

A MUSICIAN'S PSYCHIC EXPERIENCES (Page 398.)

Light:

A Journal of Psychical, Occult, and Mystical Research.

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NOTES BY THE WAY.

PREDICTING THE FUTURE.

The records of psychical research contain many thoroughly authenticated cases of verified predictions, whether in the nature of mediumistic communications or those dreams, visions and premonitions which form so large a part of the history of what used to be called the supernatural. Some of the most notable examples of genuine predictions are those of Andrew Jackson Davis, the Poughkeepsie seer, who, writing in the 'fifties of last century, described in categorical terms some of the scientific discoveries to be made many years later. These comprised the electric light, motor-traction—the motive power being named as a mixture of aqueous and atmospheric gases—as well as aviation by "aerial cars". Nearly all the predictions made have so far come to pass. Many of them are set down in his book, *Penetration*, and they form astonishing reading to-day, nearly seventy-five years after they were written. Whatever theories may be formed regarding the power of reading the future, the reality of that power is beyond dispute.

* * * * *

THE SCIENCE OF MEDIUMSHIP.

We have several times called attention to the classification of mediums by Andrew Jackson Davis in his book, *The Present Age and Inner Life*, in which every variety of mediumship is tabulated and explained, with the peculiarities of each. A study of this portion of the book alone would have enabled mediumship to be scientifically understood, and saved the immense amount of confusion and misunderstanding which arises from a careless and slovenly handling of the question. Chance-medley methods are easier than methodical and painstaking work, but they are very expensive in the end, as we have seen. So much that passes as mediumship is partial and intermittent. Hence the amount of confusion, and the derision excited by the neglect to sift the results and make public only that which can bear the most rigid examination. Many of the Spiritualists of forty years ago were far more careful and scientific in their methods than even some of the psychical researchers of to-day. They knew far more about mediumship and its peculiarities than most of those who now pursue the subject. Spiritualism has grown apace; but the serious study of its psychology has not kept pace with its growth.

OUR INFANT WORLD.

The idea that mankind is still in its infancy, still in process of growth, is one which has been held by some of the greatest philosophers and poets. It is the view of Sir Oliver Lodge; it was the view of Tennyson, and probably, too, of Virgil, if we are to judge by his vision of a Golden Age to come. Andrew Jackson Davis, whose clairvoyant predictions have received continual justification from later scientific discoveries and social developments, affirmed that our solar system, "the sun and its large family of earths and moons, is comparatively a *young* formation". He held that many of its operations are still crude and deficient when compared with some of the other systems. What a contrast is here with the views of those dyspeptic philosophers and poets who in melancholy musings have grieved over the age and decadence of the earth and its human brood! But even that attitude itself is an evidence of youth. For there is a vein of sadness and pessimism in many young minds—a tendency to lamentation. As they grow older this phase passes, and, where the mind is progressive, breaking away from materialistic views, it perceives that all the most beautiful things, the unfoldings of the spirit, lie in front of us and not behind us.

* * * * *

SPIRIT MESSAGES—THE RATIONAL VIEW.

Between those who receive spirit communications as inspired revelations, not to be questioned, and those who denounce them, like Mr. Edward Clodd, as "frivolous, mischievous, spurious drivel", there is a middle way, ample enough for us to walk in it safely, knowing that some messages are really fine and inspired utterances while others are merely nonsensical. But even some otherwise good communications are occasionally marred by a pseudo-scientific element; for science is dangerous ground for those without a thorough knowledge of it. Lately we forwarded a long message, which purported to give new and startling information about electricity, to one of our scientific readers for his consideration. He is a man of wide experience as an electrician, and is fully convinced of the reality of Spiritualism, having himself gained some valuable knowledge from spirit-sources; so he was naturally not prejudiced. He completely exploded the elaborate theory set out in the message, and offered the following sensible reflection: "Once we have proved that personality survives beyond the grave we have also proved that we must encounter communications from well-meaning but shallow or irresponsible people who deal in cheap science and philosophy, and are of much the same type of mind as those we have to endure on earth."

THE LLANHILLETH "GHOST."

A lady of considerable experience in our subject, who investigated the alleged psychic phenomena in the home of Mr. Dyer, of Llanhilleth, Monmouthshire, has written a special report of her experiences, which we hope to give in our next issue.

A MUSICIAN'S PSYCHIC NOTES.*

When the Hon. Lyman J. Gage, of California, the eighty-nine years' old politician and a former Secretary of the United States Treasury, received Florizel von Reuter in his San Diego home in June, 1925, he told his guest a story that was to turn Florizel's mind for the first time in the direction of psychic enquiry, and the record of his subsequent investigations is set out fully in the admirable volume, *Psychical Experiences of a Musician*. Gage related that fifty years previously he had received through a medium a message purporting to come from his mother in spirit life saying that his little daughter was suffering from a mortal disease; and this proved correct when specialists were called in to examine the child, who was, however, to all appearance in perfect health. Since that time Gage had investigated psychic matters for fifty years before becoming convinced of spirit communion.

Florizel von Reuter was impressed by the veteran politician's story. He was at that time at the height of his fame as a world-known violinist, having given hundreds of public concerts since his early blossoming as a boy prodigy at the age of nine years. Von Reuter eagerly enquired whether Gage could direct him to a medium, and a seance was arranged with the trumpet medium Stella White. The customary phenomena took place, then a voice said: "There is a great violinist present. He says his name is Paganini". Another voice then spoke in Italian, thanking Mrs. von Reuter for having influenced her son, Florizel, towards music both before and after his birth. Says the writer:—

I took my violin and bow in my hand, and the next moment the bow disappeared from my hand and the strings of my violin were plucked by an unseen hand. A moment later I placed my right hand on the finger-board and distinctly felt something touch the back of my hand above my wrist. Soon after the bow was restored to me, the nut of the bow being placed as accurately in my hand as if put there by someone who understood how to hold a bow, and as if returned to me with a bright light in the room. . . .

The remarkable point is that, in truth, my mother *did* will me before my birth to become a violinist, taking the personality of Paganini as a model for the fulfilment of her desires, a fact which, needless to say, was unknown to everyone present except herself and me.

At a later seance von Reuter addressed in Spanish a spirit stated to be Pablo de Sarasate, the famous violinist. The medium instantly conveyed the appropriate answer in English. She was an American woman of little education, living in a small mid-Western city; von Reuter considers it is improbable—he is wisely cautious!—that this lady would have known of the prefix *de* before Sarasate's name, or that she would normally have had an intimate knowledge of the Spanish tongue.

In New York City Mrs. von Reuter, Florizel's mother, while walking along the street noticed a sign in the window of a dilapidated house: "Readings" Thinking this meant psychic readings, she inquired and was introduced to a quaint old Scotsman who gave her a sitting for the sum of 50 cents. After a number of facts of a not very convincing nature had been given Mrs. von Reuter asked for a test. "I know," she said, "of the existence of a certain letter. I do

not know where the letter is nor what it contains; if you can tell me something of this letter and where it is I shall consider it an excellent proof of psychic powers." The old man replied that he would send his spirit guide to get the required information. After an interval of five minutes he said: "The letter you refer to lies beneath leather, velvet and wood, and contains the following sentences." He then proceeded to read as though the letter lay before him. Says the author:—

My mother returned to our hotel and immediately asked me if a certain letter I had received a few days previously happened to be lying under leather, velvet and wood. I glanced at her in surprise, and answered: "Yes, I put it under my violin, in the violin-case". (The violin-case is covered with leather; the violin is protected by a velvet cloth, and the violin itself is of wood.)

