

# LIGHT

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A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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CONTENTS.

AN OPEN QUESTION.

Notes by the Way ... ..	277	Science and Spirits . . . . .	282
An Enlightened Sermon in		Sidelights ... ..	283
America ... ..	278	A Voyage and its Strange Con-	
Impressions from the Unseen."	279	quences ... ..	284
Things to Come. ... ..	279	Passing of M. Camille	
Return of Sir William Crookes	280	Flammariion ... ..	285
Sir William Barrett, Tributes	280	Rays and Reflections ... ..	285
and Appreciations ... ..	280	Mr. Pepys at the L.S.A. Bazaar	286
Letters to the Editor ... ..	281	Society News, etc. ... ..	287

Now and again some gentle reader protests against the appearance in LIGHT, whether in the literary portion or the advertisement pages, of any statement affirming or implying the truth of reincarnation. But really we cannot carry censorship to this extreme. We admit into LIGHT many statements with which we entirely disagree; but give them place as honest expressions of opinion. A few of our contributors and correspondents, for example, although thoroughly convinced of the reality of psychic phenomena, are inclined to reject, even sometimes to deride, the idea of spirit communication. We respect their attitude of mind although it is sufficiently clear to us that their experience needs enlarging. As to reincarnation, it is an ancient quarrel. It has been carried on in LIGHT at intervals since the paper first appeared. We usually avoid the subject because it is vexatious and unprofitable. In that respect it is like some theological doctrines, the discussion of which invariably leaves matters exactly as they were at first. But because a proposition strikes us as unreasonable or improbable, we have no right to deny it, although we may question its truth. It is a good rule never to state anything as a fact—even though you may know it to be a fact—unless you can support your statement with some kind of evidence which will bear examination. But even if the evidence is wanting it is not always safe for an opponent flatly to deny the assertion. It may be true, and time may bring the proof. Till then, er until it is disproved, it must remain an open question.

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"THINGS TO COME."

Talking of the calamities to come upon the world in the near future, of which there have been so many predictions. we heard it remarked lately, by one who distrusted all such forecasts, that the fatalities imagined certainly would not happen. We thought that this was as unwise as to say they certainly would. The fact is there is no such thing as fate in the sense of something of a cast-iron nature. There is always some little fluid element in the destiny of men and nations, just as there is an infinitesimal fraction in every human life which represents free-will. Slight as it is, it may make a vast difference in the apparent destiny, for it is incalculable in its possibilities. We have heard the rumours of terrific disasters to come upon the world ascribed to "epidemic psychology"—mass suggestion. It may be so. But there is always fire where there is smoke. And there is no knowing what even a little fire may do.

SIR ARTHUR CONAN DOYLE AND THE "MORNING POST."—We understand that Sir Arthur Conan Doyle's series of articles will commence in the "Morning Post" on the 15th inst., and the case for Spiritualism as stated will be answered by Sir Arthur Keith.

NOTES BY THE WAY.

The light of every soul burns upward. Let us allow for atmospheric disturbance.

—GEO. MEREDITH.

EINSTEIN OVERTHROWN?

The American newspapers are excited over the fact that Captain R. J. J. See, a U.S.A. Government astronomer, claims that he has discovered eighty errors in the Einstein and Eddington theories, and has written a pamphlet in which he subjects the theories to a destructive criticism. It is said that Capt. See's findings overthrow the Einstein theory as well as the findings of non-Euclidian geometry. As we cannot take American journalism very seriously, it will be necessary to await the conclusions of American science and scientists generally on the subject. No doubt these will be forthcoming in due time, for it is stated that Capt. See is sending his pamphlet to the leading scientists of the world. Einstein's theory struck our unscientific mind as having a revolutionary appearance—it seemed, for one thing, to have "demolished the ether." But we preserved our habitual calm, knowing that beyond the furthest view there is always a new and further one, and that all that any revolution can do is to introduce something that must be not only new but true, while conserving all that is true in the older order, which at first it might appear to upset entirely.

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OLD TRUTHS AND NEW FROCKS.

Says a writer in the "Sunday Express":—

The extent to which people possessing no previous art knowledge draw and paint pictures which, other tell them, are done under psychic influence, is little understood. One of the most amazing cases of the kind in my recent experience is that of Mrs. Terence Maxwell, who altogether untrained as a painter, has executed what are said to be "inspired pastel pictures of the Divine truths to humanity." Mrs. Maxwell is not a Spiritualist.

The account goes on to relate that so impressed is a friend of Mrs. Maxwell, that, as a costumier, she is exhibiting Mrs. Maxwell's pictures with the latest creations in fashionable frocks! Let us hope that the "inspired pastel pictures of the Divine truths"—a strange description—will prove as attractive as the new dresses. But we doubt it.

# AN ENLIGHTENED SERMON IN AMERICA.

By STANLEY DE BRATH.

The far-reaching effect of psychical science is now manifest in many quarters. So distinguished a biologist as Professor Driesch says to a London scientific audience that "The actuality of psychical phenomena is doubted to-day only by the incorrigible dogmatist"; the newspaper Press speaks respectfully of psychical research, and the Churches, too, are changing their attitude. To show the effect on some enlightened clergy I give here (by permission) some extracts from a sermon preached by the Rev. Dr. Elwood Worcester, in Emmanuel Church, Boston, U.S.A., Easter, 1924:—

"On Easter Day, it appears to me, a congregation has a right to expect of its preacher not merely the result of his thought and studies, but a candid statement of his personal faith. I suppose there are few men in this country . . . who have studied the beliefs we commemorate to-day more carefully than I have—both the resurrection of Jesus through the critical study of the New Testament, and our survival of bodily death by every honourable means open to us. . . .

"I regard the resurrection of Jesus as a true, objective, historical fact. When we consider the nature of those appearances, which were sudden, brief, unexpected, and made to different persons, we are not surprised that the accounts in the Gospels are also short and fragmentary, and that they were written without much reference to one another. The case was entirely different with St. Paul.

"In I. Cor. xv., St. Paul gives us an extended survey of the whole subject. He gives, it is true, no bright, sensuous pictures, no detailed narratives after the fashion of the evangelists; but he presents to us a complete inventory of all the Resurrection appearances which he considered genuine and the correct order of their occurrence. The denial of any resurrection on the part of certain Corinthian Christians compelled him to consider carefully the historical evidence for the resurrection of Jesus.

"Are you aware how good this evidence is? . . . It is contained in an epistle whose authenticity has never been seriously questioned. The measured sobriety of his language, the strict limitation of the appearances of the Risen One, his careful mention of names, his confident appeal to many living witnesses, the psychological probability of the sequences, his rigid exclusion of all legendary highly coloured incidents—all produce an impression most favourable to his truthfulness and painstaking care. He introduces this evidence by the significant statement, 'I delivered unto you first of all, that which I myself also received.' The usual date assigned to this epistle is about the year 55, but the words, 'I delivered unto you first of all' carry us back about four years further to St. Paul's first visit to Corinth.; while the words, 'that which I myself also received,' can hardly have any other meaning than that these statements in regard to the Lord's resurrection appearances formed part of the traditions of the old Apostles and the earliest Christians, communicated to him during his two weeks' visit to Peter, described in Galatians as taking place three years after Paul's conversion, somewhere about the year 35. So that, instead of an oral tradition flying about the world for a generation, we have here a written and carefully considered statement from the hand of Paul, whose substance dates not more than five years from the event. . . .

"In all this I have made no claim for the re-animation of a physical body. Some of our Bishops, but by no means all of our Bishops, assert that faith in Jesus demands and requires physical resurrection. In this they are not well guided, and this demand will not strengthen faith, it only strengthens incredulity, especially as it is contradicted, not only by St. Paul, who speaks only of a spiritual body, but by the very Gospels to which we are obliged to appeal. For a body that appears and disappears at will, is not immediately recognised, and which passes through closed doors, is no body of flesh and bones. No sooner do the materially-minded find themselves with a material body on their hands, than they are obliged to de-materialise it again, and to pass, with uncertain steps, from eating and drinking, to vanishings and re-appearances, and to passage through material substances. The present ending to St. Mark's Gospel even

describes one of these appearances as 'in another form.' Moreover, a physical resurrection would be no support at all to faith, for we know well no such fate is in store for us. . . . Death is not a passage from one part of the universe to another. It is a passage from one state of being to another. We shall not want these old bodies in our new life . . . for they belong to this world. They were made altogether of earth's substance, with reference to the surface of this earth, this atmosphere, this temperature, and when we die they are resolved to dust. It is the destruction of the old life that makes the new life possible."

No one has believed in the resurrection of Jesus with more passionate ardour than St. Paul. It was the cause of his conversion, the substance of all his preaching; and yet from first to last he speaks only of a spiritual body. He establishes the strongest antitheses between the body that dies and the body that lives hereafter: "It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body." In rehearsing the various appearances of the Lord, he monotonously repeats the same word, *ophthē*—he was seen, he appeared, but nothing more.

From this point of view the whole matter is so much more probable and in accordance with our knowledge of what is possible—the sudden appearance, the passing through closed doors, the traumatic stigmata, and the fact that these appearances ceased a few days after death—all are so comprehensible and natural that it becomes mere perversity to doubt them.

Without the experience of the phenomena such stories would not have been invented, especially as the Apostles were looking for no such humble occurrences, but, if they had any expectations for the future, for the return of the Lord in glory. . . .

"No one who truly looks forward to a life after death conceives of it as involving the loss or diminution of his personality. We do not think of the mingling of all souls together, or the disappearance of our personal life in the life of God. That is pantheism, but it is neither Christianity nor immortality. Neither are we able to think of the soul as existing without a body—without some form or organism and expression which distinguishes it from everyone else—a body by which it acts on its world and receives impressions from its world.

"Once before, in the first life, God, through your soul, mysteriously built for you a body, wholly and perfectly adapted to a life which was to come. So, again, here and now, you are secretly and invisibly building for yourself the body you shall wear hereafter, and that body, though not yet complete, is already in existence. A body that represents you perfectly, in your thoughts, your affections, and memories, which some time will disengage itself from the old body, and stand forth, strong and radiant and beautiful, to enter its new life. A new body will not be made for you out of nothing. It will not be sent down from heaven for you. The body you have made yourself and which perfectly represents you is revealed as the old body falls from you. That is all.

