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LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Gotho.

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

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NOTES BY THE WAY.

FAITH shares the future's promise; love's
Self-offering is a triumph won;
And each good thought or action moves
The dark world nearer to the sun.

—WHITTIER.

THE CENOTAPH PICTURES.

Miss Estelle Stead's pamphlet, "Faces of the Living Dead," which has just made its appearance, takes up the cudgels for Mrs. Deane as the medium through whom came the Cenotaph pictures, the subject of such hot dispute last November. We did not then disguise our opinion that the admittedly serious breach in the conditions under which the test was conducted made the case a very unsatisfactory one. Propagandist enthusiasm sometimes leads to indiscreet action—and this was a flagrant instance. Still, as it was observed at the time, such things stir up public interest in the inquiry and concentrate attention on the valid evidences. Much, of course, turns on the question of identification, and as an old Spiritualist engaged in psychic photography once remarked, there are people who would "recognise" a portrait of some deceased relative in the photograph of a decayed potato. We have had more than enough of their baneful activities, but we suppose they have their uses. For one thing, they infuriate the sceptics, some of whom it is clear are themselves firmly resolved to recognise nothing—whether true or false—in any circumstances. Between the "swallow all" and the "swallow nothing" types of mind we must proceed as well as we can, recognising that in psychic photography we are in a baffling and perplexing region. If it were all imposture and delusion it would be a relatively simple proposition. But that is not the case.

* * * *

DR. ALLERTON CUSHMAN'S EVIDENCE.

In its relation to the general question of psychic photography, as well as to the mediumship of Mrs. Deane in particular, we think the most valuable section of Miss Stead's brochure, referred to in the previous note, is that which sets out the testimony of Dr. Allerton Cushman, a keen scientific investigator. Many competent critics at the time pronounced this a piece of unimpeachable evidence and so, after meeting Dr. Cushman and examining the case, we are bound to

regard it. We have only heard one piece of adverse comment, viz., that the face in the psychic photograph differed from a photograph taken in life. There are two things to be said about that. The evidence for identification came from the father, Dr. Cushman, and others who had known the child in life and therefore did not have to compare the portrait with another portrait in order to decide the point. None of these people were of the weakly, credulous type to whom we have alluded in the foregoing note. Identification from photograph to original, or *vice versa*, is far more clinching than from photograph to photograph. Psychic photography at present is a sorry mixture of fanatical belief and equally fanatical unbelief, of imposture and reality, of sense and nonsense. It is the battle ground of a class of persons who appear to be too hot-headed to preserve any sense of discrimination or proportion. We know that as a question of the photography of *human radiations* it is a fact. And by the time that becomes a *received* fact we shall have a solid foundation for the second proposition—that the pictures are *sometimes* projected by unseen and intelligent agencies.

* * * *

RADIO AND MIRACLE.

In the "Radio Times" the other day, Mr. Alfred Noyes had some arresting things to say on the subject of "Radio and the Master Secret." He observed that only the most unimaginative man "can remain a sceptic with regard to the real spiritual world" in the presence of the wonders of radio, which "comes nearer, perhaps, than any other physical means, to demonstration, by analogy, of the world in which the mind and the spirit of man have their real kingdom." That is a welcome saying. We recall that with the advent of wireless many questions were raised regarding its analogy with telepathy. Some of our scientific students, with a considerable knowledge of both, did not entertain the suggestion—the processes were so different. There was a mechanical factor in one and not in the other. Mr. Noyes is not dismayed by the objection, seeing perhaps that mechanical factors are also a part of the spiritual order, although on a different level. And he writes:—

To those who have any mental or spiritual vision, wireless is, perhaps, the most startlingly vivid scientific vindication of the belief that this universe is essentially miraculous, essentially a unity and referable in the last analysis only to the supreme miracle of that single Reality, wherein we live and more and have our being.

AND here to us the eternal charge is given
To rise and make our low world touch God's high;
To hasten God's own kingdom, Man's own heaven,
And teach Love's grander army how to die.

—ALFRED NOYES.

EXPERIMENTS IN MEDIUMSHIP.

REMARKS ON THE EXPERIENCES OF PROFESSOR DE SZMURLO.

BY ERNESTO BOZZANO.

[TRANSLATED FROM "LUCE E OMBRA," BY E. A. S. HAYWARD, O.B.E.]

I have read with great interest the article by Professor De Szmurlo in the July-August, 1924, number of this review; an article in which he gave an account of his experiments with one or more mediums acting conjointly for physical effects, experiments which led him to the conclusion that, as a rule, far from obtaining a greater intensity of phenomena, he obtained less, or even a total cessation therefrom, in proportion as the mediums for physical effects reciprocally neutralised one another.

From historical accounts I observe that the conclusion arrived at by Professor De Szmurlo are not new, since from the early stages of mediumistic research similar experiments have been tried with identical results. Emma Hardinge Britten, in her noteworthy historical book, "Modern American Spiritualism," makes reference to it several times, as also do Judge Edmonds, Dr. Wolfe and Stainton Moses.

For my part I have something personal to relate. During the ten years of my private experiments in which I have had to assist in the elucidation of mediumistic phenomena, both physical and psychic (including materialisations in daylight), our group was for several years in a position to make use of seven powerful mediums, four for physical effects and three for mental phenomena. The credit for such great good luck was entirely due to Cavaliere Carlo Peretti, who was quite an adept in discovering mediums.

With such a wealth of the best subjects, it was natural that we should have the idea of trying them collectively. In fact we did not delay in trying it, but had to abandon the attempt hastily, since we quickly realised that our mediums for physical effects reciprocally neutralised each other, with the result that collective sittings were invariably unsuccessful.

Nevertheless, I mention that such results must not be considered as definitive, and that by means of a long and persevering process of "familiarisation" vibratory attunement is bound to result from the vital energy which is thrown off by two or more mediums sitting together, and I consider that it is possible to achieve this in proportion as the same form of "vibratory attunement" is kept up through the analogous vital energy which is thrown off in a smaller degree by all the experimenters, attunement resulting on condition that the experimenters take care to persevere long enough in the joint sittings without changing the sitters.

