

A MINISTER AND HIS MESSAGE. (Page 390.)



"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2484. Vol. XLVIII. [Registered as] Saturday, August 18, 1928. a Newspaper] Price FOURPENCE.

To-day, and with an ever increasing intensity, the thoughts of all the leading men and women of the world are becoming more and more concentrated upon that future existence which awaits every human being.

The Case of Lester Coltman by Lillian Walbrook 4/6 net

These messages were received automatically through Miss Walbrook, the aunt and intimate confidante, during his lifetime, of Lester Coltman, the young and singularly gifted officer concerned. Conditions of Life in the Beyond, Reflections from the Afterworld, and letters from and to Lieut. Coltman form the subject matter of this stimulating and comforting volume. There is a preface by Sir Arthur Conan Doyle.

The Evolution of Spiritualism by Harvey Metcalfe 7/6 net

With a Preface by Sir Arthur Conan Doyle. 3rd large Impression.

The Witness Written down by Jessie Platts 5/- net

A Heretic in Heaven 4/6 net

Bear Witness by A King's Counsel 4/6 net

Facts and the Future Life by the Rev. G. Vale Owen 4/6 net

The Outlands of Heaven by the Rev. G. Vale Owen 4/6 net

An Artist in the Great Beyond by Violet Burton 4/6 net

My Letters from Heaven by Winifred Graham 4/6 net

More Letters from Heaven by Winifred Graham 4/6 net

The Blue Island by Estelle Stead 3/6 net

The Return of G. R. Sims by A Friend and R. H. Saunders 2/6 net

Silhouettes of Spirit Life Compiled by "Amicus" 2/- net

With a Foreword by the Rev. G. Vale Owen.

What Happens After Death by the Rev. G. Vale Owen 1/6 net

Kathleen by the Rev. John Lamond, D.D. 6/- net

Stella C. by Harry Price, F.R.N.S. 3/6 net

This is an account of some original experiments in Psychical Research. The experiments with Miss Stella C. form a chapter which will have a far-reaching effect upon the future of the science.

Au Revoir not Good-bye W. Appleyard, J.P. 3/6 net

How Spirits Communicate by the Rev. G. Vale Owen 1/6 net

The Priesthood of the Laity by the Rev. G. Vale Owen 1/6 net

HUTCHINSON & CO. (Publishers) LTD., Paternoster Row, London, E.C.4.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence of the spirit apart from and independent of the material organism and in the reality and value of intelligent intercourse between spirits incarnate and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion, conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

It is, in short, a weekly *résumé* of all news interesting to the student of the Occult and especially to the Spiritualist. Each new addition to the literature of these subjects is reviewed with the special purpose of acquainting readers with the scope and contents of the various books noticed.

"LIGHT" has the support of the leading minds engaged in investigating the subjects with which it deals, or interested in their discussion, in this country and abroad. It is therefore an exceptionally good medium for advertisements.

Amongst the contents of this issue are:—

- A JOAN OF ARC PAGEANT,**
- A LEGAL JOURNAL AND THE FORTUNE-TELLING CASE.**
- UNPERCEIVED WORLDS.**
- MR. MICHAEL TEMPLE ON THE "FORTUNE-TELLING" CASE.**

PSYCHICAL EXPERIENCES OF A MUSICIAN

330 pages 10 Illustrations

by **Florizel von Reuter**

With introduction by Sir Arthur Conan Doyle

7/6 net.

PSYCHIC PRESS, 2 Victoria Street, S.W.1

A CALL FROM THE PAST

By Mrs. E. de M. RUDOLF
7/6 net

A charmingly told love story of a modern girl mysteriously linked with a love story of the remote past.

SOME PRESS OPINIONS

"The strings have been strummed on the love, the sex, and the emotional themes till they are worn thin. Mrs. E. de M. Rudolf chooses another and plays upon it with skilful effect. . . . It is a weird story, but very fascinating."—*Weekly Scotsman*.

"Mrs. E. de M. Rudolf carries through with almost brilliant success the amazing extravagance of her novel."—*Dundee Courier*.

"Brings the commonplace and the romantic into sharp contrast. It is cleverly done."—*Birmingham Gazette*.

"Ancient Egypt and modern England form the background for the amazing scenes which take place in this story . . . told in simple style."—*Edinburgh Evening News*.

" . . . a very wholesome book, in the sense that a child might read and enjoy it."—*Eastbourne Chronicle*.

" . . . a book which compels even the most incredulous person to read on and on until the last page."—*Sheffield Daily Telegraph*.

London: The C.W. Daniel Co.,
46 Bernard St., W.C.1



INDIAN ASTROLOGER'S PREDICTIONS.

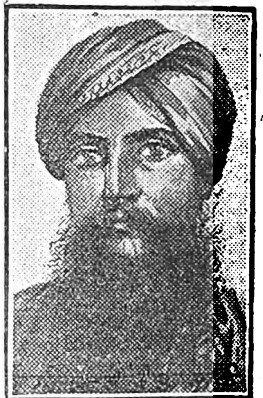
PRECIOUS SECRETS REVEALED.

Sends FREE Test Horoscopes from His Oriental Studio in Bombay.

Hundreds who have tested the skill of Pundit Tabore, famous Indian psychic, are proclaiming him the modern wizard of Astrology. Dr. K. Katrak declares that "Scepticism melts as mist before the Sun when Tabore reveals in details the guarded secrets of one's life."

Unlike many of the present day Astrologers, Tabore believes that the ancient science was created for useful purposes, and he employs his knowledge to help his followers to avoid mistakes and achieve their worthy ambitions. His complete Horoscopes which are all Direct and Unambiguous bring one face to face with facts and point the way to a more desirable future and a brighter existence. The horoscope of each individual is his or hers personally. Business, investments, matrimony, love affairs, travel, changes and coming opportunities are among the subjects treated in his astrological calculations.

Those wishing to consult Tabore upon their lives' problems can obtain FREE a partial Horoscope with a sample of his "Oop-yogi" Chart by sending him their full names (Mr., Mrs., or Miss), address, date, month, year and place of birth, ALL PLAINLY PRINTED in block letters. Tabore wants no remittance for his personal (astrological, mathematical, etc.) work, but please send him 1/- stamps of your country to defray actual costs (of this notice, postage, stationery, clerical charges, etc.) Address your letters to PUNDIT TABORE, 243A, Upper Forjett St., Bombay VII, India. Postage to India is 1½d.



"THE FELLOWSHIP OF THE SPIRIT" PROCLAIMS

Revelation from ... }
Inspiration by ... } "THE SPIRIT."
Communion with... }

MEETINGS at 15 HYDE PARK STREET, W.2.

Sunday, 7 p.m.
Public Service, followed by Members' Communion Circle. WALTER LONG.

Tuesday, 3 p.m.
Open Circle for Psychic Development. MRS. K. KENDLE & WALTER LONG.

Wednesday, 8 p.m.
Circle for Remembrance of our Eternal Life MRS. K. KENDLE.

Thursday, 8 p.m.
Spirit Teaching. "The Human Aura." WALTER LONG.
Spiritual Healing Mental & Material. By Appointment.

Secretary—Miss B. M. F. ROBINSON,
15 Hyde Park St., W. 2.

Telephone—Paddington 8952.



Advice on any subject or difficulty 2/6
Nativities carefully calculated from birthtime with full year's direction 5/-
MOON TABLE Instructor: the help in time of need 2/6
Test Horoscopes with two years' guide to future events 1/- and stamp

THOS. GOULD, "The Nook," Heathfield Road, GARDIFF.

READ

WHAT HAPPENS AFTER DEATH

By the Rev. G. Vale Owen. 1/6 net

The first half of this book contains a very amusing and personal account of a tour carried out by the author in the British Isles. Besides giving his impressions of the places visited and the results of his lectures, the author has many good stories to tell, several of which are at his own expense. The latter part of the book is devoted to a brief account of what happens after death. The author illustrates his narrative with descriptive interludes of people and incidents in the other world.

Obtainable from the Office of "LIGHT"

Summer Reduction Book Sales

	Published at
THE COMING FAITH - - -	7/6
By ROBERT FREDERICK FOSTER	
THE INVISIBLE GUIDE - - -	3/6
By C. LEWIS HIND	
LETTERS ON LIFE - - -	2/6
By W. ROBERTSON NICOLL	
GOD IN THE UNIVERSE - - -	3/6
By J. W. TRINGS	
FROM AGNOSTICISM TO BELIEF - - -	7/6
By J. ARTHUR HILL	
REAL GHOST STORIES - - -	5/0
Collected by W. T. STEAD	
MY FATHER: Biography of W. T. Stead	2/0
By ESTELLE STEAD	
UNDER THE SOUTHERN CROSS - - -	12/6
By HORACE LEAF	
STEAD THE MAN - - -	7/6
By EDITH K. HARPER	

PARCEL L628. NEW. CLOTH BOUND.
9 BOOKS, Carriage Paid, 21/-; Overseas, 22/6

TWO WORLDS PUBLISHING CO., LTD.
18 CORPORATION STREET, MANCHESTER

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

NO. 2484. VOL. XLVIII. [Registered as SATURDAY, AUGUST 18, 1928. a Newspaper.] PRICE FOURPENCE.

CONTENTS.

Notes by the Way	385	Sidelights	391
Some Answers to Questions	386	Unperceived Worlds	392
A Legal Journal and the		The Spirit World a Mind	
Fortune-Telling Case	387	World	392
A Glastonbury Experience ...	387	A Sitting with Mrs. Mason ...	392
Mr. Michael Temple on the		An Evidential Message ...	393
"Fortune-Telling" Case	388	Sir William Crookes and	
A Joan of Arc Pageant	389	Psychical Phenomena	393
Prophecy and Fortune-Telling	389	Rays and Reflections	393
Letters to the Editor	389	Strange Psychic Experiences	394
A Minister and His Message	390	Notes on New Books	394

NOTES BY THE WAY.

THE SECRET OF DEATH.