"In the course of my long ministry I have sat by many a death-bed. Several times I have seen the faces of dying men and women brighten with an unearthly light as they appeared to see and to recognise some unseen presence. I have heard them greet and address, with loving rapturous words, departed friends totally invisible to me. In every instance within my experience, this has proved the immediate precursor of death. In commenting on this with a learned and widely experienced physician, I received from him several highly interesting examples of similar events which had taken place under his observation; one of which occurred just before the death of my famous and saintly relative, Dr. Joseph Worcester, of San Francisco. This physician added: 'Among the old doctors who were accustomed to remain with their patients to the end, these facts were well-known, and it was commonly held that the appearance of the dead to the very ill was to be regarded as a definite indication of approaching death.' This means that as our end approaches, those whom we have known and loved are aware of it, and that they are close beside us, and that when our eyes close on this world, the first objects we shall behold are the faces of those we have most loved, who stand beside us to welcome us and to go with us into our new life."

If such preaching were general, instead of demands for belief in a physical resurrection at issue with all natural law, there would be far less scepticism; for there are at this day, materialisations quite as solid as that recorded in the Gospels.

## "IMPRESSIONS FROM THE UNSEEN."

No one who has read Miss L. M. Bazett's little book, "After-Death Communications," will need to be assured that the book she has just published\* is a valuable contribution to the evidential literature of Spiritualism. I wish, nevertheless, to add my commendation to those of others, because I have the privilege of having been associated with her from the beginning of her mediumistic development, and the value of her writings is for me greatly enhanced by my knowledge of her personality, of her qualifications, and of the conditions under which her mediumistic faculties are exercised.

It is a great asset to possess, as she does, a supreme allegiance to truth; this allegiance makes her scrupulously careful to verify her facts, and always ready to allow for the interventions of her own mind, or any previous knowledge, normally acquired, which might account for or colour the "impressions" she records. There is very little room for such "colouring" in the cases reported in this book, because they relate to individuals who were strangers to her; but readers will recognise how careful she is to protect the evidence at every point. From my knowledge of Miss Bazett I should like to testify to another of her special qualifications for this work. She has in a marked degree the gift of common-sense. Her healthily-balanced and cultivated mind and her intellectual and social interests are a safeguard which, together with the wise advice of the friend who works with her, prevent her being seriously overstrained. The conditions under which her psychic faculties are exercised are almost ideal. I might perhaps say quite ideal, but for the fact that she is not physically robust and she is of too kind a nature to protect herself from being occasionally over-taxed by inconsiderately prolonged demands upon her.

Miss Bazett briefly alludes to this when she writes, in the second chapter: "The demands made upon me spiritually, mentally and physically were so exacting that I sometimes felt entirely unfitted for this work." The term "sensitive," which is sometimes used to denote a medium, should be a reminder to all who use their services of the consideration and restraint which ought to be exercised. I should like to draw special attention to the paragraph in the same chapter in which she says, "Great claims were made on one's personal character" by this work. This is true for all mediums, and it is also true for all who enter upon this research experimentally. It is because the demand on character is not recognised that Spiritualism sometimes proves injurious to those who take it up. It has seemed to me that one might, without irreverence, apply to this subject the words, "Set for the fall and rising of many." It is indeed a touchstone of character; it may prove to be an education of great value, lifting the individual to a higher level, or, if the demand is not met, it may evoke latent egotism and vanity and the weaknesses that accompany egotism may become prominently exhibited.

All great experiences must have this sort of effect, and contact with the Unseen Intelligences is no exception to this rule.

It may interest readers to know that I have myself received through Miss Bazett two written communications from a friend who recently passed on, which, with one exception, I regard as quite the best and most satisfactory written messages I have ever had. They were full of points entirely appropriate and characteristic of my friend. Of course they could not be evidential to others in the same degree that they are to me. Certain matters alluded to were to me most significant. Only one who knew her as intimately as I did could appreciate these allusions. The confused sentences were very few. The letter has been a constant source of comfort and happiness to me, for which I am very grateful, in common with many others who have benefited by her ready help. Through the mother of the child Monica (the subject of my book, "Across the Barrier") I received two equally convincing and satisfactory messages, but they were much shorter. I may add in connection with the Dornsen case (p. 80) that both the parents and the child were known to me only by correspondence; I have never seen either of them, and I did not know anything whatsoever about the grandmother (the child's great-grandmother) to whom most appropriate allusion is made in the communication.

H. A. D.

L.S.A. PSYCHIC EXHIBITION.—The Exhibition of objects of psychic interest having proved so attractive, the Council of the L.S.A. have decided to renew it at No. 4, Queen Square. It will include the Jensen exhibits and the British collections, the owners of these kindly loaning them to the Alliance for a further period. The Exhibition will be open on June 15th, from 11 a.m. to 8 p.m., for one week or longer. Admission 1/- (which includes tax).

\* "Impressions from the Unseen," by L. M. Bazett. With an Introduction by Sir William Barrett, F.R.S. (Blackwell, Oxford, 5s. net).

## "THINGS TO COME."

## THE ORIGIN OF THE PREDICTIONS.

Miss E. B. Gibbes sends the following communication received from "Astor," Miss G. D. Cummins' control. It was written automatically in answer to a question concerning the prophecies emanating from the Spirit World warning us of an impending disaster of cosmic magnitude, which might bring about the ruin of the civilised world. This communication was received some time before the earthquake reported a few days ago and refers, of course, to that of September, 1923. The idea of collective emotion being the cause of the rumour had not occurred to Miss Cummins until it was written through her hand.

"ASTOR": I will tell you what I see. There will be no disaster of great magnitude in the near future or in the lifetime of any living human being. There may be troubles and small upheavals of the earth, but I am sure from what I see that no great catastrophe menaces the civilised world with ruin. I think I can explain these sinister messages. When the earthquake in Japan took place, when a whole nation was for a short space faced with what seemed like the ending of the world, an unspeakable terror possessed this people. They are naturally psychic. Now a great collective emotion impels thoughts with great violence into space. Emotion, one might almost say in this case, is motion personified. It bore the terrified thoughts of this nation across the earth; and many of them were imprinted on the invisible shape of certain sensitives. With some of these they remained in abeyance, but in a number of instances the Guide or communicator perceived this Writing on the Wall, or in other words, perceived in the aura the imprint of these thoughts that came from the East. The communicator believed that this was the reflection of the future, and without using any judgment in the matter, quoted what he could read when he used the medium's hand or voice for interpretation: It is true the future is often reflected upon the aura, but the latter contains much else; and it is necessary for those in the Unseen to make a careful differentiation between what is a collective thought imprint engendered by the terror of a whole nation and between the actual Image of the future which is flashed upon it. Tell the World there will be in the years to come a spiritual awakening, but there will be no vast cosmic disaster, no material catastrophe of magnitude.

## A PHANTASM OF THE LIVING.

In "Memories of Mrs. Stevenson," by Richard Le Gallienne, he tells a story of Charles Baxter, the boon companion of her husband (R. L. S.) in his early escapades at Edinburgh. Le Gallienne says the anecdote brings Baxter into the story in a sufficiently mysterious and characteristically amusing manner. We take the story from the "Saturday Evening Post":—

It was the winter up at Saranac, where Stevenson had been recommended for the benefit of his lungs, and where he wrote "The Silverado Squatters." A very bright sunlit forenoon, with the reflected light from the snow dazzling in at all the windows. Mrs. Stevenson was alone, reading in one of the rooms, when suddenly she was surprised by seeing Charles Baxter enter, overcoated as for a journey and evidently in a fury of rage. She gazed at him in intense and natural astonishment, for she knew that he could not be in America at that moment—knew, indeed, that he was far off in England. Then, as she gazed at the irate figure, it gradually disappeared, fading out on the snow-lit air. Thereupon she ran out of the room, seeking her husband.

"I have just seen Charles," she said, "and he seemed in a frightful rage about something."

Stevenson, who was aware of his wife's psychic peculiarities, took it naturally, and said, "All right, Fanny, let's see what time it is," and looking at his watch, he made careful note of the hour and minute. Days and weeks passed, and at last came the explanation. It appears that on that morning Baxter was travelling on the London and South-Western Railway, in England. Before boarding the train, he bought at the railway bookstall a copy of "The Wrong Box," written by Stevenson and his stepson, Mr. Lloyd Osbourne. It had only just been published and he was naturally curious about it. It is an amusing book, and one can imagine his enjoying it for a while, till suddenly, so the story went, he came upon a character in it which he conceived to be an offensive caricature of himself. Enraged, he read on, till he could stand it no longer; and rising from his seat, he hurled the book out of the window, far across the flying countryside.

It was at that precise moment that he appeared to Mrs. Stevenson in her Saranac sitting room.

Here surely is a story that deserves a place in Professor Gurney's book of "Phantasms of the Living."

I tell it as nearly as I can recall as Mrs. Stevenson told it to me.

## SIR WILLIAM BARRETT: TRIBUTES AND APPRECIATIONS.

FROM SIR OLIVER LODGE.

Sir William Barrett was nearly the oldest of the surviving psychic pioneers, a man of long and ripe experience, a keen worker and a stimulator of work in others, and in his removal many readers of *LIGHT* will feel that they have lost a friend.

He combined professional knowledge of Physical Science with a keen enthusiasm for the exploration of unknown or unrecognised human faculties, and he lived to see this branch of knowledge and inquiry emerge from obscurity, pass through a period of contumely and ridicule, and become established as a reasonable subject for careful and cautious investigation.

He liked to be thought of as the discoverer of telepathy, believing that that curious faculty would hereafter be hailed as a fact of the utmost importance in relation to the mysterious connection between mind and matter. The minor discoveries which he valued were such as sensitive flames, certain useful alloys, and the calorescence of iron.