"Does the letter contain the following sentences: 'It is late, but I cannot sleep'. 'When you played the Liebestod, from *Tristan and Isolde*, I could hardly keep from bursting into tears', etc., etc.?" Astounded, I exclaimed, 'Yes, but how did you know?'

Later, while staying in an old mediæval German castle as guest of a certain Count F., von Reuter was shown an instrument of the ouija-board character which has been christened the "Hesperus-Additor". This contains the letters of the alphabet and a pointer. Its special peculiarity is that the pointer is placed on a hollow box, faced downwards, and the theory is put forward that this hollow space acts as a reservoir for certain emanations which assist the experiments.

With this instrument Mr. von Reuter and his mother carried out an extensive series of investigations. At first there was complete failure, then one day a long series of letters was spelled out. This was stated to be a message in German, but the result was so apparently jumbled that neither of the sitters could make head or tail of it. It ran as follows: "h c i e z t u h c s h c i e n o h c s", etc. They tried every second, every third, letter, and so on. Finally, remembering Dr. Duprel had recorded the fact that spirit writings frequently come in reverse form, they inverted the whole message, which ran: "I guard, I protect, I observe, I warn, I advise, I watch. Seven duties have I". (Ich habe pflichten sieben wache ich rate ich warne ich, etc.)

Then came a spirit who gave the name of Euphrosyne, saying, "On earth I was Latin and Catholic". On consulting the *Catholic Encyclopædia*, the experimenters found that a saint by the name of Euphrosyne (canonised in both Latin and Greek churches) had actually existed 470 years after Christ. Euphrosyne communicated frequently through the Hesperus-Additor.

Afterwards, von Reuter experimented with a writing-apparatus called the "Itongu". This instrument was worked in connection with a printed table of answers to questions. But the results were not reassuring, for the writer states that the Itongu informed him that his wife (he never had one) was quite well, and that his mother received a similar reply. By way of a test Mrs. von Reuter (the writer's mother) placed her left hand on the Additor and her right on the Itongu, closing her eyes and awaiting results. The Itongu was silent, but Euphrosyne, writing on the Additor, gave immediate orders for the other board to be removed.

On one occasion a curtain was placed between the Additor and the operator. Euphrosyne immediately wrote: "It is difficult enough as it is. One should try

* "Psychical Experiences of a Musician." By Florizel von Reuter. (Illustrated.) Foreword by Sir Arthur Conan Doyle. (Simpkin, Marshall Ltd., and The Psychic Press. Obtainable at the Psychic Bookshop. Price 7s. 6d.)

to make it as easy as possible for us, otherwise I will not come any more". It was explained to Euphrosyne that the trial was made to convince sceptics, and she answered, "Do not invite such people. We do not need them. It is an insult".

On an occasion when no one was present who knew a word of Hungarian, the following words were written: "Erti amit mondok Magyarul", etc. (the translation given being, "I see you do not understand Hungarian", etc.).

"Ya rooskee braht, mne [maya?] maht angleechee" was the sentence spelled out at another sitting. This was stated to be Russian. Von Reuter then remarked that he would like to know how to say, "Thank you" in Russian. Immediately the board wrote: "Blagahdarst". "Is that 'I thank you'?" said the experimenter. The answer was, "Net Blagahdarst vooyoo". The translation given for the first sentence is: "I am a Russian brother. My mother English". "Blagahdarst" is "Thanks", and the final sentence in English is given as "No. I thank you".

Says the author: "Note the painstaking thoroughness with which the Intelligence first gives the word 'thanks' in answer to my remark, but when asked if the word given meant 'I thank you', immediately answers 'No', and then proceeds to give the correct expression for 'I thank you' as 'blagahdarst vooyoo'". The Russian words, points out the author, are spelt phonetically.

Some of the communicators who manifested during the long series of experiments appeared quite unable to understand the conditions in which they found themselves, not even realising that they had passed the border between this world and the next. One dramatic message recorded for July 21st, 1926, came from "Hugh Winthrop", requesting the experimenters "to rescue ten men"; these were stated to be buried alive in the earth—presumably in a mining accident. Asked for the names of his comrades "Hugh Winthrop", who protested that they would die before morning unless help reached them, wrote "with lightning rapidity, quicker than one could consciously invent appropriate names: 'Pat Foley, Dennis Hume, Billy Cartwright, Charley White, Nick Loomis, Sam Ruck, Jack Hartley, Pete Foley, Hi Nichols'".

The novelist Zola manifested one day giving certain facts in his own history unknown to von Reuter that were subsequently proved to be correct.

Charles Dickens was the name given by another intelligence, who commented humorously upon some modern English writers, although this communicator is not perhaps so convincing as some of the others.

A Norwegian message came through on one occasion—"Jeg er Norsk. Jeg borde i Norge taet ved Kristiania poa landet. Mitt navn er Grieg", etc. ("I am Norwegian. I lived in Norway, close by Christiania in the country. My name is Grieg," etc.)

A long communication in Dutch was received from one Pieterse, a former friend of von Reuter's who had once been Consul-General of Smyrna.

Turkish, a tongue quite unknown to any of the experimenters, was another of the languages in which the occult messages were couched. The communicator in this case obligingly gave the circle some simple lessons in the Turkish language. Asked for the Turkish equivalents of "to-morrow" and "mid-day", *dun* and *aoniki* were spelled out. At this point a second communicator leapt into the breach, protesting that this information was incorrect, as the first communicator was a Greek. "I am a Turk; the other is a Greek. He makes mistakes. 'Jarym' means 'to-morrow'; 'dun' means 'yesterday'."

This little contretemps, says von Reuter, would seem to afford an example of officiousness in the spirit world.

The number of words unknown to the sitters transmitted by psychic agency, says von Reuter, was approximately as follows: Norwegian 50, Polish 30,

Russian 60, Hungarian 50, Dutch 150, Turkish 170, Italian 60, French 25.

This constituted a total of over 600 unknown words which had been given to us in logical sequence in the course of conversations or detailed messages.

The ardent supporter of the animistical theory will point out that, up to the present, I have not quoted any message received in the language of a country we have never visited. (We have even been a number of times in Turkey, although we have never made any attempt to learn the language.) This argument might be considered a strong one in favour of subconscious memory.

But—on the 14th February, 1927, at 7 p.m., an intelligence presented itself with the following words in English: "I can write a language you do not know". Upon being urged to do this a series of words was transmitted, amongst them the word "sahib", which was recognised as Hindustani. Regarding this in the light of a test case, von Reuter asked the intelligence to return again at evening, when he would arrange for several witnesses to be present. The next evening a seance was witnessed by Countess P. and Baron Friedrich von und zu König-Warhausen. Again the unknown language was written. The writer stated in French that he was a Frenchman called Pierre. (There is a suggestion that this was Pierre Loti.) This writing was submitted to Sir Arthur Conan Doyle, who was requested to submit it to some person acquainted with Hindustani. Von Reuter remarks:—

The reader must bear in mind that I was more or less *convinced* that the language was Hindustani, yet about three weeks later I dreamed that I had met a Persian, who, upon examining the script, assured me very definitely that the language was not Hindustani but—Persian! A few days after this dream, I received an answer from Sir Arthur Conan Doyle to the effect that the script contained certain Hindustani words and that it might turn out to be one of twenty-five languages spoken in India.

The day after Sir Arthur's answer had been received, I seated myself casually at the Additor, whereupon the words, "Ask at the Persian Consulate in Berlin", were immediately written in French. The question as to who was writing elicited the answer, "Pierre". Pierre then wrote: "Sahib is also a Persian word. I do not know the language perfectly, as I only picked it up as a tourist".

Pierre admitted that he was none other than Pierre Loti.

