

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2489. Vol. XLVIII. (Registered as Saturday, September 22, 1928. a Newspaper) Price FOURPENCE.

Some Helpful Books on SPIRITUALISM

3rd Large Impression.

SILHOUETTES OF SPIRIT LIFE. By Amicus

These "tales from 'The Traveller's Rest'" were dictated by the medium while under control. The narrator during the latter years of his life on earth was the licensee of a small inn in a provincial town not far from London. During his lifetime he took no interest whatever in Spiritualism. 2/- net.

THE WITNESS. By Jessie Platts

Sir Arthur Conan Doyle says of this book: "The best I have read, and I have read a good many." 5/- net.

KATHLEEN. By Rev. John Lamond, D.D.

In this book Dr. Lamond, who is a well-known Scottish divine, has presented the case for Spiritualism and the many aspects of Psychic Science in a thorough and interesting manner. 6/- net.

BEAR WITNESS. By A King's Counsel

In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. The book consists of a number of messages from those who have already passed beyond the veil. They come from many different personalities—among others a Roman Catholic Priest, a great English Poet, and distinguished French Statesmen. 4/6 net.

THE KINGDOM OF GOD and the power and the glory. By the Rev. G. Vale Owen

In this volume the Rev. Vale Owen sets out to describe and compare the relationship of life in the spiritual and material worlds. He traces the progress of man towards divinity and his ascent to God; he attempts to describe the actions of God in their relationship to man. 4/6 net.

FACTS AND THE FUTURE LIFE. By the Rev. G. Vale Owen

The Rev. Vale Owen states his own position in regard to many of the questions that are being discussed by theologians on the relation of Christianity to Spiritualism. 4/6 net.

THE CASE OF LESTER COLTMAN. By Lillian Walbrook

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. 4/6 net.

STELLA C. By Harry Price, F.R.N.S.

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. 3/6 net.

THE BLUE ISLAND. Communicated by W. T. Stead

These experiences of a new arrival Beyond the Veil are recorded by Pardoe Woodman and Estelle Stead. Here are messages which are instinct with sympathy and cheer, and which, moreover, give an excellent picture of existence on the Other Side. 3/6 net.

AU REVOIR—NOT GOOD-BYE. By W. Appleyard, J.P.

In simple and direct manner the author tells the story of how he got into touch with his wife beyond the veil. It contains revelations and statements of a remarkable nature, and it is interesting not only for the style in which it is written but because its contents add to our knowledge of those who have passed over. 3/6 net.

HEALING THROUGH SPIRIT AGENCY.

by "The Great Persian Physician Abduhl Latif ('the Man from Baghdad')." and information concerning the Life hereafter, of the deepest interest to all enquirers and students of Psychic Phenomena, written and compiled by R. H. Saunders (Collaborator in "The Return of George R. Sims"). 3/6 net.

HOW SPIRITS COMMUNICATE. By the Rev. G. Vale Owen

An authoritative work of deep interest which will be welcomed by the Rev. Vale Owen's numerous admirers. 1/6 net.

THE PRIESTHOOD OF THE LAITY. By the Rev. G. Vale Owen

In Part I the author interprets Priesthood in the light of Spiritualism and shows it to be of the nature of a Psychic Faculty. Part II includes a short Service of Holy Communion for use in the Homes of the People, together with prayers and aids to Daily Devotion. 1/6 net.

Obtainable at all Booksellers and Librarians

HUTCHINSON
& Co. (Publishers), Ltd., Paternoster Row, 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:—

THE EVIDENCES OF MEDIUMSHIP.

SOME THOUGHTS ON THE CONGRESS.

DO INDIANS BELIEVE IN SPIRITUALISM?



JEANNE

(A Romance of the Maid of Orleans)

by Theda Kenyon. 7s. 6d.

"Daring and original."—*The Field*.
"A most absorbing story."—*Liverpool Courier*.
"A good story as well as a clever picture of the times."—*Northern Echo*.
"An exciting plot."—*Daily Mirror*.
"This fact and fiction daringly combined gives Joan of Arc a love romance and a happy ending."—*Star*.
"Fact and fiction combined in a striking manner and every chapter an absorbing one."—*Sheffield Independent*.

Published by

RIDER & CO., LONDON, E.C.4

Can We Speak With The Dead?

An Exclusive Interview with two famous Psychic "Mediums"

Mrs. Osborne Leonard, and Miss Geraldine Cummins

to which

SIR ARTHUR CONAN DOYLE

writes an introduction

Appears in the

LONDON

MAGAZINE

FOR OCTOBER

Price 1/-

Proofs of Spirit Life

TRUE GHOST STORIES

By CHEIRO.

Every One Authenticated.

The greatest propaganda for Spiritualism ever published.

Among the contents are:—

Nurse Cavell speaks two years after her Execution. King Edward VII. gives a message during the Great War. The true story of the Famous Mummy Case of the British Museum. Ghostly Hand writes Death Warning on a Mirror. Lost Deeds found by a Spirit. W. T. Stead and the Haunted House of Kensal Rise, etc., etc.

Believing this book giving such convincing proof of "the continuity of Life after Death" must bring comfort and help to all classes, the Author has renounced his rights to royalties to enable it to be issued to the public at a low price.

Autographed Edition, 5/-. Post Free, 5/10.

"A book of this size and quality is seldom sold for less than 7s. 6d."

LIGHT, July 28th, 1928.

THE LONDON PUBLISHING COMPANY
62, Oxford Street, London, W.1.

"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.

IMPORTANT.

All Advertisements must be in our hands by 4.30 p.m. on MONDAY. For proofs ONE WEEK EARLIER.

EXCEPTIONAL BARGAIN OF NEW BOOKS AT SECOND-HAND PRICES

THE FIRST CHRISTIAN GENERATION Cloth

By JAMES THOMAS

THE WORLD WE LIVE IN " "

By E. A. BRACKETT

SPIRITUAL & PSYCHIC RESEARCH " "

By J. ARTHUR HILL

MODERN SAINTS & SEERS " "

By JEAN TENOT. Translated by EVAN MARRETT

MY FATHER: Biography of W. T. Stead " "

By ESTELLE W. STEAD

AFTER DEATH: Enlarged Edition of

Letters from Julia " "

Amanuensis of W. T. STEAD

6 BOOKS, Published at 18/6, bound Cloth, Carriage Paid, British Isles, 10/6; Overseas, 11/6

PARCEL 928L.

THE

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. 2489. VOL. XLVIII. [Registered as SATURDAY, SEPTEMBER 22, 1928. a Newspaper.] PRICE FOURPENCE.

CONTENTS.

Notes by the Way 445	Sir John Millais' Ghost Story 450
International Spiritualists' Federation Congress 446	Sidelights 451
The Evidences of Mediumship 448	What of Man's Future? 452
The Return of "Mentor" 448	Do Indians Believe in Spiritualism? 453
Letters to the Editor 449	Rays and Reflections 453
Some Thoughts on the Congress 450	The Science of a Seance 454
	Notes on New Books 454

NOTES ON NEW BOOKS.

SPIRIT MESSAGES—SOME GOOD COUNSEL.

In the course of an illuminating article on Spiritualism, in the *San Diego Union*, our contributor, Mr. B. M. Godsall, gives some wise advice on the subject of spirit messages. Readers of all that emanates from the Unseen World, he says, should keep their critical faculties as active as when reading ordinary books, accepting only what appeals to their reason, and ignoring the rest. And he goes on to point out that for those who desire only the truth, there is developed a "truth instinct", an intuition which is nothing but a refinement of common sense. This can be trusted to lead the truth-seeker safely through the mazes of occultism, and "past the blandishments of those who would show him how to bend spiritual forces to material ends". As to the many inconsistencies and apparent contradictions sometimes met with in spirit messages—and in the Bible also—he writes:

These serve the purpose of throwing upon us the responsibility of choosing that which seems to be the best. In this way our philosophy is gradually built up of the best that we are able to appreciate. . . . Thus we come to see that the inconsistencies which at first were so discouraging tend to keep us from worshipping the word instead of the spirit—a common and very pernicious form of idolatry.

* * * * *

"SPOOKS" AND SPIRITS.

Some years before the war there was a song joyously carolled at concerts and other places where they sing. It was entitled, "Hush, hush, here comes the bogey-man". It would have a certain appropriateness to-day when the newspapers are giving so much attention to "poltergeists" and hauntings and "strange manifestations". These are reported chiefly to cater for the public appetite for cheap sensation, but there is another motive also. It is shrewdly observed that the tide of serious thought is running in the direction of the "mysterious and uncanny". It is not thought wise at present to treat the matter too seriously, so that much play is made with the word "spook". It is a flippant phrase which irritates many good people who have become convinced of the reality of angels and spirits as actual existences and not theological imaginings. But it is possible to take the irreverence too seriously. It is the custom of the Briton to treat with affected lightness the things he holds most dear, and to speak in a deprecating

way of his most cherished convictions. It is true that some of the "ghost stories" told in the newspapers break down on critical examination. That is only natural and applies equally to other matters which are the subject of gossip or common report. But the appearance of these ghost stories is significant. The bubble and froth on the surface tell of something working below. The interest in "spooks" is one of the signs of a craving for spiritual things.