He is honoured both by the Physical Society and the Society for Psychical Research, which latter he helped to found and of which he was for a time the President.

His personality was marked by a quick almost feverish enthusiasm, and a tendency to complain of the attitude or procedure of others; but his platform utterances, whether in the form of papers or popular lectures, were always acceptable and attractive.

The happiness and contentment of his later years—those which followed his marriage—were very marked, and all must rejoice that he had this peaceful and happy time before entering upon the further expanded duties which doubtless await him now that he has rejoined so many of his old friends and co-workers

OLIVER LODGE.

FROM SIR ARTHUR CONAN DOYLE.

Sir William Barrett will always remain as a beautiful memory to those who knew him. He had in a peculiar degree the spirit of a young man—almost of a boy—in his frail body. His mind retained this quality of youth to the end, and was open to new impressions and accessible to reason in a way which showed how plastic and vital it had remained. He was conservative by nature, hesitating long before he made a fresh step forward, but the spiritual urge was always upon him and he ended, as we know, by a complete acceptance of this position as regards survival and communication. He was a brave pioneer for he was the first, so far as I know, to stand up in a learned assembly and assert the existence of psychic forces. I remember his telling me as a remarkable fact that the only four men who supported him on that occasion all received the O.M. Their names, if I am not mistaken, were Russel Wallace, Crookes, Lord Rayleigh, and Huggins. It is a sad thought that this was in 1876, and that the world is still as ignorant.

ARTHUR CONAN DOYLE.

Windlesham, Crowborough, Sussex.

FROM THE HON. EVERARD FEILDING.

The death of my old friend will leave a great blank in the circle of those associated with him in the work which, perhaps increasingly of late years, has occupied so much of his attention. Though his attitude towards it differed considerably from many of them, and his experience, coloured, it may be, by his optimistic and charitable temperament, led him further in the way of acceptance than theirs, his readiness to listen to opposing views and the courteous deference he paid to criticism, even when based on knowledge only a tithe of his own, made conversation with him, illuminated as it always was by useful illustrations from his rich store of recollections, a thing of deep pleasure and interest. To add that I am indebted to him for many personal courtesies and kindnesses is, I am convinced, only to relate an experience which must have been that of almost everyone with whom he came into any kind of close contact.

EVERARD FEILDING.

**THE MISTAKES OF SCIENTISTS.**—You may ask why on earth does not science take its stand and investigate properly these new features which have such transcendent importance if they really are true. Remember the history of science. Mesmerism and hypnotism were called an odious fraud by the "Lancet" eighty years ago. Meteorites were derided a hundred years ago. I have heard the phonograph described as pure nonsense, and I have heard a Professor describe the telephone as an American myth, while another described the X-rays as interesting but of no good to surgery.—From an address by Sir William Barrett, delivered at the Authors' Club on November 19th, 1923.

## THE RETURN OF SIR WILLIAM CROOKES.

BY H. A. DALLAS.

I was one of those privileged to hear Sir William Barrett's address to the S.P.R. members and Associates on May 6th. On the following day I called to see him and made some comments on the address. He listened (as he was always ready to do) with interest, but another visitor arrived and I could not make my points clear. He said "Put them in writing and send them to *LIGHT*." I did not say that I would do so; I did not feel sure that they would be worth printing, but as this was the last request he made to me, it now seems a sacred obligation. Even if these comments are disjointed and of little value I must carry out his suggestion.

The summary in *LIGHT* makes it clear that when it was discovered that the messages to Mrs. W—, purporting to come from Sir William Crookes, were a reproduction *verbatim* from a published book by Sir W. Crookes, their evidential value, as a test of identity, was considered to be impaired.

Assuming, however, that the book had never been read by Mrs. W—, a fact which seems to be well established, I cannot but think that the evidence for identity is not weakened, but the reverse.

Let us suppose that the messages referred to had not been verified in this way, the facts would still be open to alternative interpretation. We might conclude either that Sir W. Crookes was spontaneously giving characteristic messages, or that some other intelligence, familiar with his work, was conveying these impressions to the mind of Mrs. W—, or that she herself, independently of other intervention, was able to compose these messages as if from him. However strained these latter interpretations may seem, they cannot be excluded as impossible.

It may have seemed to Sir W. Crookes that he could give more convincing evidence of identity if he impressed on her mind passages from a book he wrote shortly before his death, a book not published in this country, and one she had not ever seen; for in this case the connection with himself would be *unmistakable*. In either case the proof is not so crucial that it is impossible to evade it, but it seems, to me at least, that as a token of identity the case is stronger just because the messages can be traced directly to matter which we know was in Crookes' mind and would not be likely to be forgotten now.

Another comment I should like to make is this: The physical phenomena which accompanied the communication seem to have been intended to afford evidence of the objective activity of some independent agent, some intelligence which was not that of Mrs. W—, although it used *her mediumistic forces in order to manifest*.

This brings me to another point. The chief question which arises out of the facts recorded by Sir William Barrett is: Was Mrs. W— simply a clairvoyant medium? Or, was Crookes himself really the communicator? For the last two or three years I have become increasingly disposed to believe that clairvoyance is not merely a faculty which is exerted independently, but that its operation is *usually* assisted, facilitated and directed by other intelligences. I do not mean to suggest that in its simpler forms the faculty may never be exerted without such assistance, but when, as in this instance, there is obviously intelligent and purposeful direction of a kind that could not *normally* be given by the medium the active intervention of other minds seems to be the only reasonable explanation, and that intervention may be necessary in other instances of an apparently less significant kind.

At the close of his address Sir William made some remarks which showed that this is very much the view he took of the matter. In our endeavour to interpret the facts we are bound to take into account all the features they present, and this selective and directive feature is so prominent that no solution of the problem can be true which does not account for the selective purpose displayed. If Mrs. W— had been familiar with Crookes' scientific work or had been drawn to take interest in it we might suppose, perhaps, that this fact would supply the directive impulse which guided her clairvoyant faculty, but as we are informed that she "knew nothing" of him, was rather "averse to Spiritualism," and was engaged in social and religious work, the only interpretation which, it seems to me, can reasonably be given to the experiences is that which is above indicated. The evidence for the intervention of Sir William Crookes appears to be very strong indeed.

VAGUE visions of gaseous or meteoric angelic forms have their place in the imaginations of most of us below. We picture our future selves as a kind of nebulousity. When I felt the spiritual flesh, when I used the strange muscle, when I heard the new heart beat of my heavenly identity, I remembered certain words with a sting of mortification that I had known them all my life, and paid so cool a heed to them: "There is a terrestrial body and there is a celestial body."—From "Beyond the Gates," by ELIZABETH STUART PHELPS.

LETTERS TO THE EDITOR.

"THE EMPTY TOMB."

THE VALE OWEN SCRIPT.

SIR,—It is but rarely that one finds oneself in such perfect accord with a newspaper article as with the delightful contribution of Mr. A. J. Wood in last week's LIGHT.

Swedenborg's writings were and are unknown to me, that is, so far as reading them, yet on very many occasions when reading the Script on those pleasant Sunday mornings of a few years ago, my remark was, "There, isn't that exactly what I've told you for years?"

In regard to the Script, I am proud of three things; the possession in an album of the complete series of the Messages as they originally appeared in the "Weekly Dispatch"; my own index to them; and further, the friendship of the Rev. G. Vale Owen.

The Script has not yet come into its own, but in years to come, perhaps sooner than we think, it will be one of our most cherished classics.—Yours, etc.,

A. A. C.

Brunswick-Square, W.C.1.

"ANCIENT LIGHTS."

SIR,—I have just read "Ancient Lights," by Mrs. St. Clair Stobart. I have been so much helped by its perusal that I feel I must send this appreciation so that others too may have their attention drawn to the book.

The point I wish to make is: That Spiritism—and Spiritualism—in some quarters apparently seems to discount the Scriptures: and to some extent perhaps this may be justifiable on account of the somewhat extravagant ideals; and the fact that we are apt to overlook that it is an account of the lives of men like ourselves, rather than that of a super-race. "Ancient Lights," however, opening with a masterly introduction by Sir Oliver Lodge, makes a clean swift passage through the Bible and puts all this right, disposing of our difficulties and showing the correct view with consistent accuracy.

To the writer who has at times felt a pang in this direction Mrs. Stobart's lucid treatment of the subject is nothing short of a revelation, and has had the effect of establishing a final and absolute conviction that we are living in an age in which Spirit help, guidance and control are the outstanding features. I think it would be a great thing if a copy could be sent to every clergyman in the Kingdom.—Yours, etc.,

GEORGE HALL.

86, Cambridge Gardens, W.10.

A CYCLIST'S STORY.

SIR,—I send you the following incident which may interest readers of LIGHT. I assure you that every word is true and one out of many such incidents I have passed through.

About four years ago I was cycling home from work at dinner time and was about half-way home (it is about a mile and a half) when I felt a great deal of power taken from me by the spirit friends who attend our private circle. This drawing of so much power almost made me fall off my cycle. I was rather annoyed, but wondered why so much power had been taken, and was soon to learn. After riding, perhaps, a quarter-mile I met a motor-lorry that appeared to be out of control and travelling about thirty miles per hour. I am a motor-cyclist myself and have some idea of speeds. It was on the wrong side of the road, so I went to the other side to pass. The driver put on his brakes and the lorry began to skid on the wet road, first to one side and then to the other, and I dodged to miss it. When almost beside the lorry it suddenly skidded in my direction at such a speed that I could not possibly avoid a collision. The front of it struck some bill-boards, the back describing a semi-circle with me in it. Still on my machine I was suddenly lifted clear and set down behind the lorry out of danger, my cycle being underneath and very difficult to get out. Some women screamed and the driver and another man looked for me smashed up underneath. They would not believe that I was unhurt. The women tried to get hold of me to prove whether I was injured or not, and I had difficulty in getting away. The machine had the mudguard broken off and the handle-bar twisted round the wrong way. The spirit friends said they had drawn the power to lift me clear, apparently foreseeing the accident. Unfortunately I took no names of witnesses, being glad to get away. I may mention that I was once lifted up a few stairs at work one day when I was unwell and had hardly strength to walk.—Yours, etc.,

JOHN ARMSTRONG.