A day or two later a reply came from the official Interpreter and Translator Bureau in Berlin, to whom the text of the writing had been submitted. The reply was: "The language is Persian, but Persian as it is spoken in India".

One could go on quarrying among the rich ore of this striking book and filling several more columns of LIGHT, but lack of space and other reasons force one to close down. It remains to be said, however, that the author writes in no propaganda spirit, but with care and caution. He builds up his case by adding tested fact to tested fact, and the cumulative effect is convincing in a high degree. Also, the book has the added virtue of being easy and pleasant to peruse.

N.

SEATON DELAVAL SPIRITUALIST SOCIETY.—The foundation-stone of a new Spiritualist Church at Seaton Delaval, Northumberland, was laid on August 4th by Mr. William Armstrong, President of the Seaton Delaval Spiritualist Society, acting in the absence of Lady Conan Doyle. The building will cost £640, and will seat 140 people. Sir Arthur and Lady Conan Doyle sent donations towards the cost of the building, says the *North Mail*, adding that a similar church will shortly be erected at Bedlington (Northumberland).

A JAPANESE SPIRITUALIST.

MR. WASABURO ASANO IN LONDON.

Among the numerous foreign visitors to the editorial offices of LIGHT we have particular pleasure in recording the name of Mr. Wasaburo Asano, the president of the Japanese Society for Psychic Science, whose headquarters are at No. 1601, Higashi-Terawo, Tsurumi, Yokohama. Mr. Asano, who is a gentleman of cultured mind and great charm of manner, had many interesting things to tell concerning the spread of psychic knowledge in Japan, where there exist numbers of convinced Spiritualists, as well as scattered groups of students and enquirers, although there is only one important organisation, namely, the Japanese Society for Psychic Science. This was established some six years ago, and has already a membership of over 3,000; lectures, seances and discussions take place at the society's headquarters, and many standard English works on psychic matters are studied; the society also publishes a monthly magazine, *Sinrei-to-Jinsei* ("Life and Spirit").

Japan can boast many excellent mediums—trance, apport, clairvoyant and automatic-writing—says Mr. Asano; among these are Miss Tosie Osanami, Mr. S. Uchida, Mrs. G. Nakanishi, Prof. R. Nakao of Osaka Technical College, Mr. M. Arafuka (a business man, controlling a linen factory) and others, who give their services without fee or reward.

Mr. Asano, who is a graduate of Tokyo University, was formerly Professor at the Japanese Naval Academy, a position which he relinquished fourteen years ago in order to devote his time to psychic pursuits, a course of action which caused some derision among his friends and acquaintances. He is an erudite English scholar and speaks our tongue with amazing accuracy, although never previously having set foot in Great Britain or America. He has translated the works of Shakespeare into Japanese, as well as making translations of psychic books, among them the well-known volume, *Gone West*. A volume from his own pen (in Japanese), entitled *Lectures on Psychic Science and Spiritualism*, has just appeared.

Mr. Asano looks forward to the time when Spiritualism will become a big world-movement, having branches in every country, linked up to one chief centre; this main centre of the movement should be, he considers, in London.

He observes that the waning power of the Church in England is a reflection of a similar process which is taking place in his own country, where priests and official theologians are losing much of their former prestige.

His first contact with our subject occurred shortly after the long illness of his son, then a child of nine years, whose sickness the medical practitioners were unable to cure. Mrs. Asano took the boy to a psychic, who correctly diagnosed lung-trouble, and accurately foretold the date—November 4th—when the child would be cured. "I then began seriously to consider this subject and to try to develop psychic faculties in myself," says Mr. Asano. The attempt was successful, and he acquired a form of clairvoyance that enabled him to "see" the contents of sealed boxes; his wife also developed clairvoyant powers, and both Mr. and Mrs. Asano are now able to "keep in touch" when at a distance from each other.

"During the last Japanese earthquake," said Mr. Asano, "I was in Tokyo, while my wife and family were in Kyoto, four hundred miles away. Naturally, all means of communication were suspended, yet my wife in Kyoto was able to 'see' me in Tokyo, and to assure herself of my safety."

Mr. Asano will deliver an address at the International Spiritualist Congress in London in September.

N.

FULL-BODIED MATERIALISATIONS.

By EMMET FOX.

Satisfactory materialisations seem to be getting rarer and rarer as time goes on. The convinced Spiritualist, and still more, the honest enquirer, thinks enviously of the high days of the 'sixties and 'seventies of the last century when full-bodied, solidly-materialised men and women walked boldly about the seance room arm-in-arm with the sitters, sat upon their knees, chatted freely with them, and often submitted to the final test of an ordinary medical examination.

Those who have studied the very full accounts of the experiences of Sir William Crookes, Madame D'Espérance and the ever-lovable Florence Marryat, for instance (to name only three of the best-known sources), are aware that the finest phenomena available to-day are but crumbs and shadows compared with the things that *can* be done—because they have been done. Yet we are usually told that it is useless to expect any more of such occurrences in the future.

Have the laws of Nature changed, then, during the last fifty years? Obviously not. Why, then, should such tremendously significant demonstrations be now out of our reach?

The stock answer is simple, but, I venture to say, quite unconvincing. We are told that such proofs are no longer supplied from the other side "because they are no longer necessary"; they were needful in the early days of modern Spiritualism in order to draw the attention of the world at large to the new revelation coming through; but, having done that, they are now no longer required; also, that materialisation is a "lower form of manifestation".

These arguments will hardly bear much examination. Contemporary proofs of the possibility of communication will always be needful in every generation, simply because on this subject conviction is essentially a personal thing. In this respect it is on a fundamentally different basis from the facts of physical science which, for the most part, can well be taken on trust from the recognised authorities. But an abnormal experience, however wonderful, that convinced my grandfather or my father of the truth of survival and the possibility of communication, is simply of no evidential value whatever for me. I may choose to accept the narration as fact on account of the respect which I entertain for the personal character of the narrator, but conclusive evidence for the individual it simply is not.

What, then, is the cause for the poorness of the physical results that we are getting to-day? May it not lie in that very current of obstructive thought which keeps on saying that "it is useless to expect anything of the sort"?—a mode of thought which has now become largely habitual among just those experienced investigators who might be expected to get the best results. Every instructed Spiritualist knows that the mental attitude adopted by sitters is of cardinal importance, often determining complete failure or success; beginners are rightly warned that to go to a medium in a hyper-critical, or hostile, spirit may render her task impossible. And so the fact is that by constantly thinking and asserting that no more first-class materialisations are to be expected, a large part of the movement is helping to make them so. More and more we are coming to realise that thought is the fundamental matrix.

As to the dictum that a *satisfactory* materialisation, such as the people that Crookes and Florence Marryat held in their arms and talked with, being a "lower" form of manifestation than what is called "mental" mediumship, this opinion requires very careful analysis. Surely it must depend a good deal on the sort of entity that comes through. The term "lower", one thinks, might usefully be reserved for those purely physical activities such as the levitation of heavy furniture, or various forms of good-natured horseplay, which, while sometimes legitimate and useful in their own way, are seldom or never the result of a "materialisation" in the proper sense of the word.

THE PASSING OF GAMBIER BOLTON.

BY ABRAHAM WALLACE, M.D.

It was my great privilege to know and work with that fine-souled pioneer of Spiritual Science, Gambier Bolton, having been associated with him in the old Psychological Society of London, especially during its great activity somewhere about 1903 and 1904.