* * * * *

THE DOOM OF THE HIGHER CRITICS.

Those erudite critics (mostly of the German school) who have rejected so much recorded in the Scriptures and other ancient documents, are having a bad time of it nowadays. As a writer in a Sunday paper remarks, the excavators with their spades are turning up the ruins of ancient cities and finding from their remains, together with such inscriptions as are still decipherable, that the old chroniclers were more accurate than their "arm-chair critics" of to-day imagine. It seems that the ancient historians who recorded the history of the earlier ages were quite truthful. The statements they set down are found to be trustworthy; it is only their interpretations of some of those facts which are at fault. Nor is it simply a question of ordinary historical facts. We know how amazingly our psychic researches to-day are authenticating the supposed miracles and "supernatural" manifestations recorded by the chroniclers of the remote past. Here, again, it is seen that their facts were right. Many of the things recorded actually happened precisely as they are recorded. It only needs a little discrimination to weed out occasional exaggerations or to correct explanations which did not rise above the knowledge of the time. Here again the "higher critics", hampered by lack of knowledge and a materialistic bias, are seen to have gone sadly astray. The Universe is showing itself more wonderful than they supposed, and their scepticism is recoiling upon themselves.

=====

CONTRASTS.

Cathedral towers are tall,
Cathedral aisles serene,
But finer are the forest aisles—
With towers and bowers of green.

Now, prison walls are stout,
And prison gates are strong,
But stronger still the heart that bears
An undeserved wrong.

Oh, royal thrones are grand,
And ermine robes are fair,
Yet peace can rest with homely garb,
And in an oaken chair.

This world's a pleasant home,
And all its scenes are dear;
But what of worlds beyond our sight,
So far and yet so near?

E. HARVEY.

International Spiritualists' Federation Congress.

MR. GEORGE F. BERRY, President of the Federation, as chairman of the public reception to Delegates and Congress members (of which a brief report was given in our issue of last week) said: "It is my very great pleasure in meeting with you to-night to bring before you our Honorary President, Sir Arthur Conan Doyle. Sir Arthur has watched over the growth of the Federation from its beginning and it has a warm corner in his heart; I am sure we could not do better than have him, as a great international propagandist, for the President of the International Congress. (Applause).

"Without further words I am going to ask him to give an address of welcome to the friends and delegates assembled here."

SIR ARTHUR CONAN DOYLE, M.D., LL.D., who was very cordially received, extended a warm welcome to all present; many of the visitors had come to London for the first time, and he hoped they would take away such an impression as would induce them to come again.

"I have had the pleasure of being both at Liège six years ago and at Paris three years ago, and I wish to see our visitors as happy here as we were in those two cities. I wish to remind you that although we think a good deal about the next world we are actually living in this one, and therefore I hope that you will blend amusement with instruction and that you will see something of the sights of this great city, and if possible of the beautiful country around it.

"You have all heard, no doubt, of the rains and fogs of London, and you have been able to judge how far the account is correct. (Laughter.) I hope you will find also that the accounts of our frigidness are about as true as the stories about our climate."

Sir Arthur then referred to the loss of many well-loved figures in the Spiritualist movement, including M. Léon Denis and Miss Felicia Scatcherd.

"There is one other personality whom I should have liked to see here to-night, because many of us admired his energy and his picturesqueness; I allude to Mr. Pascal Forthuny. I am sorry that there has been some split among the French ranks, the merits of which I know nothing at all, but I know that he is still a great Spiritualist because I read every month what he writes in the *Gazette*; and so I would ask my French friends to remember that as Spiritualists it is our duty always to forget and to forgive. (Hear, hear). I hope that for the sake of the cause and for their own sake, as well as for the sake of Pascal Forthuny, he will come back into the official ranks of the party.

"Another gentleman of whom we have pleasant remembrances, and who I wish had been here, is Mr. Conninckx of Antwerp. Mr. Conninckx wrote a letter to Mr. Lewis deploring the fact that he could not come, and ended by saying of the Congress, 'I pray God to guide their deliberations and to illumine their debates with Divine light'; and I think that is a true note to strike."

MR. G. F. BERRY said that, as retiring President of the International Spiritualist Federation, he wanted at this moment to add a few words of welcome to those generously spoken by Sir Arthur Conan Doyle. The great aim of the Federation was to bring together the Spiritualists in all the countries of the world. To accomplish that great work needed much patience and tolerance among all the Spiritualists. In some

countries, as in England, Spiritualism took a distinctly religious note; in others there was more of a scientific outlook. The various differences of outlook had to be sympathetically considered, and the general formula of agreement had therefore to be on a broad basis.

M. JEAN MEYER then addressed the meeting. He expressed his great pleasure at finding himself in the great and ancient city of London among the official representatives of world Spiritualism.

Since the Congress of 1925 many regrettable gaps had been made in the ranks. Léon Denis had left this world, but the speaker was persuaded that Denis was continuing his beneficial work more zealously than ever. The life of Léon Denis was a noble example and his works should be studied.

Another regretted worker was M. Gabriel Delanne, president of the French Spiritualist Union, whose writings along with those of Allen Kardec, Léon Denis and Bozzano, were widely considered as among the classics of modern Spiritualism.

The Argentine had lost a valiant propagandist in the person of Don Cosme Marino, president of the Constancia Society.

The memory of that courageous and devoted woman Felicia Scatcherd would be held in love and esteem by them all. Her name would remain imperishable among the archives of international Spiritualism.

In considering the best method of advancing their doctrine it should be remembered that Spiritualism must be scientific, moral, social and evolutionary. It must more and more ally itself with Science; metaphysical science was the science of the future. In all countries metaphysical societies composed of the intellectual and scientific élite were being formed. The continuous growth of these societies was the best proof of the universal interest that is now being excited by the questions of the immortality of the soul and the survival of the thinking self. Spiritualism and Psychic Research must march forward hand in hand. If certain divergencies of opinion existed still they would disappear little by little through the attentive scrutiny of facts. This close collaboration between the Spiritualist and the Metapsychist becomes more and more necessary; each will be the complement of the other.

When ten years ago he founded simultaneously the Institut Métapsychique International and the Union Spirite Française, this necessity for close union and collaboration had appeared very distinctly to his mind. It was this same reason that guided him in founding at the Maison des Spirites in Paris a Society for Metapsychical Study with a capital of four million francs. At the same time he had made a gift of the mansion in the Avenue Niel direct to the Institut Métapsychique.

Spiritualists might contemplate the future with serene confidence.

To the appeals of those who had lost their dear ones, cut down in the full vigour of their youth by the calamity of the Great War, voices had replied: "Present! We are with you." Communication between the living and the dead had been renewed in a more intense and irrefutable manner; thus it was that the great German philosopher, Professor Hans Driesch, was able to declare officially to the Metapsychic Congress in Paris last year: "Materialism in all its forms is abolished."

THE CHAIRMAN, after making a few formal announcements, said: "I am going to propose in

the name of the Executive that Sir Arthur Conan Doyle be honorary President for this Congress." (Loud Applause).

An interval for music and conversation followed. When the meeting was resumed, the Chairman announced that all Congress members would be made honorary members of the London Spiritualist Alliance during the period of the Congress. They were invited to make full use of the Alliance rooms, where light refreshments would be provided in the afternoons. A telegram had been received from the German Spiritualist Society in Chemnitz wishing the Congress success and God's blessing on its work. The Iowa State Association sent a similar greeting through Elizabeth Shaw, President, and Alice Lamb, Secretary, wishing success to the Conference. (Applause).

Referring to the large wreath which stood in front of the Chairman's table, Mr. Berry said that this had been used on the occasion of the unveiling of the Hydesville memorial with the very flowers and ribbon that adorned it then.

MRS. M. E. CADWALLADER of Chicago, then addressed the meeting, giving a report of the work leading up to the erection of the memorial column to the Fox sisters. Sir Arthur and Lady Conan Doyle had contributed to the memorial fund to the extent of 700 dollars; American Spiritualists had contributed largely; Spiritualists in Greece had collected 2,000 drachmai. The effort had been thoroughly international. The value of the property on which the monument stood was considered to be 220,000 dollars.

Photographs of the monument, and of the dedication service were shown to the audience, and Mrs. Cadwallader concluded by presenting Sir Arthur Conan Doyle with a medal struck in commemoration of the event, remarking that he was the originator of the proposal.

THE REV. SUSANNA HARRIS KAY, speaking from the body of the hall, said she would have pleasure in giving 200 dollars towards the cost of the memorial. She informed the meeting that she was now a British subject, and no longer an American.

* * * * *

At the formal opening of the Congress at Queen's Gate Hall on Monday, September 10th, presided over by Sir Arthur Conan Doyle, numerous fraternal greetings were read to the assembly. These came from foreign Spiritualists, among whom were representatives of France, Germany, New Zealand, Canada, South America, Guatemala, Uruguay, Portugal, Argentina, U.S.A., Costa Rica, India, S. Africa, Iceland, Italy, Roumania, Denmark, Belgium, Dutch East Indies, etc.