Professor De Szmurlo suggests the idea of organising collective sittings with so-called psychic mediums. Well, we also tried such experiments, but the results were negative, although this happened from diametrically opposite causes. In fact we discovered that the psychographic mediums did not neutralise each other at all, but the mediumship of each one remained impenetrable to the mediumship of the others, that is to say, each one acted on his own, as if he were alone at the sittings.

Such results do not lack theoretic value, since they show that the presumed phenomena of irradiation in space of infinitesimal psychic elements do not exist at all in mediumship for mental effects. This, for that matter, was also presumable beforehand, seeing that thought in itself is a psychic phenomenon, certainly not a physical one, since it cannot be constituted from infinitesimal elements of brain substance which, dispersing, irradiates into space, although preserving its own psychic prerogatives; and that, up to the point of succeeding in reintegrating itself into a collective, independent, conscious, reasoning personality, however miserably ephemeral it may be. All these are gratuitous theoretic divagations, somewhat absurd, and for the most part result from not thinking in agreement with the facts. Conversely, there can be no doubt of the fact that vital energy as well as the somatic substance, which belong to the physical world, are capable of being thrown off during mediumistic sittings, constituting the indispensable substratum of Animistic and Spiritistic phenomena.

In addition to what I have been explaining, I may add that our group also had the idea of trying the experiment of "correspondence at a distance," placing the psychographic mediums in different rooms, and suggesting a phase to one which the other had to transcribe. The mediumistic personalities were agreed in declaring that although the experiment in itself might easily be practicable, it was, nevertheless, impossible owing to the spiritual conditions in which the communicating personalities found themselves. We asked "Why?" The reply came, "Because we are not in touch with one another." "And why

are you not in touch with one another?" "Because we are not situated in the same spiritual surroundings."

I may add that I am not relating the occurrences from memory, but am keeping scrupulously to the written records of the sittings.

Such a reply is interesting, since it once more tends to show the supreme importance of the invariable laws of "psychic rapport," which is the fundamental basis of every communication between spirits, just as in the material realm the "laws of affinity" are fundamentally based on communication between molecule and molecule; moreover, it can be affirmed that these two great laws of nature—each the complement of the other—are preposed to the government of the universe. And in the same manner as molecules of different atomic composition do not attract each other, so two spirits of different degrees of evolution are not in touch with each other, which is equivalent to saying that they cannot communicate with each other, just as in the case of two wireless receivers which are not attuned, or as two harmonic chords which do not possess the identical vibratory tension cannot sympathetically vibrate in unison. The same may be said with regard to mediumistic communications between the dead and the living, as any sort of supernormal communication between the living is only possible provided there exists psychic rapport. The analysis of the facts demonstrates this in a definite manner, commencing with the modality by which telepathic, telesthetic and psychometric phenomena are explained, and finishing with the conditions which are required for mediumistic communications between the living. The opponents, who very often forget the laws in question, should remember this when they endeavour to explain naturalistically the many episodes of spirit identification which appear antagonistic to their theories. If they forget it, owing to the laws of psychic rapport placing them in the impossible position of invoking the subconscious omniscience, they would have to give in to the defenders of the spiritistic hypothesis. This is why, on my part, I insist implacably on such an invulnerable point in the cause which I defend.

This being established, I pass to the narration of a strange incident which occurred during our attempts at joining up two or more mediums for physical effects; an incident theoretically important since it tends to explain one of the causes by which such mediums often neutralise each other's powers.

We had brought together in our séances two most powerful mediums for physical effects, Mr. L. P. and Mr. A., both very esteemed colleagues in research, and very great friends of each other. They took a long time to go into trance, whilst normally they went under almost immediately, and when this finally occurred no phenomena of any kind happened. In compensation, however, we had the opportunity of watching an unexpected and deplorable case of "somnambulistic vampirism." The medium L. P., when in trance, got up from his chair, approached the other and began to make long magnetic passes over his arms, commencing from the humerus and descending to the tips of the fingers, and each time making the reverse movement on his own arms with the magnetic fluid taken from his friend's arm. Then he did the same with the lower limbs, apparently drawing the fluid from the knees, and carrying it to his own corresponding limbs. After that he passed to the heart, over which he repeatedly superimposed the points of his fingers, keeping them in position a couple of minutes, then from time to time applying them over his own heart. At last, he passed to the skull, placing on it the palms of his distended hands, then lowering them slowly towards the nape of the neck, and keeping them un bent, placed them on his own head. Whilst the medium performed these movements, he gave great sighs of satisfaction and enjoyment, as if they marvellously invigorated him. After about a quarter of an hour he awoke suddenly, a thing which never occurred with him before, looked around and asked, "What has happened? I have an extraordinary feeling of comfort."

Meanwhile the other medium was lying prostrate in an armchair, all the while in a state of trance, and his countenance was white as a sheet. We hastened to awake him with the usual methods, and when we succeeded, after repeated efforts, we found that poor Mr. A. had not the strength to get up on his feet.

He gave a frightened look around him and asked in his turn, "What has happened?" In his case the motive of his question was just the opposite to that of the other. He

said he felt literally exhausted, and experienced a generally painful sensation, as if he had been depleted. Dr. Vensano quickly took the case in hand, and tried to reanimate him with powerful cordials. After that we accompanied him home, holding him up under the arms. The deleterious effects of this "somnambulistic vampirism," of which he had been a victim, lasted a whole week, and it was over a month before he could resume his customary sittings; and when he recommenced no important phenomena were produced for another month.

At the next sitting with the medium, L. P., we asked the spirit guide Luigi (the medium's father) what had caused the unpleasant incident, but he replied that he knew nothing about it, since on that evening he had tried in vain to control his son, whose organism was so saturated with exuberant life as to render impossible any mediumistic control.

It now remains to notice the psychological and emotional consequences arising from this incident of "somnambulistic vampirism." From that day, Mr. A., the victim, felt a sentiment of insurmountable antipathy to his friend, L. P., strongly awoken in his mind, an antipathy he was unable to overcome, although he was aware of the determining cause, and was quite agreed that his friend was not responsible for what had happened. I have come to the conclusion that this instinctive repulsion, having a subconscious origin, will last unaltered for several months, and one may assert that it will never be completely eradicated.

