Mrs. Wriedt when he first heard Dr. Sharp's stentorian voice. The doctor had then remarked to him, "It does flabbergast you the first time you hear it." A little later Capt. Briggs spoke to his deceased brother. There was no mistaking his voice, and his brother reminded him of many little things, those trifles which counted so much as an aid to recognition.

Then with Mrs. Roberts Johnson he had a communication from someone who apparently was called Harold Winchester. He knew no one of that name. Some days later he realised that it was an elliptical reference to his friend Harold Davidson, who owned a farm at Winchester.

A vote of thanks to the lecturer was proposed by the Chairman, seconded by Mr. C. Gonville, and carried by acclamation.

L. C.

## CURRENT ITEMS.

The "Yorkshire Observer" gives an account of an address to the members of the Bradford Rotary Club by Mr. Clifford S. Best, on "The Borderland of Science," where science is assisting us to walk into the realm that is "allocated to psychic research workers."

From the "Halifax Weekly Courier and Guardian" we learn that a successful Spiritualist Rally took place at Illingworth. Meeting at Ovenden, friends from Halifax, Sowerby Bridge, Elland, Brighouse, West Vale, Wheatley, Mount Tabor, and Wainstalls, assembled for the open-air service.

Writing in the "Evening Standard" of 21st ulto. on "The Senses in the Sleeping Mind," Dr. Eric Ponder, of the Department of Physiology, Edinburgh University, says that for many people the land of dreams is "colourless, noiseless, odourless, wherein we experience only the pleasures and anxieties of the mind, and where the senses play as small a part as possible."

The "National Spiritualist" refers to the foundation of the Glasgow Association of Spiritualists, which took place some sixty years ago. This association at a recent meeting had on their platform one of its founders, Dr. G. B. Clark, who gave an interesting account of the formation of the Society in 1866.

Several letters concerning Spiritualism appeared in "English Mechanics" of 22nd ult. They convey the impression that the "man in the street" still requires instruction upon even the most elementary points.

The "Bromley District Times" of the 22nd ulto., in reporting Miss Louise Owen's lecture of the previous evening at Bromley Public Library, on the return of Lord Northcliffe, speaks of the manifest interest of the large audience and their appreciation of Miss Owen's remarks.

THE MODERN ATTITUDE TOWARDS IMMORTALITY.

By E. W. DUXBURY.

An able and erudite work was published last year, entitled "The Psychology of Religion," from the pen of Dr. W. B. Selbie, Principal of Mansfield College, Oxford, Wilde Lecturer in Natural and Comparative Religion, and one of the Editors of "The Encyclopaedia of Religion and Ethics."

The appended extract from this work serves to show how imperative is the need for further enlightenment regarding a future state of existence, which need Psychic Science is striving to meet. It can be considered as the deliberate and independent judgment of a writer belonging to a different school of thought.

When dealing with the question of immortality, Dr. Selbie writes:—

On the other hand it has to be admitted that in modern times and among the more intellectual and educated classes the belief (in immortality) seems to be losing its hold. This is due, partly to the pre-eminence of the scientific view of the universe, partly to the general absorption in material things and the pressure of secular life, and partly to a reaction against the crudely materialistic view of the future state current in popular religion. All these factors were in operation before the war and had led to a marked neglect of the subject of the future life. It was often noticed that sermons on heaven and hell, once so common, had entirely ceased. The war brought a change, and for a time turned men's minds strongly in the direction of the future, and provided most interesting object lessons in the process, which the whole history of religion illustrates. Whether this will be more than temporary remains to be seen, but there are already signs that interest in the subject is declining.

This gives a new importance to the investigations which have been set on foot as to the modern attitude on the subject, and to these we must now turn. Inquiries which have been instituted tend to show that among educated people the belief in a future life is unquestionably losing its hold. The result of *questionnaires* among the professional classes has revealed the fact that quite a considerable proportion of those consulted have no interest in or desire for a future life. On one of them Dr. Schiller reports: "On the whole the answers seem distinctly unfavourable to the doctrine that the interest actually taken in the matter of a future life is commensurate with its spiritual importance, or that the question looms as large on our mental horizon as tradition had assumed."