Turning again to that excellent little book *The Faculty of Communion*, by the Hon. Mrs. Alfred Lyttelton, D.B.E. (Longmans), we noted a strong plea for the reality of spirit communion. In her final chapter the author claims that "we are not opposing the great spiritual forces of the world when we try to reach our dead; we are working with them and for them." And further she writes:—

Man has slowly wrested secrets from Nature of which he has made use; many have been supposed at first to be dangerous to faith, but the faith in a spiritual governance of our universe has persisted and will persist because it has seen the truth. Man is now wresting the greatest of all her secrets from Nature, and there is fear that what he seeks may be dangerous to faith. But once again faith will emerge triumphant; and this time there will be a crown upon her head.

It is not quite a new book—it was published in 1925—but it is one that deserves special attention by church people, who are still seeking guidance on the question of spirit communication and spirit communion.

* * * * *

SPIRITUALISM UNDER THREE HEADS.

"If a man dies shall he live again?" No, because he does not die—his real life continues unbroken, continuous. That is how we view the question, and it is not at all a new aspect. Man lives because of his essential divinity, because his spirit is an expression of the Infinite and the Eternal. That is the religious side of it, the central consideration. Externally considered, man is an expression of Life, Energy, and Matter. That is the scientific side of the subject. Furthermore, he is a manifestation of the Universal Mind, and here we touch the philosophic side. We can never get a complete idea of the subject without taking in all three aspects of it, and when these are studied and understood as well as it is possible for our minds to understand them, we find they confirm each other and we have a unitary truth. Not until we accomplish this can we stand perfectly assured of the answer to the Eternal Question. So to-day we have Religious Spiritualism, Scientific Spiritualism, Philosophic Spiritualism, the too-exclusive followers of each branch of the subject being sometimes a little disdainful of the

other branches, although each in itself is incomplete without the rest; this is especially the case with the scientific division, for it belongs to the externals, the philosophic is a degree nearer the centre, and the Religious, sometimes expressed as the Mystical, touches the inmost core.

* * * * *

THE LETTER AND THE SPIRIT.

It is frequently pointed out that were the Founder of Christianity and His apostles living to-day they would be in continual danger of the law. It is a humiliating commentary on our modern civilisation, with its Vagrancy Act and its Witchcraft Act, and their implications against the existence of a spiritual realm, whether as a source of evil or of good. Of course, the laws must be obeyed, although too often it is the letter of the law which kills the spirit, as of old. As we all know, there are laws that have become obsolete because they are out of touch with public sentiment. They could still be set in action, but the result would be dangerous because unpopular. No laws can be safely enforced if they are against the sense and sentiment of the country at large. The recent demonstration arising out of the absurd police-court case suggests that the two Acts we have mentioned may in time join the obsolete Statutes as being contrary to opinion and policy. This would avoid the necessity of having them repealed or amended, and save some unpopular Home Secretary from becoming more unpopular.

* * * * *

THE INCREASING REVELATION.

Those who have watched the course of psychic inquiry for many years cannot fail to be struck with the increasing definiteness of the accounts which reach us regarding the nature of the next life. The vague ideas which first prevailed are now assuming distinctness. The statements received are more explicit and more intelligible. The conclusion is that the growth of human intelligence has rendered these revelations possible—the knowledge given has proceeded step by step with the growth of our ability and willingness to receive it. It is now apparent that the next world, being a world of mind, things which exist in the mind and memory of the spirit after its passage from earth, take definite shapes, and replace in some way the physical and objective forms which occupied the mind here. The mind is creative, and working in some etheric element, it projects, sometimes unconsciously, the images of things to which it has become attached. These continue to exist in the mind of the departed, when the things themselves are no longer physically present. Naturally it is the objects which are loved which continue, but only, of course, until that particular stage is outgrown, and the spirit passes into higher conditions than those which merely reflect the earthly career and experiences.

Most can grow the flowers now
For all have got the seed
And once again the people
Call it but a weed!

SOME ANSWERS TO QUESTIONS.

GIVEN THROUGH THE MEDIUMSHIP OF MISS FLORENCE MORSE.

(Continued from page 375.)

RE-UNION AFTER DEATH.

QUESTION: Does advancement in the spirit life prevent ultimate re-union with friends left behind on earth?

ANSWER: We should say that, broadly speaking, it is not possible, or rather it is improbable, that one passing out of the physical body can advance in the spirit-life so quickly as to prevent re-union with friends left behind when they, too, pass into spirit life. You must remember that great mental and spiritual advancement is a question of a long period. You do not die to-day and become saints and a source of light and wisdom in two or three years. It may take centuries for you to arrive at the exalted state indicated in the question. Experience, the gaining of knowledge, and personal unfoldment are necessary, and no matter how advanced a person may have been when passing out of the body, no matter how fine the development, even the most exalted requires a considerable period before he can reach that very high state indicated. When there is a strong bond of spiritual affinity, of love, and mutual interest, between the risen and those who are left behind, there is often a deliberate delay in spiritual progress in order to keep near the loved ones on earth and to receive them when they, too, pass over. This loving service to others is not spiritually harmful—such self-sacrifice is commendable—for helpfulness contributes to true and lasting happiness in both worlds.

ACCELERATED PROGRESS IN THE SPIRIT WORLD.

QUESTION: Is the evolution of spiritual qualities quicker on your side than it is here?

ANSWER: Yes, certainly. It is true we have bodies, but they are not of a dense and material character; nor have they the same needs and requirements as have yours. With us the spirit functions through the spiritual mind or brain, not, as it is with you, through the physical brain as well, and therefore, because the material form has been removed, and the cares and anxieties of the material life have ceased, the emancipated one usually finds the unfoldment of his spiritual qualities much easier than when in the physical body. But do not despise your physical life because it does not respond as rapidly to your spiritual needs as the spiritual life will do when you have passed into it. You are here to gain strength of mind and will, to receive the first imprint of individuality, and therefore this earthly life is as necessary to your spiritual development as is the infants' school to the child who must afterwards learn in the higher schools. Call this world, if you will, the infants' school; you must pass through it, and it is your duty to learn all that you possibly can respecting it, and you may look forward to the time when you will find your lessons more easy, your power to acquire knowledge greater than it was in the earlier days, and, your spiritual nature unfolding more rapidly and clearly, you will go forward through the death-change to the higher schools beyond, rejoicing in your new and glorious power.

HYPNOTISM AND SPIRIT CONTROL.

QUESTION: What relation has hypnotism, as practised by the living on the living, to the spirit control of mediums?

ANSWER: We should say that hypnotism, as practised by the living on the living, gives you one of the clearest ideas concerning spirit control that it is possible for you to receive. It is the action of mind upon mind, and shows the influence mind may exert over the physical body. So we on the spirit side influence the medium's mind and control the organism. The principal difference is that while the hypnotist is one of yourselves and is visible, the spirit who controls a medium is invisible to the majority of earth's children. We come into relation with the mind of the medium; and through that mind we control brain and organism and the muscles of the body.

SPIRIT TRAVELLING.

QUESTION: When one travels in spirit life, say to the sun or moon or other planets, is the spirit body taken with the individual or is the spirit body abandoned and built up at the journey's end?

ANSWER: When we wish to travel rapidly from one point of the spirit world to another we do not leave our bodies behind. We do not say it is impossible to do so, but we have never yet encountered anyone who is able to get out of his soul, or psychical, body. That body seems to be part of us, as your physical body seems to be part of you, so that you cannot abandon your physical body; even if you leave it temporarily you must return to it where it is. By the knowledge we gain of the laws that control the spirit body, we are able to transfer ourselves from one point to another in a, to you, extraordinarily short space of time, but the body goes with us; we have the power to carry it through the air speedily and safely. For those who desire a longer journey, and who wish to visit some far distant planet, a goodly amount of preparation is required, and also a deeper knowledge of the laws involved, and, generally speaking, those who wish to visit the planets do not do so alone, but in company with those who have a like desire.

SPIRIT CONTROL.

QUESTION: When a person is in a deep trance and controlled by a spirit, who is responsible at the time for the ordinary subconscious mind of the individual?

ANSWER: The mind of the person to whom that body belongs. The life force has not been withdrawn. Although for the time being the spirit may have left the body there is still the cord of life between them, and the spirit is responsible for the continuance of the order and functionings of the physical body, which are mainly controlled by the sub-conscious power of the individual. The spirit influencing the medium is not responsible entirely for the well-being of the physical body, and yet it is his duty to see that nothing comes close enough physically or spiritually to injure it; and it is also his duty when he perceives that the well-being of that body is being disturbed, to withdraw the influence of his mind so that ordinary consciousness shall reassert itself and the medium again protect his body.

CLAIRVOYANCE AT WILL.

QUESTION: How can one put himself into the clairvoyant condition?

ANSWER: By becoming quiescent, so that his spiritual vision may become clear and his spiritual perceptions respond to the finer influences surrounding him. There are various methods: some prefer to sit

quietly alone, in a subdued light, so that their spirit friends may come near to them; others prefer to sit with one or more sympathetic friends, that by their emanations of spiritual life and by their sympathy they may assist the spirit friends in the production of the proofs of their presence. Others, again, prefer to make use of some agent such as a crystal, a glass of water, a mirror, a disc, and so forth. Unless the one who wishes to develop clairvoyance can secure a certain set period for quiet, there is little hope of successful development of true spiritual clairvoyance.

THE PROBLEM OF EVIL.

QUESTION: How do spirits generally explain the problem of evil?

ANSWER: As being due to the undevelopment of life conditions on earth. That is, that the earliest generations of human beings were undeveloped: not imperfect, but undeveloped. That they were the first parents for the divine life to manifest within and become individualised, but they were on a low plane, in conditions of what you term savagery, and the race has had to struggle up and out of those conditions of primitive ignorance and limitation. What you term evil we term lack of development. Evil is not a thing planted in the world at a beginning long, long ago, but the result of man's ignorance of the spiritual side of his nature. In spite of the wrong-doing that takes place day by day throughout all lands we who are on the spirit side see that little by little, the higher, the truer and more spiritual conditions are gaining ground, and humanity is growing better, while evil is becoming less. As human development progresses and as knowledge increases, people will the more readily recognise true spiritual influences, and so-called evil will be beaten down and the tree of righteousness will develop, grow, and blossom in human life.

QUESTION: What is the Crown of Life?