This rather strange and fortunately rare incident occurred during our experiments. From a theoretic point of view it appears to me that this incident tends to show that one of the causes by which mediums for physical effects frequently neutralise one another must be attributed to the fact that for the most part, far from obtaining a fusion of their mediumistic energies it happens instead that the more powerful medium withdraws to himself vital energy from the weaker, which shows that in such contingencies mediumistic sleep can be abruptly transformed into somnambulistic sleep. From another point of view the incident may be useful to experimenters, inasmuch as they may be ready to interrupt a séance whenever, in an attempt to couple mediums together in an experiment, they realise that something similar to what has been described is about to happen.

SPIRITUALISM: THE AWAKENER.

By C. V. W. TARR.

It is remarkable how many men and women who have embraced the teachings of Modern Spiritualism, testify to the spiritual and intellectual awakening which such teachings have brought to them. If we ask what it is in the teachings of Spiritualism which makes so powerful an appeal to the modern mind, especially the mind that is already essentially religious, we shall find that the only answer is that it reveals man's *living* relationship to the spiritual world and establishes the truth of man's direct relationship to God.

To enlarge man's conception of his environment so that it includes the spiritual world, means the awakening of the larger Self into conscious activity. The mind too, begins to awaken to the deeper meanings hidden in Nature and learns to look beyond the material side of the universe into the real world of Spiritual Being.

When the Spiritual Kingdom is revealed to the human soul how changed is the whole aspect of human life! How much more wonderful becomes the universe which already is a never-ending miracle to the mind of man! Man so awakened to the reality of his spiritual nature becomes more and more reverent in the presence of such mysteries and such mighty works of God. For such there can be no standing still. The soul, like an ever-flowing stream, goes on seeking a larger and richer life, a deeper insight into Nature and her eternal laws and a more perfect mastery of mind and body.

This new birth of the spiritual man and woman is the natural and certain result of a true insight into Spiritualism. Like the prisoner in Plato's wonderful allegory of the Cave we see nothing but the shadows of real existences; and knowing nothing else we believe these shadows to be the realities of life. We grasp the shadows of material things, worldly ambitions, animal passions, and find nothing there to sustain the soul. But even the reason tells us there must be something real, or else the intelligibility of the universe is destroyed.

The birth of a new life for the Spiritualist simply means the enlargement of consciousness, a coming into conscious touch with a larger invisible environment. It is an awakening to the reality which casts the shadow of material existence.

Pleasant is the shadow to those who know the reality which casts it before their souls.

Mrs. HESTER DOWDEN has returned to 15, Cheyne Gardens, Chelsea, and has resumed her sittings.

SOME PAINS OF MEDIUMSHIP.

By R. H. SAUNDERS.

Those gifted human beings who possess in a great degree psychic power, and whom we term mediums, have some serious disadvantages attached to their wonderful gift. Many of us, at times, have envied them this power; but if it were fully realised that certain drawbacks inevitably accompany it, we might pause before accepting the gift, even if it were possible to secure it.

Whenever there is a sitting for "The Voices," an essential condition of success is the generation of the ectoplasmic cord, which connects the small end of the trumpet with the solar plexus of the medium. This is as tangible as a steel wire, and can be felt and photographed. It is silvery grey in colour, and greasily plastic to the touch. Spirit operators are most careful in dealing with this cord, and at the close of a sitting replace it in the solar plexus. It is elastic to a limited degree, and permits the trumpet to be moved freely about the circle, but any rough handling of the trumpet is likely to twist, or even sever the cord, with highly serious results to the medium.

I was a witness recently of a striking instance of the danger caused by a sitter's interference with the trumpet. It was not done from suspicious motives, but in sheer ignorance of the contravention of a psychic law.

An elderly gentleman, two younger men, and myself formed the circle, and evidence was coming through freely and accepted, when suddenly the medium called out in terror-stricken tones, "My God! what's the matter, what's happening? I'm in awful pain," and we heard him groaning. It was dark, and of course I could not see what was going on, but I asked the elderly gentleman if he had snatched the trumpet. "No," he replied, "it was put on my knee." Then the voice of a spirit, who often visits the circle and gives diagnoses of physical troubles, was heard: "Why am I so hurriedly summoned? Ah! I see. This is serious. What are you holding the trumpet for, sir?" (to the old gentleman). The sitter replied, "It was put in my hand." The spirit then said, with emphasis and perfect distinctness, "You've been the cause of this man's collapse. He was never so near passing over to us as now. No one must move, please." We four sitters remained silent in the darkness, and then we heard several voices speaking in great excitement. I caught snatches of hurried whispered conversation in different voices. "No, no, that won't do—push it that way." "This is serious." "I think he will recover." "That's better." "How was it caused?" and so on. The voices were separate, yet mixed with each other at times, and all the while the medium was groaning and ejaculating, occasionally at the very moment of time a spirit voice was speaking. This must have lasted for fifteen minutes, when the medium ceased calling out, and the spirit doctor's voice came: "We've put him into trance now. The psychic cord has been interfered with, and we found great difficulty in putting matters right. Close the sitting." When the light was put on I found the medium deadly white, and in staggering to his feet he brought up quite a pint of blood, and looked very ill. He was very weak the next day, but insisted upon keeping an appointment, and then I heard from the guide what had taken place on the previous day. This was the explanation:—

The old gentleman was deaf in the right ear, and when the trumpet touched him he grasped it and put it up to his ear; not hearing well at that ear, he transferred it to the other ear, then dropped it on his knees, then again raised it to his ears. All this time the psychic cord attached to the small end of the trumpet was being twisted, and the medium cried out in pain. If I hadn't snatched the trumpet away the medium would have been with us permanently. I was much desirous of telling the gentleman what I thought of his wicked folly, but the medium's health was my first consideration, and I drew all I dared from the sitters to help. Had I antagonised them by plain speaking I should have obtained less power from them. We could not get the ectoplasm back in the usual way, and had to get to the inside of the medium and draw it back. It exuded on the medium's knees in such volume that both his hands sank into it. I distinctly saw the gentleman raise the trumpet, and I am sorry I did not withdraw it at the time. It is useless him denying it, for his action was seen from here.