113, Currock Road, Carlisle.

\*. [Although our correspondent's account of his phenomenal escape is unattested, as he does not fail to point out, we can readily accept it as a probability in view of other authentic cases of the kind known to us.—Ed.]

SIR,—Dr. Lamond's question, "What became of the physical body?" seems to be answered by the account in the Gospels and by St. Paul.

The dead body of Christ became changed into the Resurrection Body—a body similar in outward marks and resemblance to the fleshly body, but changed, as we are told we shall all be changed.

The napkin about the head remained folded as it had been folded about the head, as the Eastern custom was: also the winding sheet, wrapped round the body up to the chest, remained undisturbed.

The change which Christ's body underwent entailed no corruption or dissipation of the material elements: the human body must be resolved into its primary constituents; but from those basic elements, St. Paul tells us, our final Resurrection body will be composed.

Christ's body suffered no corruption, but immediately took upon it the form and substance of the Resurrection body—invisible at will or visible and tangible.

The bodies of the Saints who arose after the Resurrection and appeared to many in Jerusalem seem to have undergone the same change. We are not told what happened to them afterwards, as we are of Lazarus, whose body was the same earthly body as before, but surely we may infer that they disappeared and were not seen again by mortal eyes.

If the theory that the elements composing the human body are reconstituted to form the spiritual body at the Resurrection, then the ascension of Elijah and of Christ are understandable.

It also explains the story told by Mr. Hickson of Christ appearing to the Vicar who was following him down the line of blind people, and bidding him stand aside and follow Him. The blind afterwards asked who was the third person who touched them. Mr. Hickson was unable to convince them that only himself and the Vicar were present. "No," they said, "we distinctly felt three who touched us."

It also explains many experiences which took place in time of danger and stress during the war, of which the writer had many.

"Lo I am with you always, even unto the end of the world."

Christ is present in the world in His Resurrection body, though He may not be seen. That He can be, and is seen, is the unshakeable belief of the writer.

C. E. LAST.

Authors' Club,  
2, Whitehall Court, S.W.1.

SIR,—I am interested in this question of "The Empty Tomb," and therefore with Dr. Lamond's letter in LIGHT of 23rd May (p. 245), because the same difficulty had occurred to me—the difference, if any, between dematerialisation of a body which has life and one without life. It seems to raise the question as to Christ being dead (in the general acceptance of the word "dead") when He was laid in the tomb. I too would be grateful for light on this point. Dr. Lamond's reference to the Eastern adepts seems rather ambiguous. Does he mean that they can as *discarnate spirits* dematerialise "their own" bodies? Have they taken over their powers as *adepts* as being differentiated from ordinary *discarnates*?

There is another question I have not seen mentioned and on which I should value opinion both from Dr. Lamond and others, namely: Would it not have been better (of course, humanly speaking, and with great reverence) if the stone had been rolled away by Pilate's officers in the presence of the Chief Priests and the Apostles, and after having been fully satisfied that the seal had not been broken, instead of by "an Angel." Such procedure would have been due to the Apostles who declared that they and the "five hundred" had actually seen Jesus. This would have been such a challenge that neither Pilate nor the Chief Priests could have refused to accept it. And if (or as) the Apostles were willing to suffer and to die for asserting their belief (or certainty) in the Resurrection they would surely have been as satisfied of its actuality without two only of them and the two Marys having seen the empty tomb. Thomas was so satisfied. Spiritualists to-day are so satisfied—they don't open the grave to see if the body is still there! They know that it would be there, and that brings us back again to Dr. Lamond's difficulty—and mine—and, on account of the dematerialisation of living or dead matter, the proof of the tomb being empty was not permitted Pilate to determine.—Yours, etc.,

J. W. TURNER.

139, Worple Road, Wimbledon.

In the "Premier Magazine" for June are stories and articles by Mrs. Champion de Crespigny, Miss Nellie Tom-Gallon, and Mr. Shaw Desmond.

In connection with the Kensington Spiritualist Guild, an American Occult Tea and Garden Bazaar will be held at "Hydesville," 73, Earl's Court-road, W.8, on Monday, June 15th, from 3 to 11. Particulars may be obtained on application to Mrs. Cannock at that address.

## 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.

## SCIENCE AND SPIRITS.

Science, as we have said before on this page, is knowledge. We take the root-meaning of the word and are content to accept no other definition.

True, the words Science and Scientist carry a certain limited significance in these days of specialisation, as everybody knows. The great chemist who experiments in a laboratory and teaches students at a University, for instance, is a Scientist, but the chemist who retails drugs and chemicals in a shop is not. Even accepting this classification we contend that a Scientist must be a man who knows his business whatever it may be.

It is time to arrive at some clear issues on the question of psychic phenomena in its relation to Science. Time was when any spontaneous outburst of supernormal manifestation—poltergeist or what not—set the persons immediately concerned in a panic. They sent for the police, called in the doctor or haply dispatched a message to the parish priest. When the thing got into the papers, the scribes received it with joy as a new sensation, and the leader writer, who is always called upon to become an oracle at a moment's notice—when he found that no everyday explanation was admissible, would write in a lofty vein of the necessity of calling upon Science to investigate the affair. The particular branch of Science to which an appeal was to be made, as the Cæsar of the occasion—did not, it appeared, particularly matter.

Some of the Scientists called upon in this promiscuous way and not knowing exactly what was required of them, delivered their verdicts. They had to say something—like the leader writer—and they said it. The melancholy record of what some of them said remains with us to this day. It is quoted with bitterness and contempt by Spiritualists to-day, for their words have become vain and foolish in the light of later knowledge. We could not justify them, but we should at least offer this excuse. They were called upon to pronounce on a subject of which they knew nothing whatever, and to admit their ignorance would

have discredited them in the eyes of the mob. They would have lost caste as Scientists, for in the eyes of the mob, as in its muddled brain, a Scientist was a person who should know all about everything. It is only in later days that with the advance of education it is now generally recognised that a professor of anatomy—who is a Scientist—may be an utter failure in dealing with some question which belongs to the province of the professor of biology, who is likewise a Scientist.

Looking at the question of what is loosely termed Spiritualism—a kind of counterpane phrase covering a multitude of facts and theories more or less inter-related—we remember that during the last sixty years or so a small body of men, some of them in humble circumstances and some of them quite unlettered, have gained an amount of knowledge—first-hand knowledge and experience—to which official Science is still very much a stranger. Many great Scientists have verified the facts, but even now there is much to be learned which is already in the knowledge of trained Spiritualists. Bit by bit we have seen that knowledge—some of it gained fifty years ago—confirmed, and accepted, sometimes very grudgingly. Because Science and Scientists are not quite the same thing. The Scientist is human, although he sometimes appears to forget it. He has his prejudices, his limitations of mind, his little vanities, and other endearing frailties which he shares with the village blacksmith, who may quite easily eclipse him as a Scientist of life itself, since he comes into close contact with many raw aspects of it which are quite unknown to his learned brother of the professorial chair.

Of late years certain great Scientists have taken up the study of Spiritualism and qualified themselves to pronounce on at least some of its claims. There have been great physicists, biologists, physiologists, mathematicians amongst them, who have made good their right to speak authoritatively by actually investigating the subject on which their opinion was invited—that is to say they became the scientists of the subject. And their word remains, notwithstanding the rather asinine objection that because a man, for example, is a great chemist, therefore he cannot speak with assurance on any other subject. We admit that this might be the case where the objector is himself concerned—his intellect is obviously so limited that it is a question whether he could completely master even one subject.

Science in the persons of its followers has made a considerable advance in the matter of psychic phenomena. But the question of spirits—human beings in a region beyond the material world—still remains to be settled by Science—official Science that is to say. The knowledge is already in the hands of Spiritualists who on that subject, as Lombroso said, are the only scientists there are.

## THE VOYAGEUR.

[Verses dictated by Walter Stewart Stinson, one of the guides of "Margery" (Mrs. Crandon), at Boston, Mass., on March 26th, 1925.]

There is a plan far greater than the plan you know,  
There is a landscape broader than the one you see.  
There is a haven where storm-tossed souls may go,  
You call it death—we, immortality.

You call it death, this seeming endless sleep,  
We call it birth—the soul at last is free.  
'Tis hampered not by time nor space. You weep.  
Why weep at death? 'Tis immortality.

Farewell, dear Voyageur, 'twill not be long;  
Thy work is done, now may peace rest with thee.  
Thy kindly thoughts and deeds—they will live on.  
This is not death—'tis immortality.

Farewell, dear Voyageur—the river winds and turns,  
The cadence of your song wafts near to me.  
And now you know the thing that each man learns—  
There is no death: 'tis immortality.

SIDELIGHTS.

From "The Banner of Life" we take the following, penned by E. E. Dudley, touching Houdini and manners of gentlemen towards ladies—"Margery" being the particular lady of the allusion:—

If Sir Walter Raleigh had been listening to any of Mr. Houdini's definitions of a gentleman he must have wondered at our present standards of conduct. In his day it was considered a mark of distinguished gallantry to lay the cloak on the ground so that the lady might cross the muddy gutter in safety, while nowadays we behold the self-advertised gentleman setting the lady up as a target for all the verbal mud which he can throw at her. The human being has evolved in some directions!

In the "Belfast News-Letter," from "A Study Chair," "Interpreter" considers Sir Arthur Conan Doyle and Spiritualism. We select a passage or two:—

Those who listened to Sir Arthur Conan Doyle in the Ulster Hall were impressed by the lucidity and force of his words. He certainly has the courage of his beliefs, and opened up quite new ways of thought as to the next life. He made it real, largely free from the featureless vagueness which surrounds it now for so many people. . . . The lecturer's ideas do most certainly entail a breaking loose from much hitherto styled orthodox: yet here there is gain and not loss. Our religion must vitally change or perish, and at present it is not, by general admission, in a very healthy state. It does not grip, does not help us to live the higher, spiritual life. We suffer here as elsewhere from materialism—in thought as well as practice. . . . Spiritualism, then, in its essential meaning, and not confounded with extravagances and oddities of individual Spiritualists, is the great protest against prevailing materialism and means of counteracting this.