After formal business it was announced that M. Jean Meyer, Vice-President of the Federation, had permanently established the Spiritualist movement in France by setting up a legal trust in whose keeping would be placed a large property in the south of France bringing in an income of something like a million francs per year. This income would be distributed by trustees to foster, support and extend any and every form of Spiritualist activity in France. On hearing the good news Sir Arthur Conan Doyle remarked: "God send us such a man in England!"

Various papers were read, of some of which brief summaries are given below.

MRS. JOSEPHINE RANSOME. (London.)

"PROOFS OF THE EXISTENCE OF THE SOUL."

Man had from time immemorial inferred the existence of a non-material counterpart which might be called the soul, said Mrs. Ransome. At the present time the psychologist is confirming the discovery of the ancients, though in psychology it is known as the psyche. Strangely enough, although St. Paul spoke of the soul, Jesus Christ makes little or no mention of it; He spoke of Man, without dividing him into compartments. Christianity speaks of body, soul and spirit, Buddhism regards mankind rather as a part

of a tremendous stream of life. The Hindu philosophy also has the idea of man's immense passage through time and space. We could only arrive at personal proof by the sum of our experiences, inferences, deductions, and impressions. "When the saint or mystic travels through the planes set up by prayer and meditation, he reaches the point which may be regarded as an open door through which flows a stream of knowledge."

MADAME B. DUCEL. (France.)

"THE DOCTRINE, PHILOSOPHY AND ETHICS OF SPIRITUALISM."

The first men, observing the change in the body at death, discerned an animating principle, and therefore a duality, namely the body that dissolved at death and the breath, spirit or soul that fled. Since then, what discussions have not been aroused on this question! The soul survived, and the proof of this survival was within the reach of all who would take the trouble to experiment or to observe seriously.

Madame Ducel spoke of her own introduction to Spiritualism. Her father had died, she being at that time at the age of twenty-three years. Three months later, she saw him, in a daydream, looking sad and preoccupied. His officer's uniform, in which he was buried, looked faded, the gold lace on his dolman had become tarnished. He said, "Do not sign." Some days later a relative brought her a draft lease, saying that he was willing to take the house which she owned, for six or nine years. Madame Ducel was about to sign, but recollecting the vision, declined. It came out later that this relative had made his proposition to lease the premises in order that he might have the power of fulfilling a grudge against Madame Ducel's brother. This was by no means her only psychic experience. Her mother died when Madame Ducel was ten years' old, but returned to the child, in dream states. These childish dreams were not, of course, evidential.

There was a tendency to use spirit communication for information on material matters; she deprecated placing too much reliance on these.

She considered it a deplorable thing that the churches did not support spirit communication; this was probably out of fear that the communicators might give information contradicting established dogmas; for the spirits, when interrogated, do not give the same picture of heaven and hell as the churches.

Spiritualism taught the duty of striving for perfection, of unselfishness and brotherhood.

(To be continued.)

THE GHOST WHO DISAPPROVED.

A young married couple had got into pecuniary difficulties and it is hinted that the husband was about to engage in some undertaking that was not quite lawful—which the wife did not learn until afterwards. One evening when both had gone to bed, but the wife was still awake and the lamp was still burning, she saw at the foot of the bed, but covering the lamp, a figure in the uniform of a naval officer. For a moment she thought of an absent brother, and feared that he had died. She knew that the door was locked and, very much frightened, called her husband. He awoke and, seeing the figure, cried: "What do you want?" Whereupon the apparition pronounced his name: "Willie, Willie!" with a warning accent. The husband jumped out of bed, but then the figure disappeared into the wall. The husband opened the locked door and examined the whole house. Ghastly pale, he came back moaning: "It was my father." The father had been a naval officer and had died fourteen years earlier. His daughter-in-law had never seen him. The son was convinced that the father had come to warn him, and abandoned his project.—From *Beyond Death*, by Anna Hude, Ph.D.

THE EVIDENCES OF MEDIUMSHIP.

SOME NOTABLE BOOK TESTS.

From Mrs. M. L. Cadell, of Edinburgh, we have received some notes of a series of sittings with Mrs. Garrett, the trance medium, at the London Spiritualist Alliance headquarters. At first the communications appeared to lack evidential quality, but once the control had "picked up the trail" names were correctly given and rightly grouped, and excellent descriptions were retained. After describing some preliminary messages, Mrs. Cadell continues:

"At a sitting in June, 1927, the control spoke of Effie, saying: 'In the body. Not well. Will hear news of her soon. A test. Write this down.'

"About three weeks later a young niece of mine called Effie fell sick with an attack of jaundice, which lasted some time. In fact, it incapacitated her for the autumn and winter. I had not seen this niece for some considerable time prior to the sitting and supposed her to be in good health.

"Here is another message taken from my notes of the statements made by Juvani [Mrs. Garrett's control]: 'He is taking you to a drawer where you have a pile of photos. The drawer is right-hand side. Count them as you pick them up to five. Hold the fifth. A representation of a lady who was here to-day.'

"On my return home I opened the right-hand drawer of the table which I knew must be the one indicated—the right- and left-hand drawers of this table contained almost all the photographs in the possession of my family. They all lie face downwards. I took up the photos one by one, and the fifth one I found to be a picture of my mother. It was my mother whom the control had first described as being present at the sitting. I should add that the description given of this spirit was a very full one.

"Twelve book tests were given, nine of them at one sitting; of these two were failures, one doubtful, and the rest good. The medium went at great speed, describing one room after another in our house, and indicating the position of book-cases. Sometimes she would dart back to a book which she had previously only partially described. She gave the original ownerships of the books, in three cases unknown to me.

"Here are some of the book tests. I am quoting from my notes: 'In a case there are books by accident or design. He believes the latter. New and old. A new book there, third book from left to right, p. 50. Find personal message. . . . A glass door which opens and shuts. Not a real book-case.' (Correct.)

"Now the third book I found to be *Towards the Stars*, by Dennis Bradley. On p. 50 occurred the passage: 'I am so glad that I can still be of use. . . . The spirit world is not mysterious but quite natural. . . . I have met Charlie.'

"These last words were very significant. The name of my son's friend, Charlie, has been given at every sitting that I have attended. Charlie claims to help the communicator.

"Here is another of my notes concerning a book test: 'A Bible of your mother's, 1877. Someone has marked Bible heavily; John 12th chapter. In dining-room. A fine picture over fire-place he likes, right-hand side book-case as you walk in. I am rather anxious. Second shelf from top. A book there associated indirectly with paternal uncle James.'

"On returning home I opened the enclosure on the second shelf in the room indicated and found two Bibles side by side. One is a Revised Version, with no name on the fly-leaf. This had belonged to my mother and had been little used. The other Bible, stated to be 'associated indirectly with uncle James', had written on the fly-leaf *J.J.C. from his Sister*, with the date 1867 (not 1877, as given at the seance). The initials, my husband told me, stood for John James, the name of his brother from whom he had inherited the Bible. James, who was long since dead, was

the uncle of the spirit-communicator. On turning up the Gospel of St. John in this Bible, I found that both the eleventh and twelfth chapters had been heavily underlined. (The eleventh chapter gives an account of the raising of Lazarus—surely an appropriate subject for a book-test from the dead to the living!)

"With regard to the glass door which opens and shuts—'not a real book-case'—mentioned above, which was correctly described as being on the landing, I find that the communicator said: 'I wonder if in that case is a book belonging to his grandfather on the paternal side. He says it is quite an old one. Over in a corner near the top. Pressed against right-hand side. It is coming unbound at top. P. 62, last five lines. A message suggestive of his personality.'

"I found that this description applied correctly in every particular. The book is a volume of Wordsworth's poems. My husband tells me that it belonged to his father (who purported to be communicating). The book reached my husband after his father's death. Pages 62 and 63 are, oddly enough, not numbered, but the last five lines on what should be p. 63 describe a glade with a river similar to one in our summer home, and also give my Christian name; but the chief point of interest is the detailed description of the book. It was pressed into a corner of the right-hand side, and the cover was nearly off. Its ownership had until then been unknown to me. The quotation contains the following words: 'A man would so love it that in his death-hour Its image would survive among his thoughts; And therefore, my sweet Mary, this still nook, with all its beeches, we have named from you.' "

THE RETURN OF "MENTOR".

BY "ELVIRA".

For some years I have been in touch with a group of men in spirit, who occasionally manifest and arrange meetings with earth people and myself, to further various spiritual ends they have in view. They are a kind of advisory committee, in touch with other and still more advanced minds. The affairs of nations are evidently of importance to them, and they represent themselves as being concerned with coming events in the world. I believe that mediums all over the world come into contact with this group at one time or another. Amongst them is "Wilberforce" and through his personality I am warned of their intentions; sometimes two years before the arrival of a sitter.

A few years ago "Wilberforce" foretold the advent of a Muslim, giving me strict injunctions as to his welcome; and mentioning a "great spirit who would come with his retinue" to help me to achieve a purpose only known to my spiritual advisers.

In due time the Muslim arrived in the person of Mr. A. G. Chowdhuri, a journalist, and a great believer in the doctrine of Sufism. With him came many Eastern influences, which were described, and duly recognised, but one of great beauty and light remained a mystery. He came shining in great glory; a pearl upon his noble forehead, wearing a mantle of gold, emeralds upon his neck—truly a magnificent figure!