On Monday morning, 30th July, I received a letter by first post written by him on Saturday, 28th; with the same letter also came one from his devoted wife, telling me that shortly after writing to me, and while walking in his garden in Southbourne, near Bournemouth, he had complained of feeling somewhat feeble and gone upstairs to his bedroom. Mrs. Bolton gave him a little brandy and then—uttering the one word "Sweetheart"—he passed peacefully away.

For some years after leaving London he had been in impaired health and spent some time in Southampton, also in Exeter. Quite recently he had settled in Southbourne. In that last letter of his, in which he invites me to visit him when I next go to Bournemouth, he remarks, so characteristically, "You will easily find us in this little 'backwater' where we have found peace after a somewhat stormy life." Yes, truly, he had a strenuous life, thoroughly altruistic, ever busy in helping others.

He was a friend of animals, and a Fellow of the Zoological Society; he wrote *A Book of Birds and Beasts*, also a volume on *The Animals of the Bible*. He was considered to be one of the best photographers of animals. Before I made his personal acquaintance, I had greatly admired some of his remarkable pictures of several of the wild animals taken in the Zoo.

His books dealing with psychic subjects were known to all students. *Psychic Force—An Experimental Investigation of a Little Known Force*, published in 1904, attracted considerable attention, as did his later production *Ghosts in Solid Form*, published just before the Great War in 1914.

Before the appearance of this last-named book he had for some time organised in his study in St. John's Wood, experimental meetings dealing especially with the "alleged fact—the possibility of entities from another sphere returning to earth in visible, tangible bodies." Many distinguished people attended these meetings from various ranks of life—some closely connected with the Royal Family and Royal Household, many illustrious soldiers, such as Lord Wolseley, Major-General Sir Alfred Turner, General Gordon and Colonel Gordon—relatives of the great General Gordon of Khartoum. I know that my old friend, Vice-Admiral Osborne Moore, who wrote *Glimpses of the Next State*, and *The Voices*, saw there his first "materialisation phenomenon". There were also many distinguished physicians from Harley Street; the head of Army Medical Department, Surgeon-General Fawcett; members of the House of Lords and members of the House of Commons; distinguished scientists, including Marconi, etc., and also a few ecclesiastical dignitaries, disguised sometimes as ordinary laymen, for fear of being recognised. On many occasions various languages were spoken, such as French, German, Russian, Chinese, Japanese, Hindustani, etc., though the medium knew only English.

Gambier Bolton's last book, *Strange Christian Beliefs*, rather iconoclastic in character, founded chiefly on T. W. Doane's *Bible Myths*, will one day be more appreciated than at present, as his last chapter finishes on a soul-elevating note, dealing with "The Coming Universal Religion", "The Church of the Living God". He was, indeed, a man of courage and laboured splendidly for the cause of Spiritualism. The dear fellow has already returned with messages of comfort to his lonely wife, she rejoicing, however, that he passed on before her.

LETTERS TO THE EDITOR.

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

"BARREN SITTINGS."

Sir,—Having read "Barren Sittings" in LIGHT of the 4th August, and having been so greatly helped by mediums when passing through a time of deep sorrow, I should like to say I have never had a "barren sitting".

Upon every occasion I not only received comfort and material help, but wonderful tests to prove, without doubt, the controlling power was from the one with whom I desired to get in touch.

Yours, etc.,
KATE BLANCH.

Geneva.

PROPHECY, AND SECTARIAN OPPOSITION.

Sir,—At the very many public demonstrations of clairvoyance and clairaudience I have attended during the last ten years, I have heard practically no prophecies other than those of a mildly optimistic nature, such as a change for the good in some depressing home or business condition, or in the state of someone's health. A little cheery encouragement can surely do no one any harm, even when (as unfortunately has generally been the case with me) the prophecy of improvement has not had birth in fact.

It has been hinted in many quarters, as also suggested in the leading article in a Spiritualist journal, that "there is a definite plan instigated from sectarian sources to crush Spiritualism as a religious organisation." This being the case, who should be better able to advise as to the particular source, or sources, from which this onslaught issues than those in the spirit spheres? Wherein lie the powers of our accredited mediums if they, through their guides, cannot uphold the cause of Spiritualism by pointing to the individual offender or offenders?

Yours, etc.,
FRANK LIND.

THE OBDURATE SCEPTIC.

Sir,—As one who takes a great interest in the question of the survival of human personality after bodily death, and being an earnest seeker after the truth, I have been much impressed, in course of conversation with others, and when reading adverse criticisms in journals and elsewhere, by the *inveteracy* of the opposition to, and the unwillingness to accept the spirit hypothesis, together with the apparent dislike to the very idea of a renewal of acquaintanceship with our departed friends and relatives, here and now. (Which dislike is surely unnatural, and would not for a moment be entertained with regard to earthly friends at the Antipodes.)

The obdurate persistence in this form of scepticism appears to me to amount to an obsession, if not, indeed, to a mental abnormality.

Moreover, I venture to submit that this scepticism is both unreasonable and unscientific.

I have pondered much over the matter in order to find an adequate explanation for this (in some quarters) deep-rooted opposition, and I have come to the conclusion that the explanation may be summed up in a nutshell, and is this: That the real, basic, or underlying cause of this opposition is due to the fact that (under ordinary conditions) Man's discarnate personality is *invisible*, *inaudible* and *intangible*. From these three facts, it has been erroneously assumed that it is *inaccessible*, or non-existent. Weak logic, surely, to say the least!

The obdurate sceptic virtually says: "What I cannot see or hear, feel, touch or taste, I cannot and *will* not believe in, and nothing on earth shall make me."

It would seem that familiarity with certain all-prevalent conditions has entirely obliterated his sense of there being even the possibility of the existence of anything beyond what he is accustomed to.

Every tyro in chemistry knows that there are odourless, invisible, inaudible and intangible gases. Are these gases therefore inaccessible or non-existent? What about the ether of space, and the electron of the atom?

To those in honest doubt merely, and with open minds, I would heartily recommend the attentive perusal of the recent admirable and convincing publication by Sir Oliver Lodge, *Why I believe in Personal Immortality*, and also the incomparable work of F. W. H. Myers, *Human Personality and its survival of bodily death*. Both these I regard as treasures.

Yours, etc.,
J. G. MILNES.

Tooting Common.

LIGHT.

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"RESCUE WORK" AND MEDIUMSHIP.

For many years certain earnest Spiritualists have carried on "rescue circles" for the assistance of spirits in distress, especially those who, having died with no knowledge of what awaited them, are in a state of bewilderment. There are sharp differences of opinion as to the value and need of such work. Some maintain (like the writer of a letter we have just received) that such cases should be dealt with in the spirit-world, and it is objected that wandering spirits who have not awakened to their true condition should not be dependent on the services of a chance medium on earth to bring them into contact with their friends and guides on the other side.

We are willing to grant that this supposed "rescue work" may be overdone by an excess of zeal and a misunderstanding of the true position, and, further, that (as sometimes objected) a certain amount of fancy and misplaced imagination may come in. But everything in the way of theory and speculation must give way to the facts. Those facts are that there are many well-attested cases in which, by coming into contact with a medium and a circle on earth, these "wandering souls" have been helped and guided in an effectual way. The records of Dr. and Mrs. Wickland are alone sufficient to prove this.

Some of the instances may offend our sentiments regarding what ought to be. Enquirers may ask, like a recent objector, if there is no other way, and why the resources of the spiritual world are not in themselves equal to the problem.

Looking at the question from the standpoint of the facts and circumstances, we should reply that when these errant spirits are brought into touch with humanitarian circles on earth, the work is actually being done on the spirit side, by the method which seems most appropriate and convenient. The darkened souls are usually in distress because, not having outgrown the attractions of the earth, they are unable to realise their new state as citizens of a super-physical region. They are more in affinity with the earth than with the superior states of life. Hence

it is from the earth that they can best be assisted upwards. It is a solid foothold for them from which to begin their ascent.