From the numerous Press obituary notices of Sir William Barrett, we take the following by "Autolycus" in the "Sunday Times":—

Professor Sir William Fletcher Barrett, F.R.S., whose sudden death took place last week, was another of those octogenarians who had retained the heart of a child and the undimmed enthusiasm of ardent youth, despite his long and strenuous academic career. Sir William's keen interest in everything that made for the welfare of the human race, his kindly, sympathetic nature, and his sparkling, vivacious manner, endeared him to a host of friends that radiated far beyond the distinguished scientific circles of which he was so great an ornament. As one of the founders some fifty years ago of the Society for Psychological Research, and numbering the late F. W. H. Myers among his intimate friends, Sir William was satisfied that he had received scientific proofs of the survival of human personality after the change called death, and his writings on that subject will always be of immense interest and value.

The last clause of the concluding sentence in this excerpt from the "Birmingham Post" is very highly suggestive—self-forgetfulness being a pre-requisite of inspiration:—

Continuing his course of lectures at the Birmingham University on "Morbid Psychology," Sir Frederick Mott dealt with the subjects of sensation and perception. There were sensitivities, he said, which were inexplicable. It was difficult to explain, for instance, the extraordinary sense possessed by a carrier pigeon which found its way home from a distant place. The vast majority of our sensations did not pass the threshold of consciousness. By repeating the lines of a poem we were able to memorise it, and by practice a singer was able to sing a song without the visual symbols, but, in many cases the reciter or the singer, if interrupted, had to begin again because the connection produced by habit had been broken. There was nothing so bad for a public singer, remarked the lecturer, as to be conscious that he was singing. The same observation also applied to public speakers, and happy was the man who was unconscious of his activities.

In the "Bristol Evening News" (26th ult.), "Jen the Jester"—and thinker—has the following answer to the question, "What is Materialism?":—

In my few notes on "Metaphysical Muddles" the type got into a "physical" muddle, and it should have read as follows:

"It appears to me there is no difference between so-called spiritual concepts and so-called material concepts. Can any reader tell us of a single concept without a materialistic symbol or analogy?"

My argument is that all the views of theological "heavens" and all metaphysical concepts are materialistic concepts.

You cannot have a spirit without form, and you cannot conceive any form without some form of substance.

Speaking recently at St. Benet's Church, Mile End Road, on "Miracles and Prayer," Sir Oliver Lodge (as reported by "The Morning Post") said:—

In science the material world was studied, and we were liable to think that this was all, but there we made a mistake. Religion also dealt with material things, for we had soul and body. The spiritual and material overlapped. There were people who would like to take the miraculous part out of the Bible, which they regarded as superstition. Matthew Arnold said miracles did not exist. The miracle of Pentecost was held by some to be imagination, superstition.

"I tell you it is not so," said Sir Oliver. "Those things can happen; not to the same extent, because the occasion was a unique one. The Spirit came, and came with physical manifestation accompanying it, as it sometimes does. Don't think those things are imagination. Try to learn from the miracle what happened. The real miracle was the conversion of those fishermen into the teachers, Apostles, and self-sacrificing enthusiasts that they became. The spiritual world dominated the material world."

From the same Address the "Sunday Express" quotes a fable of two frogs told by Sir Oliver to illustrate his argument that miracles can happen:—

Two frogs fell into a bowl of cream. The sides were slippery, and they could not get out. One gave it up as hopeless, sank to the bottom, and was drowned. The other said, "No matter, I will swim as long as I can keep on." So he swam into the cream until the stuff solidified, and he was safe and sound on a pat of butter of his own making.

"The laws of which the frog knew nothing were apparent. We are all in the same predicament. Go on working in faith, and something may happen to us. Miracles can certainly happen to animals. Have you ever seen a cat mew to have a door opened? It cannot open it itself, but it knows you can. It has faith."

Protagonists and opponents of Psycho-analysis will agree that the subject is an important one, deserving attention of some kind. This excerpt is from the "Patriot" of 28th ult.:—

In Mrs. Webster's book, "Secret Societies and Subversive Movements," the author quotes an eminent American neuro-psychiatrist, as one of many objectors to the tendencies of the methods of psycho-analysis, and of the abuses to which it lends itself. The American doctor writes:—

The Freud theory is anti-Christian and subversive of organised society. Christianity teaches that the individual can resist temptation, and Freudism teaches that the matter of yielding to or resisting temptation is one for which the individual is not wilfully responsible. Freudism makes of the individual a machine, absolutely controlled by subconscious reflexes. . . . It would, of course, be difficult to prove that psycho-analysis has been evolved as a destructive propaganda measure, but in one sense the point is immaterial. Whether conscious or unconscious, it makes for destructive effect. . . . From its inception psycho-analysis has been in Jewish hands.

Like many movements now to be observed as gaining ground, the tendency pointed out above is eminently adapted to carry out the ideas of the protocolists for the distraction of the Gentile public mind, and weakening the power of opposition to Jewish plans of domination.

Under the heading of "Does Personality Persist?" Mr. Michael Temple, in the "Referee" of the 7th inst., pays high tribute to the memory of M. Camille Flammarion as astronomer, man of letters, and as a psychical researcher, who returned a confident "Yes" to the question, "Do we survive the death of the body?"—basing his answer upon "what he regarded as strictly scientific evidence." Mr. Temple writes:—

The most remarkable of M. Flammarion's own experiments were chiefly carried out with the help of Professor Lombroso and Dr. Richet, whose names are a guarantee against any sort of fraud and whose trained faculties of observation are not at all likely to have been deceived. Put briefly, they allowed their selected medium to manifest under the conditions of darkness which she demanded, but held her firmly themselves. At the critical moment, when the table in front of the medium was raised in the air, they flashed on a magnesium light and took a photograph. The photograph plainly shows the medium still firmly held and the table in the air without any discoverable connection between itself and her.

W. B. P.

## A VOYAGE AND ITS STRANGE CONSEQUENCES.

By F. BLIGH BOND.

Towards the end of April I embarked on a Dutch cargo boat for a short sea-trip, leaving Rotterdam on the 24th for a round tour to several of the North Spanish ports down to Oporto, reckoning to be home about the 13th May. Whilst at Oporto the captain had orders to go on to Lisbon, but as this would have meant for me too great a delay, I, with much reluctance, had to cancel my return passage and book another on an English boat which brought me back on the 13th.

A sitting with a medium for automatic writing employed by the British College of Psychic Science had been provisionally arranged before my departure, and on the 15th of this month I was able to execute my intention. The medium knew that I had been for a sea-trip, but was entirely unaware of the places I had visited and of the fact that I had coasted down the shores of Portugal. The following is a transcript of what came through the hand of the medium, so far as it is relevant to my story. A third person was present as witness. I rested two finger-tips of the left hand lightly on the writer's hand, as I generally do.

The Messenger that beareth the Word from one that did write the true story and chronicle of the wanderings of the Tribe of Israel that was cut off from the Tree of Abraham—as we did call those that were come from his loins.

I bear the word of Jesopha. He it was (that) did send ye tidings of a most holy work that awaiteth ye when Glaston's field be harvested. I will tell ye, Brother, the tale of the Holy Prophet. He did come from the land of Egypt and did seek in Spain and in the country west of Spain a harbourage for the daughter of the king.

Alishoboaz be the name of the town in that western country where he did tarry awhile. It be a port upon the sea where the people ye do call the Phenicians had their ships and did trade with the merchants there. Alishoboaz be the name the people of Israel did give this town when they first builded them huts wherein they might dwell.

Now in this town in that year the Prophet was come to it was there much store of merchandise, and the people had wealth, and knowledge of the strange islands of the West; and Jeremiah fearing the King of Egypt, who sought after Israel's daughter, did bethink him that in this island of the mists there would be the peace that cometh but to the souls of the blest when they do seek the habitation that be beyond the tomb.

So Jeremiah, who did hear the Voice of the Lord when he was in a muse, did entreat it to speak once more to him and give him counsel on this matter. Seven days he fasted and seven days did he entreat the Lord to send him a sign. Then lo! one morning early, as he did walk abroad in the country near Alishoboaz, saw he writing on the yellow sand in the Hebrew tongue, and thus were the words that he did read and treasure as a sign that the Lord had spoken.

Arise ye, Jeremiah, chosen vessel of the Lord, and let ye gird up your loins and take ship with the remnant of the Children of Judea that have borne ye company. Many days will (ye) be on the sea, and much pain of body and mind will ye have, but there will be an end to it when ye are come to that island. But first will ye come to the shores of another isle where the Children of Israel have sought habitation. Tarry not there, but let ye take provision only; and set ye sail once more for the land that will be called Hebernia, bearing with ye the ark of the Covenant.

All this was heard by Jeremiah and more (also) of high import. Upon the sands was it shaped word by word, in the early day when no man was nigh. And when the Voice spake no more, then did the shaping of the words upon the sand cease also. And Jeremiah did kneel down and thank the Lord for the sign that he had sought in fasting and in prayer. And the waves did wash from the face of the sand the writing of the Most High. *Brother, ye did pass by Alishoboaz in your travels, so was I able to write upon your soul the tale of the sign that was given Jeremiah in the ancient days. Nigh that land was I waiting for ye, but could I not—till ye did pass by that way, set—as within a ring some precious stone—this tale within your mind.*

So runs the first part of this amazing script. There was then a break for refreshment, during which I turned over in my mind the name Alishoboaz, but I could not equate this with the name of any place upon the Portuguese coast that I had passed by in my travel. So, upon resumption of the sitting, I asked the question:—

"Was the place you have named on the coast of Portugal?" and the answer was at once given:—

Yea, it be the land. Now would I speak further concerning it. I did tell ye of the port of the Phenicians. It was the market between East and West in the time of which I speak. It was on the borders of the world that was known.