Several times he spoke to me alone, and so entranced was I by the compelling music of his poetic utterances that his name, which he impressed upon me, constantly escaped me. But one day, it slipped off my tongue, almost unconsciously, and was at once recognised by my sitter as—Al-Ghazali.

Accustomed to the recognition of spirits belonging to my sitters, and for whom I have no personal interest as a rule, I was puzzled by this spirit, because of the extreme facility and knowledge by which he dealt with me, speaking of his life in another world and explaining his own temperament.

All this aroused the interest of my Indian sitter, and I endeavoured to show him our best books upon psychic matters.

Spirit Teachings occurred to me as a good beginning, for one interested in mysticism, rather than orthodoxy. Then I discovered Al-Ghazali to be the "Mentor" of Stainton Moses' group of spirit helpers. This discovery excited me tremendously, but meant as little at this juncture to my sitter, as Al-Ghazali's mere identity had previously meant to me.

Taking into consideration the possibility of sub-conscious knowledge of Al-Ghazali (for some years ago I read and re-read all the *Spirit Teachings* with great avidity), there remains the fact that I had no idea of the importance and influence of Al-Ghazali's philosophy in my sitter's life, and no knowledge of his characteristic style, which was at once recognised and acclaimed as typical of the prose of this great philosopher.

I extract the following from a statement made by Mr. Chowdhuri:

AL-GHAZALI—THE MENTOR.

I have been interested in the Oriental Sufism or mysticism for many years, and have been particularly fond of Al-Ghazali, whose famous work, *The Revivification of the Science of Religion*, has been my favourite companion. This great Oriental philosopher, who lived in the eleventh century A.D. and who is still held in great esteem by the learned philosophers and mystics of the Islamic faith, suddenly abandoned his successful career and retired from the world to spend his time in meditation. And after having spiritual experiences and attaining to the height and glory of mystic life, he wrote his famous works in which he reconciled the Alexandrian and Greek philosophies with the Islamic teachings. There is an exquisite grace and charm in his style of writing, and he knows how to use beautiful metaphors and similes in expressing complex philosophic thoughts in an easy manner. The way in which he explains the *Knowledge of Self* and the *Knowledge of the Hereafter* in his famous work, *The Alchemy of Happiness*, throws light on his elegant style.

When I was first introduced to Mme. Elvira I was surprised to learn that my arrival had already been foretold to her. A little later she enquired from me about a certain personality who called himself Al-Ghazali!

Then, suddenly, in a sitting of 25th March, 1928, Al-Ghazali revealed himself and spoke to me in his own characteristic style:

I am now a teacher, O friend on earth, and I am speaking to hearts of men. I desire to bring happiness through thought, happiness that you have never known on earth; because life here is exquisite. Listen, O friend on earth, I will come to you many times and inspire you with new thoughts.

It is interesting to note that "Mentor" of the Rev. William Stainton Moses (who was undoubtedly Al-Ghazali) "gave no independent teaching" but controlled the elements and managed "the phenomena at seances". And now he reveals himself again and desires to give his teachings. One remarkable thing I must mention here. If Al-Ghazali's works were translated into English, it would not be difficult for anyone to recognise and identify his personality when he now speaks. For example, when he starts writing on some subject, he begins with these words: "Listen, O friend". And I, being so familiar with his style of writing, can at once understand, without the least possible hesitation, that it is *he* who speaks.

In the end, I can never adequately express my gratitude to Mme. Elvira through whose psychic powers I have gained consciousness of the great teacher who intends to express his thoughts from the spiritual plane, where he is living a life of light and inspiration.

ABDUL GHANI CHOWDHURI.

LETTERS TO THE EDITOR.

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

SIR ARTHUR CONAN DOYLE &
Mr. HARRY PRICE.

A REPLY.

Sir,—It is amusing to note Sir A. C. Doyle advocating accuracy in the issue of *LIGHT* for September 15th, because only a few hours before he penned that communication, he sent me a letter in which he inaccurately wrote the name "Hoffman" for "Hartman". So much for Sir Arthur's accuracy.

The statement that I "went out of my way" to record the Thompson incident in the *Revue Métapsychique* is false because: (A) I did not know the reference to Sir Arthur was going in the article as it was taken from a MS. several years old which had been out of my possession for six months. As a matter of fact, in order to spare Sir Arthur, I carefully refrained from mentioning the Thompson incident in my lecture of which the *Revue* article is an extended account; (B) The *Revue* article does not state that Sir Arthur was "deceived"; it mentions merely that he saluted his alleged "mother". Sir Arthur admits this more or less.

It is equally false that I "repeated it once before" since the lecture has been given twice only; the first time was in January of this year, when I studiously avoided all mention of Sir Arthur or his doings.

Concerning the *affaire Thompson*, the information contained in my MS. was derived from a long signed article by Dr. Hartman in whose house, I understand, the seance was held. Dr. Hartman states that Sir Arthur was thoroughly deceived by the Thompsons (who actually were vaudeville artists) and this view is confirmed by a Mr. Brownell whom Sir Arthur cites. Personally, I see no reason for disbelieving these gentlemen, who are responsible people. I have asked Dr. Osty to reproduce Dr. Hartman's signed article in the *Revue Métapsychique*.

I have in my possession a letter from Sir Arthur thanking me for the way in which I recently handled the same incident in a Sunday paper. Sir Arthur did not mention my "usual inaccuracy" on this occasion.

If I made fun of Sir Arthur's fairies, it was because that is the only way to treat the subject. Any child who can press a Kodak button, can produce fairy negatives as good as those specimens which Sir Arthur champions.

I have not sat with the Davenports (nor has Sir Arthur) or Evan Powell for two excellent reasons: the Davenports have been dead for years, and Powell has for years consistently refused me a sitting. Ira Davenport confessed in 1909.

Yours, etc.,

HARRY PRICE.

National Laboratory of Psychical Research,
16, Queensberry Place, South Kensington,
London, S.W.7.

In a recent letter to us, Mr. L. Lloyd, president of the Spiritualist Union of South Africa, writes: "You will, no doubt, be interested to know that one of the principal daily newspapers, *The Rand Daily Mail*, has been carrying on a controversy on Life After Death, and it has been a revelation to the general public to read the letters that have appeared from all types of people, who realise what a vast interest is being exhibited in this subject by those in every walk of life. I am pleased to say that the movement is steadily progressing on a sound basis towards spiritual unfoldment."

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.)

SOME THOUGHTS ON THE CONGRESS.

The International Spiritualists' Federation is still in its early stages. The elements have not yet fused in it; time and experience have yet to give it the qualities needed to establish it firmly; but we believe it to be the beginning of a great work. It is an attempt to consolidate the Spiritualist movement amongst many nations and races, and its International Congress in London, which is in progress at the time we are writing, bears witness to the extent to which it has succeeded.

All its leaders are animated by the same ideal—to promote unity and co-operation amongst scattered groups and conflicting schools of thought. There are, indeed, some vexed questions which at times threaten the aims of the Federation. There is that old bone of contention, Reincarnation, and there is the discord between the followers of purely scientific psychical research and those who pursue philosophical and religious Spiritualism. It has always seemed to us that these matters could be kept within bounds sufficiently to enable those who differ in their views to proceed peaceably towards the goal they all have in common—the pursuit of Truth. It is too early yet for any of us to say exactly what Truth is. It seems to be a fluid thing continually changing and never quite the same to different minds. Of course it is the minds which are really fluid, and the changing aspect of the thing sought is due simply to the constitution of the mind which looks at it. We are in a world in which unity is to be looked for in diversity, conformity in non-conformity, and in points of difference, since they are universal, may be found all that is necessary for that harmony which is sought for along so many different paths. Harmony, as in music, consists not only of concords but of discords gradually resolved.

We are only at the beginning of the work, and the prime part of it at present is to cast out every form of intolerance. That is not only religion, it is science and it is philosophy. The practice of the International Federation to meet every three years to discuss and debate all questions of interest, to report progress, to compare notes and to report the new discoveries made by the various groups and sections, is an excellent thing, and that it brings to-

gether in friendly association minds of different nations and races is an invaluable aid towards promoting that World Peace which will never be achieved by Politics alone. Even from the clash of conflicting ideas, such as we are witnessing in the Congress, only good can emerge. At present, conflict and controversy are our only defences against that kind of peace which means mere stagnation, inertia and indifference. It is only so that we can progress towards a higher stage where discordant ideas and emotions are transmuted into forms of harmonious activity, all proceeding along different lines but all united by a common aim—the general and not the individual good; howbeit in that way the individual good is most perfectly assured.

Of one thing we are assured. The One Spirit carries us all forward, whether we are aware of it or not. When we oppose it, we and all our schemes are brought to nought. When we co-operate with it we may go forward with full assurance that we have found our vocation and that our destiny is secure. Meanwhile, every enterprise, whether avowedly Spiritualistic or not, which aids humanity in recognising its underlying Spiritual Unity is helping on the good work. Troubled surfaces need not disturb us; they are only the externals of the calm deeps below.