The medium revived, apparently, and gave a few sittings, but the blood came up at intervals, and in such quantities one day that he hurried to the nearest hospital, and saw several doctors there. They had never had such a case submitted to them before, and two of them were greatly interested. After examination, one doctor said, "I don't understand this. What's your business?" "I'm a medium," said the patient. "A what?" "A medium. I give sittings for spirit voices." "Ah! I've heard about these things. Well, you must come in for a couple of weeks, and we will see what we can do. I can make nothing of it at present." Before the patient left, the doctors booked a sitting!

THE MAN OF VISION.

MEMORIES OF HARRY FIELDER.

BY NELLIE TOM-GALLON.

The clearer the human judgment the more ready it is to admit its own changeableness. The body re-makes itself every seven years, a man's outlook on life may change at a greater or lesser speed—but change it must. Only the human being who has obstinacy in place of a reasoning will, does not change.

Therefore, knowing this mutability of outlook, the sensible man and woman stay their final judgment, where they can, till Time has given them freedom from the emotions born of the moment's closeness to happenings.

Particularly is this wise where one wants to give the right niche to the memory of a life, finished, so far as this earth is concerned.

There came into my hands, recently, a thing that we writing people, speaking our own jargon, call "A Human Document." It was all of that, but I would go farther and describe it as an Epic in prose. Yet it was merely the life-story of an uneducated man, told in his own language.

In March, 1924, died Harry Fielder, who began life on a Thames barge, and came, before his passing, to have intellectual power over his confrères in that most psychological of subjects, Spiritualism. More than a year since his passing has given us time for the ripening of judgment on his life, unhampered by the human regret that we all felt when he was gone from our sight.

In his account of his own life he gives as his first memories a curious mixture of a vision of his father rescuing drowning people in a great river disaster (sinking of the *Princess Alice* in the 'seventies) to a pleasure steamer, and of walking through the flat, river-side fields holding a banjo and letting the wind make music from its strings for him, and the thrill that London town gave to the small, and, I think, lonely boy, when the barge tied up at a City wharf.

Psychologists will tell you that the first thing a child mentally photographs is a firm finger pointing the way to the character to be developed later. These remembered pictures of the child Harry Fielder, from that point of view are enormously interesting.

In them are first of all an unforgettable appreciation of the grim things of life, and of the heroism that they call for—appreciation shown in remembrance of music, the colour of sky and fields, and the beauty of the sun, that means poetry, if ever anything did—appreciation of the majestic force that the size and richness of London and its cosmopolitan, crowded streets stood for.

All three sides of his memories show the basic idealism of the character to develop later; but I think it was the remembrance of how London appeared to him that is the most remarkable one of the group.

Later, when growth had given him more mundane appreciation of everyday facts, he came to the drawing of a hard line along the lower edge of his picture of London—the line of the Embankment. The Embankment, where the outcast watches the wealth of the world go by him on the river; up above him in the great hotels, the lucky ones enjoying luxury while he wrestles for necessities; sleeps there—dies there, maybe, or in the water whirling past him.

Harry Fielder in the struggling years came to know that Embankment well, saw the contrasts that make the light and shadow of human life; but, if it saddened him, it never embittered him. He was, by nature and by effort, a social reformer—not of one class, but all.

Had this man of poetic insight, of cool, kindly reasoning power, had the luck to get the training in the technique of life which we call education, it is impossible to say what he might not have done—out in the limelight. But those who knew him and understood him comfort themselves with the certainty that the absence of that advantage left him with something priceless in his grasp.

It was that when his unusual mental power forced itself to the surface and reached out to meet other human personalities, it came clearly as itself, without the alloy of others' thoughts and deductions, gained from scholarship. What Harry Fielder said, and, in course of time, wrote, came clearly and definitely from his mind, unaffected by any other. Therefore its value was unusually great.

By the sheer force of his personality he had an extraordinary power over the average "man in the street." It is a fact that when he came, as a leader and orator before his own class—that which lives by the work of its hands—he could sway them marvellously. His unfettered mind had shown him that undisciplined, untutored democracy was in constant danger of wrong leadership, tragic mistakes—and he did his best for his kind.

Before all else he reasoned with them against all violence, physical or mental—often when some big open-air meeting was swept by the madness of the crowd, under the lashing tongue of some firebrand, the police would hunt out Harry Fielder and get him on the platform.

With effort he would get the mass in hand again, would soothe and calm them to sweet reasonableness.

Always the necessity of that living to be earned with his hands—but wherever it took him, that necessity always the boy whose first visions had been of beautiful, spiritual things, saw things, and did not know how wonderful it was that he saw them, where more trained eyes missed them.

In this story he tells of his life he gives one vivid flash of this power: He was a lift-attendant in the old days at the Imperial Institute, and his service brought him in view of many great men of their day. Passingly touching on it all, he speaks of seeing Edward VIII, and describes a passing thought in the mind of that great man-of-the-world expressed only in a look, with a flash of lightning-like power of observation that is remarkable.

Obviously his deduction from the King's look was correct—equally obviously of all the great gathering there it was the lift-man with vision who saw and appreciated it! And didn't know then, nor afterwards, how remarkable he was.

He came, of all strange roads, by way of work for the Salvation Army to Spiritualism, and there he found his natural resting place. In the centre of that movement of Idealists he found his place, the highest and lowest were equally his friends because he offered them an un-sullied heart and soul to respond to their own.

I can be personal here—the last time I met Harry Fielder was in the rush and bustle of a City street; and it was only a week or two before he passed out of this world.

I was standing on the doorstep of a building inside which I had had an ugly shock. I had been forced to the realisation that someone I trusted had tricked and deceived me. I was standing there consciously reviewing the passing crowd and finding it ugly and irritating, *subconsciously* chewing over my hurt, brooding on it to keep it stingingly alive.

A quiet voice gave me greeting, and Harry Fielder hoped all was well with me. It wasn't—but while I was collecting words to say so his steady, poet's grey eyes went to the sky, and suggested it was a pleasant day.

I hadn't had time, being busy with my own stupid feelings, to notice that it *was* a pleasant day, but now I had to follow those eyes and see an unclouded sky, and bright sun.

He talked about the people passing, commented here and there on a face or a manner. I began to get back to my normal appreciation of my fellow man or woman. I saw the infinite variety of interest and emotion in the faces about me, which had been only dull and ugly in my earlier mood.