ANSWER: We should term "the crown of life" the realisation of the fact that life has not naturally a limit set by physical existence, but is eternal, and that it includes the realisation of that deeper, sweeter side which is the manifestation of divine life, energy, and purpose, and which will carry humanity through the life of the physical world safe into the brighter and more spiritual conditions of the other life beyond. It is the realisation of the eternal life; of the unending development and unfoldment of the human consciousness—the drawing closer and closer to the Divine Intelligence and Centre of Life—the realisation of the Unity of the Spirit, the One-ness of all; this, we should say, is the Crown of Life, to which each and every one can and will ultimately attain.

MATERIALIZATION: SOME ANCIENT TESTIMONY.

Those who study the writings of some of the early Fathers are aware how much they knew concerning those psychic facts which confront us to-day. Here is a quotation from St. Thomas Aquinas (the Angelic Doctor) which bears curiously on the subject of materialisation:—

The air in its tenuity presents neither form nor colour, but when condensed it can assume both, as seen in the clouds. In this way angels borrow the material of their bodies from the air, which by the power of God they condense so far as may be necessary to form whatever body they desire to assume.

Written considerably over six hundred years ago, this passage curiously confirms much that we have learned about spirit life and activity.

A LEGAL JOURNAL AND THE FORTUNE-TELLING CASE.

The *Law Journal* for July 28th, commenting on the recent prosecution, has some significant things to say about that regrettable affair. Says our contemporary:

Of all the forms of prosecution which obsolete laws compel the police to institute, prosecutions for fortune-telling are perhaps the most absurd, and the absurdity is heightened when the prosecution, as in the case of Mrs. Cantlon and Miss Phillimore, decided at the Westminster Police Court by Mr. Oulton on Tuesday, involves inquiry into the veracity of spiritualistic mediums. The magistrate, with the wisdom that marks the Metropolitan Bench, is careful to keep an open mind. He has, he says, lived long enough to know that there are a great many things in the world of which we cannot be certain. It is an old reflection:

"There are more things in Heaven and earth, Horatio,
Than are dreamt of in your philosophy."

And so he does not touch the spiritualism, but when by design—or was it only by chance?—the medium makes a little incursion into the future, it becomes fortune-telling, and is a case, if not for a penalty, yet for payment of costs. It must be sixty years now since Browning castigated Mr. Sludge, "the Medium":

"Sludge begins
At your entreaty with your dearest dead,
The little voice set lisping once again,
The tiny hand made feel for yours once more,
The poor lost image brought back, plain as dreams."

And now we have Sir Oliver Lodge giving evidence that Psychical Research requires the employment of mediums, and Sir Conan Doyle protesting in a letter to Thursday's *Times* against any interference by the law with spiritualism. Possibly, since the crude table-rapping of Mr. Sludge, the cult has advanced in repute, and, at any rate, as Sir Arthur says, all registered spiritualist churches and all serious societies for the study of psychic matters should be exempt from police persecution. As to these matters, most people will, like Mr. Oulton, express no opinion. And as to fortune-telling itself, the days when the public required protection against witchcraft and other forms of occult science are gone.

A GLASTONBURY EXPERIENCE.

BY ERNEST H. PECKHAM.

I visited the ruins of Glastonbury Abbey for the first time a few days ago, and the experience made a profound impression upon me. From the moment of entering the Abbey precincts I had a strange sense—most difficult to describe—of being in the company of the living dead of a bygone age. This feeling grew progressively stronger until I reached the spot where once stood the High Altar, and then I saw distinctly, coming towards me, a company of eight or ten monks, robed in grey and walking in pairs, apparently emerging from the green sward upon which I stood.

The ground, though solid to me, was not so to them. They passed on slowly and after pausing for a while at the Altar, gradually faded away. This little incident lasted about two minutes.

I am seldom clairvoyant, but I saw this little company of monks walking in the sunshine on that beautiful summer morning as clearly as I have ever seen anything. It certainly was no hallucination.

I was possessed with a vivid consciousness of being in the midst of a great throng of those who in time past had worshipped and prayed in the old Abbey, whose walls and shrine were very sacred and precious to them.

I have been privileged to have had not a few choice and uplifting psychic experiences, but never one quite so real, so impressive or so beautiful as my recent one at Glastonbury. I hope to go there again. It is to me now a sacred and hallowed spot.

MR. MICHAEL TEMPLE ON THE "FORTUNE-TELLING" CASE.

OFFICIAL METHODS "DETESTABLY UN-ENGLISH."

An excellent article from the pen of Mr. Michael Temple appears in the *Referee* of July 29th, under the ironic title, "Mrs. Partington, J.P.", in reference to the present state of the law as regards "fortune-telling." Like most of the responsible leader-writers of the British Press who have commented upon the recent police-prosecution of Mrs. Cantlon and Miss Mercy Phillimore, Mr. Michael Temple protests against the waste of public time and money over a trivial and harmless breach of an antiquated law. "If," he says, "the policewomen cannot find any more important occupation than this petty persecution, they are not worth the money we are paying for them, and I will add that a system which permits those whose sole business it is to see that the laws are observed, to offer money to induce some private citizen to break them, seems to me most detestably un-English. It must be utterly wrong for the police to participate in an offence in order to obtain a conviction, yet that is precisely what was done in this case."

Mr. Temple writes:—

I want to raise here the much larger question of the attitude of the law itself towards the investigation of occult phenomena, and, in doing so, I can at least claim to be entirely impartial, for I am not a spiritualist, I belong to no society which interests itself in these matters, and I have never attended a seance in my life—not because of any prejudice but because I have no confidence whatever in my own ability to detect an impostor.

My knowledge, such as it is, is derived from studying the investigations of men whose ability and sincerity only a fool would question, and I recognise that to cavil at the methods which they say are necessary for the success of their experiments is as unreasonable as to refuse a photographer a dark room in which to develop his plates. I am, to be quite candid, so repelled by the continual detection of mediums in errors and frauds that I receive all the evidence with the very gravest suspicion, but I am satisfied that, when every possible allowance has been made for human frailty, there is a residuum of definite proof that there exists something which is outside of, and even contradictory to, our normal experience. Further than that I cannot at present go.

But it must be perfectly obvious to everyone that it is of the utmost importance that this something should be investigated. No problem of science can compare with that of survival after death, and anything which seems to offer even the remotest chance of throwing light upon a matter which goes to the root of all human activities must be investigated by any and every means in our power. At present it appears that this can only be done with the help of those peculiar people who are called mediums, and who, for some mysterious reason, seem to be less able than the rest of us to resist the temptation to deceive when they cannot get legitimate results.

That is very regrettable, and it is very much to be wished that some more exact and trustworthy means of inquiry could be found. But that does not absolve us from the duty of utilising such means as we have, and it certainly does not excuse us for rejecting, without inquiry, all occult phenomena, because some phenomena which profess to be occult have turned out to be mere conjuring. Still less does it excuse us for putting obstacles in the way of people who are quite above the suspicion of any fraud when they are trying to get at the meaning of whatever residuum of truth there may be in such phenomena as seem to them to satisfy the necessary tests.

That, however, is just what we are doing. Nobody in his senses suggests that the London Spiritualist

Alliance exists for the purpose of deluding simple people into parting with their money, or that Sir Oliver Lodge is devoting his great intellect to coaxing half-crowns out of the pockets of servant girls by promising them marriage with wealthy baronets. But, since the only possible means at the disposal of serious investigators is the employment of mediums, who, not being able to live on air, must in the majority of cases be paid, the law puts these people on the level of the cozening gipsy who will arrange your future in strict accordance with the amount of the silver with which she can persuade you to cross her palm.

The absurdity of the present position is too obvious to need exposure, and it is not made a bit the better by evidence that, in a given case, an inquirer who visited the medium for no purpose except to trap him or her has come away with false information. Spiritualists say that, if you come in that frame of mind, you will get what you came for and nothing more. It is a plea to be regarded with suspicion—as, indeed, they so regard it themselves in individual cases—but it is quite consistent with the very strange nature of the facts, and it can be at least partially established by showing that the medium who gave false information under these conditions gave true information when approached in a different spirit.

By what right does the law assume that even the foreseeing of the future—which it stigmatises as "fortune-telling"—is one of the hall-marks of a rogue and a vagabond? The Bible, on which so much of the English law is admittedly based, is full of it, but it would appear that if Isaiah were brought before a modern magistrate the best the law could do for the prophet would be to let him off on payment of costs under the Probation of First Offenders Act. If, as we have great reason to think now, Time is only another dimension of Space, there is nothing inherently impossible about the notion of temporarily accelerating our journey through it and getting ahead of those who are travelling at the normal pace. I advise those who are cock-sure that the future can never be foreseen to read Mr. Dunne's remarkable book, "An Experiment with Time". They will not be quite so certain of themselves when they have passed through that rather severe ordeal.

As things stand under the latest decision, the law forbids sincere and earnest people to investigate the greatest of all human problems by threatening them with pains and penalties if they employ the only means at their disposal for the inquiry. It is precisely in the same position as the Inquisition which forbade Galileo to encourage people to look through his impious telescope because a sight of the satellites of Jupiter might, as it certainly would, upset their confidence in the geocentric theory of the universe.

The new knowledge offered us now is as startling, but a great deal more comforting, than that which Galileo offered to the world in his day, and there are no arguments against investigation which do not apply with equal force to both cases. Whether what is put before us now is equally true only time can show. But it may be, and the sorry spectacle of the law in the rôle of Mrs. Partington versus the Atlantic is supremely ridiculous and supremely exasperating.

A KING'S COUNSEL ON THE VAGRANCY ACT.

Mr. E. P. Hewitt, K.C., in the course of a long letter to *The Times* (August 8th) in reference to the Vagrancy Act, the provisions of which, he remarks, "cause waste of time and energy on the part of the police and magistrates, and lead to grave injustice to individuals", says: "In place of repeal, however, an amendment made by inserting the words 'with intent to deceive' before the words 'pretending or professing to tell fortunes' would probably be sufficient to protect the honest medium."

A JOAN OF ARC PAGEANT.

A number of Spiritualists are taking a keen interest in the forthcoming mystery play at Nancy, portraying scenes from the life of Joan of Arc, staged under the direction of Monseigneur Petit. Lady Palmer, who is closely associated with the Jeanne d'Arc pageant, describes it as an exquisite production reminiscent of the world-famous Oberammergau play. All the persons taking part in the play are native townspeople of Nancy and give their services free of charge. Four hundred of these actors will take part in the play, which comprises a prologue and five acts—twenty-two tableaux in all. Gounod's music will be played, and folk-dancing will be a feature of the pageant.