SIR JOHN MILLAIS' GHOST STORY.

A correspondent recalls an interesting story told by Sir John Millais, concerning an old Scottish manor house; the premises, which were reputed to be haunted, had been vacant for some time, and arrangements were made to put the property up for sale by auction; it was secured on favourable terms by a London lawyer, whose wife, a lady who had been ailing for many years from strange hysterical attacks, was delighted at the prospect of a change of residence. The attacks would come on during sleep, and on awakening she would be in a state of exhaustion. During her sleep there would occur a dream, in which the lady found herself in an old house, along the corridors of which she would walk, in dream state, and would also wander along the paths and terraces of an old-fashioned garden.

She got to know this dream house quite familiarly. The dream recurred with great frequency, and was accompanied by a feeling of exhaustion, which persisted during the waking state.

Here is the sequel, taken from the original account which appears in the book *Anne Thackeray's Letters*:

"When the autumn came, the family set off for the North. As they drove up the avenue leading to the house, the lawyer noticed his wife was looking very strangely, but he put it down to fatigue. When he rang the bell the door was opened by the housekeeper, to whom he introduced himself, and said a friendly word or two of greeting, and almost immediately began to ask her whether anything more had been heard of the ghost—whether it had appeared lately.

"'What sort of a ghost is it?' said he.

"The housekeeper did not answer, but stood quite still, looking hard at her new mistress.

"'No one can answer that question better than the lady here,' she said at last, slowly.

"As for the poor lady, she gave a sort of cry, for as she came into the hall she saw the house which she had always dreamt of—and where she had been seen again and again. The end of the story, I believe, was that the lady got quite well in the fine Scotch air, and quite gave up dreams and astral bodies."

SIDELIGHTS.

The International Spiritualists' Federation Congress received increased publicity by a notice of the event being broadcast from 2LO. Various daily papers published extracts from the lectures delivered, and reporters representing overseas papers and magazines were present at most of the meetings.

* * * * *

Mr. Gaston Ouvrieu, who recently appeared at the White City Motor Racing Contests, gives some remarkable instances of thought reading—chiefly personal experiences—in *Pearson's Weekly* of the 8th inst. It appears that in 1917 he was wounded by a German mine explosion and during forty-five days of unconsciousness in hospital his mutterings attracted the attention of the doctor, who was startled by hearing from his patient's lips words which proved he was reading the doctor's thoughts. This occurred again and again. M. Ouvrieu later on at Philadelphia and Boston gave exhibitions of this gift which had come to him in such a strange way. Whilst riding round the White City Dirt Track, enveloped in his sight-obscuring "black cap", he says: "I found that I could easily sense the presence of obstacles simply from the mass-thought of the crowd. . . . I find my wife of the greatest assistance to me, since her mind is closely attuned to mine."

* * * * *

In concluding his article, M. Ouvrieu says: "I can make no explanation of what may appear to be mediumistic powers, nor do I profess to know anything of reading the future or of the spirit world: But to me the blindfold driving of a motor-cycle or car is just as easy as with clear sight, provided that I can have the essential thought-guidance of some spectator."

* * * * *

"A gramophone in the room was playing and suddenly a voice, which none of the sitters could recognise, issued from the trumpet and joined in the tune played on the gramophone." So said Mr. Edric Shaw in an interview with a correspondent of *The Sunday Mercury (Birmingham)*. Mr. Shaw, who gave many other details of phenomena he witnessed at some recent seances, is arranging a series of lectures to be delivered at The Bradford Mechanic's Institute under the auspices of a number of Yorkshire ministers. (See his letter in this issue "A New Yorkshire Society".)

* * * * *

The Solicitors' Journal (Sep. 8th) commenting on Sir Arthur Conan Doyle's letter to *The Times* in August last apropos the recent "Fortune Telling" Case says:—

So much genuine research work is going on, quite untinged with fraudulent or even mercenary motives, that it seems most unfortunate to invoke the criminal law against spiritualists whose convictions as "rogues and vagabonds" would be grotesque and absurd. It is difficult for the police to refrain from prosecuting if complaints lead them to the conclusion that offences against the existing law are being committed; but it is clear, morally, that there ought not to be any prosecutions unless there is proof that there is fraud or other harm being perpetrated. To an increasing number of thinking people, rightly or wrongly, spiritualism is part of their religion.

The Vicarage of South Mimms, Middlesex, is, as reported in *The Daily Mail* of the 12th inst., haunted by the spirit of "a tall woman in an old-fashioned dress", who has been seen passing from one room to another. The *Mail* states that "The Rev. Allen Hay, the vicar, says he became conscious of the presence of this spirit soon after he went to the vicarage, 30 years ago. He states that it has made repeated visits at 3 a.m."

* * * * *

In a summary of Sir Oliver Lodge's sermon at the Wellington United Free Church, Glasgow, *The Morning Post* of the 10th inst. quotes the following striking phrases:—

"Never throw away hastily any old faith, tradition, or convention."

"Materialism has been scotched, but not killed."

"The universe is a going concern."

"Human nature is fine, but its circumstances are not."

"We are souls which have a body."

"In due time the dust, the particles, will return to earth, and the spirit go back to God, who gave it."

* * * * *

"How do I know that we shall persist after we have departed? I know by direct experience," said Sir Oliver in the same sermon. (Vide *The Daily News*, 10th inst.) "What I have ascertained in this connection is that those whom we call dead have just been separated from their bodily mechanism. They never were bodily mechanism themselves; they merely inhabited it. . . . But because spirits are discarnate that does not mean they have no bodies. They have substantial bodies, not, however, made of matter, but made, as I think, of ether. In order to operate on our senses they must work through matter. My experience, after 50 years, has been that this is truth."

SHELLEY AND LEIGH HUNT.

In dealing recently with the book *Shelley—Leigh Hunt*, by Mr. R. Brimley Johnson, our reviewer quoted from its pages a portion of Mrs. Leigh Hunt's diary for November 9th, 1822, in which she wrote, "I have been particularly visited by Mr. Shelley to-day, he always seems to look placidly and steadfastly on me with an air of waiting. . . ." It is not easy to read this passage and resist the conclusion that Mrs. Hunt really saw an apparition of the poet who was so beloved a friend of her husband and herself. We observe that *John o' London's Weekly*, in reviewing the book, remarks:—

Shelley's appearance on that date must have been apparitional, as his body had been consumed by fire on the seashore three months before. But Shelley was always apparitional: we see no reason to disbelieve Mrs. Hunt's story.

Truly, Shelley was a strange and unearthly genius—a "beautiful and ineffectual angel", as Matthew Arnold said—and Mrs. Hunt writes as though there were nothing startling or supernatural in her vision of him. He, more than Keats, Lamb, Hunt or others of the circle of poets and authors of his day, showed a direct and definite influence from the world of spirits. His poetry displays many signs of this—signs more easily recognizable to-day than in the period when he lived the mortal life.

WHAT OF MAN'S FUTURE?

BY TUDOR A. MORGAN.

Bishop Barnes cast a bombshell into the camps of theology and science when he suggested that the human phase of history may be brought to an untimely end by some triumphant microbe.

To the Spiritualist his bomb is but a squib.

What is man's future? Is it in no better hands than that a microbe can destroy its fulfilment? We universally agree upon God, whether we term Him "First Cause", "Infinite and Eternal Energy", or "Love". A germ is a life-cell perhaps perverted. Is it possible that the germ is greater than the total life force which endows it?

Swedenborg tells us that Creation is the result of the affections of the Love of God seeking expression in service. The materialist traces everything to Spencer's "Infinite and Eternal Energy"; the philosopher is brought up against the First Cause; the theologian attributes all to God, and sees quite a personal relationship. Swedenborg harmonises the three aspects, which are the same view seen from different standpoints.

The Love of God is the Infinite and Eternal Energy, and as it proceeds forth to perform use, or service, it is the First Cause of Creation. The objects to be created are the permanent, individualised expressions of the affections of the Divine Love, and it may be assumed that this earth brings forth a number corresponding to its own particular capacity.

A mental picture is evanescent, and similarly the Divine ideas formed in the undifferentiated mass of spirit-substance must fade away if no further step is taken. The idea-forms adapt sufficient portions of ectoplasm to themselves to form an efficient counterpart and a separation from the mass of spirit-substance. At the same time, in their efforts to secure remoteness from the Divine Love, they push further and further away from their point of origin. This remoteness is not fully secured in ectoplasm, and the process is repeated in matter. A material counterpart is attracted to the ectoplasmic and, matter offering sufficient resistance to the activity of the spirit substance, the downward thrust is ended. The remoteness is secured.

To facilitate illustration we will suppose that the descent has not been in a perfectly straight line, but in a curve, which a suitable ascent would convert to parabola. The downward curve was occasioned by the effort of the affections to secure the remoteness—the objectivity—of concrete experience. The upward pull is caused by the endeavour of the Love to attract to itself the satisfactions of that concrete experience. When the objects have all been raised to the level from which they started—as forms—the process is completed. The satisfaction is absolute.