On the other hand Professor Pratt says (in "The Religious Consciousness"): "It may be that my experience is untrustworthy, but certainly it has been my observation that among religious people the hope and belief in a future life are very central to their religion. The results of my *questionnaire* show the same fact, if they can be trusted to show anything at all. Among 147 respondents, 131 believed in a future life, as against 16 who were agnostic. Of 57 respondents to a question concerning the growth or decay of the belief, 45 insisted that their faith in immortality was increasing, 7 noticed no change, and 5 found a decrease. I should claim no value for these figures were it not for the fact that I believe my respondents to have been fairly representative religious people, and that the tone of their answers is quite in accord with what the figures indicate. The faith in immortality may be less widespread than the belief in a God, though this is doubtful."

This is no doubt representative of the condition of things in religious circles. Outside such circles the question is regarded with comparative indifference, a result that might be expected from the growing materialisation of life and thought at the present time. This, however, does not affect the fact that under the pressure of need the hope of a future life revives. The experience of this during the war was very remarkable and presents material of the utmost interest for psychology. Whatever may be the case with the sophisticated products of modern culture there is no doubt that to average men and women still life is more and bigger than it seems. Their outlook is not limited to this world.

**INSPIRATION.**—Many of the great poets and thinkers have described the sudden luminous incursion of an idea or of phrases. Some have even declared that they are hardly aware of what they write, as they write, and that their greatest thoughts seem to come from outside themselves. Perhaps in humbler ways everyone has had this experience. A common phrase is "the idea suddenly came to me," or "in a flash I saw what ought to be done." This effect may be produced merely by an unaccustomed effort of the brain, but it may also mean a momentary access to some pool of knowledge or intuition. It may be that the genius, say, of a cook and that of a poet differ only in direction, and in degree of access to the pool.—From "The Faculty of Communion," by the Hon. Mrs. Alfred Lyttelton, D.B.E.

RAYS AND REFLECTIONS.

Of a man who was given to relate very tall stories of his recollections of the past it was said that you might always know when he was going to tell a bigger "whopper" than usual because he would then preface his remarks with the phrase, "I distinctly remember."

He was not a re-incarnationist, or he would have had a larger field for his imagination, and could have thrilled his hearer with romances, as for instance: "I distinctly remember that when I was Master of the Horse to the King of Atlantis," or "At the time when I was captain of a trireme at the battle of Salamis, I distinctly remember, etc."

On this question of re-incarnation I have heard scoffers ask why it is that all the people who claim to have "lived before" were always distinguished persons. Well, it is only natural. Most of us crave for distinction of some sort, and if it cannot be obtained in the present and there is no prospect of it in the future, some past incarnation can usually supply the need, and we can "distinctly remember" a career as, say, a prince (or princess) of Memphis. But this is not invariably the case. I once heard a talented and popular lady in the dramatic world express her belief that she had been a "gutter-snipe" in Ancient Babylon. But that was probably for the sake of variety, just as in a community of authors one could acquire distinction by never having written a book.

But the idea of re-incarnation is not lightly to be put by, although we may smile at its absurd aspects. There may well be something behind it in the spiritual order, justifying the vision of the poets and mystics and representing the true meaning of Wordsworth's lines in his "Intimations of Immortality."

Someone was speaking recently about those lunatic correspondents who are common to every newspaper. I have had several. The worst, curiously enough, were not Spiritualists but anti-Spiritualists who had nursed their hostility so long that it had become a mania. The letters of one of these were delightful in their inconsequence. He would commence his epistles in an insulting strain, then suddenly become friendly and conciliatory and afterwards again burst into a torrent of abuse.

These quaint letters reminded me of a conversation between two revolutionists, one of whom was narrating his interview with a capitalist. "I says to him, I says, 'You're a bloodsucker, sir. You're a vile and contemptible black-guard, sir.'" The other listened with interest and approval. "But why did yer call him 'Sir'?" he asked. The first man smiled disdainfully. "Perliteness don't do no one any harm," he replied.

It is gratifying to hear that the Bazaar and Fete have been so great a financial success that we shall not have anything like what happened when the vicar announced the holding of a rummage sale in order to try and wipe off the debt left by the bazaar!