I recovered myself under his soothing touch sufficiently to ask how he was, and he said he was very well. It wasn't true of his body, but it was of the soul of the man, for *that* was never anything but finely healthy.

So I parted from him, to hear soon afterwards of his death, with real regret for the loss of a friend. But with the busy round of days he took his place in the book of memories, till the pages were fluttered back for me by the reading of this account of his own life.

Then I found myself far enough from the actual happening to get a clear, unemotional view of the man as he had walked this earth.

He was so idealistically altruistic that he would give up work that paid to do other voluntary work that should help the world—and he went hungry for *that*. He could give his clean slate of a mind so eagerly for the things that Spiritualism could write on it; could come strongly that way to an understanding of Bible records that bother our theologians—so he went happy for *that*.

He pointed the way for others, in words and writing, where he could; without self-conscious hesitation because of his disabilities, and always the things he showed were for the good of his fellow men.

Surely he was the follower of the Man who was the son of a carpenter?

SIMONIDES AND THE SPIRIT WARNING.

We print this sonnet of Wordsworth at the suggestion of Lady Grey of Fallodon, as having a special appropriateness. It was originally printed in the "Times" of October 10th, 1803.

I find it written of Simonides

That, travelling in strange countries, once he found
A corpse, that lay exposed upon the ground,
For which, with pains, he caused due obsequies
To be performed, and paid all holy fees.
Soon after, this man's ghost unto him came
And told him not to sail, as was his aim,
On board a ship, then ready for the seas.
Simonides, admonished by the ghost,
Remained behind. The ship the following day
Set sail, was wrecked, and all on board were lost.
Thus was the tenderest poet that could be,
Who sang in ancient Greece his moving lay,
Saved out of many, by his piety.

—WILLIAM WORDSWORTH.

LETTERS TO THE EDITOR.

THE PARIS INTERNATIONAL CONGRESS

"PSYCHIC PHOTOGRAPHS"

SIR,—The letter from Sir Arthur Conan Doyle, on page 437 of *LIGHT*, sounds a warning note which should be taken very seriously by all psychic students. A certain section of the community seems only too eager to give credence to anything that comes along in the way of phenomena, and this is liable not only to bring Spiritualism into disrepute but also to have a very unfavourable effect on the phenomena produced by the genuine sensitive.

Photography has afforded undoubted proof of the reality of psychic phenomena, but we must never forget the fact that it also particularly lends itself to fraudulent manipulation. The career of the photographer Moss, who was recently exposed, may be taken as a case in point.

From personal experience with the mediums to whom Sir Arthur refers, I am strongly of opinion that their phenomena should not be accepted until we can get more definite proof of their genuineness. Any photographer who refuses to use the sitter's plates, or who cannot get results on plates from packets that have been very effectively sealed, should be prevented from acting as a psychic photographer. Even when using one's own plates reasonable precautions should be taken to guard against deception, as there are still methods that can be adopted by the fraudulent medium for producing trick results.

Yours etc.,

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Springfield Road,
Moseley, Birmingham.

SIR,—I notice in your issue of *LIGHT*, dated 12th September page 437, Sir A. Conan Doyle refers to the Messrs. Falconer, of Edinburgh, and as his remarks may prejudice people as to their genuineness, I wonder if you could print the following proof which we obtained through these mediums in the McLellan Galleries, Glasgow, last May. We took two quarter plates with us to the sitting, my father initialled them and watched Mr. George Falconer put them in the carriers in the dark room. Both plates were exposed; one was blank, but on the other we got a splendid photo of an uncle of my father's, who passed on about ten years or so ago. Prints of the photo were sent to various relatives at home and abroad, and each one, independently of the other, stated that it was without a doubt the face of this uncle. Various friends have had sittings with the Falconers and had equally good results.—Yours etc.,

(MISS) ISABEL A. MICHIE.

49, Gardner-street,
Partickhill, Glasgow, W.1.

RE-IMBODIMENT.

SIR,—There are not many serious students of Metaphysics who will agree with your correspondent, Mr. A. J. Wood, in his views on Reincarnation. Dr. Geley in his book, "From the Unconscious to the Conscious," comes to the conclusion that, in the concept of a long chain of existences "the ultimate realisation of sovereign justice is assured with absolute and mathematical certainty," and in the course of a very full examination of the subject he quotes with evident agreement and approval from Charles Lancelin's "La Reincarnation."

It may seem a far cry from Geley to Huxley, but in the Romanes Lecture for 1893, Huxley examines, also from the point of view of an evolutionist, the philosophy of which reincarnation is the central doctrine. He traces the connection between Indian, Greek and modern thought, and decides that there is to-day every inclination of a tendency to move along the old lines to the same conclusions.—Yours etc.,

I. KINGSLEY.

14, Belsize Avenue, N.W.3.

SIR,—May I direct the attention of "Puzzled," who writes to you on the problem of Re-imbodiment, to the works of Dr. Rudolf Steiner, whose "Theosophy" and "An Outline of Occult Science" will enlighten him on this subject.

These books have also something to say on the question of false messages, through various forms of mediumship, which occultism explains as due to the fact that the ordinary medium does not carry his consciousness beyond the physical plane, and is thus unable to distinguish between true and false messages.—Yours etc.,

K. P.

SIR,—It must be admitted that although this Congress was held under some limitations whereby all sections of Spiritualists and Psychical Researchers could not take a full and unrestricted part, it has accomplished a great purpose in drawing the attention of the world at large to the Spiritual movement in its midst. It was a great demonstration on the part of organised and religious Spiritualism, and the many conferences held cannot have failed to be useful in drawing out a comparison of views. Let us hope it will hasten the time when Spiritualism at large will become, not organised, for it is incapable of being compressed into the limits of any one organisation, but at least co-ordinated, so that the various schools—religious, scientific, philosophical and mystical—shall, while detached from each other and having each its definite work, co-operate without friction, recognising that each has a certain task to fulfil and that divisions of method may be quite consistent with unity of purpose.—Yours etc.,

OBSERVER.

THE HARMONIAL PHILOSOPHY.

BY THE REV. GEORGE VALE OWEN.