The downward sweep of the parabola, then, is what is commonly accepted by the name of Creation, while the upward curve we know as evolution. Creation is the carrying of God's ideas from the realm of spirit into the world of matter. Evolution is the process which carries them on from their initial inception, perfects them, raises them again to the spirit-level in permanent individuality. At one end of the curve is the evanescent idea; at the other the permanent realisation.

In a previous article in LIGHT (May 14th, 1927) I endeavoured to show that an apport, before it can be passed through matter, must be dematerialised. The process consists of raising the rate of vibration of the material particles of the object until they equal those of its spiritual counterpart.

From this it was deduced that if the laws for the spiritualising of an apport were in operation, by the same laws could a man's body be raised to a spiritual state; and if an apport, why not the whole earth?

Mrs. Besant, in *The Ancient Wisdom*, treats

of the refinement of the flesh, using as an illustration the difference in texture of flesh exhibited by a butcher and a student. The more intellectual and spiritual man becomes, the more delicately balanced and sensitive becomes the nervous system. As the body must be in harmony, coarse cells which might cause dissonance are expelled, and more and more refined particles incorporated as the individual increases his spiritual capacity. Truly does the Bible tell us that the spirit quickeneth the flesh—and the Bible is contemptuously dismissed as unscientific.

Christ is the classic example of the spiritualisation of the flesh. At the third day He raised His body from the grave, leaving no flesh behind; yet no flesh enters the spiritual world. During His life, on several occasions He demonstrated His complete dominion over natural laws.

Refinement of body is the result of the acceleration of the rate of vibration, or motion, of the particles caused by the quickening action of the spirit in expelling cells which fall out of correspondence with its higher degree of development. The more spiritual man's life becomes, the more refined will his body be until he finally arrives at Evolution's goal—a spiritualised man living upon an earth raised from the terrestrial to the spiritual.

"Once let the force—this psychic force—become general in the race to sustain, strengthen and eventually supplant muscular power, less and less food will be necessary, and although the day may be far distant—very far distant—the resurrection-body of Jesus Christ, which could become material so as to have flesh and bone, and to eat food, or less material and do without, suggests that one day the race will attain to this perfection, and flesh and blood will be things of the past." (J. W. Thomas, *Intuitive Suggestion*, p. 157.)

Spiritualism, in educating the world up to spiritual standards, in teaching how to use its psychic faculties and spiritual gifts, is assisting in the universal return to the use of the intuitive faculties, thus actively helping evolution to its goal.

God is creating man in His own image and in His own likeness. Can a microbe destroy God?

WHITE AND BLACK FORCES.

Our early ancestors, like the savage races of later days, saw the action of gods and demons everywhere in Nature. In earthquake, tempest, famine and other disasters they traced the wrath of these beings and tried to propitiate them. The notion died hard—we can still see signs of it in the superstition of a war between Black and White forces—the Black forces being depicted as an intelligently-organised conspiracy to check the workings of Divine Power. We can only see in the idea a kind of figurative and poetical meaning. There is really no literal truth in it. No form of maleficence is really intelligent. It is rather a question of the blind forces of obstruction stirred up by the pouring in of spiritual influences intelligently and purposefully directed. If there were any cohesive power in evil it might be possible to conceive of a banded array of dark agencies contending consciously against the good. But evil always tends to disintegrate, and only gains a kind of struggling activity when brought into contact with forces higher than itself. It is simply a matter of reaction. If some people see in it the action of personal intelligences—diabolical beings—it is simply because they, by imagination, import into the question their own ideas of consciousness and individuality. There are no intelligent destructive powers. Spirit is never at war with itself. The legend of an Army of Black Forces warring against the Good is a legend and nothing more—the survival of an ancient superstition.

DO INDIANS BELIEVE IN SPIRITUALISM?

BY S. M. TELKAR.

For a very long time the natives of India, particularly Hindus, have believed in Spiritualism. Even to-day the most orthodox section of the Hindus absolutely believes in the spirit-world. In Goa (Portuguese India), there are certain Hindu temples where the Chief Priest, just like the ancient Oracle, always explains and answers the various questions put by the assembled people.

This priest is acknowledged by all to possess within himself the Spirit of a God, or Goddess, and to have the power of expressing the prophetic words of the Deity.

Women in India, as a rule, are sometimes taken hold of by supposed bad spirits, who very often happen to be some near departed relative. Whenever the spirit enters the body of a person, that is to say, when the person is unconscious and the spirit is in the body, then the latter completely takes charge of the former, and sometimes for days and hours the poor woman, or the man, as the case may be, suffers a great deal of trouble by the evil spirit, on account of the most difficult handling of the person concerned.

There are some mediums who, once a week, regularly have a sitting. The spirit comes at the appointed time, and as soon as it comes the medium falls into a state of unconsciousness. "Have you any questions to ask?" says the medium; then follow questions and answers.

There are supposed to be good spirits and also bad spirits, but whenever the latter take full possession of a person, a skilled occultist takes the place of a doctor. He commands the evil spirit to take complete hold and control of the person; he then throws a little rice on the person, and cuts a few pieces of lemon. When this is done the bad spirit is enraged, and prays to the magician to stop hurting him.

Very often the occultist commands the evil spirit to leave the person for good, and never again to frighten and trouble that person, but to go away from the body in some form, either that of a dog, donkey, or a cat. The spirit leaves in some such form, i.e., the afflicted person himself barks, brays, or mews, and falls down on the ground. The occultist sprinkles water on the head of this person. At last in that way the bad spirit which troubles the person is exorcised; he leaves that person once and for all, promising never to return again.

The Hindu offer rice once a year to the spirits of the departed. This ceremony is called "Shradha", and usually the eldest married son in the family performs the ceremony. The Brahmin priest chants Manthras, and at the conclusion the sacred rice is given away to the crows.

It is even to-day supposed that the spirit of the dead person, in the form of a crow, comes and eats this rice.

Now the Mohammedans, during the Muharram festival, believe in the spirits of the departed heroes and saints. These are called the "Panjas".

Certain magicians do wonderful magical performances, and it is always believed that these magicians are constantly in personal touch with the spirits and ghosts who, on their part, help him in the performance.

All this goes to prove that from time immemorial Indians, and particularly the Hindus, have believed in the spirit world, and even to-day do believe in it.

Readers are again reminded that the Luncheon to Sir Arthur and Lady Conan Doyle prior to their departure for South Africa will take place at Holborn Restaurant on Wednesday, October 10th, at 1 p.m. Tickets 10s. 6d., to be obtained of the Hon. Sec., The British College of Psychic Science, 59, Holland Park, London, W.11.

RAYS AND REFLECTIONS.

An observer's impressions of a Congress, such as that which has just taken place, must necessarily be mixed. But one especially agreeable feature was the number of people, shrewd, vivid and alert, with a practical knowledge of this world, as well as an extensive acquaintance with the next, who took part in the proceedings.

* * * * *

That was a droll story which was related by M. Ripert during one of the debates. He referred to the receipt of a cablegram and a blank cheque, the sender of which desired to see a materialisation, giving the time at which it was desired that the phenomena should take place!

* * * * *

The allusions in Congress speeches to some of the more prominent workers in the movement who have "gone up higher" awakened a deep, sympathetic chord in the minds of many of us. Three names conspicuously stood out—Léon Denis, Gabriel Delanne and Felicia Scatcherd. All did work the value of which only the future will fully reveal. Felicia Scatcherd was doubtless the most versatile of the three, and it is doubtful whether the full tale of her achievements in journalism, politics, humanitarianism and psychic research will ever be written, in the archives of earth at least. Many felt her quick and ardent spirit at the Congress, no longer limited by that frail body, which her tireless energy at last consumed—"a worn-out fetter, that the soul had broken and thrown away".

* * * * *

It has been said that if one meets a true ghost one is never frightened. This assertion is possibly—like most general statements—a trifle sweeping. But there is a foundation of truth to it, for the genuine ghost is natural, whereas the thing created by an unbalanced imagination may be a terrifying monstrosity.

* * * * *

One may hear some droll things when Spiritualism is discussed in social groups. In one instance a lady remarked that she had been informed that "Spiritualism is a religion founded on rats". One of the group not hearing aright, was aghast. "Founded on rats?" she exclaimed. Explanation followed, but it appeared that even "a religion founded on rats" did not meet with approval. And it is not surprising.

* * * * *

There is a good story concerning a well-known divine who was visited by a tedious lady parishioner, who proceeded to criticise at great length the reverend gentleman's sermon of the previous Sunday. At first he listened to the tirade in courteous silence, but at length becoming exasperated at the unintelligent comments of his boring visitor, the divine said: "Really, madam, I do not care in the least what your opinions may be on the matter." "Indeed!" snorted the indignant lady. "And do you remember what happened to the man who didn't care?" She was, no doubt, thinking of the old nursery tale in which "Don't Care" was hanged," and therefore was not prepared for the reply: "Yes, madam, I remember what happened to Him. He was crucified on Calvary."

D. G.

THE SCIENCE OF A SEANCE.

HOW ECTOPLASM IS USED.

"Broadheath" tells us of a domestic circle in which communications are said to be received from a scientist who passed over a few years ago, and whose messages are intended to clear up problems in spirit communication.