But northwards the people of Israel had spread, and, as I did tell ye, many of them were afraid of the warring people that did dwell in the land of Egypt and in the far eastern lands. Jeremiah and the daughter of Judea's king fled to Egypt for a space. She was of great beauty, and a prince of that land did seek to make her his own. So Jeremiah and the princess in his charge did flee by night, and after many adventures by the way, they did come to this friendly people that abode in the land ye call Portugal. Now Jeremiah was ever fearful of Egypt and of the ships of war and the armed men that might follow him: so, though he was made welcome in Alishoboaz, yet did he not desire to live within that town.

(At this point, it suddenly came into my mind that Alishoboaz was Lisbon, and I shall end this article with a short note on the word.)

He hied him northwards to a little town where some of his kindred had made a home and where they did trade in fish and in wine with the tribes in the higher lands. He did live in peace for a short time with these fisher-folk, and it was there that he did call upon the Lord, entreating Him for a sign. This spot be in that same land ye spake of, but it be in the north, Eloveras. It was in my time named Eliahu. I know not the name it beareth in your tongue. Eliehu—Eliahu. Yea. Thus be the ancient name and here abode the Prophet.

I would tell ye that he had ever in mind the faith that there was a blessed Isle in the West, where the Word of the Lord would prevail. Ye mayhap do know that an Isle set in the waters of the West be the sign of the Paradise to which be borne the souls of the Just.

The Prophet had this dream within his soul, and when the Word of the Lord did come to him, it did speak of this Western Island. And so this tale of ancient time was knit within his soul, and he did but wait for the Word of the Lord before he sought the Paradise of the Dead.

And now let me briefly say what I have found. The Portuguese call their principal port Lisboa, and it seems an easy and natural transition from Alishoboaz to the Roman Olisippo, and thence in native dialect to Lishboa and finally Lisboa. I am no Hebrew scholar, but I can see that the name Alisho-Boaz is a true Hebrew name, and that its meaning must be something like "God saveth by fleetness." Such would indeed be an appropriate title for a harbour of refuge for the swift ships of the Phenicians.

Again, Eliahu is a name of praise to God, meaning "God is Jah."

But in one regard the communicator is in error. I did not pass by Lisbon: I avoided that contingency though it was almost forced upon me. It seems, however, that I must have gone near enough to get within the range of influence of the Messenger who claims to have imprinted the tale upon my unconscious soul, enabling it to be delivered through the hand of the medium.

\*. The names of the medium and the witness are given to us by Mr. Bligh Bond. They are respectively Miss G. D. Cummins and Miss E. B. Gibbes.

### "PETER PAN, OF COURSE."

Let me introduce you to a little friend of mine named Kicksie, a sandy-haired cherub with eager grey eyes, and a tongue that prattles unceasingly. Kicksie is not his baptismal name. We call him so for sufficiently lucid reasons. For his outdoor passion is football, and at six years old he could show as sturdy a pair of calves as the average boy of twice that age.

One night he was heard talking to an invisible playmate. The event was so unusual that his mother asked with whom he was holding this animated colloquy.

"It's only Peter."

"Who is Peter?"

"Why, Peter Pan, of course!"

Kicksie had been reading Barrie's delightful Kensington Garden romance, in the edition illustrated by Rackham.

"But Peter Pan," protested the mother, "doesn't exist. He is merely a character in a book. Mr. Barrie, the great author, made Peter out of his head. I thought you knew that?"

Kicksie laughed, as at some huge joke.

"Peter told me all about Mr. Barrie," he declared scornfully. "And Peter says just the opposite. It was Peter who made Mr. Barrie out of his head!"—From "The Unknown," by J. M. Stuart-Young in "The Occult Review" (March).

For dreams are now fading,  
Old thoughts in new morning;  
Dull spectres and goblins  
To dungeon must fly.  
The starry night changeth,  
Its low stars are setting,  
Its lofty stars dwindle  
And hide in the sky.

—WILLIAM ALLINGHAM.

THE PASSING OF M. CAMILLE FLAMMARION.

The decease of M. Camille Flammarion on Thursday, 4th inst., at his country house at Juvisy, removes another veteran in Psychological Research; although he was better known to the world at large as an astronomer. It is remarkable that his death should have followed so closely on that of Sir William Barrett, with whom he was on terms of friendship. It will be remembered that in April, 1922, when M. Flammarion was elected President of the Society for Psychological Research, Sir William visited him at his summer quarters at Monaco, and that in July of that year his Presidential address was read by Sir William at the meeting of the S.P.R. at the Steinway Hall—M. Flammarion, then in his 81st year, being unable to be present in person. In the course of the address Flammarion expressed the view that manifestations of the dead, although rare, really occurred, and as to telepathy, this occurred between the living and the dead, as it did between those who were living. This indeed was a conviction which he frequently expressed in his writings, as, for instance, in a letter in "L'Opinion" in September, 1921, when he affirmed that, in his then recently published work, "La Mort et Son Mystère," he had proved that the soul existed independently of the bodily organism. This sufficiently indicates his position after many years' research, and should disprove statements, not infrequently made, that he had arrived at no conclusion on a question which he described as of the highest philosophical importance. To all who share that view the work of M. Flammarion in psychological research will bulk largest in his career. But to those whose scale of values is different his achievements as an astronomer, will appear the most important, and indeed he was one of the world's most famous astronomers. He it was who founded the observatory at Juvisy in 1883, and the Astronomical Society of France in 1887. He was a copious writer on the subject and produced many books and tréatises which assisted to make his name known throughout the world.

M. Camille Flammarion was born on February 26th, 1842, and was therefore in his 84th year. As a boy his mother designed him for the priesthood, but as he had to earn a living in the meanwhile, he worked as an engraver, carrying out his theological studies at night, with the result that he had a nervous breakdown. He had been for some time engaged in writing a description of the Universe, and the doctor who attended him happening to see it, was so impressed by the ability shown that he introduced the future astronomer to Le Verrier.

World famous though he was, M. Flammarion was not amongst the greatest astronomers, partly perhaps because he devoted so much of his time and energy to other subjects. He was a great humanist as well as psychical researcher and his literary style was eminently fitted for one who was mainly the populariser of ideas. Whether in astronomy, psychical research or social reform, as for instance, in his writings against war, Camille Flammarion did a great work, and a lasting one, and the world is his debtor.

He has gone into that higher life in which he had so profound a belief, there to reap the reward of a career of labour and self-sacrifice. All great scientists who espouse the subject of investigating a life after death must needs have something of the heroic quality to face the scorn of the ignorant and the disfavour of their compeers. Flammarion was in this regard a hero, and one can pay no higher tribute to his memory.

A TELEPATHIC DREAM.

W. R., an occasional contributor, writes:—

A curious little incident occurred the other day which may be of interest for LIGHT. I give it as it was told to me by an old friend, who is thoroughly trustworthy. This friend, Mrs. Barnett, had a neighbour seriously ill, and dreamed one night that she was told by someone whom she could not see that her neighbour had died at 3 o'clock. A few days later, but not on that same day, he *did* die at the time stated. This might be accounted for by coincidence, since my informant knew that he was dangerously ill; but there is more. A few nights later, after the death, Mrs. Barnett dreamed of seeing a suit of black clothes laid out on a table, everything complete, but with a hat that was preposterously small, and took her attention accordingly. Next morning she visited the neighbours in question, and the first thing they said to her was that John, one of the sons, had received his black suit, but that the tradesman had made a mistake and sent him a hat that was absurdly small, quite a hopelessly bad fit! This, if only coincidence, was certainly odd.

Coincidence or not, the story is perhaps worth giving, although in deference to the wishes of the people concerned we have had to alter the names. "Protective colouration" is still necessary in psychic matters, although for the critical mind it weakens the evidence.

RAYS AND REFLECTIONS.

A visitor tells of a ghost he encountered with a friend while on holiday. And appropriately enough it was at a holiday "haunt"! But the story is not sufficiently evidential. Only one of the witnesses will come forward, and even he does not want publicity.

That is how some first-class ghost stories are lost to us. Not that it greatly matters. The time has gone by for piling up evidence without end. If the reality of spirits is not proved by this time it never will be. It is a curious reflection that man being himself a spirit always looks outside of himself for the evidence of it. A little parable tells how it was found impossible to convince the sceptical fish of the existence of water.

I lately came upon a remark by Baron Hellenbach, so well-known for his philosophic writings on psychical questions. It is worth transplanting: "There is a scientific scepticism which exceeds in stupidity the obtuseness of the clodhopper." It was well said. There are apparently two extremes in this matter of scepticism: the obstinacy of ignorance and the obstinacy of erudition.

Alluding to the subject of occult numbers I read lately in a daily paper that the Japanese are superstitious in this respect. Thus in regard to telephone numbers forty-two and forty-nine are carefully avoided and are generally allotted to police-stations, asylums, and similar institutions, because they are significant of death and suffering. On the other hand, there is a general competition to get the telephone number eight, which is regarded as so fortunate that the lucky subscriber has to pay £125 a year for this privilege, as this number, written in Japanese characters, denotes success and prosperity.

What one may call the prevailing prevalence of Houdini in American Scientific Psychical Research suggests that he is unduly burdened with responsibility. There ought to be some distribution of the burden. It is strange that on this side of the Atlantic our scientific researchers have overlooked the claims of George Robey and Little Tich. And of course there is Frank Tinney, but he is an American, and might act on behalf of the American researchers. Also there is Grock, most famous of clowns. Strange how our researchers have overlooked this wide field of possibility.

I have observed with regret that the antics of Houdini are taken so seriously in some quarters. He is simply a part of the comic relief of the subject which otherwise might become deadly dull. For scientific psychical research is a very solemn thing indeed, when the human element is kept out of it. Judging by his treatment of the lady in the case—I mean Mrs. Crandon—Houdini seems to be qualifying nicely for the scientific side of research. Only happily that kind of research is rapidly passing out of date. The new scientific researcher has a sense of the comic and a sense of decency. The old type had not, or they would not have been—what they were. Even the most materialistic kind of Rationalist has begun to laugh at the idea of the conjurer as an authority on psychic phenomena. But it took the scientific researcher a long time to outgrow the ridiculous *blague*.