Readers of LIGHT will recall that it was Lady Palmer who organised the movement for placing the Union Jack in the Basilique church at Domrémy as a delicate act of homage from the English people. This flag was signed by Marshal Foch and Field-Marshal Earl Haig. It will be recalled also that the photograph of Lady Palmer taken inside the church disclosed the presence of two ghostly figures clad in priestly garments of the Joan-of-Arc period.

The Wagons-Lits Company are making special arrangements at reduced inclusive fares for those who wish to witness the pageant and to visit the scenes of Joan's early life.

Among those closely associated with our movement who are taking an active part in the Joan-of-Arc pageant are Sir Frank Benson and Dr. Lamond.

Lady Palmer says, "I was so thrilled when I first saw this production that I felt England must not miss the opportunity of witnessing it and of visiting Domrémy. Untouched is Joan's little stone house; her bedroom exactly as she lived in it, with stone walls and floor. The whole village seems to have stood still. It has a peace past all understanding in this hurrying world".

A lady who is connected with the Spiritualist movement, describing the performance of the young girl who plays the part of Joan of Arc, says: "Her acting is so sincere, so intensely moving, that I feel this girl is influenced by the real Joan, from the other side of life".

PROPHECY AND FORTUNE-TELLING.

BY H. A. DALLAS.

A very striking case of fulfilled prophecy with regard to the capture of Jerusalem is contained in an enthralling book, *The Romance of the Last Crusade*, by Major Vivian Gilbert, published in 1923 by William B. Feakins, N.Y. It refers to an Arab saying that has been current for 200 years: "When the Nile flows into Palestine, then shall the prophet from the West drive the Turk from Jerusalem". Now it must have seemed impossible when that prophecy was first made that the River Nile could ever flow across 200 miles of desert into Palestine, but during the War a pipe-line laid across the peninsula of Sinai actually brought Nile water into Palestine, north of Gaza, for the use of the troops then fighting for the capture of Jerusalem.

But this is not all. "The prophet" in Arabic is *Al Nebi*. General Allenby was known to practically the whole native population as "Al Nebi". So the prophecy was fulfilled, for the waters of the Nile flowed into Palestine, and the prophet, "Al Nebi", coming from the West, drove the Turks out of Jerusalem.

I have referred to this not only because of its intrinsic interest but because in view of recent legal proceedings it suggests the question: At what point does the exercise of the impressive faculty of foretelling cease to be a legitimate and even a sacred gift

and become illegal and derogatory? That it can be perverted to unworthy ends is obvious: so can other human faculties; but the attempt to check fortune-tellers would be more effective and involve less danger of miscarriage of justice if it was directed against those who consult mediums *with the intent* to discover their own future.

We all know that without any such intention on the part of the visitor, a future event may be made known, and we should consider it most unfair if those of us who have had this experience were dropped on by the police. The motive and intention are really the factors that count; these can rarely be correctly gauged. If the visitor to fortune-tellers, however, was made liable for legal penalties, we should find that a popular, but rather unwholesome, item would disappear from the programmes of fêtes and philanthropic entertainments; and societies with a serious purpose like the L.S.A. would be immune from the visits of detectives.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents.)

PREVISION OF A HOME.

Sir,—Reading in a recent issue of LIGHT your leading article on Sir Oliver Lodge's new book, *Why I Believe in Personal Immortality*, I was much interested by his account of how a house he was to reside in, in the future, was described to him some years earlier, because my husband and I had very much the same experience nine years ago. We were indulging in our first visit to a public medium, Miss McCreddie, who charmed us both by her sincerity, spirituality, and real "Scotchness"! Her guide, "Sunshine", controlled her, and after giving me some very wonderful and evidential proofs of my mother's presence, said, "Are you thinking of moving to another house?" "Oh, no, Sunshine," said I, "decidedly not!" for it was only a year (or less) after the war and things were very quiet with us financially. "Well," said Sunshine, "you *will* move. I see you in a very pretty place—it looks to me like a cottage in the country, for there are lots of flowers about, and trees all round. It is larger than the house you are in now, and you will be able to have many friends around you." But we shook our heads, did my husband and I, for nothing was further from our thoughts than removal. "Oh, Sunshine," said I, "I'm afraid you've got hold of the wrong end of the stick this time. I would never live in the country, though I love to stay there a little—and my husband's business makes it necessary for us to live quite near London." "Sunshine" replied, "I am *not* wrong. You will live where I have told you."

Time went on. In eighteen months' time an uncle of my husband died and left him a legacy. Gardening being a passion of my husband he looked everywhere for a small house with a large garden—an impossible proposition. So we decided to build for ourselves—quite near where we were then living in the S.W. district. A cosy bungalow was the result—which had an orchard on the left side, and at the bottom, trees; and trees stretching into the distance, for there were large gardens at the foot of ours. Indeed, in the summertime it is like looking into a forest.

When a sister of mine came to see the bungalow for the first time after its completion she exclaimed, as she turned into the road where it is, "Oh! it looks just like a cottage". And I thought of Sunshine's prediction and smiled. The "many friends" has also come true—for we have for some years now held a monthly sitting on Sundays, with a semi-trance medium (a friend) and the numbers have crept up from 5 to 12. Also we have a weekly developing class of seven or eight.

So "Sunshine" is amply justified of her prediction and yet another proof has been given of the truth of spirit communication.

Yours, etc.,

(Mrs.) H. L. ANDREWS.

Shefford, Rosedene Avenue, Streatham, S.W.16.

LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,
SOUTH KENSINGTON, S.W.7.

ALL COMMUNICATIONS FOR THE EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7".

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should *not* be sent to the Editor, but should in all cases be addressed to "LIGHT, 34, Paternoster Row, London, E.C.4". Cheques and postal orders should be crossed and made payable to LIGHT.

AMERICAN and CANADIAN subscribers are reminded that the price of LIGHT is 8 cents weekly, and that the subscription rates—although varying slightly according to the rate of exchange—work out approximately at \$5.50 for 12 months and \$2.75 for 6 months; remittances can be made by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks. A sealed letter to England goes for the same postage as domestic letters of the first class.

ADVERTISEMENTS.—The rates for advertisements in LIGHT are: £10 per page; 10s. per inch (single column); Societies, 8s. per inch; classified advertisements, 1s. per line. Address "The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4". (Phone: Central 1462.)

A MINISTER AND HIS MESSAGE.

The Rev. Dr. John Lamond's interest in Spiritualism began with an experience in 1878, when he heard the late Mr. J. J. Morse, one of the greatest of trance orators, deliver an address at a hall in the Trongate, Glasgow. Those who remember Mr. Morse's lectures and recall their surpassing eloquence and deep philosophical quality will readily understand Dr. Lamond's astonishment, for the medium had had no educational advantages, and his extraordinary power of oratory and great range of knowledge were only displayed when in the trance-condition.

In his latest book, *Miracles in Modern Life*,* Dr. Lamond refers to this episode, and incidentally reveals how many years ago it is since the facts of Spiritualism came under his attention, with the result that the distinguished Scottish divine is to-day a public exponent of the "New Revelation". It is a valuable little book, for the author has set out in its pages an amount of evidence that should convince the most obdurate sceptics, if only they choose to give it a fair hearing and unprejudiced consideration. Even from the standpoint of an historical record the book has a special interest, for it chronicles some of the important happenings of recent years, such as Mr. Hannen Swaffer's testimony to the return of Northcliffe, and the famous meeting at the Queen's Hall when Sir Edward Marshall Hall presided.

Some of the more important proofs from psychic photography are given, with illustrations, and these include a full account of Lady Palmer's photograph (given as a frontispiece) when visiting the Memorial Church of Joan of Arc at Domrémy. As will be remembered by those who have read the account given in the Press at the time, Lady Palmer presented a silk Union Jack to be hung in the crypt of the Church. The flag was blessed by the Bishop of London, and Marshal Foch gladly complied with a request that he would write his name upon it. It was then taken by Prebendary Carlile to the Church at Domrémy. When visiting Domrémy in the following year, Lady Palmer took with her a friend who carried a little old camera in order that a photograph might be taken of the flag. Lady Palmer stood beside the flag, there being nobody in the crypt but herself and her friend. When the plate was developed it showed two priests who were cer-

tainly not there at the time. And the robes of those priests belonged to the period of Joan of Arc. The episode is inexplicable except upon what is termed the "Spiritualistic hypothesis". That and the other examples cited by Dr. Lamond are sufficient to prove the reality of psychic photography to any impartial mind.

Dr. Lamond bears his testimony with zeal but surveys the incredulous world with patience and understanding, remembering with what obstinacy every discovery of the past has been resisted until little by little the sheer weight of the truth broke down all obstruction. That Spiritualism should have such a stern battle with opposition of every kind—scientific, theological, and popular—is not difficult to understand. It is so great a matter, its effects are so tremendous on the thought of the time as opening up new worlds to the gaze of humanity, that it is but natural that the forces of the old order should offer the most stubborn resistance. The trained and seasoned fighters for spiritual truth recognise the fact and can work without haste or anxiety, knowing, as Dr. Lamond puts it, that "ideas which have become imbedded in the public consciousness cannot be eradicated by the waving of some magical wand". We who know that we have a truth behind us can bide our hour, tranquil and unafraid, for it is Time alone that tests, consolidates and finally establishes the true thing. Nor do we think that our progress nowadays is measured by "painful inches". During the last few years the advance has been amazing. The old tactics of the Press, which once contrived that nothing should appear concerning Spiritualism except that which made it seem ridiculous, are being abandoned. The Spirit has been at work below the surface, and the thoughts of men have been widened to a degree that is not yet fully revealed. There is a turning away from the Past, and a realisation that, as Dr. Lamond says, "the time has come when we must stand erect and face the Dawn".

The days are full of portent, for the world is passing through a period of tribulation and change, but they are also full of hope. Now, more than ever, can we recall the words of Tennyson, so true and so applicable are they to the present day:—

The Ghost in Man, the Ghost that once was Man,
But cannot wholly free itself from Man,
Are calling to each other through a dawn
Stranger than earth has ever seen; the veil
Is rending, and the Voices of the day
Are heard above the Voices of the dark.