When I was on my way, a few years ago, from New York to Rochester, we stopped at a small railway station. Looking out of the window I read the name, "Poughkeepsie." I turned to my daughter and remarked, "I wonder how many on this train realise the significance that name will have for the coming generation." I doubt if there was one, other than our two selves. Well, the Poughkeepsie Seer seems to be coming into his own at last. Mr. W. H. Evans' new book* will assuredly help to that desired end. That Andrew Jackson Davis has not elicited the attention which his works merit, is partly due, as it seems to me, to the same cause as that which has hampered Swedenborg. He is not easy to read. Not quite in the same way, perhaps. Davis does not coin quite so many terms peculiar to himself. But he does bury his meaning under a heavy mass of unnecessary verbiage. Mr. Evans tacitly admits this in his preface. It is the fact that Mr. Evans' own style is so terse and clear which lends value to this present little work. He will, I trust, not think I am, in any way, detracting from the greatness of the Seer we both revere so sincerely, when I say I would he had devoted less space to verbal quotations and more to his own vivid interpretation.

What could be better, in this way, than the following? "Meditation is really a form of prayer, but while prayer of a very high order may be without thought, consisting alone of noble feeling, meditation is a form of mental training."

"Man is really in the making. The true man, the great man, the perfect man, is in process of evolution. Here and there stands out some great shining example of what man might be, but in the mass, man is a long way from the moral height of Jesus. Nature will not be content until every child of the race is able to reach that standard with the ease which comes from natural bent. Instead of being an isolated instance, Jesus must become the common standard of mankind. But how many false ideals must die before that high level is reached!"

Davis' philosophy rests upon the basis of Father God and Mother Nature, the active and the responsive principles of the universe. From the joint operation of these two, which together form a unity, proceed all things. Working from this premiss, he reaches the following conclusions:—

1. Nature was made to develop the human body.
2. The human body was made to develop the human spirit; and
3. Every spirit is developed and organised sufficiently unlike any other spirit, or substance, in the universe, to maintain its individuality throughout eternal spheres.

In relation to this process he explains that "the soul is that fine impalpable, almost immaterial body, which clothes the spirit from the moment of death to all eternity."

Into the evolving of this soul the chemical processes of material things enter. Thus, "That which is a grain of wheat to-day may in a short time, after due process of refinement in the organism of man, be breathed forth as a sublime thought."

Mr. Evans has done good service to the thought of the present generation in giving us a very readable book. To condense so great a bulk of matter into so small a compass displays great courage and industry and not a little talent for penetrating into the heart of a profound system of philosophy.

* "Twelve Lectures on the Harmonial Philosophy of Andrew Jackson Davis." Spiritualists' National Union, Ltd. (3/6 net.)

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"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. Its columns are open to a full and free discussion, its only aim being, in the words of its motto, "Light! More Light." But the Editor does not necessarily identify himself with the opinions expressed by correspondents or contributors.

THE WORLD-CRISIS AND THE SOUL.

Are we on the verge of great and earth-shaking catastrophes? Certainly the times are full of portent—"ancestral voices prophesying war"—and only a few sturdy optimists are abroad to raise their voices against the great dolour of the times. These are justified, for with the advance of modern intelligence has come the recognition of how great a part psychology plays in all the events of life, and how mental attitudes may either avert or moderate those catastrophes which are a part of human evolution. Nevertheless we may have a fool-hardy "optimism" and a wise "pessimism." The great Law which punishes cowardice and distrust by ordaining that they shall bring to pass the calamities they dread, also chastises the reckless and headstrong. It is a case for the application of the aphorism of him who was called the "Father of Modern Spiritualism." That directs us in no circumstances ever to be elated or depressed. This may be derided as a counsel of perfection but it is one which he practised to the end of his long life, and it is one which many have learned to follow.

As most of our readers are aware, for a long time past there has been poured forth a multitude of warnings, many of them claiming to come from the higher world concerning great tribulations which are to fall on humanity. Sir Arthur Conan Doyle, as the recipient of some of these messages, is convinced of their validity, and so are many others—persons of sound judgment and experience. On the other hand, there are those who do not accept them, who claim either (a) that they are wrongly interpreted; (b) a mere repetition of those "end-of-the-world" scares and alarms of the past with which we are so familiar (c) possible but highly exaggerated; (d) the result of epidemic psychology—that subconscious contagion of fallacious ideas which we know so well in the study of the more erratic types of mediumship.

It was a cynical wit who said of Prophecy that it was the most gratuitous form of error; but we can only go with him a certain distance. All prediction of the future to be reasonably accurate must come from an intelligent study of factors in the present. That this may not seem to apply in the case of those seers who correctly forecast events as by inspiration or intuition is easily understood. It may merely mean that some minds can by one swift flash discern the outworking of a chain of sequential events, just as a mathematical genius will see in his mind the solution of some com-

plicated problem instead of having to work it out laboriously, figure by figure.

As a question of general principles, it would be reasonably safe to say that the world, already in a welter of troubles, has more before it—things must needs be worse before they become better.

Will the coming woes involve any great and unusual physical disasters—beyond that usual "chapter of accidents" which is part of our common round? Who could say with any confidence? It is a question on which even Science—whose old materialism of late years has been "torpedoed" by the electron—can speak with no great assurance, perceiving that Matter has not that old bed-rock stability which it was once supposed to possess.

We must wait and see, having every reason, as philosophic Spiritualists, to possess our souls in patience and to preserve equanimity of mind, being found neither amongst the panic-stricken, nor with those who cry peace when there is no peace, as they did before the Great War came to give the lie to a fatuous and complacent optimism.

Meantime, let us consider the essential thing, the Soul—whether in Nature or in Man—that Soul which remains always "unhurt amid the war of elements, the wreck of matter and the crash of worlds."

The question relates to world-cataclysm, destruction, revolution. All these must inevitably come, whether slowly or suddenly, whether concentrated into a few years or spread out over the gradual outworking of centuries.

And here we may fitly conclude with a noble passage from Emerson bearing eloquently on the point:—

The things we now esteem fixed shall, one by one, detach themselves, like ripe fruit, from our experience, and fall. The wind shall blow them none knows whither. The landscape, the figures, Boston, London, are facts as fugitive as any institution past, or any whiff of mist or smoke. And so is society, and so is the world. The soul looketh steadily forwards, creating a world before her, leaving worlds behind her. She has no dates and rites, nor persons, nor specialities, nor men. The soul knows only the soul, the web of events is the flowing robe in which she is clothed.