There have been many committees to investigate the reality of psychic phenomena. At one I remember it was found necessary to have present a famous detective and a distinguished film star. The great Macdermott, lion comique of the music halls, was unhappily dead, or he might, most appropriately I thought, have taken the chair. Many Spiritualists seemed to be taking these things quite seriously. But those who sit in the heavens, must have laughed consumedly. "Ye gods, what fools these mortals be!"

When an American reporter inspected Turner's "Slave Ship" with its flaming reds and yellows, he described it as the picture of a tortoise-shell cat having a fit in a dish of tomatoes. The comparison occurred to me when contemplating an astonishing picture recently. But this was not a Turner. It was described as a psychic painting. Some of them are like that. If there were not some really beautiful specimens amongst them one would despair of psychic art.

The increasing interest in the welfare of the lower animals—an excellent sign of human progress—makes appropriate the following pleasant item from one of our American exchanges: "A Philadelphia firm ordered some white oak planks from a lumber company at Tioga, West Virginia, and were informed that the planking could not be delivered for a few weeks, because a robin was raising a family on the lumber pile and all concerned wished to give the birds a chance."

D. G.

## MR. PEPYS AT THE L.S.A. BAZAAR.

## MORE DIARY LEAVES.

MAY 20th.—This day to the Caxton Hall where did find a monstrous fine assembly, but Lord! the crowd so great that I was much put to it to get inside. And when I had reached the inside I did wish myself away, for what with my ticket of admission, and my programme (which did cost me threepence) and being importuned on all sides by the stalle-holders to buy lace, books, pictures, baskets, and such-like fripperies, I did greatly fear for my pocket. One lady did implore me to purchase at her stalle a Spanish shawl for Five Pounds; which did put me into a sweat as I feared she would take it ill if I refused, and yet the thought of paying away Five Pounds did put me into even worse confusion; so I did compromise and did buy from the lady a pin-cushion for Six-pence, for I would not have her think me mean. And yet I was sad to have lost my Six-pence for a pin-cushion which I do not want, until I reflect that I can give it to my Wife; she, poor fool, will be monstrous pleased, especially if I say I bought it expressly for her. And while I was thus reflecting a young damsel did approach me with a confection which she told me was an Ice-Creme, and which I tasted and found monstrous cold but mightily agreeable, and did eat a second; and the young lady being vastly pleasing and of sprightly conversation I had like to have passed the time pleasantly enough, until she said I owed her One Shilling for the two Ice-Cremes, which did vex me, I thinking they had been free. But she being a pretty wench, I did not grudge the money, and reflected that it was spent in a charitable cause. And soon I was accosted by a little girl of five or six years, who would have me buy a Pipe-Lighter and Coat-Hanger for twopence, which did seem uncommon cheap; but, Lord! what a roguery! for the Pipe-Lighter was a match, and the Coat-Hanger naught but a common nail, whereat I was put in a bad humour, and demanded that the child give me back my twopence, and was like to have got back my money but that I saw two Hindoo damsels laughing at me. On which I made pretence that it was all a joke; though I think I would have got back my twopence if I had persisted, for the little child had the money ready.

And being now in a pretty state, and seeing that the Hindoo ladies did still laugh as though I had done a wondrous funny thing, I left the hall and went into the Seer's parlour, where a cunning woman professed to read my character by the palms of my hand; but, Lord! what liars these people be, for the woman tells me that I have two Weaknesses—a softness for the opposite sex, and a great meanness with money, which did make me mad.

On leaving the Seer's Parlour I ran into W. Hewer, who tells me the Bazaar is held by the Spiritualists for their Endowment Fund, and that every day more and more of the most learned and best-born in the land are joining that body, which did make me thoughtful. W. Hewer did bring with him his young son, an ugly boy of eight years, who asked me to buy him an Ice-Creme, but I tell him they will give him colick and moreover are of a monstrous ill-taste. For which God forgive me!

MAY 21st.—Again to the Bazaar, though much against my judgment as it is a costly business, but I would meet the pretty damsel again, and the handsome Hindoo ladies. But Lord! the crowd so great that I could not come near them, so I did listen instead to a concert which pleased me vastly, especially the music of Mistress M. Doyle—The Sea Song and The Minnisink, though what a minnisink is, Heaven only knows. I did offer to sing them my own piece, "Beauty Retire," but that Mistress Gallon tells me there is no time. Anon to the Exhibition where I found a wondrous collection of pictures, writings, and other matters, which filled me with amazement, especially a wax cast showing two hands; (but how the hands are withdrawn without breaking the cast is a puzzle); the spirit pictures which are in the main beautiful enough, although one or two fill me with misgivings. Coming back to the main hall I find Mistress C. de Crespigny in charge of a book stalle, whereat I did offer to help, and she being agreeable, I did spend a pleasant hour selling books to those who would buy and many who would not. Which did please me mightily until I recollect that I have spent close upon a Pound at the Bazaar in two days, and this did make me vexed. But there, it is for a good cause, and will help the charity.

MAY 30th.—To-day W. Hewer tells me the Bazaar has realised a profit of £600, which did make me mad, as I might have kept my Pound.

D. N. G.

THE delightful story of a winning child, whose Christian Science works wonders in a home from which love is absent, is told in "Jewel," by Clara Louise Burnham. It was first published in 1903, and now Messrs. Constable and Company, Ltd., have re-issued it in their Popular Fiction Library (price 3/6). Here is Jewel's prayer when she first feels the discord around her: "Help me to remember that things that are unhappy aren't real things. Help me to know that everything is good and harmonious, and that the people in this castle are Thy children, even if they seem to have eyes like fishes."

## NOTES ON NEW BOOKS.

"SCIENTIFIC PALMISTRY." By Noel Jaquin. With an introduction by Major Edward Ferris, M.A. (Oxon.) and diagrams by Norman W. Grigg. (Cecil Palmer, 7/6.)

We found this an informing and interesting book, for although it does not go into all the minutiae of the subject it presents some of its aspects in a new light, and without being exactly a scientific treatise contrives to be an instructive guide. The author is clearly equipped with plenty of personal experience upon which to draw in setting out his conclusions. We found it a refreshing variant on some books of the kind, which appear to be made up chiefly from a study of other books. The work is illustrated with reproductions of the hands of Sir Oliver Lodge, Professor Sir Arthur Keith, Sir John Lavery, R.A., Sir William Orpen, R.A., Miss Sybil Thorndike, Mr. H. Dennis Bradley and others. It is written with a simplicity and clearness that should make it useful to the beginner and the amateur.—G.

"APOLOGIA ALCHEMIAE." By R. W. Councill. (J. M. Watkins, 5/-.)

This is a recapitulation of the claims of the alchemists which are stated as being, first, that a law of evolution obtains in the mineral and metallic realm; and second, that its working has been practically demonstrated. The author has gathered together a very interesting collection of quotations which end with a conclusion, or, rather, "concluding remarks" which contain no conclusions. Although very few indications are given, it is gathered that the author tends towards mystical interpretation, for he ends up on a note from Boehme, "Do not toil and trouble yourself in that manner and way which you mention, with any gold and minerals; it is all false. . . . It is not of earth." If this be so we would have welcomed a fuller account of the author's explorations in alchemical regions and what he found there, especially in regard to the relations of Alchemy to the doctrine of Light and to the doctrines of the Subtle Body and the Logos, all of which appear to glimmer faintly from the Alchemical wood.—"NEACH."

## CURRENT ITEMS.

The "Church of Ireland Gazette" of the 22nd ult. has a long and able article on "Spiritualism," by "Kay." It is refreshing to read, in a clerical paper.

Under the title of "Spook Academy Exhibits" the "Sketch" (27th ult.) gave a page of illustrations from the recent Psychic Exhibition at Caxton Hall.

The "Daily Record and Daily Mail" notices the remarkable exhibition of spirit photographs lately held by the Edinburgh Psychic Centre at the McLellan Galleries, Glasgow.

"Home Notes" says: "The most exciting Spiritualist séances in London are given by a famous tailor. Isn't that curious? All Society flocks to his weird meetings and amazing things result."

Amongst recent visitors to London have been Dr. Rust, of Fife, who paid us a visit on his way to Switzerland, and Mrs. E. R. Richards, of Silvertown, Devon, a lady of remarkable psychic powers, who, with her sister, Mrs. Jacob, gave valuable assistance at the recent Bazaar. Both ladies, like Mrs. Champion de Crespigny, belong to famous naval families.

In "The Banner of Light" E. E. Dudley says that Prof. Elihu Thomson has stated that he would not investigate "Margery" because he had "made up his mind in early life that all stunts performed by mediums in their séances were nothing but magic or trickery." "Why is it," E. E. D. asks, "that some people persist in joyously announcing to the world that, since early life, they in some respects have been dead from the neck up?"

The following paragraph is from the current number of "Reason":—

The Fox Sisters were really not the first from whom Modern Spiritualism should be dated. Andrew Jackson Davis was before them, and the Shakers again were before Davis. The first book Davis wrote, "Nature's Divine Revelation," was written 1846-47, and this book is not only full of Spiritualism but in it is a prophecy of the coming of the Fox Sisters.