MEDICAL SCIENCE AND MEDIUMSHIP.

We take, with his permission, the following passage from a letter lately received from a medical specialist, a Harley Street practitioner.

After twenty-five years of the closest study and research, combined with a knowledge of medical psychology, I feel in a position to state without fear of contradiction, that the only reliable communications are those received through unpaid mediums, and then only those who work in the same home circle. For a medium to work in other circles than his own is to court disaster and certain disappointment, because in his own circle the medium is part of the condition, and harmony leaves no loopholes for doubt. Doubt, the cancer of the mind, produces sorrow in those on the other side with whom we are accustomed to communicate; and they "close down".

Our correspondent says much more on the question, but our quotation is sufficient to indicate his position, and we prefer to give it without further comment than that, as Sir Roger de Coverley put it, "there is a great deal to be said on both sides".

* Simpkin, Marshall, Ltd. 3s. 6d. net.

SIDELIGHTS.

That the Witchcraft Act and the Vagrancy Act constituted a blot on the statute book was the contention of Mr. E. P. Hewitt, K.C., in the course of his recent address to the Marylebone Spiritualist Association, as reported by the Morning Post of August 5th. "What we want," said Mr. Hewitt, "is to secure the safety of honest mediums."

* * * * *

In a letter to the Daily Express (August 6th), in reference to the effects of the Vagrancy Act (5 Geo. IV. c. 83) and the Witchcraft Act (9 Geo. II. c. 5) Mr. David Gow writes: "Under these Acts the sacred personages of the Old and New Testaments, were they living amongst us to-day, could, if 'caught in the act', be haled before the magistrates and punished. What does the Church think of it?"

* * * * *

In the course of a long article on "The Fortune-Telling Craze", a writer, G.N., in the Illustrated Leicester Chronicle for August 4th, after pointing out a number of futilities uttered by certain "fortune-tellers", says: "On the other hand, there are unexplainable cases. For instance, one palmist told my brother that he had just had a terrible illness, and described the case perfectly. There were certainly no signs of it about him by then, either. One man was told that he ought to avoid travelling on 'buses. He laughed, but six months later he was killed in a smash."

* * * * *

Sir Arthur Conan Doyle, in a letter to The Times of August 6th, writes: "The Home Secretary, replying to Colonel Day in the House, has said that the recent case at Westminster Police Court only affects the fortune-tellers. We have, however, the best legal authority for saying that this is not so, and that the judgment makes any intermediary who has sent a person to a medium, or who has arranged a seance, responsible at law for whatever the medium does, or is said to have done. . . . This is clearly, upon the one hand, a restriction to scientific investigation; and, on the other, it is religious persecution."

* * * * *

The Daily Mail special correspondent, who visited "fortune-tellers" and recorded his experiences, tells in that journal (August 7th) of his experience with a lady living in a ground-floor flat in Kensington. "I don't charge anything. I am not allowed to tell fortunes for money. The police won't allow it," said the sybil. "They will allow me to go to garden parties and do it for charity. They allow me to accept invitations to parties at private houses, but I must not tell fortunes in my own house. Isn't it ridiculous?"

* * * * *

She then gave the Daily Mail correspondent a reading. "I see the letters of someone who has just passed over," she said. Says the writer: "Madame X. mentioned the first two initials of a friend of mine, the news of whose sudden death had reached me the previous night. Now this friend of mine was a doctor, and I have recorded that Mlle. Estelle, the Oxford Street palmist and crystal gazer, had told me that I was going to attend the funeral of a doctor." The medium then declared that this doctor was with her client's mother, who had recently passed over. This was apparently incorrect. The visitor's mother was alive; his wife's mother, however, had recently passed away. "It was your wife's mother, then, and she died of cancer," replied Madame X. This was true, adds the correspondent.

"If a traveller visiting England were to land at Limehouse and remain there, he could carry away a very incomplete and unworthy conception of the country. This is analogous to what many enquirers do who touch the edge of Spiritualism," says Sir Arthur Conan Doyle in the Daily Express of August 4th.

* * * * *

"There seems to be much strength in Sir Arthur Conan Doyle's argument in favour of the repeal or revision of the fortune-telling Act, especially as, at present, it has become rather a terror in reserve, erratic in operation, against too successful practitioners, than a measure of uniform application," says the Yorkshire Post of August 7th, in the course of a leading article.

* * * * *

"Whatever we may think of their belief and of the plain trickery to which mediumistic practice is open, Spiritualists ought to be as free to go their way as Anglicans, or Roman Catholics, or Baptists, or Free-thinkers, or anyone else," remarks the Lancashire Daily Post of July 25th, referring to the recent "fortune-telling" case. "Spiritualists," says our contemporary, "have as much right to their faith as any of us to ours. . . . The police have enough to do, and public money is hardly enough come by these days, without wasting time or money on errands which can only bring the police into disrepute as meddling busybodies."

* * * * *

"If you grant that Spiritualism may be a genuine manifestation you must also admit that fortune-telling is possibly genuine. It is illogical to prosecute a woman for claiming to get into touch with spirits, who—while she is in a trance and unable to inform them that they are breaking the law—persist in describing future events to her, and not to prosecute the rash woman when her spirits tell her about past events." Thus says the Sunday News writer, who calls himself "The Thirteenth Man", in the issue of that journal dated July 29th.

* * * * *

Frau Günthers-Geffers, the Insterburg medium, who recently came into prominence by assisting the police in discovering the body of a missing coachman, in circumstances that led the local court to decide that she "undoubtedly became possessed of mysterious knowledge in a way which could not be accounted for", has again been called upon to assist justice, according to the Morning Post of August 1st. The Post, quoting from the Nachtausgabe of July 31st, gives the story which, briefly, is as follows: A miller named Paulick, of Buchholz (a village thirty miles south of Berlin), who was accused of murdering his father-in-law, requested that Frau Günthers-Geffers should conduct a psychic experiment near the scene of the crime.

* * * * *

She was left alone in the house in which the murder was committed, and after an interval opened the front door and walked out of the house, along the street, until she reached the village inn. Her eyes were closed, and she was followed by a group of astounded villagers. She entered the inn, first making motions as though placing a bicycle against the outer wall, drank hastily—in dumb show—returned and seized the imaginary bicycle, making movements of the feet as though riding. She then followed a track through the fields (though never having been in the neighbourhood before) and after covering about three miles arrived at Paulick's mill. As she came away, a bell rang, and she awoke from trance. The examining judge and a lawyer from Kottbus took part in the experiment, which is stated to have strengthened the case against Paulick. The Post says that this experiment will cause a renewal of the former heated debate in the German Press as to the propriety of using psychic experiments in connection with law trials.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

UNPERCEIVED WORLDS.

BY CAPTAIN Q. C. A. CRAUFURD, R.N.

The good-natured chaff which is aimed at me on the subject of fairies has not discouraged the flow of diverting messages through the Ouija Board, purporting to come from those little creatures. For many months there was complete silence, and during that blank period I found time to review these matters, from the point of view of unbelief.

It was easy enough to form rational theories until I re-read my notes taken at the time of the experiments, and there I was "up against a brick wall."

Now, however, the fairies have reappeared. It is obvious that they prefer certain people to others, but they can apparently work with almost anyone who sits down to the board. They do not seem to like working with me, and consequently I am reduced to the position of observer and recorder. (The reason they gave for their objection to myself was that I did not keep their communications secret! "He says things about us," they complained. Now I find that the tradition in all countries about fairies is that you *must not talk about them.*)

It has been suggested by some of my critics that I am getting communications from masquerading spirits. The answer to that is that they behave quite differently from ordinary discarnate spirits; one difference is that ordinary spirit phenomena seem to depend largely upon the personality of the medium, but these "little people" seem able to communicate through almost anyone at will. Another thing is that they are distinctly local. Attempts have been made to "call them up" elsewhere and have failed, with the exception of cases when the "fairy people" have been expressly invited to accompany one of my own group of experimenters from here to some distant scene of action.

The subconscious mind must be ruled out altogether because so long as the "little people" have volunteered to work the experiment, the phenomena occur without myself being present, and without any of the original experimenters taking part.

The result of LIGHT giving publicity to the phenomena has been to produce a large amount of independent testimony from perfect strangers.

Much of the testimony falls entirely into line with my own observations. Many of the accounts agree in the most unexpected manner, while others fall into an entirely different class.

I agree that it is difficult to believe in the existence of such little creatures, and I hold that constructive criticism is useful, and even called for, although mere irresponsible opinions are useless.

Visible fairies have been put down to hallucination, until now when we have photographs of them. No satisfactory normal explanation has been given for these photographs. Loose objections have been put forward by the score, but nothing that would stand detailed examination.

Personally I am quite satisfied that these little beings actually exist and that they live among us in certain areas at present invisible and intangible to us. They may well be of microscopic dimensions as regards their natural composition. By means of light, we know well enough that an enlarged image of an original can be created, just as we can, with a powerful light, throw a microscopic slide on a screen; we know also that only a very small portion of the actual light around us is visible to human beings. Wave-lengths that are too small for human perception are nevertheless visible to the photographic eye.

Clairvoyance, I gather, is not merely a stimulus produced on the retina of the eye, but is something that reaches the visual centre of the brain, by some other route; we know for example that certain animals appear to see underground without using anything corresponding to the human or animal eye. The

microscope and telescope have revealed to us much that was invisible in bygone times; the science of optics has now encroached upon the sphere of magnetism and electricity; we have beams of invisible light projected from the Marconi reflectors; the researches of Baird have led us into the region of dark rays, which are now made visible; matter has been shown to consist largely of pure motion; already the door to the Unperceived stands ajar, so that science can now penetrate for a small distance into what was formerly unknown.

What if the door, when thrown open a little wider, should reveal this larger world to be as densely populated as that small portion of it which comes within the range of our ordinary senses.

THE SPIRIT WORLD A MIND WORLD.