THE REAL NORTHCLIFFE.

"If you speak to Northcliffe, why doesn't he tell you something that is important?" Robert Loraine said to me once.

It is a natural question to ask; but the answer is an even more natural one.

Northcliffe, in life, was not the great visionary people think. He was a great journalist, and great journalists who are engaged in turning out newspapers every day have no time for visions; nor, as a rule, are they great world-thinkers.

I do not remember seeing Northcliffe once in my life in the mood of a great dreamer. Whenever we met, a third person hearing us talk would think I was the visionary. . . . He could organise where I wondered; and great organisers seldom think. . . . He had a view about Anglo-American friendship and aeroplanes, and a few odd things like that. But, really, Anglo-American friendship was not a new idea. . . . And when you look at what remains of him, there is nothing much but a big business. There is no monument to his memory. There is no scholarship which he endowed. There is no gift to science to record. There is no new idea which he invented. Medicine owes him nothing, nor art, nor beauty. . . . His like was the way of organisers; and there is no reason why, on another sphere, he would use himself for any other purpose but to organise. That is what he is doing. I say this in all friendship and reverence; but if I do not credit him with things he never had on earth, I pay him the tribute, at least, of saying that, on another plane, he has set out to prove to the world that there is no death.

In life he was a materialist. In death he is materialism's bitterest foe. And he is out to stop war, if war can be stopped. "France should be rolled in mud and blood," he wrote in Fashoda days.

But now he knows, as I do, that war waged in any circumstances is a silly, childish thing in which the victor loses, in which the best die, and only the cowards and the grafters win.

—From "Northcliffe's Return," by HANNEN SWAFFER.

FROM THE LIGHTHOUSE WINDOW.

The Princess Andrew of Russia recently contributed to the "Daily Express" an article on "Our Guardian Angels," and wonders how materialistic readers will explain the escape of her child in the accident she thus relates:—

Three years ago my little son—at the time only two years of age—was standing at the drawing-room window in the villa we occupied at Cannes. The window opened full length to the floor, and an iron-patterned railing formed the window sill. My little boy was playing with the railing when one of the iron patterns became detached, and the baby fell out together with the iron railing on the stone pavement below.

The drawing-room was on the first floor, a good distance from the ground, and by all logical laws he should have been killed or very seriously injured, especially as in his fall he was accompanied by the iron railing. But his Guardian Angel protected him in his fall; unaccountably an unseen hand made him turn a complete somersault in the air, and he landed on the ground in a sitting position without a scratch or a bruise, only scared and shaken by the accident! Whose hand was it that saved him?

The special correspondent of the "Morning Post" reports an interview with Sir Arthur Conan Doyle on the subject of Spiritualist prophecy of approaching world calamity. Sir Arthur is reported as remarking that many psychic messages now being received "foreshadow a catastrophe that promises to shatter the whole world," but here are his own words as quoted:—

I take it very gravely, whatever is in store. But I think it will be a good thing. The world needs a tremendous shake up. Mankind is to be passed through a sieve, as it were. But Spiritualism will be preserved.

To a "Daily Chronicle" representative Sir Arthur said:—

For the past three years I have been getting messages relating to this coming disaster, and each message indicates its nearer approach.

Confirmation of these messages has reached me from over sixty mediums in various parts of the world, who have received similar information.

Canon F. L. Donaldson, of Westminster, discussing with a "Morning Post" representative the statement of Sir Arthur Conan Doyle regarding an impending world-catastrophe, said:—

Any real insight into the causes of our present position will disclose the fact that we are only reaping what we have sown by reliance upon ideas of force—that might is right, and so forth—in commerce, industry, and finance as well as on the battlefields. . . . A sane and ordered effort by the nations, concluded Canon Donaldson, a real desire to do justice, would yet falsify the messages we are assured have been received. As with a man, so with a nation: repentance is possible even at the last hour.

From the editorial notes of the "Express and Star" (Wolverhampton), we quote the following passages:—

The story of the wonderful reception accorded Sir Arthur Conan Doyle during his visit to Paris has already aroused keen interest in this country. Thoughtful people have no use for those who too often mistake ridicule for argument. . . . A most remarkable tribute to the lecturer was the impressive silence of the vast audience and the sympathetic attitude of the French newspapers. More and more is it being shown that authoritative investigation makes an irresistible appeal to the human soul.

The "Brighton Gazette," in an article headed "Dangerous Spiritualism" (which would better read Dangerous Would-be Spiritualists), shows good sense in dealing with a familiar aspect of the subject:—

There are still thousands of people who daily and weekly indulge in mingling in circles and séances who are spiritually and mentally unfit for such intercourse. It is this which makes Spiritualism of to-day unhealthy—which, please mark, does not affect the issue of the truth of Spiritualism one iota. Like begets like in this world and the next, and there is every grade and shade of mentality on the unseen side of life. We know by the untrue and foolish results of low mentality circles that there is as much error in the next immediate state as in this. . . . I have heard the most appalling rubbish of nonsensical happenings received with acclamations of joy and awe. That these misguided folk proceed with their earthly lives guided and governed by such balderdash is sad in the extreme.

From Mr. Arthur Kitson's paper on "Spiritualism in Relation to the Child," read before the recent Congress at Paris and printed in "The Two Worlds" (11th ult.) we quote one of its suggestive paragraphs:—

It is of the first importance that the child be taught that spirit communion is a fact; and also, that it be taught the Principles of Spiritualism. A child's mind is naturally trustful, having confidence and faith in the veracity of its parents and teachers, and as a rule receives their statements with unquestioning faith. This trait of the child's nature has led the philosopher and psychologist to liken its mind to being as receptive as soft wax to receive impressions, and as hard as marble in retaining them.