One of the messages, which has been sent to us, states that ectoplasmic force is of two kinds: (1) physical, (2) mental. The physical is developed and used first, and then the mental. The message continues:

"In controlling a medium, the physical power is first used to envelop the nerves, making them neutral (i.e., out of the control of the medium). Then mental power is used by the spirit controls for speech. In a sitting for physical phenomena, such as the direct voice, physical ectoplasm is used first to elevate the trumpet and to form the parts or 'gadgets' necessary; then mental ectoplasm is brought in and used for speech. Both kinds are necessary at any sitting.

"Sittings with a purely physical medium affect a mental medium adversely, owing to the physical power outbalancing the mental power, and *vice versa*.

"Many mediums are well-balanced, physical and mental power being in correct proportion.

"There are neutral sitters and negative sitters. All beginners are neutral, and some remain always neutral. Negative sitters may be (1) scoffers and unbelievers, (2) those of mental or moral low calibre. Negative sitters require an ectoplasmic screen built round them to prevent their adverse emanations being absorbed by the medium to the detriment of results. In a direct voice sitting the trumpet may fall when in front of certain persons, this being caused by so much ectoplasmic force being required to screen a negative sitter that there is not sufficient left to keep the trumpet elevated until more is built up.

"At a sitting a certain amount of power from each sitter is absorbed by the medium while the rest is used directly by the controls.

"Psychic power may be divided into several classes. In the future we hope to be able to group the different kinds to give a balance of each kind of power in the correct proportion. This may be likened to the different kinds of vitamins in food. Mediums would then be developed with sitters who could supply the kinds of ectoplasmic force which they themselves lack to make a complete balance. If this could be done, uneventful sittings would be reduced to a minimum."

Why creep on earth when we can mount on wings, aye, with the wings of the young eagle? Why rely on the mere play of earthly joints and muscles when we can be filled with heavenly fire?

* * * * *

Do not wait for a good Samaritan. Be one.

HELEN BOULNOIS.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—September 23rd, 11, open circle; 2.45, Lyceum; 6.30, Mrs. Tuffnell. September 26th, 8, Mrs. M. Maunder.

Gamberwell.—The Central Hall, High Street.—September 23rd, 11, service, 6.30, Mr. Leonard. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—September 23rd, 7, Mr. J. G. Pollard. Thursday, 8.15, Mrs. G. Elliott.

Richmond Spiritualist Church, Ormond Road.—September 23rd, 7.30, Mme. de Beaurepaire, address and clairvoyance. September 26th, 7.30, service.

Croydon.—The New Gallery, Katharine Street.—September 23rd, 3, Lyceum; 6.30, Mrs. Carrie Young, trance address.

Fulham.—12, Lettice Street—(Nr. Parsons Green Station).—September 23rd, 11.30, circle; 3, Lyceum; 7, Dr. Vanstone. Thursday, 8, Mr. R. Brailey.

NOTES ON NEW BOOKS.

"Listening In." By Olive C. B. Pixley. (Psychic Bookshop and Library. 9d.)

This is a remarkable little book, admirably illustrating a reference in LIGHT some time ago to the number of people who with little or no knowledge of Spiritualism, are familiar with the process of spirit communication. It is, as Mr. G. R. S. Mead, the editor of the *Quest*, remarks in his Foreword, an arresting narrative—"the simple and straightforward setting-forth of a psychical happening", one which the narrator would have hesitated to publish but for the deep interest excited amongst her friends. Her courage and unselfishness in making known for the benefit of others what she might have preferred to remain a private and intimate revelation is truly praiseworthy. Miss Pixley and her brother Jack, who were inseparable companions, discovered that they possessed the faculty of automatic writing. The messages thus received warned her against the practice, but encouraged the brother to write. This was in pre-war days. When the war came the brother returned from East Africa where he had been prospecting, and obtained a commission in the Grenadier Guards. In October, 1917, he was killed by a sniper. From that time (or shortly afterwards) his sister received a series of intensely interesting messages from him. He gave proof after proof of his identity and his accounts of his life and experiences on the other side are vivid and convincing—they corroborate or are corroborated by so much that to many of us has been made known by other communicators. It is a book that I can heartily commend not only to inquirers but to the initiated. G.

"Henry Goodwin." By F. Penniford. (Stockwell. 6s.)

On the flyleaf of this book is written: "All the characters in this volume are purely fictitious, and do not refer in any way to any living person or persons", which is entirely to be believed. The book purports to be a "psychic study", and palmistry, phrenology, astrology, are mentioned as well as reincarnation and a Spiritualism of a rather strange and not exactly inviting kind. E.

NEW BOOKS RECEIVED.

"THE WIND SHIP." By A. J. Villiers. (Hurst and Blackett. 7s. 6d. net).

"LISTENING IN." A Record of a Singular Experience, by Olive C. B. Pixley. (Psychic Bookshop and Library. 9d.)

"SNOWFLAKES AND SILVER FEATHERS." By "D." (C. W. Daniel Company. 3s. 6d. net.)

"THE STORY OF THE MARYLEBONE SPIRITUALIST ASSOCIATION." By Leigh Hunt. (Marylebone Spiritualist Association, 4 and 5, Tavistock Square, W.C.1.)

A NEW YORKSHIRE SOCIETY.

Mr. Edric Shaw writes:

There are not wanting indications of a widespread and growing interest throughout the West Riding of Yorkshire, in the cause of Spiritualism.

A number of earnest supporters of the movement, in the Leeds and Bradford district, are organizing a Committee on the broadest possible lines with a view to arranging first-class Lectures at important centres and it is hoped, by such means, to give a presentation of the truths we hold in a worthy and convincing manner. Already the first series of Lectures has been arranged, to be held in the Mechanic's Institute, Bradford, as follows:—

October 29th, 1928.—The Rev. C. L. Tweedale, F.R.A.S., and Mr. W. Hope; January 21st, 1929.—The Rev. G. Vale Owen; February 25th, 1929.—The Rev. C. Drayton Thomas; March 25th, 1929.—Mrs. St. Clair Stobart.

Would all those readers who desire to assist the work that we have undertaken be kind enough to send donations—however small—to the Secretary? All contributions will be at once gratefully acknowledged.

The Committee includes:

The Rev. J. A. Shaw, M.A., 1, Pembroke Road, Pudsey, Leeds. (Chairman);

Mr. W. H. Hulme, 16, Claremont Road, Headingley, Leeds. (Vice-Chairman);

Mr. W. Bradley, 1, Pembroke Road, Pudsey, Leeds. (Treasurer);

The Rev. C. H. Mellows, The Parsonage, Fulneck, Pudsey, Leeds;

The Rev. Charles L. Tweedale, F.R.A.S., Weston Vicarage, Near Otley, Yorks.;

Mr. H. E. B. D. Thornton, 38, Heslington Road, York; Mr. Edric Shaw, 1, Pembroke Road, Pudsey, Leeds. (Secretary).

Tickets for the above-mentioned Lectures will be available several weeks in advance and may be had on application to me.

The British College of Psychic Science, Ltd.,
 59, HOLLAND PARK, LONDON, W.11.
 (Tel. PARK 4709.) Hon. Principal, MRS. HEWAT MCKENZIE.

New Autumn Syllabus on Application!

Trance Mediumship. Private Appointments ... MRS. GARRETT
 Clairvoyance and Trance Mediumship. Private Appts. MRS. VICKERS
 Trance Mediumship. Private Appointments ... MRS. MASON
 Trance Mediumship. Private Appointments ... MRS. ROUS
 Trance Mediumship. Private Appointments ... MISS FRANCIS
 Clairvoyance. Private Appointments ... MRS. NORDICA
 Clairvoyance. Private Appointments ... MRS. CAMPBELL
 Clairvoyance. Private Appointments ... MISS FRANCES CAMPBELL
 Psychic Diagnosis and Treatment, Private ... MR. G. P. SHARPLIN
 Healing Group Work, Thursdays, 8 p.m.
 Members, 1s.; non-Members, 2s.
 Psychic Development. Private and Group.
 Members' Meeting Wednesday, September 26th, at 8.15 p.m.
 Lecture by the Hon. Ralph Shirley, "Re-Incarnationist Hypothesis".
 Group Clairvoyance.
 (Limited to 10. Bookings to be made.)
 Friday, September 21st, at 8 p.m. ... MISS COLLYNS
 Tuesday, September 25th, at 4 p.m. ... MRS. BRITTAIN
 Friday, September 28th, at 8 p.m. ... MRS. CAMPBELL
NOTE.—The College has occasional accommodation for Students or
 interested visitors from the Country or Abroad.