I see that Mr. Ernest Oaten looks forward to a time when there will be no more need of Spiritualistic propaganda, for the work will have been done and the spiritual movement will proceed along other lines. When that day comes I have no doubt that our successors will look back upon us and in recognition of our struggles and our successes as a spiritual vanguard, will solemnly eat a dinner! That is the English way, and I hope I shall not be accused of Philistinism if I say, a very good way too.

"LIGHT," writes a correspondent, "is very cautious and conservative." Perhaps the explanation is that LIGHT has behind it (in both worlds) some old campaigners who see that there are weak places in the defences of the enemy which can be pierced, and are not pleased when they see these neglected and energy frittered away in making desperate charges against stone walls.

D. G.

## CHILDREN OF THE EARTH ARE WE.

By SIR KENNETH MACKENZIE, BART.

How many of us realise that this Earth on which we pass our fleeting lives is in very truth our Mother, aye, our "Mother" in every attribute and meaning which we attach to that sacred word? Not only do the bodies of every living thing come from Her, are made of Her, and exist upon Her, but one and all they return to Her again, absolutely and entirely as time rolls on.

She is as "living" a mother as any who ever bore a human child. Her offspring, numberless in variety and species as in individuals, each and all owe their being to Her fecundity, deriving their entire bodies from Her substance, living on what Her inexhaustible resources provide, and returning to Her bosom when no longer able to draw nourishment from Her, to make room for others pressing forward with the same intent.

From Her body is born the vegetable kingdom by which alone can that of the animal and every moving creature exist; aided in so doing by Her life's blood, the water, and by Her breath, the air which She continually renews and purifies so that through the pollutions Her children cause, it may not fail them. "All I have is yours," She says, "for ye are mine, one and all, now and in the future as in the past. Take of Me what ye need, for whatsoever I give will come back one day, and never can ye take what will not be returned to Me whilst I live."

So from Her inexhaustible womb come we one and all, every living thing that exists upon Her, each endeavouring during its life to get the most it can from Her; struggling with, if not always preying upon each other in the battle for existence, yet keeping nothing from Her in the end, for what She gave She takes back, asking and receiving no thanks for Her bounty.

And yet though that be so, and children of our Mother Earth we be, something of us, we know not what exactly, remains of those *in whom it was at birth*, and will still exist when all She gave to make and form us have been returned to Her. Is it part of what constitutes the "Paternal" principle in all Her children, the impulse which gave rise to their birth, which they hold during life, and may retain indefinitely when all else has been returned to Her? The Paternal Spiritual Cause of a Maternal Material Result? Does not the word "maternal" suggest the "material" principle, *mater* and *materia*, the "producer" and the "product"; for it is the mother, not the father, who builds up the bodies of the offspring from her own? All nature teaches us that the maternal principle alone is insufficient to produce new life, that another is needed, one supplemental and distinct which we call the Paternal; and it may be that what mankind has always believed will continue after death is this Paternal, energising and spiritual principle.

Perhaps the Paternal principle is a Triad—Life, Soul, and Spirit,—whilst the Maternal is a Monad of material only. The first element of the Triad, Life, acting on the Maternal, gives rise to a separate existence; the second, Soul, gives to that separate being its individuality and the means of sensing its environment during life after birth; whilst the third, Spirit, embodies its personality, making it distinct from all others, and carrying on with it after death what it brought to the being at birth, and what has accumulated that is not material during its existence with the Mother. Though all are children of their Mother Earth, mankind only possesses all three; the lower sentient life and the vegetable kingdom having the first two, whilst the mineral kingdom which constitutes the Earth Herself, has but the first of the Triad.

May be it is the Soul and Spirit, inseparable at once after death, which remain in close contact with the mother they have left; lingering on so long as the ties, material and psychical, they have formed with Her persist, to part from Her entirely and finally only when these shall have altogether ceased. Then may the grosser principle, the Soul, freed from them, return to the great Mother Soul of Earth, leaving the finer and unknowable Spirit to rise to a higher existence, carrying with it all that is worth preservation of its life with the Mother, both for its own benefit as well as for that of those of whom it forms part.

Be that as it may, we living creatures, Her children, owe to Her all we have and can perceive whilst alive, and the great secret of our coming and going She keeps so well, may perhaps be revealed when we have returned to Her what She gave us, and retain only what caused our advent, to return with it to that state of being from whence it came.