Those who describe the life beyond as being primarily a mental world—and we are of their company—may be asked why they should thus give so much superiority to the brain. But one need not limit the idea to the brain as enclosed in the skull. In fact, the brain may be described as being co-extensive with the entire nervous system and by consequence represented in every part of the body. If all the rest of the frame were destroyed, leaving only the system of nerve-threads intact, these would present a general resemblance to the human form, so closely are the two related. The brain, then, is intimately related to feeling as well as to thinking; so that in using the phrase, "mental world", we are not thinking simply of *intellectual* values. It is a far larger question than that; yet it all seems to centre round the subject of mind. Close analysis of many messages and descriptions coming from highly-intelligent spirit friends desirous of giving us clear ideas of their state as discarnate spirits, confirm us in that view. Thoughts, sentiments, ideals, visions, dreams, all those things which seem to the superficial mind vaporous and intangible, become in that super-physical world objective realities, taking on shape and colour and visibility. To very sensitive and perceptive people they almost seem to do so even in this world; and the creative artist, the poet, and the seer, can probably imagine the kind of life we shall pursue after death more easily than the most learned philosopher who is not gifted with a sensitive imagination.

A SITTING WITH MRS. MASON.

Mrs. Barbara McKenzie sends the following testimony to the mediumship of Mrs. Mason, who, as one of the mediums at the headquarters of the London Spiritualist Alliance, is so well known to its members. The account is given by "B.M.A.", of Glasgow, who sat with the medium at the British College in January last.

I talked very little with "Maisie", the guide—all the information being given spontaneously by her. I was in an extremely sceptical mood, and when she told me right at the beginning that I had very strong psychic power, it did not interest me. She went on to describe events in my past life; my name, occupation and various personal matters were given in great detail. An old friend who died several years ago, spoke and called me by a nickname known to him. The spirit of a young Chinaman whom I had met in China was described, and the circumstances of our meeting were given. "Maisie" finally returned to the earlier mention of my psychic powers, and considered I would become a trance medium, and I have certainly since then had indications pointing that way.

AN EVIDENTIAL MESSAGE.

By MRS. TRIMAN.

Here is a piece of evidence which I obtained at a seance with Mrs. Cantlon a year ago. I must explain that my son H. died a few years ago at the age of thirteen and a half, and at various seances I have received communications purporting to come from my boy since his passing over. I accepted many of these as being genuine communications, but always at the back of my mind there lurked the little suspicious doubt. Could it be the result of my subconscious mind? Might it not be that the medium was receiving from me my own thoughts and memories of my son, and reflecting them back to me? Later, however, I obtained several messages which satisfied me on personal grounds, but these were not of a nature that I could put forward as evidence before critical observers.

However, at a recent seance, my son told me he would give me a test. "Write to M.," he said, "and tell him that I haven't forgotten Ginger." This seemed inexplicable. The message came through several times, sometimes when I was not present. As the communicator—my son, I verily believe—was so insistent, I wrote to M., who had been a boy friend of my son's during his earth life. I had never heard of "Ginger", and had grave doubts as to whether my enquiries would lead to any profitable result. But I have just had M.'s reply. Yes, the message was quite clear to him. "Ginger" was the name of a horse that my son used to ride, a filly, in company with his juvenile friend M. I consider that telepathy must be ruled out in this case, as I had no knowledge of the name of the horse, although I knew that H. used to ride.

SIR WILLIAM CROOKES AND
PSYCHICAL PHENOMENA.

(Re-printed from LIGHT of December 9th, 1916.)

We are authorised to print the following statement from the veteran scientist and former president of the Royal Society:—

Responding to your invitation, I have no objection to re-affirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1898, that in regard to the investigations first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention, does not in any way invalidate my testimony regarding the facts themselves. In my opinion they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, viz.: that they point to the existence of another order of human life continuous with this, and demonstrate the possibility, in certain circumstances, of communication between this world and the next.

WILLIAM CROOKES.

November 28th, 1916.

OUT OF THE SILENCE.—It is out of silence that all the marvellous things of human action, all the splendid things of human courage, all the sublime offerings of human faith, have sprung. When the great tree falls in a sudden storm, we find that, for all its external bravery, it was decayed and weak within. The real strength of human life lies there also. Societies, governments, nations fall when the secret chambers of individual hearts grow weak. But those secret chambers cannot be filled from the world outside. They can only be filled from within at the cisterns of infinite silence.—S. J. BARROWS, D.D.

RAYS AND REFLECTIONS.

Going over the masses of Press-cuttings from newspapers all over the country, commenting on the famous police-court case against Mrs. Cantlon and Miss Mercy Phillimore, I find it a matter of satisfaction to see the generally reasonable and sympathetic tone adopted—a great contrast to even ten years ago. But the public has been steadily educated by innumerable books, lectures and demonstrations, and the effect of these is very marked. In some cases it is quite easy to see that the writers of the comments know much more than they think it wise to disclose. They go as far as they consider to be safe in the present state of public opinion.

* * * * *

There are many "Letters to the Editor" amongst the cuttings, and some of these show a lack of knowledge. Thus a correspondent of the *Liverpool Post and Mercury* sagely remarks that before fortune-telling could be legalised, fortune-tellers would have to satisfy the law that they could accurately predict the future. The writer of this is evidently unaware that accurate prediction would be no answer to a charge of fortune-telling. The prophet would be punished whether his predictions were right or wrong. As it is, the forecasts are often not merely false but rubbishy, if any reliance is to be placed on the evidence of police-witnesses. On that point, of course, there is likely to be some conflict of view. But it certainly seems that if those who predict the future by "occult means" were found to be generally accurate, a moral effect would be produced which might lead to a different attitude on the part of the law.

* * * * *

The appearance of Miss Nellie Tom-Gallon's latest novel, *Full Passionate Mood*, is a reminder of the list of brilliant contributors of which LIGHT could boast, if it chose, for Miss Gallon has in the past embellished our pages with vivacious articles. Some day I must make a roll of the famous persons who have written in LIGHT, such as Andrew Lang, F. W. H. Myers, and Alfred Russel Wallace. But in their time the well-known authors interested in us were relatively few as compared with to-day. Yet, amongst the great men, I could say something about Tennyson, who was an admirer of LIGHT and keenly interested in the subject it represents.

* * * * *

It has been observed that although Mrs. Eddy denied disease and death, she nevertheless in the end fell a victim to these "delusions." And yet it is well to remember that truths seem only to succeed when they are over-stated by their enthusiastic followers. I have listened to the most extravagant claims put forward on behalf of Spiritualism but felt inclined to excuse them on this ground. It is better to overshoot the mark than feebly to fall short of it.

* * * * *

This is a true story, although I have had to vary the details a little and omit names in order to guard against identification. Once upon a time a medium indicated a certain direction in which a fortune might be gained. Let us say, it was the unearthing of buried treasure in a particular part of the globe. But the medium was caught cheating, or apparently cheating (sometimes the cheating is more apparent than real). There was an uproar and he was discredited and exposed in the old familiar way. But some enterprising people who had got wind of the information used the particulars given by the medium, organised an expedition and themselves found the treasure. To use the mouldy phrase of a bygone day, "comment is needless".

D.G.

STRANGE PSYCHIC EXPERIENCES.

Miss Phyllis M. Tate sends us an account of some curious experiences she has had in a Druid cave. Whether they were of a psychometric nature or were of another origin we cannot now consider. After a motor journey she came upon three caves and entered the middle one, having "a kind of impression" she would "feel things" there. She did. Shivering from the cold of the cave, she at first smelled incense, then blood, as if entering a sacrificial arena, and "quite clearly saw a beautiful fair-haired girl, minus a head—in other words, she was carrying her head, and there was blood on her neck. She seemed to be walking at the head of a procession of men garbed in black and white garments, who looked like priests just about to perform some religious ceremony, chanting a peculiar incantation." Something whispered to her that the procession of men were on their way to make sacrifice to the sun. Horror upon horror followed, then the narrator fainted, and on recovering found herself at the edge of a kind of precipice, a companion holding her tightly. The companion was her friend Billie.

After Miss Tate left the Druid cave she went on to see "the hermit's cage" and "saw a most wonderful old man, with a long glowing beard, fresh colour, and kindly eyes." Continuing, she concludes: "He was reading a huge Bible. There was a most delightful feeling of peace with him and about him. . . . Farther up the hill was Robin Hood's cave, but I hadn't time to go up there. I noticed a strange cloud hanging over the cave, and inquired whether a murder had been committed there. My friend said: 'Yes, a very terrible murder was enacted in that cave, and the cloud is always there.' That finished a strange and vivid experience in the country."

MARYLEBONE SPIRITUALIST ASSOCIATION.

Mr. Maurice Barbanell spoke at Aeolian Hall on Sunday evening on the subject of "Spiritualism and the Son of Man". He said there was "no fixed spiritualistic attitude towards Jesus of Nazareth; Spiritualism was, as a movement, free of dogma and creed." There was no doubt that Jesus was a very powerful psychic and that he chose his apostles on account of their psychic faculties.

At the first materialisation of Jesus Mary took him to be the gardener; obviously there was a gardener present who was a physical medium and, as was always the case, an impression of the medium appeared in the materialised form. So it was only when he spoke that Mary recognised Jesus.

The speaker said that if Jesus came to London to-day he could not conform to the thirty-nine articles, but would probably be at the head of the Spiritualistic movement, which obeyed his bequests to comfort the mourner and heal the sick, and whose followers dreamed dreams and saw visions.

Mrs. Tyler gave evidence of her psychic gifts in the excellent messages delivered during the second part of the service.

V.L.K.

SPIRITUALIST COMMUNITY SERVICES.

At Grotrian Hall on Sunday morning Admiral Armstrong said that enquirers into Spiritualism so frequently ask, "But where are our dead?" We know that they are all round us and can and do communicate with us. They still retain their old personality, manner of expressing themselves, and point of view unchanged; for it is in little touches that identity is often proved. They teach us that as we lived here, so do we fit ourselves for the life we shall live hereafter.

The Admiral then instanced the case of a man who passed over believing in utter annihilation, and the horror he experienced when he awoke in a world of nothingness. It was not until he thought back to his childhood days, when, as a little boy, he had prayed at his mother's knee, that the first faint glimmer of light appeared, and he saw a hand outstretched. He told how eagerly he clutched at the saving hand and how ultimately through many a bitter lesson he had won through.

This life (if rightly lived in love and service for others) is but the prelude to a much more glorious and perfect life. All cannot be speakers, many are even unable to be active workers, but all can radiate the thought of happiness.

M.J.C.