VOL. VII, No. 2, JULY, 1928.
 2/9 post free, 11/- yearly.
 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

The Lending Library contains hundreds of books on Psychic subjects.
 Fully Classified Catalogue, 2s. 7d. Supplementary Catalogue, 7d.
 Open daily 11 to 1—2.30 to 6. (Closed Saturdays and Sundays.)
 Private Appointments.
 Psychic Photography ... MRS. DEANE
 Trance Mediumship ... MRS. BARKEL and Mrs. G. P. SHARPLIN
 Clairvoyance or Trance—
 MRS. ROUS, MRS. CLEGG, MRS. LIVINGSTONE
 Ouija Board and Automatic Writing ... MRS. HESTER DOWDEN
 Tuesdays, 3 p.m., Class for Psychic Development—
 (Commencing September 25th) ... MRS. G. P. SHARPLIN
 Wednesday, 3 p.m., Circle for Clairvoyance, Sept. 26th,
 MADAME BISHOP ANDERSON
 Thursdays, 3 p.m., Circle for Development—
 MISS AIMEE EARLE and MRS. LIVINGSTONE
 Thursdays, 6 p.m., Devotional Group, Absent Healing ... MISS STEAD
 Fridays, 3.30 to 5.30 p.m., Library "At Home". Tea 6d.
PUBLIC MEETING
 In CAXTON HALL, Victoria Street, S.W., THURSDAY, OCT. 4th,
 at 8 o'clock, Mr. A. VOUT PETERS.

THE LONDON SPIRITUAL MISSION.
 13 PEMBRIDGE PLACE, BAYSWATER, W.
 Sunday, September 23rd, 11 a.m. ... MRS. KELWAY-BAMBER
 Sunday, September 23rd, 6.30 p.m. ... MR. R. DIMSDALE STOCKER
 Wednesday, September 26th, 7.30, Clairvoyance ... MRS. R. THORNTON

WIMBLEDON SPIRITUALIST CHURCH,
 136 HARTFIELD ROAD, WIMBLEDON.
 No Admittance to Services after the opening hymns.
 Sunday, September 23rd, 11 a.m. ... MR. T. W. ELLA
 Sunday, September 23rd, 6.30 p.m. ... MR. H. ERNEST HUNT
 Wednesday, September 26th, 7.30 p.m. ... MRS. T. BISHOP ANDERSON
 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, September 23rd, 11 and 6.30, Mrs. Edith Clements. Thursday,
 September 27th, Mrs. Podmore, 3 p.m., Members only; 6.30 for Public.

THE STUDIO, 29 Addison Avenue, Holland Park, W.11.
 (Near Holland Park Station).
 By kind permission of Miss Perceval, Mus.B.,
 A Lecture Study Course on Mental and Occult Science.
 Also
 A Series of Lectures on Ancient Myths and Legends
 by
 DR. W. J. VANSTONE.
 Commencing October 9th. For particulars apply as above.

DESTINY.
 Obtain wonderful astrological study of your life by an
 expert. Post 1/- P.O., birth date, stamped addressed
 envelope. No interviews. Send now. You will be delighted.
 Testimonials received from all parts of the world.
 Professor Barton, 13 Morley St. (L), Ashley Vale, Bristol.

Marylebone Spiritualist Association, Ltd.,
 PUBLIC WORSHIP, SUNDAYS AT 6.30.
 ÆOLIAN HALL, NEW BOND STREET, W.

Sunday, September 23rd, at 6.30.
 Address ... REV. VALE OWEN
 Clairvoyance ... MRS. JOHNSON
 Silver collection on entering.
AT HEADQUARTERS. TELEPHONE MUSEUM 0676.
 4 and 5, Tavistock Square, W.C.1.

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

MEETINGS.
 Monday, September 24th, at 3, Psychometry, MRS. MEURIG MORRIS
 Tuesday, 25th, at 7.30, Clairvoyance ... MRS. JOHNSON
 Thursday, 27th, at 7.30, Clairvoyance ... MRS. NEVILLE

GROUP SEANCES.
 Monday, September 24th, at 7.30 ... MRS. JOHNSON
 Wednesday, 26th, at 3 ... MRS. KINGSTONE

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

LIBRARY.
 Open daily, 11 to 7 (except Saturdays).
CLASSES FOR PSYCHIC UNFOLDMENT.
 (Members only.)

Autumn Session commencing October.
 Mondays, at 7.30, Leader ... MRS. S. D. KENT
 Tuesdays, at 3, 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.

SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening
GROTRIAN HALL
 115, Wigmore Street
 (Nearest Station, Marble Arch or Bond Street).
SUNDAY, SEPTEMBER 23rd.
 11 a.m.—*Speaker*, Colonel Peacocke.
 6.30 p.m.—*Speaker*, Mrs. St. Clair Stobart.
 Clairvoyante: Mrs. Rous.
 Sept. 30th, 11 a.m., Rev. Drayton Thomas; 6.30 p.m., Mr. Shaw Desmond.

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.
 Tele.: Mayfair 6814.

Psychic Unfoldment.
PSYCHOSENSICS:
 The Home Training Correspondence Course with
 a world-wide reputation.
 Special Text Books by F. BRITTAIN.
 Send for pamphlet, "The Key to the Gifts and Powers of the
 Spirit", with 1½d. 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. BRITTAIN. Price 1/6.
 Postage 2d. extra, or order from your bookseller.

**Are You Interested in
 the other Side of Life?**
If so come and hear
DR. LASCELLES' TRANCE ADDRESSES
 At 26 St. Georges Square, S.W.1
 They are the talk of the Spiritualists' Movement.
Sundays at 7 p.m.
 (Victoria to Lupus Street, Bus 24)
 Sitters urgently needed for (Half-Hour) Harmony
 Prayer Circles from 10 a.m. to 10 p.m. Daily.
 For particulars apply to the Secretary H.P.C. at above address.

LONDON SPIRITUALIST ALLIANCE, LTD.

Established 1884.

Incorporated 1896

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

Telephone: KENS. 3756.

Rlys.: District, Metropolitan.

Tube: Piccadilly & Brompton.

Buses: 14, 30, 49, 74, 96.

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.

SITTINGS WITH MEDIUMS: Appointments for private sittings should be arranged in advance, but no appointment is definitely booked until the fee is paid. Fees sent by post should be accompanied by a stamped addressed envelope; cheques and P.O.s to be made payable to the Hon. Treasurer.

THE SECRETARY attends every day, except Saturdays, from 10 a.m. to 6 p.m., and until the conclusion of lectures, and is at all times prepared to meet enquirers.

DEFENCE FUND.

The Council desire to tender their hearty thanks to the numerous friends who have made such a splendid response to the appeal made for the Spiritualists' Defence Fund.

Many of these generous donors are non-members and others are complete strangers, some of whom live in far-off countries.

The total amount received to date is £686 15s. 10d. The cost of the prosecution was £879 19s. 2d. This includes the whole of Mrs. Cantlon's solicitor's costs and the Court charges both before and after the separation of the defence in the two cases.

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:—

Amount previously acknowledged	679 19 10
Linnell, Miss Olive	0 5 0
Hunter, A., Esq.	0 10 0
Bamber, Mrs. Kelway	5 0 0
Finlay, Mrs.	1 1 0

AUTUMN SESSION.

October 4th, at 8 p.m., **Conversazione**, to meet Mr. T. Fukurai, of Japan, Professor of Kohyusan University, and President of the Psychical Institute of Japan. Mr. Fukurai will make a short speech on Psychograph experiments through which, as a result of concentration upon objects, the sensitive plate has been directly impressed with the images.

Tuesdays, at 3.15 p.m., commencing October 9th—meetings for clairvoyance, etc.

Tuesdays, at 8 p.m.—Free Explanatory Lectures.

Wednesdays, at 3.30-5 p.m.—"At Home" for introduction among Spiritualists and friends.

Wednesdays, at 5 p.m.—Discussion Classes.

Alternate Thursdays at 8 p.m.—General Lectures.

Experimental Work.

Sittings can be arranged with mediums working at the L.S.A. and introductions given to other approved mediums.

BOOKS FOR SALE.

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.

Albert Chevallier Comes Back.—By Florence Chevallier. 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, 3/6.

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

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

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.

Researches into the Phenomena of Spiritualism.—By Sir William Crookes, F.R.S. Post free, 3/6.

Realms of Light and Healing. By Mrs. Robotton and Mrs. Doyle. Post free, 2/6.

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.

WORKS OF E. W. & M. H. WALLIS.

Spiritualism in the Bible.

Post free, 2/2.

How to Develop Mediumship.

Post free, 2/2.

Mediumship Explained.

Post free, 2/2.

Guide to Mediumship.

Post free, 6/6.

Any Book obtained at short notice.

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 Spiritualist 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, 4/6.

The Life of Sir William Crookes.—By E. E. Fournier D'Albe. With Foreword by Sir Oliver Lodge. Post free, 25/6.

Ouija and Planchette Combinations at 7/6; **Trumpets** for direct voice phenomena, 7/10; **Crystals**, from 13/.

Psychical Investigations.—By J. Arthur Hill. Post free, 6/6.

Why We Survive.—By H. Ernest Hunt. Post free, 2/8.

True Ghost Stories.—By Cheiro. This book contains sixteen authentic ghost stories, including the famous British Museum Case, and messages from Nurse Cavell. Post free, 2/8.

Your Infinite Possibilities.—By Margaret V. Underhill. Post free, 5/4.

Scripts of Cleophas.—Through the hand of Geraldine D. Cummins, being a series of automatic scripts, purporting to be communicated by Cleophas, a convert of the first century. Post free, 13/.

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

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

SEND REMITTANCE WITH ORDER TO THE ABOVE ADDRESS.