When She too has ceased to live, as She surely will some day, when Her last breath has been drawn and the stillness of death hovers over Her aged corpse, now vibrant with light and life, then too will the Paternal Spirit depart, having completed His work upon Her, and with His children in whom He still lives, born of their Mother Earth, will pass to other scenes of activity, since only that in which the Spirit lives may persist throughout Eternity. That which is of the Mother, earthy and material, must ultimately perish, for "*Tout lasse, tout casse, tout passe, et tout se renait*," which is, after all, what Nature teaches us if we but choose to learn from Her.

## THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

Major C. O. Colley addressed a large gathering of members and friends of the British College on Wednesday, May 27th, on "Further Episodes of My Life." This was a continuation of the previous lecture, which dealt with psychic happenings of his childhood.

He related how on one occasion he was impressed to go from Oxford to Birmingham to visit a friend for no apparent reason, but found that he was needed to receive a particular psychic message which meant a great deal to his father, although it was unintelligible to him.

On another occasion he was kept in a trance state which prevented his going to South Africa as a private during the Boer War. He had at the time an Artillery Commission, which he had not taken up. He learned later that all his platoon had been killed in one battle.

Another incident recounted was of a remarkable experience with a materialising medium, when, in good light, a piano was levitated, "combing his hair," as he described it.

Useful questions were asked by members of the audience which elicited further experiences from Major Colley. Mrs. St. Clair Stobart, who presided, proposed, on behalf of the audience, a hearty vote of thanks for the interesting lecture.

News of Sir William Barrett's sudden death had just been received; and Mr. G. R. S. Mead and Mr. A. W. Trethewy, old friends of the deceased, spoke feelingly of the great services he had rendered Psychic Science.

The audience stood for a minute in silent tribute to the memory of a great pioneer.

B.

## ECHOES OF THE BAZAAR.

The visit of Mr. E. W. Oaten, Editor of the "Two Worlds," on the first day was particularly appreciated. Mr. Oaten's many friends know how well merited is the description bestowed upon him by Sir Arthur Conan Doyle that "Oaten is half apostle and half bull-dog."

Some of us are still laughing over the droll side of the Caxton Hall Fête. We remember how much fun was caused by a dear, demure little damsel who sold "a coat-hanger" and a "pipe lighter" for twopence. When the expectant buyer opened the packet he found a French nail and a lucifer match! But the laugh alone was worth the money.

The humour of the auctioneer who sold off the surplus articles at the closing hour was another feature and some of the bidders were quite as funny. It was only appropriate that the affair should close with a note of gaiety.

Many visitors from other countries gave almost a cosmopolitan feature to both the Bazaar and the Psychic Exhibition. We came into personal contact with French, Italian, Danish, American and Indian friends, and we heard it mentioned that, but for another important engagement, a distinguished Chinese visitor to this country would have been present. As for the Scottish, Welsh, and Irish friends, they abounded, and Colonial visitors were also amongst the company.

The catalogue of the Exhibition will be cherished by many as a souvenir of the Exhibition and should certainly find a place in the general archives of Psychological Research. In its way it is something unique, for so many articles of psychic interest have never been brought together before at an Exhibition. The compiling of the catalogue was itself a remarkable piece of work, for it had to be done in a very limited time and the compiler, whom we may call "A.A.C."—he is too modest to have his real name mentioned—seemed to have been raised up for the special purpose of assisting to make the Exhibition a success, for he had many special qualifications for the work he carried out in arranging and organising.

Mr. A. Vout Peters tells us a diverting little story concerning the bookstall at the Bazaar. It seems that a bluff old soldier visited the stall and commented in rather uncomplimentary terms on some of the books exposed for sale. He was particularly displeased with the book entitled, "The Mind of a Woman," and his observations on women were quite in the manner of Mr. Gilbert Frankau. Women, he thought, were pushing themselves too much to the front and he illustrated his argument by reference to the incursion of women into Parliament, into Law, into Medicine and jury service. "Now," said he, "some absurd person is writing about the mind of a woman! Why, a woman has no mind!" It was at this point that Mrs. Champion de Crespigny, one of the stallholders, smilingly interposed, remarking with mock contrition that she was the writer of "The Mind of a Woman." Profuse apologies followed from the abashed critic.