To the objector who contends that this is rather a precarious source of help—a few mediums and missionary workers amongst Spiritualists—we should reply that, although these means may seem few and uncertain, we have no reason to suppose that these are the sole resources of the spiritual world. It is simply that opportunities are used as they are presented, and that the whole work is carried on under the supervision of intelligent directors whose presence behind the scenes is not always recognised. But they are there all the time, unseen but active. If these opportunities were absent, other methods would be utilised. But it might easily prove a longer and more tedious alternative. The plan of utilising the aid of well-disposed spirits in the flesh might well shorten the process and facilitate the progression—which in any case would be inevitable.

It is all a part of an intelligently-directed system of soul-evolution, which works ever towards the *voluntary* life and away from the purely automatic and mechanical side of things. At first the world advanced under the direction of natural laws controlling natural forces. But to-day Nature works ever more and more through the human intelligence, or with its co-operation. The work of making life useful, just, orderly and beneficial is coming gradually into the hands of humanity. And it seems clear enough that the helping of certain discarnate spirits by their more enlightened friends who are still in the flesh is a necessary and natural part of the plan.

AN AMERICAN EDITOR ON "THE BIG BEYOND".

An attractive feature of *Harper's Magazine* is that section entitled "The Editor's Easy Chair", in which appear, month by month, short commentaries on "many things"—of shoes and ships and sealing-wax, and the world and its ways; these monthly writings, in which gentle wit and mellow wisdom are so happily blended, are read appreciatively on both sides of the Atlantic. In *Harper's Magazine* for August, Mr. Edward S. Martin, in the course of an admirable article, "Going to Europe", written from the American view-point, points out that the visitor to Europe "gets only what he is prepared to receive", and draws a parallel between the voyage to the Old Country and that compulsory journey to the Undiscovered Country which interests, in particular, the readers of LIGHT. Mr. Martin says:

There is a good deal of likeness between going to Europe and going into the next stage of life. It is true that in Europe we can still find uses for money, if we have any, whereas in the Big Beyond we do not; and in Europe we still have our bodies for better or worse and are subject to the possibilities of misbehaviour and illness which bodies imply, whereas in the Beyond we are no longer bothered by them. But aside from that there is a likeness. We get in Europe what we are prepared to receive. . . . People whose pleasures are in the bodily senses may do better in Europe than they will in the Beyond, but the same general truth applies to both localities, that visitors can get only what they are qualified to take in. The Beyond is much more important to me than Europe, and an education for it is of much greater concern; but in so far as it gets through the heads of mankind that their residence on this foggy planet is to prepare them for a better atmosphere somewhere else, we may hope for a considerable improvement in human development.

SIDELIGHTS.

The ninety-eight years old Eastbourne clergyman, the Rev. Charles Green, says the *Eastbourne Chronicle*, is engaged on the task of writing a book on Spiritualism.

* * * * *

The *Bradford Telegraph and Argus*, July 30th, reports Mr. Lewis Riley, of the Bradford Theosophical Society, as saying that Spiritualism had done enormous service to humanity in preaching the message that life persists. The paragraph is headed, "Theosophist's view of the Value of Spiritualism".

* * * * *

The precincts of Lowther Castle, where Princess Mary will shortly stay as guest of Lord Lonsdale, used to be haunted by the ghost of "the bad Earl", Jemmy Lowther, who died in 1802, and was seen long afterwards in the countryside in a ghostly coach, points out the *Sunday Chronicle* of August 12th.

* * * * *

Writing to *The Times* of August 11th, Mr. E. P. Hewitt, K.C., says: "My suggested amendment of inserting the words 'with intent to deceive' before 'pretending or professing' [to tell fortunes—the Vagrancy Act being here referred to] had nothing to do with cases of trance mediumship. I have made my position clear that under the law as it exists there is no liability, in my opinion, in cases of real trance."

* * * * *

The "spiritual healing" services conducted by the Rev. J. Yarnton Mills, of St. Mary's Episcopal Church, Aberfoyle, are the subject of a long report in the *Glasgow Evening Times* of August 9th. Mr. Yarnton Mills, who admits that he possesses the healing gift, says that he finds it easier to deal with organic complaints than with nerve cases. Most of his work has been done in Rio de Janeiro, and he claims that his successes in child complaints have been 100 per cent.

* * * * *

The *Daily Chronicle* of August 15th devotes considerable space to some reported manifestations in the home of a Mrs. Dyer, at Llanhilleth, a mining town of Monmouthshire, which have occurred since the death of Mrs. Dyer's son. Before his funeral the dead son showed himself to his mother, with "a strange light playing about his head", says the *Chronicle*, which also tells of a banjo that was seen to move in broad daylight, without contact, and which played tunes as it lay in the lap of a younger son, Herbert, aged seventeen. Apparently Herbert (who cannot play a note of music) is a physical medium, as we are told that the phenomena do not occur in his absence.

* * * * *

Monsieur G. Overient, the French dirt-track motorcyclist, who recently went round the White City track blind-folded, claims that he is assisted and guided "by telepathy" from his wife, who sits amongst the spectators, announces the *Daily Sketch* of August 9th. M. Overient, with a black cloth covering his face, drove round the track which was littered with numerous obstacles; he successfully steered clear of these, and avoided a number of course-attendants. This display was greeted with loud applause. That a bullet wound in the head had developed a "sixth sense" is the opinion of certain medical men, says M. Overient.

The *Daily Mail* of August 11th refers to the powers of psychic healing possessed by Lady Clerk, wife of Sir George Clerk, the British Ambassador in Turkey, citing the case of a member of the Embassy personnel who was completely cured of sciatica, nervous prostration and insomnia after a few treatments. Lady Clerk, who has visited the offices of LIGHT on several occasions, possesses healing gifts of a high order which she has placed at the disposal of sufferers in all parts of the world. Lady Clerk generously gives the use of her healing power to all who are likely to be benefited.

* * * * *

"Is Spiritualism Genuine?" asks Professor A. M. Low in the *Sunday Sun* for August 5th. "In making an inquiry," he says, "we must be careful not to put ourselves into the position of those people who, when it was first invented, declared that algebra was wicked. Nor must we be like those who stated that flying was impossible, or that the idea of talking across the Atlantic without wires was laughable. We must remember that 300 years ago experiments were being made to discover the elixir of life, and that 30 years ago the idea of this elixir seemed absurd, while to-day gland transplantation is an accepted fact."

* * * * *

"One of the greatest difficulties in dealing with Spiritualism," continues Professor A. M. Low, "is that it is a subject on which emotions are easily aroused. Actually it should be the subject of quiet scientific investigation, like the atomic theory. The rightness or wrongness of Spiritualism will be decided not in the law courts but in the laboratory." He concludes: "It is necessary that we should be able to take our stand and say, 'Yes' or 'No' to what must be the greatest question ever put to our civilisation. The Church is surely missing a great opportunity."

* * * * *

Serious allegations against two police witnesses in a recent Blackpool "fortune-telling" case were made by the defending solicitor, Mr. W. Blackhurst, records the *Lancashire Daily Post* of August 13th. The two women witnesses gave evidence to the effect that they visited a Madame Rita and "had their fortunes told", but the defendant, through her solicitor, denied having received visits from these witnesses for the purpose of fortune-telling, although admitting that one of them had called to make an appointment, which, however, was not kept. The defendant stated on oath that she had never read the palms of the two police-women and that their evidence was untrue. Mr. Blackhurst, defending solicitor, stated that he would call before the Bench a lady from Accrington who was a disinterested party, and who would state that at the time when one of the police witnesses was believed to have been with the defendant, she herself was actually having a consultation. A fine of £5 was imposed.