**SPIRITUALISTS' NATIONAL UNION, LTD.**

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

The following nominations for office have been received:—

**PRESIDENT.**

NAME OF CANDIDATE.	TOWN.	PROPOSER.	SECONDER.
Mr. J. GREENWOOD, J.P. 6 papers	Hebden Bridge	Bir'g'm. Spt. Church	A. Cook
Mr. R. BODDINGTON, 8 papers	London	London D.C.	Alice Jamrach
Mr. W. D. TODD, 2 papers	Sunderland	Northern D.C.	I. Slimin
Mr. R. A. OWEN, 2 papers	Dublin	Alma St. Church, Halifax	W. Burrows
Mr. W. G. GUSH,	Huddersfield	Heber St. Ch. Keighley	W. Thistle- thwaite
Mr. B. P. MEMBRY	Birmingham	Saltley Spt. Ch.	A. J. Taylor

**VICE-PRESIDENT.**

Mr. J. GREENWOOD, J.P.	Hebden Bridge	Hucknall Spt. Ch.	E. Pegg
Mr. J. P. McINDOR, 7 papers	Glasgow	Edith Marriott	Alice Jamrach
Mr. W. G. GUSH, 3 papers	Huddersfield	Alma St. Ch., Halifax	W. Burrows
Mr. E. W. OATEN, 2 papers	Manchester	V. T. Cook	A. Cook
Mr. E. A. KEELING, 2 papers	Liverpool	A. Cook	V. T. Cook
Mr. R. A. OWEN, Mr. B. P. MEMBRY	Dublin Birmingham	J. H. Jervis Saltley Spt. Ch.	B. Smith A. J. Taylor

**TREASURER.**

Mr. T. H. WRIGHT, 11 papers	Sowerby Bridge	Little Ilford Ch.	Alice Jamrach
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**AUDITORS.**

Mr. ALBERT COOK, Mr. A. J. TAYLOR, Mr. A. G. NEWTON, Mr. W. J. WATERFALL, Mr. J. JONES, Mr. THISTLETHWAITE, Mr. J. M. STEWART,	Birmingham Birmingham Southampton Long Eaton, Notts. Leicester Keighley Thornton Heath	Bir'g'm. Spt. Ch. Bir'g'm. Spt. Ch. A. Cook Hucknall Spt. Ch. Hucknall Spt. Ch. T. H. Wright T. Bogue.	Mrs. Deakin Mrs. Deakin V. T. Cook E. Pegg E. Pegg H. Simpson J. Ridley
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GEO. F. BERRY,  
General Secretary.

**ANSWERS TO CORRESPONDENTS.**

E. W. T. RADDON (Quebec).—We thank you very much for the cutting from the "Montreal Gazette," to which we are paying attention.

R. ISAAC JONES.—Thanks for your suggestion. The ether body is a very good working hypothesis although it is not a matter upon which we can speak with any positiveness, but it certainly opens the way to a scientific rationale of the future life.

L. MAY (Cape Town).—Thank you. We note your recommendation of the book "Magnetic Fluids and Planetary Influences" through the mediumship of Mrs. Annie Pitt, and published by Fowler. We have, however, already read and reviewed the book, which, as you say, is one well worthy of study.

THOUGHT INFLUENCES.—The bridge of death spans a narrow interval between two states of being; not only can thoughts traverse it easily, but that more subtle energy that we call "influence" can make itself powerfully felt. The spiritual conditions of our friends affect us, they can make us partakers of their influence, and our conditions probably affect them in a similar way, in proportion to the closeness of the tie that binds one soul to another; it is profoundly true that "they without us shall not be made perfect." This fact lays upon us an urgent obligation to allow no morbid influence, no exaggerated melancholy, no preoccupation with the physical circumstances of their passing out of the body, to take possession of our minds. If we desire that those we love should pursue high aims and do noble service in their new surroundings, we must not drag them down to a lower level by contact with our depression.—From "The Bearing of Psychical Research on Science and Religion," by H. A. Dallas in "The Quest" (April).

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.

MADAME CLAIRE, Psychometrist, Clairvoyante, Interviews daily 11-7 p.m. (Sundays by appointment); advice on Spiritual and Material matters. Phone, Kens. 7431.—15, Westgate Terrace, Redcliffe Square, S.W.10.

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**SUNDAY'S SOCIETY MEETINGS.**

Lewisham.—Limes Hall, Limes Grove.—June 14th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Blanche Petz. Wednesday, June 17th, 8, Mrs. Pickles.

Croydon.—Harewood Hall, 96, High-street.—June 14th, 11, Mr. Percy Scholey; 6.30, Mr. G. Lloyd Williams.

Camberwell.—The Central Hall, High-street, Peckham.—June 14th, 11, Service; 6.30, Mrs. Filmore. Wednesday, 7.30, at 55, Station-road.

Shepherd's Bush.—73, Becklow-road.—June 14th, 11, public circle; 6.30, Mrs. Haddelsey. Thursday, June 18th, 8, Mrs. Holloway.

Peckham.—Lausanne-road.—June 14th, 11.30 and 7, Monday, 3, Mrs. M. E. Pickles (Blackpool). Thursday, 8.15, Mrs. S. Podmore.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—June 14th, 11, Mr. Oakes and Miss Christie; 7, Mr. Horace Leaf. Wednesday, June 17th, 8, Mrs. Beatrice Stock.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—June 14th, 7, Mr. Ronald Brailey. Thursday, June 18th, 8, Mrs. Miles Ord.

Central.—144, High Holborn, W.C.1.—June 12th, 7.30, Mr. H. J. Osborn, Lantern Lecture. June 14th, 7, Mrs. Golden.

Richmond.—Free Church, Ormond-road.—June 14th, 7.30, Mrs. Edey. June 17th, 7.30, Mrs. C. E. Ingram and Mrs. Self.

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 14th, 3.30, Clairvoyance in Hall; 6.30, Service, Holy Communion and Trance Address: Medium, Mr. C. Harper. Healing Service, June 17th, 7 p.m.

**PHENOMENA IN A HOME CIRCLE.**

From Mr. F. T. Langhorn, of Sellons Avenue, N.W.10, we have received the following. It is signed by him and other witnesses present at the circle:—

I should like to mention that four of us in our home here have very beautiful times with those who have passed on. Often and often are the flowers taken from the vase and handed to us. On four occasions in eighteen months have we had flowers brought to us. Narcissi twice; 121 violets once, and four large tulips once. We have seven or eight friends and relations regularly visiting us, besides, and not least important, our guides. They play the gramophone, carry it round above our heads while playing, wind it, turn over records. Last Wednesday they took the trumpet off. My father sang through it. All whistled through it by turn in tune. My little sister spoke through it, also my grandmother. They have each, in total darkness, written their signatures and given a message, picking up the pencil in turn and dropping it on the table audibly by request. At times the table is taken right away from us. They play a tambourine, ring a bell in tune with the gramophone, and shake hands in no uncertain manner, stroke our heads or faces, and, most important of all, are always helpful and lovable. I personally have been helped wonderfully.

ABSOLUTE REDEMPTION.—Does not Paul's argument concerning the potter and the clay imply absolute redemption? Has not God power over man for that object? Must not man be content to be used for larger purposes than we can conceive? Intellect alone cannot know essential reality, and perhaps in God's sight is of no importance; the one essential being the redemption of man from passion and phenomenal illusion. Longfellow uttered a great truth when he declared that "things are not what they seem." Form is in time, essential reality in eternity, and this life is good only when one can see beyond it. Christianity is in its essence a universal—not individual—thing. The absolute redemption is simply this: that all men will become holy, will turn to God and do right, while evil will be utterly destroyed.—E. P. PRENTICE.

MR. HORACE LEAF holds an At Home every Wednesday, at 3 p.m. 2s. Public Developing Class every Friday, at 8 p.m. 1s.—41, Westbourne Gardens, Bayswater, London, W.2. Phone Park 0099.

Trance or Inspirational Medium (Clairvoyant, &c.), required for self-supporting Christian Spiritual Church (Sunday Evening Service); nearest 21s. to London. Lowest offers, large district; good opening.—Box 92, "Light," 33-36, Paternoster Row, London, E.C.4.

Wanted. Gentlewoman (psychic), as useful help, good Needlewoman. One lady, daily mid.—Mrs. Brewer, 1, Lyndhurst Rd., Exeter.

Miss Archer, interviews Mondays and Tuesdays, 2 to 8, or by appointment for Spiritual, Psychic, and Material Advice.—1, Grove Green Rd., Leyton, 2 minutes from Leyton L. & N. E. R.

Private House. All comforts, brightly decorated, modern furniture, central heating, terms moderate, 3 mins. S. Kensington Station and Museums.—Phone Kensington 1175.

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ANNUAL SUBSCRIPTION ONE GUINEA, PAYABLE ON JANUARY 1st.

Monday, June 15th, at 3 p.m.

**Clairvoyance and Psychometry**, Circle limited to six. Members 5/-; friends introduced by Members, 7/6.

Mrs. Matthews.

Tuesday, June 16th, at 3.15 p.m.

**Clairvoyance**, Public Demonstration. Members Free; Non-Members, 2/-

Mr. T. E. Austin.

Wednesday, June 17th.

4 p.m. **Discussion Class**, preceded by tea. Members, 1/- Non-Members, 2/-

Leader: "Elvira."

7 p.m. **Clairvoyance and Psychometry**, Circle limited to six. Members, 5/-; friends introduced by Members, 7/6.

Mrs. Clegg.

Thursday, June 18th, at 7 p.m.

**Discussion Class.**

Conducted by Mrs. F. E. Leaning.  
3rd of the Series: "Interior Hearing."

4 p.m. and 7 p.m.

**Classes in the Practice of Healing.**

Mrs. Ogilvie.

Course of six: Members 10/6, Non-Members, One Guinea.

### 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."

It is most gratifying to record that up to June 5th the net profit is over £950.

Many articles remain to be sold, which will bring the total amount near to £1,000, this being the result originally aimed at by the Promoters.

### IMPORTANT RE-OPENING: JUNE 15th.

So great was the interest aroused in the Exhibition that on every hand was to be heard the regret that this unique and original collection should be disbanded after only two days of exhibiting to the general public. The Council, therefore, arranged with Mr. Jensen to leave the Copenhagen Section in our care, and also obtained the permission of all the British exhibitors to retain their loan collections for a further period. It is therefore fortunately possible to re-open the complete Exhibition.

No. 4, Queen Square is being prepared for this purpose, and on Monday June 15th, the Exhibition will open to the public from 11 a.m. to 8 p.m., for one week certain or longer should sustained interest demand it.

The attention of visitors to London is specially called. Admission 1/-, which will include tax.

The remainder of the Bazaar goods will be on sale during the run of the Exhibition.

### BOOKS THAT WILL HELP YOU.

**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/-.

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

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