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23rd Annual General Meeting, July 4th, 1925, at Bristol.

The following nominations for office have been received:—

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GEO. F. BERRY,  
General Secretary.

**SUNDAY'S SOCIETY MEETINGS.**

**Richmond.**—Free Church, Ormond-road.—June 7th, 7.30, Mr. Horace Leaf, address and clairvoyance. June 10th, 7.30, Mrs. M. D. Struthers.

**Lewisham.**—Limes Hall, Limes Grove.—June 7th, 11.15, open circle; 2.45, Lyceum; 6.30, Rev. J. M. Mathias. Wednesday, June 10th, 8, Mrs. Edey.

**Croydon.**—Harewood Hall, 96, High-street.—June 7th, 11, Mr. Percy Scholey; 6.30, Mr. John M. Stewart.

**Camberwell.**—The Central Hall, High-street, Peckham.—June 7th, 11, Service; 6.30, Mr. H. J. Osborne. Wednesday, 7.30, at 55, Station-road.

**Shepherd's Bush.**—73, Becklow-road.—June 7th, 11, public circle; 6.30, Mrs. Golden. Thursday, June 11th, 8, Rev. G. Nash.

**Peckham.**—Lausanne-road.—June 7th, 7, Mr. H. Boddington. Thursday, 8.15, Nurse Giles.

**Bowes Park.**—Shaftebury Hall, adjoining Bowes Park Station (down side).—June 7th, 11, Mr. Horace Leaf; 7, Rev. G. Nash.

**St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite Tram Depot).**—June 7th, 7, Communion Service, Rev. G. Ward. Thursday, June 11th, 8, Mrs. Bishop Anderson.

**Central.**—144, High Holborn, W.C.1.—June 7th, 7.30, Mrs. Pickles. June 9th, 7, Mrs. E. Edey.

**St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.**—Minister: Rev. J. W. Potter. June 7th, 6.30, Service, Holy Communion and Address. Healing Service, June 10th, 7.

**CASTS OF SPIRIT HANDS.—A CORRECTION.**—Mrs. Hewat McKenzie asks us to correct the statement, copied from the "Morning Post," in our last week's issue (page 259) concerning the "three wax gloves" (exhibit 1,180). These were not the Paris casts obtained by Geley or Richet, but were produced at Warsaw through the mediumship of Franek Kluski, in the presence of Mr. and Mrs. Hewat McKenzie.

**Mr. W. E. Long may now be consulted at his West End Office,** on all Mystic and Psychic matters.—Apply by letter only to 15 Gubyon Avenue, Herne Hill, S.E. 24.

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Thursday, June 11th, at 7 p.m.

MR. W. TUDOR POLE, Author of "Private Dowding," and Co-editor of "The Deeper Issues Series"—"Borderland Experiences: The Relation of the Psychic to the Spiritual."

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### THE EXHIBITION, BAZAAR & FETE.

At a meeting of the Council of the L.S.A. on May 27th, the following resolution was unanimously passed:—

"The Council desire to place on record their grateful thanks to all those who contributed either by gifts or service to the great success of the recent Bazaar and Exhibition at Caxton Hall."

### FOUND.

Will the lady who enquired at 5, Queen Square on Monday afternoon, May 25th, for a lost umbrella, please note that the missing article has been found?

### BOOKS THAT WILL HELP YOU.

Ether and Reality. The Many Functions of the Ether of Space.—By Sir Oliver Lodge, F.R.S. Cloth, Post free, 3/9.

Stella C. An Account of Some Original Experiments in Psychical Research.—By Harry Price, F.R.N.S. Cloth, Post Free, 3/9.

On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-.

Some New Evidence for Human Survival.—By Rev. C. Drayton Thomas. Cloth, Post Free, 6/6.

Making of Man.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9.

The Law of Psychic Phenomena.—By Thomson Jay Hudson. Cloth, Post Free, 8/-.

Ancient Lights, or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-.

Human Personality and Its Survival of Bodily Death.—By F. W. H. Myers. Cloth, Post Free, 8/-.

Automatic Speaking and Writing: A Study. By E. T. Bennett, Post Free, 1/9.

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