A WARNING.

Mrs. Barbara McKenzie, Hon. Principal of the British College of Psychic Science, Ltd., London, W.11, writes that at the conclusion of a series of four sittings given at the College by a Mrs. Keene (or Bainbridge), of Brixton, it was found that the medium's conduct was so unsatisfactory that it becomes desirable to utter a warning to readers of LIGHT against employing Mrs. Keene (or Bainbridge) in the capacity of a professional medium. Mrs. Keene (or Bainbridge), states Mrs. McKenzie, has given an undertaking not to act as a medium in Britain, and Mrs. McKenzie would like to be informed if at any time this undertaking should be broken, which, however, she does not anticipate.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

LILY DALE SPIRITUALIST ASSEMBLY.

BY HORACE LEAF, F.R.G.S.

Lily Dale is the home of the largest and best organised of the Spiritualist Camps of America. To be asked to lecture and demonstrate there are honours much sought after.

In my capacity of "Fraternal delegate from Great Britain" I have just finished a campaign there extending over several days, during which I addressed about twenty public meetings and private gatherings, as well as demonstrated clairvoyance, psychometry and auric readings.

American camp-attenders are omnivorous for knowledge of psychic facts and philosophy, so that my educational classes and public services have been well attended by people many of whom I am glad to count among my personal friends. The Auditorium, a building capable of holding over one thousand persons, has been filled to capacity, especially on the occasion when I lectured and the famous medium, John Slater, demonstrated his remarkable "ballot-reading".

I held one public seance for clairvoyance, nearly three hundred paying admission. The entrance fees are always fixed by the Camp board and help in the upkeep of the Camp. I found my audiences always enthusiastic and anxious to show their kindest spirit to their cousin from England. There is no doubt that British Spiritualism is held in the highest regard here. It is recognised that we have paid considerable attention to the scientific, philosophical and religious aspects of the subject.

Lily Dale is situated in one of the beauty spots of New York State. It stands on the shores of a pretty, natural lake and is surrounded by hills and dales and woods that would grace any part of the world. About thirty miles away lies Lake Chautauqua, noted for its outstanding charm of scenery, while at the same distance in another direction are to be found the massive, marvellous formations known throughout geographical circles as Panama Rocks.

I visited these curious formations and found them different from anything I had seen in any other part of the world. They consist of millions of small, round pebbles, united by a kind of natural cement to form solid masses of rock. Owing to the green shale beneath these rocks giving way, they have broken up into numerous fantastic shapes, each of them having been named after some well-known object that they roughly represent: a ship, a snake, an eagle's claw, and so on.

It is impossible to do justice to the excellent arrangements at Lily Dale Assembly, as it is usually called. For forty-nine years everything appears to have been done to make it attractive. It is a model village in which everybody seems determined to make others happy. To be found there are private cottages, fine hotels of the country type, a splendid auditorium, smaller buildings for test seances and class meetings, an open-air meeting place known as The Forest Temple, and a tree stump called the Inspiration Stump, where anyone may air his views without hindrance. One of the tit-bits of the place is, of course, the Fox Cottage, where the original "Rochester Knockings" occurred. Here visitors may see the beam on which the mysterious intelligence rapped out his first message to an astonished mankind. Another feature is that the visitor may hear knockings, which, if not produced in the same way as those of the Fox Sisters, nevertheless give an idea of how they sounded.

The entertainment side is not neglected. Twice a week a public dance is held and is so popular that visitors from neighbouring towns come in and help to fill the splendid floor of the huge auditorium. A first-class orchestra is engaged throughout the entire season and so well treated that the musicians informed me that they look forward to their three months of

service for the jolliest people they know. There is nothing sad about American Spiritualists. Occasionally a vaudeville show is arranged, talent being drawn entirely from among the Spiritualists. The show I saw would have done credit anywhere and was an excellent indication of the type of individual who manages the Camp.

Among the "turns" was Dr. C. A. Burgess, one of the most beloved of the Officers. He was as natural an actor as he is a healer, and as original. This quiet, genial man is one of the powers behind the Camp, and is a sworn enemy of pessimism and wrong-thinking.

John Slater is noted for his histrionic power, and his amusing burlesque of "the Toreador" will live long in the memories of his auditors.

Here, too, one meets the men and women who are real powers of Spiritualism in America, men and women who are making history. Most of them are of many years' standing and have won their place by sheer hard work and fearless advocacy of truth as they know it—big men and women in their tolerance, for that I believe to be one of their outstanding characteristics. They are doing their utmost to lead Spiritualism into the most effective channels: no easy task in a country as big and cosmopolitan as the United States.

We in England know little of the severe fight that has been and still is being waged against all kinds of deleterious influences and the prejudice of law in America. Many of our American friends have served terms of imprisonment or paid heavy fines for preaching what they know to be true, and I am pleased to say they are more proud than ashamed of having suffered for the Cause. It will be a happy day when the Spiritualists of older countries adopt this point of view.

Mrs. Leaf and I left Lily Dale for Freeville Spiritualist Camp feeling better for having been there, although I have never worked so hard in my life.

A word must be said about Mr. F. W. Constantine, President of Lily Dale Assembly. It is to this experienced—but very modest—man, whose quiet manner and smiling face incline to hide his great energies and powers of organisation, that Lily Dale owes its present success. I have met Spiritualist leaders in many parts of the world, but I am confident that I have never met a more modest nor capable one than Fred W. Constantine, so ably supported by Dr. John Heiss, President of New York State Spiritualist Association.

MESSAGES FROM FATHER JOHN.

(One of the Companions of St. Francis of Assisi.)

Received through the Mediumship of Miss Violet Burton and Mrs. John Menzies.

"You are responsible for the condition of your body. It is absolutely obedient to your convictions about it, which are deep. Give it the right thought."

"Hereditry does *not* bind us; our convictions do."

"Every good, positive thought of wholeness vitalises your blood stream. The Divine Life is the only life."

"If at the age of fifty or so you permit the thought, 'Now I shall begin to go downhill,' *the hill is of your own making*. You ought to enjoy yourself by the time you are fifty; you have something in you by then!"

"The person who realises the Maker behind all, is purifying his physical body."

"Your mind controls all, and is illuminated by the Divine Within. *There is a perfect image of God there.*"

"Say to your body, 'Dear servant, I love you'; for when a body is properly loved it responds."

"Rules for health—Food in small quantities, exercise, plenty of water and fresh air, *and a quiet mind.*"

"You are none of you half as happy, joyous, and free as you should be. You have much more power than you know."

A NON-SPIRITUALIST ON HEALING PHENOMENA.

THE NEED FOR OFFICIAL ENQUIRY.

A contributor to the *South Wales Echo* of July 31st, J. Lebolo-Carey, although described as a non-Spiritualist—"I hold strong views, not favourable to Spiritualism (in the popular sense)", says the writer—nevertheless urges the medical profession to investigate healing phenomena. In order to make sure that no loophole had been overlooked, a sick member of J. Lebolo-Carey's family was taken to a certain lady, who administered herbs, and gave advice, though with barren results. "We know of others who recovered," says J. Lebolo-Carey, who goes on to say: "The B.M.A. should investigate all healing phenomena, whether through ordinary or extraordinary channels. Who would not like to know more about these things?"

"But where is there a man or body of men in the world, however learned, who can tell us positively even the rudiments of the power of the spirit or mind over matter, and its *modus operandi*?"