Thought can only be driven out by thought. If bad, hurtful thought molests us, think—and think hard—something else.

HELEN BOULNOIS.

NOTES ON NEW BOOKS.

"Phrenology: The Student's Enchyridion". By J. P. Blackford. (J. M. Severn. Brighton. 7s. 6d. net.)

This is a second edition of a standard book, the editors being A. G. Millott Severn, M.A., M.D., and J. Millott Severn, the well-known phrenologist. The book was first issued in 1914 by Mr. J. P. Blackford and, the edition having long been exhausted, the present volume has been prepared by the Severns, father and son, to meet the continued demand for a book of such outstanding value. Primarily designed for the use of students, it is written in a style which makes it interesting and instructive for the general reader who may feel an interest in the theme. Phrenology has broadened its outlook nowadays, and is no stranger to clairvoyance and prevision.

G.

"Shelley—Leigh Hunt." Edited by R. Brimley Johnson. (Ingpen & Grant. 12s. 6d. net.)

LIGHT numbers amongst its readers and contributors so many literary men and women that we may appropriately commend in these pages this volume of letters and articles which incidentally portrays the deep friendship that existed between two great men, Shelley and Leigh Hunt. Byron, Trelawney and Hogg come into the narrative, by way of several important letters hitherto unpublished. It is a remarkable record of the struggle for religious and political freedom which went on in the day of the *Examiner* and *Indicator*. A page from Mrs. Hunt's diary refers to the appearance to her of the spirit of Shelley. This does not seem to strike her as anything peculiarly phenomenal. She records it in a quite matter-of-fact way, just as one of our recognised clairvoyants might do to-day—our own Mr. Leigh Hunt, for instance. Under the date November 9th, 1822, she writes: "The weather is particularly bad to-day. I have been particularly visited by Mr. Shelley to-day [the poet was drowned on the 8th July of that year]. He always seems to look placidly and steadfastly on me with an air of waiting." Clearly she regards the vision as a "call" to herself to the world of spirits, for she adds, "I shall soon come, my dear friend, but how am I to leave my dear Henry and my children?" Henry, by the way, was Leigh Hunt, whose full title was James Henry Leigh Hunt. The episode is one which may well be recorded in days when, with a more genial psychological climate, the connection between literature and psychic faculty is becoming more clearly apparent.

G.

"A Brother of the Shadow." By G. Colmore. (Noel Douglas, 2s. 6d.)

"The Demon Lover." By Dion Fortune. (Noel Douglas. 2s. 6d.)

There is no doubt about Mr. Colmore's ingenuity in this distinctly creepy novel. White and Black Magic are busily invoked in the course of its unfolding, and the conflict between the two leads, as it should when the salvation of a good woman is at stake, to a victory for virtue over the powers of darkness. The Black Magician, whose peregrinations in the realm of the occult necessitate a maiden victim of unsullied purity and beauty, is well conceived, and the situations which arise when the contending forces strive for mastery are often very effective. The assistance which the tortured lover succeeds in obtaining from a member of the White Brotherhood turns the scale, and we breathe again.

Dion Fortune also builds upon the occult and the supernatural, and often adds to the pulse an extra beat in the exploitation of the frankly gruesome. That an Occultist, condemned by his betrayal of the confraternity to which he belongs, should become a vampire, and should finally win redemption through the girl he had intended to victimise, and finally learn to love, breaks new ground in the literature of vampirism, while the interest is sustained by an inventiveness that gives variety to a series of shuddering incidents.

Both authors succeed in creating the right atmosphere, and their skill in handling the incredible holds the reader's attention throughout—though the authentic thrill which is the main justification for such stories as these is not always completely evoked.

F.E.K.

NEW BOOKS RECEIVED.

"TADWORTH COURT, SURREY." By Frances Edith Leaning. (The Homesdale Press, Ltd., Redhill. With illustrations, cloth 5s.; without illustrations, paper covers 2s.)

"AVANT, PENDANT ET PAR DELA LA VIE TERRIENNE." By M. Clark. [Editions Jean Meyer (B.P.S.), 8, Rue Copernic, Paris, XVIe. 9 francs.]

"LEON DENIS, L'APOTRE DU SPIRITISME." By Gaston Luce. [Editions Jean Meyer (B.P.S.), 8, Rue Copernic, Paris, XVIe. 10 francs.]

"FLEETING MANSION." By Lucy Hayes. (A. H. Stockwell.)

"HENRY GOODWIN." By F. Penniford. (A. H. Stockwell. 6s.)

"MIRACLES IN MODERN LIFE." By The Rev. John Lamond, D.D. (Simpkin, Marshall, Ltd. 3s. 6d.)

The British College of Psychic Science, Ltd.,

59, HOLLAND PARK, LONDON, W.11.

(Tel. PARK 4709.)

Hon. Principal, J. HEWAT McKENZIE.

Syllabus on Application.

Trance Mediumship, Private Appointments ... MRS. GARRETT
 Clairvoyance and Trance Mediumship, Private Appts. MRS. VICKERS
 Trance Mediumship, Private Appointments ... MRS. MASON
 Clairvoyance, Private Appointments ... MRS. NORDICA
 Clairvoyance, Private Appointments ... MRS. CAMPBELL
 Psychic Diagnosis and Treatment, Private ... MISS FRANCES CAMPBELL
 Healing Group Work, Thursdays, 8 p.m.
 Members, 1s.; non-Members, 2s.
 Psychic Development, Private and Group.
 NOTE.—The College has occasional accommodation for Students or
 interested visitors from the Country or Abroad.
 The College will be closed from the 4th August; work will be resumed
 on the 20th August.

VOL. VII, No. 2, 2/9 post free, 11/- yearly. JULY, 1928.
 Sample copy, post free.
"PSYCHIC SCIENCE"
 Best and most widely read Psychic Quarterly.
 Editor—Stanley de Brath, M.I.C.E.
 Special "Margery" number.
 Thirty fine illustrations of Physical phenomena.

The "W. T. Stead" Borderland Library

5, SMITH SQUARE, WESTMINSTER, S.W.1.

(Four minutes from the Houses of Parliament.)

Hon. Secretary ... MISS ESTELLE STEAD

Closed from July 24th to September 3rd.

THE SCHOOL OF ESOTERIC THOUGHT

(West Croydon Branch)

232, WHITEHORSE ROAD, WEST CROYDON.

Founded 1922 for the Study of all Occult Subjects.
 Private Appointments may be booked in advance with the following
 Mediums:—
 Trance ... MRS. BARKEL
 Trance and Clairvoyance ... MRS. ALDER
 Syllabus and all information may be obtained from the Hon. Sec.,
 MRS. W. A. GAVIN, at the Beckenham Branch, 133, Lennard Road,
 Beckenham. Tel.: Sydenham 2942.

THE LONDON SPIRITUAL MISSION.

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, August 19th, 11 a.m. ... MR. C. GLOVER BOTHAM
 Sunday, August 19th, 6.30 p.m. ... MR. STEPHEN FOSTER
 Wednesday, August 22nd, 7.30 p.m. (Clairvoyance),
 MISS LILY THOMAS

WIMBLEDON SPIRITUALIST CHURCH,

136 HARTFIELD ROAD, WIMBLEDON.

No Admittance to Services after the opening hymns.

Sunday, August 19th, 11 ... Usual Service
 Address, Spirit-descriptions and messages.
 Sunday, August 19th, 6.30 ... The REV. P. F. D. MILLS
 [followed by MRS. F. BETTS giving Spirit-descriptions and messages]
 Wednesday, August 22nd, 7.30 ... MR. C. GLOVER BOTHAM
 Address, Spirit-descriptions and messages.
 Heating (free), Tuesdays, 7 to 9 p.m. Wednesdays (free), 3 to 5.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, August 19th, 11 and 6.30, Mrs. Stock. Thursday, August
 23rd, Mrs. Ethel Thompson, 3 p.m., Members only; 6.30 for Public.

THE OCCULT REVIEW

A Monthly Magazine of independent
 view-points devoted to the study
 of Psychical and Occult Research.

THE OCCULT REVIEW

PRICE ONE SHILLING

Marylebone Spiritualist Association, Ltd.,

4 & 5, TAVISTOCK SQUARE, W.C.1. Tel. MUSEUM 0676.

Public Meetings for Psychometry and Clairvoyance.

Monday, 20th, at 3, Psychometry ... MISS MANSFIELD
 Tuesday, 21st, at 7.30, Clairvoyance ... MRS. FRANCES TYLER
 Thursday, 23rd, at 7.30, Clairvoyance ... MRS. A. JOHNSON

Seances for Trance and Normal Clairvoyance.

Monday, 20th, at 7.30 ... MRS. JOHNSON
 Wednesday, 22nd, at 3 ... MRS. CANNOCK

Seances for Physical Phenomena and Materialization.

These Seances are closed to the public during the experiments
 in the light.

**Private appointments with the following mediums can be booked in
 advance:—**

Daily ... MRS. ESTELLE ROBERTS
 Daily ... MRS. ANNIE JOHNSON
 Mondays and Fridays ... MRS. CANNOCK
 Tuesdays ... MR. GLOVER BOTHAM
 Wednesdays ... MRS. BARKEL

Excellent Library open daily, 11 to 1—2 to 7. (except Saturdays)

SUNDAY SERVICES

EOLIAN HALL, NEW BOND STREET, W.

Sunday, August 19th, at 6.30.

Address ... M. FLORIZEL von REUTER
 Clairvoyance ... MR. GLOVER BOTHAM

Silver Collection on Entering.

CAROLS OF SPIRITUAL LIFE. MUSICAL SETTINGS.

Carols of Spiritual Life (4th edition), price 1s. 6d.
 Musical settings (2nd edition), price 2s. 6d., cloth bound,
 now on sale, postage 3d. each extra.

Membership invited. Subscription 10s. per year.
 Correspondence to Hon. Sec., Mr. F. W. HAWKEN.

SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening

GROTRIAN HALL

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

SUNDAY, AUGUST 19th.

11 a.m.—*Speaker*, Mrs. McKenzie.

6.30 p.m.—*Speaker*, Mr. Hannen Swaffer.

Clairvoyant: Mr. A. Punter.
 August 26th, 11 a.m., Captain Frost; 6.30 p.m., Mr. Florizel von Reuter.

A Spiritual Healing Service is included.