"Extraordinary incidents do occur, but nobody really understands their nature, though some performers and researchers look impressively wise, whilst sounder investigators honestly admit they are non-plussed.

"It does not matter whether the sick and despairing flock for a cure to the 'Persian' doctor, who, by the way, has undoubtedly relieved much suffering at the price of a few helpful words and a cheap handful of herbs; or whether believers drag their weary limbs long distances, across the Channel, to the shrine of the Holy Lady or over the ocean to the Virgen de Lujan, in the heart of the Argentina, or to the Holy Sepulchre; if only there be sufficient will power (faith, they term it) to expect a miraculous cure, the very mind or spirit of the individual will help to cure, possibly with the telepathic assistance of other minds, near or far, probably mistaken for disembodied spirits.

"Physicians, psychological experts especially, know full well the power of suggestion from mind to mind; they are familiar with subjective promptings, post-suggestion and auto-suggestion. These influences have been known to induce slight levitation of the body, in ecstatic prayer, for instance; blisters on the skin, bleeding wounds; insensibility; temporary or permanent cure of paralysis or other disablements. Many years ago a German scientist proved how easy it was by mere suggestion to send a strong and healthy man sick to bed suddenly, and, conversely, enable a cripple to walk. These wonders of the mind were well and widely discussed some 30 or 40 years ago, in what was known as the Hypnotic School of Nantes."

BRITISH AND AMERICAN MEDIUMS CONTRASTED.

"The principal difference between England and America is one of faculties rather than of method. In America there is more clairaudience; in England clairvoyance predominates," writes Mr. Horace Leaf in *Immortality* (June-July). "Imitation may be the cause of this," he says. "Mediumship is largely a matter of volition and effort, though not obviously so. New mediums tend to copy older ones. It then needs time only to produce pronounced differences in different areas. I have found that by striving after full names they can be got with increased facility. Doubtless those whose gift is clairaudience could obtain some phase of clairvoyance if they tried. . . . The giving of Christian and surnames of deceased people is, of course, very wonderful and, at first, impressive. It seems to lose a good deal of its impressiveness by frequent repetition."

RAYS AND REFLECTIONS.

An indignant lady whom I met the other day said she knew nothing of Spiritualism, but the practice of Spiritualists in dragging the dead out of their graves to tell fortunes was, she considered, an outrage! I think we should all be of the same opinion if the matter were really as the lady supposed. As it is, one could only laugh at such a travesty of the facts.

* * * * *

"It is a well-known fact that no loving spirit will ever say or communicate an unkind word about anyone," writes Mr. W. Harold Speer in the *International Psychic Gazette*. It is most true; and so is Mr. Speer's conclusion that should such a thing occur we may be quite sure that the communicator is an undeveloped spirit or that the message comes from the medium's own mind. A long practical experience in the subject enables me to confirm with something like enthusiasm Mr. Speer's statement; but as to its being a "well-known fact", one can only wish it were more widely known and appreciated.

* * * * *

"What's in a name? A rose by any other name," etc. But suppose the rose, which has a beautiful name, were called a *crout* or a *grumph*, should we think as much of it? There is indeed a good deal in a name. There is much of beauty in the idea of angel-ministers and guardian spirits. If it were known as the Doctrine of Unseen Presences, it would be widely accepted. Call it Spiritualism, and it at once excites suspicion and sour distrust amongst many good people. But that will pass. Habit and custom are very strong. A sovereign still bears a good name, yet there are people to-day who look doubtfully on the gold coin, preferring the more familiar Treasury note.

* * * * *

Lately I was talking to a visitor from Devonshire who had been sitting with an Exeter woman medium, famous for her clairvoyance. This medium, an old lady, had a regular formula for people who demanded a sitting when she was tired and out of condition. "Of course, I could give you a sitting," she would say, "but it wouldn't be worth your while, for everything you got would come from my own mind." Fortunately such honesty is not unique. I know of several mediums who, when they feel they have no power, will not sit. Others, less endowed with moral courage, allow themselves to be over-persuaded, with the results that might be expected.

* * * * *

The emotional person is inclined to denounce logic as something cold-blooded and inhuman. The logical thinker, on the other hand, is apt to despise the emotional folk as erratic and sloppy-minded. What are the facts? Surely that the person who observes the rules of logic will be more exact, and consequently more trustworthy when testifying to facts. On the other hand, if he has not emotion he will be very likely to miss the truth to which the facts point. He will fail to reach the point at which the less logical but more human types will readily arrive.

* * * * *

There is a story in which a certain Cardinal met a Chief Rabbi at a public luncheon. A York ham was on the table, and the Cardinal enquired, "When shall I be able to persuade you to take some of this excellent ham?" To which the Rabbi responded, "When I attend your Eminence's wedding." I have told this tale before, but there is a pendant to it in which the honours lay with the Roman Catholic. Father Bernard Vaughan was interviewed by a Hebrew journalist who remarked how curious it was that the number 3 was conspicuous in Christianity while amongst the Jews the symbolical number was usually 7. "But how about the three brass balls?" remarked Father Vaughan.

D.G.

FORTUNE-TELLING.

THE FARCICAL SIDE.

At the British Empire Exhibition at Wembley, fortune-telling was carried on wholesale as part of the entertainment section—boldly and in the full light of day palmists and other practitioners of the art of divination pursued their business without let or hindrance. At a Garden Party held in Temple Gardens the other day palmistry was carried on openly, and placards were prominently displayed, even in the Middle Temple Hall; the palmists were patronised by the wives of lawyers, some of these Judges and King's Counsel.

Fortune-telling has been an attractive feature of Church bazaars on innumerable occasions.

In the society columns of the newspapers the social activities of fashionable fortune-tellers are chronicled, the tone being admiration, not condemnation.

And yet at Newcastle, some weeks ago, a wretched coloured man was taken into custody for telling fortunes in the street at twopence a time!

There is only one name for this sort of thing—it is not merely blatant humbug and hypocrisy: it is downright idiocy.

Some years ago we were concerned—as a part of our Press duties—with the case of an American lady, a medium. In that case the police hunted for a crystal as part of the evidence against her. They appeared to look upon a crystal as something very dark and devilish—it might have been a bottle of poison compounded by one of the Borgias, judging by the way in which it was written and spoken about. And yet the phenomenon of crystal-gazing has been the subject of serious study by the Psychical Research Society.

Mediumship is a real gift, however liable it may be to abuse, misdirection and misunderstanding. It is time that a clear line were drawn between mediumship and fraudulent fortune-telling. This can only be done by a legal recognition of the facts, so that while the genuine gift shall be cultivated and pursued without molestation, the fraudulent practitioner, whose main offence is obtaining money under false pretences, shall be suitably punished.

MARYLEBONE SPIRITUALIST ASSOCIATION.

MR. VON REUTER AT ÆOLIAN HALL.

"Animism and Spiritualism" was the subject dealt with by Mr. Florizel von Reuter on Sunday evening at Æolian Hall. He said that psychic science was concerned with the most fundamental precepts of Spiritualism inasmuch as it went to prove the immortality of the soul. Where scientists erred was when they eliminated the Spiritualistic theory from their conclusions. The word "Animism" was derived from the Latin *anima*, soul; and the difference between the incarnate and disincarnate soul was merely one of condition. The speaker defined succinctly and in detail the case for and against Animism, with special reference to telepathy, travelling clairvoyance, and psychometry.

Remarkable evidence of the truth of the Spiritualistic theory was shown in the personal experiences related by Mr. von Reuter, who concluded his address by expressing the opinion, now generally accepted, that psychic science of the Spiritualistic kind was the greatest ally that Religion had ever had.

Mr. Glover Botham's clairvoyant descriptions, messages and double names were readily recognised by members of the audience.