Silver Collection on entering in the evening.

Private Sittings with Mediums can be booked in ADVANCE.
 Healing Circles are held Mondays and Thursdays at 7 p.m. Applica-
 tion to be made to the Hon. Sec., 63, Weymouth Street, W.1.
 Tel.: Mayfair 6814.

Psychic Unfoldment.

PSYCHOSENSICS:

The Home Training Correspondence Course with
 a world-wide reputation.

Special Text Books by F. BRITAIN.
 Send for pamphlet, "The Key to the Gifts and Powers of the
 Spirit", with 1/4d. stamp for postage.
 Secretary: Psychosensic Training Institute, 28, St. Stephen's Road,
 London, W.2.

South African Representative: Mr. L. Charlston Goch,
 P.O. Box 4122, Johannesburg, South Africa.

THE BOOK FOR ALL PSYCHIC STUDENTS.
 "Symbols and their Interpretation", by F. BRITAIN. Price 1/6.
 Postage 2d. extra, or order from your bookseller.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—August 19th, 11, open circle;
 2.45, Lyceum; 6.30, Mrs. E. Balmer. August 22nd, 8, Mrs. Meurig
 Morris.

Camberwell.—The Central Hall, High Street.—August 19th, 11, public
 service; 6.30, Mr. Leslie Bancroft. Wednesday, 7.30, public circle at
 55, Station Road.

Peckham.—Lausanne Road.—August 19th, 7, Mrs. A. Nutland. Thurs-
 day, 8.15, Miss Joan Proud.

Richmond Spiritualist Church, Ormond Road.—August 19th, 7.30,
 Address. August 22nd, 7.30, Mr. T. W. Ella, trance address.

Croydon.—The New Gallery, Katharine Street.—August 19th, 3,
 Lyceum; 6.30, Mrs. J. Wesley Adams.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—August
 19th, 11.30, circle; 3, Lyceum; 7, Service. Thursday, 8,

LONDON SPIRITUALIST ALLIANCE, LTD.

Established 1884.
Incorporated 1896

16 Queensberry Place,
South Kensington,
London—S.W. 7.

Telephone: KENS. 3758.
Rlys.: District, Metropolitan.
Tube: Piccadilly & Brompton.
Buses: 14, 30, 49, 74, 98.

ANNUAL SUBSCRIPTION, ONE GUINEA, payable on the 1st of January. New members joining on or after October 1st are credited with membership until the December twelvemonth.

ADVANTAGES OF MEMBERSHIP. Use of Circulating and Reference Libraries (3 books at a time). Free admission to ordinary lectures. Reduced fees for psychic experiments, various circles and study classes. Use of comfortable premises, opportunity of meeting those interested in Spiritualism and allied subjects.

A BIBLIOGRAPHY of Spiritualism and Psychic Research has been issued under the auspices of the L.S.A. Price 1½d. post free. It is classified, and is a useful guide in a wise selection of books for the student.

POLICE PROSECUTION

The Council express their gratitude to all friends and sympathisers for the donations already sent, and will be pleased to accept and acknowledge all further amounts towards the remaining portion of the costs.

The total costs exceed £800—a very heavy sum, which the Alliance has had to meet.

All donations should be sent to the Honorary Treasurer, Captain A. A. Carnell, 16, Queensberry Place, S.W.7, who will acknowledge.

Following is a list of donations received up to the present time:—

£ s. d.		£ s. d.	
Amount previously acknowledged	500 3 0	Murland, Mrs. J. P.	1 1 0
Members of W. T. Stead Bureau	11 1 6	Ustman, J. E., Esq., J.P.	0 10 0
Vandergoot, Mrs.	0 10 0	Chatterton, Mrs. Annie	1 0 0
Pugh, H. W., Esq.	2 2 0	Rogers, Dawson, Esq. (Second donation)	2 3 0
Gillies, Mrs. Mary	1 0 0	Stobart, Mrs. St. Clair	5 0 0
Barton, Mrs. A. M.	0 10 6	A Member	0 5 0
Canadian Sympathiser (five dollars)	1 0 0	Vernon, Mrs. E. H.	2 0 0
M. F.	5 0 0	Nyle, G. W., Esq.	5 0 0
West, Mrs. Clara	1 0 0	Tooting Bee Progressive Spiritualists Society	1 1 0
Holland, Mrs. H. C.	2 2 0	Gibbes, Miss E. B.	2 2 0
Julian, Mrs.	1 0 0	Graham, Mr. and Mrs. J.	10 10 0
Russell, Mrs. C. M. L.	1 1 0	Douglas	10 10 0
Green, Mrs. Mary	1 1 0	Blackwell, Henry, Esq.	1 1 0

NOTICES.—No ordinary sessional work is arranged for the summer months. The Autumn Session will commence on October 4th. During the intervening period Members may arrange sittings with mediums on the staff. The Library and Rooms will be open all the year round.

No Private Sitting can be definitely booked until the fee is paid.

EXPERIMENTAL WORK.

PRIVATE SITTINGS

TRANCE ... Mrs. J. W. Garrett, Mrs. Mason
NORMAL ... Mr. T. E. Austin, Mrs. Minnie Nordica
HEALING ... Mrs. E. A. Cannock

INVITATION TO MEMBERS:

On Sunday, September 9th, at 8 p.m., during the period of the 1928 Congress of the International Spiritualists' Federation, Sir Arthur Conan Doyle has taken the Queen's Hall, Langham Place, when he will give a Lantern Lecture on Psychic Photography. Admission will be by invitation.

A proportion of seats will be allotted to each Society, and members of the L.S.A. wishing to attend are invited to apply to the Secretary for tickets.

Those at our disposal will be allotted in the order of application.

BOOKS FOR SALE.

WANTED.—The Book Department of the L.S.A. are desiring to purchase a copy of "The Strange Story of Ahrinziman," by "A.F.S." Any reader having a copy and willing to sell it is asked to write the L.S.A.

Objections to Spiritualism Answered.—By H. A. Dallas. This book is useful in several ways. It offers enlightened replies to the many questions raised by critics. It explains problems which occur to most serious enquirers. Post free, 1/2.

The Return of Geo. R. Sims. By a Friend of His, and R. H. Saunders. Post free, 2/8.

Albert Chevalier Comes Back.—By Florence Chevalier. A record of Spirit Communications. Post free, 5/4.

The Harmonial Philosophy of Andrew Jackson Davies.—By W. H. Evans. Being twelve lectures on the Harmonial Philosophy. Post free, 3/9.

From Agnosticism to Belief.—By J. Arthur Hill. Post free, 3/10.

Joan of Arc and England.—By John Lamond, with 24 illustrations and 5 Maps. Post free, 11/-.

The Language of the Spirit.—By Elizabeth Stewart. Post free, 5/6.

Thus Saith Cephra.—By F. H. Haines. The prophetic sayings of one "Cephra." Post free, 5/4.

Spirit Teachings.—Memorial Edition, being some of the original teachings by Automatic Writing through the hand of the Reverend W. Stainton Moses (M.A. Oxon) in which are recorded messages from the Medium's Controls and Answers to Questions. A short Biography by Charlton T. Speer is included. Price 6/6 post free.

Spiritualism, Its Ideas and Ideals. By David Gow. Post free, 1/2.

Raymond Revised.—By Sir Oliver Lodge, F.R.S. An abbreviated form of "Raymond," with additional chapter. Post free, 6/8.

The Priesthood of the Laity.—By Rev. G. Vale Owen. It is felt that this little book will meet a widespread need among Spiritualists and the Laity in general. Post free, 1/8.

Science and Human Progress. By Sir Oliver Lodge, F.R.S. Six Lectures now reprinted in book form. Post free, 4/8.

RECENTLY PUBLISHED.

Why I Believe in Personal Immortality. By Sir Oliver Lodge. Post free, 5/4.

Psychical Experiences of a Musician. By Florizel von Reuter. Post free, 8/-.

True Ghost Stories. By "Cheiro". Post free, 2/10.

Your Infinite Possibilities. By Margaret Underhill. Post free, 5/3.

Scripts of Cleophas. By Geraldine D. Cummins. Post free, 13/-.

Any Book obtained at short notice.

Researches into the Phenomena of Spiritualism.—By Sir William Crookes, F.R.S. Post free, 3/9.

Realms of Light and Healing. By Mrs. Robotton and Mrs. Doyle. Post free, 2/8.

Psychic Science Primers, No. 1, "Symbolism."—By F. Brittain. Post free, 1/7.

Rupert Lives.—By Rev. Walter Wynn. A thrilling account of the survival of Rupert Wynn. Post free, 1/2.

Life Beyond the Veil.—By Rev. Geo. Vale Owen. 1. Lowlands of Heaven. 2. Highlands of Heaven. 3. Ministry of Heaven. 4. Battalions of Heaven. Price 4/3 each, or 16/9 the set, post free.

The Bridge, A Case for Survival.—Compiled by Nea Walker. Introduced, with a Prologue and Epilogue, by Sir Oliver Lodge, F.R.S. Post free, 21/6.

Leaves from a Psychic Notebook.—By H. A. Dallas. Preface by Sir Oliver Lodge. Post free, 5/4.

Problems which Perplex.—By Rev. G. Vale Owen.—A Symposium of Psychic and Spiritualistic information in the form of Questions and Answers. Post free, 4/10.

The Great Problem and the Evidence of Its Solution.—By George Lindsay Johnson, M.A., M.D., F.R.C.S., with a Foreword by Sir Arthur Conan Doyle. Post free, 18/6.

A Cloud of Witnesses.—By Anna de Koven. An account of communications in a particularized and convincing personal narrative. Post free, 6/6.

The Hidden Splendour.—By A. Scrivener. A suggestion in a light form, of life in relation to Reality. Post free, 7/10.

On Tour in U.S.A.—By Rev. Vale Owen. A study of the life and general conditions of Spiritualism in America. Post free, 4/8.

The Life of Sir William Crookes.—By E. E. Fournier D'Albe. With Foreword by Sir Oliver Lodge. Post free, 28/6.

Psychical Experiences of a Musician.—By Florizel von Reuter. With a Foreword by Sir Arthur Conan Doyle. Post free, 8/-.

SEND REMITTANCE WITH ORDER TO THE ABOVE ADDRESS.