V.L.K.

NEW BOOKS RECEIVED.

"ELIZABETH. A record of Conversations Between a Wife in the Spirit World and a Husband on Earth." (Rider & Co. 2s. net.)

"THE GREAT FORERUNNER." By John S. Hoyland, M.A. (Constable. 5s. net.)

NOTES ON NEW BOOKS.

"The Great Forerunner." By John S. Hoyland, M.A. (Constable. 5s. net.)

This is an extremely interesting series of studies dealing with the relationship between Platonism and Christianity, and the main teachings of Plato as bearing on the theme. The author claims that Plato, the greatest of the Greek prophets, lifted the conception of Beauty to the highest plane in his teachings concerning the identity of beauty and goodness, and thus prepared the way for Christian art and Christian architecture to show forth the beautiful side of religion and the supreme beauty of God.

"The Lone Eagle." By Elise Emmons. (Christopher Publishing House. 1 dol. 75 cents.)

This is another volume of verse from the prolific pen of Miss Elise Emmons, whose previous volumes, including *The Pageant of the Year* and *Summer Songs Amongst the Birds*, have secured for her a circle of admiring readers. The appearance of the present book, produced by an American publishing house, may win for her in the United States the regard of those readers who can relish artless and simple rhymes, showing a love of Nature and humanity. Miss Emmons has a wide range of themes, and her lyric impulse is not checked by undue straining after technique. There is sincere feeling even if there is a defect of formal artistry. Her attitude is well shown in the poem, "What the World Needs", with its opening stanza:

I voice the cry of the people, I
Who have watched them live, and seen them die;
My heart goes out to them every day
As they travel along the weary way.

Lucrus.

THE "FORTUNE-TELLING" CASE.

POLICE ACTION UNFAIR SAYS WOLVERHAMPTON DAILY.

The *Wolverhampton Express and Star* takes up a very definite attitude in reference to the recent prosecution by the police of Mrs. Cantlon and Miss Phillimore. The following extract is taken from its leading article of July 25th.

It is generally recognised that there are genuine mediums, from the spiritualist point of view, and, as Sir Oliver Lodge said, "There are others". If the police had confined their attention to those who utilise the popular interest in spiritualism to make money without any honest belief in it, no more need have been said. As it was they chose to direct their attentions to a highly reputable association. Their objective was to expose fortune-telling, and in that objective, as we read the evidence, they signally failed. Further, the weighty evidence of such men as Sir A. Conan Doyle, who is the president of the Alliance, and Sir Oliver Lodge should be sufficient guarantee of the bona fides of the organisation.

It is not necessary to be a spiritualist to believe that police officers, especially police women, might be better employed than spying on seances and interfering with people whose beliefs, right or wrong, touch on the most sacred things of life. The police are in far too great danger of being regarded as busybodies, peeping into parks and seances, when they could be better employed elsewhere. It is unfair to a fine body of men that they should be required to do these things. It is also unfair to large numbers of honest people, now including many eminent men and women, not only in this country but throughout the world, who believe in investigating the phenomena of spiritualism, to have their investigations hampered in this petty-minded manner. There are now no two questions as to the extraordinary, in fact, universal, interest in spiritualism, and its acceptance by so many of high intellectual attainments has convinced the public that it is a matter which should be free for the fullest investigation.

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 Clairvoyance and Trance Mediumship, Private Appts. MRS. VICKERS
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THE LONDON SPIRITUAL MISSION.
 13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, August 26th, 11 a.m. ... MR. T. W. ELLA
 Sunday, August 26th, 6.30 p.m. ... MRS. JOHN MENZIES
 Wednesday, August 29th, 7.30 p.m. (Clairvoyance) ... Mrs. FILLMORE

WIMBLEDON SPIRITUALIST CHURCH,
 136 HARTFIELD ROAD, WIMBLEDON.
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Sunday, August 26th, 11 ... MRS. WORTHINGTON
 Sunday, August 26th, 6.30 ... MRS. A. ROBERTS
 Address, Spirit-descriptions and messages.
 Wednesday, August 29th, 7.30 ... MRS. E. M. NEVILLE
 Address, Spirit-descriptions and messages.
 Healing (free), Tuesdays, 7 to 9 p.m. Wednesdays (free), 5 to 5.30 p.m.

Worthing Spiritualist Mission Church, Grafton Road.

Sunday, August 26th, 11 and 6.30, Mr. Tayler Gwinn. Thursday, August 30th, Mr. Percy Scholey, 3 p.m., Members only; 6.30 for Public.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—August 26th, 11, open circle; 2.45, Lyceum; 6.30, Mr. H. J. Osborn. August 29th, 8, Miss Jessie Mackay.
Gamberwell.—The Central Hall, High Street.—August 26th, 11, public service; 6.30, Mr. and Mrs. Kirby. Wednesday, 7.30, public circle at 55, Station Road.
Peckham.—Lausanne Road.—August 26th, 7, Mrs. A. Greig. Thursday, 8.15, Mrs. E. Edey.
Richmond Spiritualist Church, Ormond Road.—August 26th, 7.30, Mr. W. Melton, address and clairvoyance. August 29th, 7.30, Mr. Thornton, address and clairvoyance.
Croydon.—The New Gallery, Katharine Street.—August 26th, 3, Lyceum; 6.30, Mr. T. W. Ella, trance address.
Fulham.—12, Lettice Street (Nr. Parsons Green Station).—August 26th, 11.30, circle; 3, Lyceum; 7, Service. Thursday, 8, Service.

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From September 1st, 1928, participation in the following facilities to investigate Psychic Phenomena will be restricted to Members and Associates.

MEETINGS.

Monday, August 27th, at 9, Psychometry ... MISS L. THOMAS
 Tuesday, August 28th, at 7.30, Clairvoyance ... MRS. NEVILLE
 Thursday, August 30th, at 7.30, Clairvoyance ... MISS MANSFIELD

Group Seances for Trance and Normal Clairvoyance.

Monday, August 27th, at 7.30 ... MRS. FRANCES TYLER
 Wednesday, August 29th, at 3 ... MRS. A. JOHNSON

PRIVATE SITTINGS.

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

PHYSICAL PHENOMENA (in red light).

Tuesdays, at 7.30 ... MRS. HENDERSON
 Fridays, at 6.30 ... MRS. HENDERSON

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Autumn Session commencing October.

Mondays, at 7.30, Leader ... MRS. S. D. KENT
 Tuesdays, at 8, Leader ... MRS. CANNOCK
 Wednesdays, at 6.30, Leader ... MRS. ESTELLE ROBERTS
 Wednesdays, at 7.30, Leader ... MRS. KINGSLEY
 Fridays, at 7.30, Leader ... MRS. KINGSTONE

An invitation to become a Member is extended to all who wish seriously to investigate the claims of Spiritualism. Mr. S. E. Treloar, Hon. Members Secretary, will be pleased to enrol Associates and to receive the applications of intending members. Subscriptions: Members 10s., Associates 1s. 6d., yearly.

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SUNDAY, AUGUST 26th.

11 a.m.—Speaker, Captain Frost

6.30 p.m.—Speaker, M. Florizel von Reuter

(The Return of Emil Zola).

Clairvoyante: Mrs. A. Johnson.

A Spiritual Healing Service is included.

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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	558	3	4	Marriott, Major R. A.	1	1	0
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W. W. P.	20	0	0	Cutbill, Mrs. L.	2	2	0
				A Friend of the Psychic Bookshop	50	0	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
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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. desire 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.

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By "Cheiro". Post free, 2/10.

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By Geraldine D. Cummins. Post free, 13/.

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