Under the heading, "Nature of Man," the "Glasgow Herald" reports a paper read before the Conference of Modern Churchmen at Oxford, by the Rev. J. Hardwick, Vicar of Partington, Cheshire. Here is a small excerpt from the "Herald" report:—

Mr. Hardwick said:—We must face the fact that Christianity was a pessimistic religion. Its view of man was that apart from God he was impotent, insignificant, and in effect nothing. The bourgeois philosophy of Herbert Spencer and some moderns had nothing in common with Christianity. . . . Even in the nineteenth century those thinkers who took the trouble to think clearly knew quite well that atheism involved pessimism. It was a strange nemesis that had overtaken us, for the humanistic revolt against theological pessimism had resulted in pessimism equally profound. Psychology, anthropology, and history all told of human conflict, with progress very hardly won and insecurely held. It was a story of savagery, cruelty, and superstition, ever ready to break in and overwhelm, and of progress and degeneration apparently alternating.

From the "Christian Spiritualist" we learn that Olga Petrova is now writing a play on Spiritualism. She asks:—

If my flesh goes back to the ground from which it came, and the ground is nourished again thereby, and the grass thereby, and the cow thereby, and the infant and the man thereby in never-ending cycle; if my voice is carried on ether-waves eternally to resound within the universe; if my shadow can be caught and held with chemicals upon a sensitized plate that may be preserved indefinitely; if a thousand other to me relatively unimportant proofs of survival are evident, why should this motive power, this thing that I call "I," be the one thing to perish utterly? Is there an intelligence on this earth that has seen death intervene between it and a being most beloved, that has not wrestled savagely with that shadow—beaten upon that great door of silence in an agonised effort to see again the face, to embrace again the flesh, to commune again with the soul of that one who was so very dear?

Why do I want to believe? . . . Why! Why not!

From an article in the "Liverpool Evening Express" on "Spiritualism: What Is It?" by Charles W. Haywood, we quote the opening paragraphs:—

On the wireless researches of to-day it is being proved that success does not depend on enormous force, but more on the delicacy of the discharging and receiving apparatus, and the accurate determination of the wavelength and perfection of the duplicate tuning.

Yet all these scientific instruments are crude in comparison with the living chemical laboratory of the human brain. What scientific balance can weigh the particles which carry the odour of musk, which affect and register themselves during one nasal inspiration of a person who enters a mosque where a single grain of musk has been giving out these particles for untold years?

Bearing in mind even this one instance of the marvellous delicacy of the living nervous laboratory, who is there who will have the effrontery to assert that it is impossible that this same marvel of action cannot possibly send out and receive waves of impulses of force? That it can do so is proved by known facts regarding the animal kingdom.

Several newspapers refer to a peculiar advertisement that appeared recently, among them the "Evening Standard," which says:—

Members of the Society for Psychical Research should prick up their ears at an advertisement that appears to-day inviting anyone interested in ghosts to "become a guest in a country house where two are said to exist and get into communication with them."

One part of the advertisement is mysterious—the words "reasonable terms." Do the ghost-seekers receive money or give it? Who pays whom?

THE OPENING OF THE AUTUMN SESSION OF THE L.S.A. MEETINGS.

ADDRESS BY MISS E. M. HARVEY ON "HEALING."

On Thursday evening, September 24th, the London Spiritualist Alliance opened its Autumn Session with a lecture from the famous healing medium, Miss E. M. Harvey.

The meeting was honoured, especially in view of the nature of the lecture, by the presence in the chair of that eminent medical man, Dr. Abraham Wallace, who has been a staunch friend and supporter of the L.S.A. for many years past.

DR. ABRAHAM WALLACE, in his opening remarks, said that on the previous evening he was going through his diary and found that in the years 1906 and 1911 he had been present at the opening of the session of the L.S.A., giving a lecture in each instance.

He referred to his recent visit to Paris when he acted as delegate of the L.S.A. The Congress was a remarkable one as being attended by representatives of twenty-eight different nations.

The overflowing meeting held by Sir Arthur Conan Doyle at the Salle Wagram, which accommodates between 3,000 and 4,000 people, gave rise to mirth in the Paris police, for someone overheard them saying that the Spiritualists ought to have foregathered in the Place de la Concorde! M. Jean Meyer was referred to by Dr. Wallace in highly appreciative terms for his generosity during the Congress in holding open house and for his financial support of psychical research in founding the Metapsychic Institute. His help was given freely and without self-advertisement, and his election to the next Presidentship of the Congress was gratifying.

The vivacious French needed a strong chairman, and were kept in good order by the able chairmanship of Dr. Pascal Forthuny, a brilliant speaker, medium and psychometrist, who controlled the mixed audience with ability, and acted as interpreter of papers and speeches. Dr. Wallace spoke in glowing terms of our English hostesses, the Duchess of Hamilton, Lady Conan Doyle, Miss Lindaf-Hageby, and Miss Scatcherd, paying a special tribute to each.

He regretted the absence from the Congress of Mr. Stanley De Brath, one of the ablest philosophical exponents of the subject, and a friend and coadjutor of some of the French psychical researchers.

MISS HARVEY, whose manner is simple and direct, then delivered her address under the inspiration of Dr. Beale, who said that it gave him much pleasure to speak upon his work at Exmouth at the home that had become familiar to him in his work for suffering humanity. He spoke of having controlled his medium for about twelve years, during which time he had treated hundreds of people seeking help. Five years' work had been completed at Exmouth. The house occupied there had been seen in vision by Miss Harvey long before it became known to her by physical sight; in fact, it was seen by his "little girl"—as he described Miss Harvey with friendly informality—nine years previous to its occupation. At the first normal sight of the place she had no hesitation about the wisdom of settling there.

Dr. Beale said that he never treated two patients exactly alike even when suffering from the same disease. He himself is under guidance from those more developed and with completer knowledge in higher spheres.

He had great admiration for the work being done by the earth doctors, and was content to let cases go to them where they could effect cures, being satisfied himself to work upon those patients who had been given up by other medical men.

He tried to see in what the patient's system was lacking and gave to the material body the sustenance it needed. Difficult cases such as cancer, rheumatoid arthritis, gastric and nervous troubles were treated with many successes, and some failures.

In dealing with consumption, Dr. Beale said he applied vapour baths to bring out the disease through the skin and also prescribed special diet. He incidentally remarked upon the value of vapour baths to most people, saying that two-thirds of the waste matter and poisons of the body should be expelled through the skin. He used with much success special deep-seated massage.

Hundreds of people were suffering from gastric troubles, and no matter how depleted they were it was well to give the system an occasional rest from food for a week. He considered the oil in figs, dates and raisins most beneficial. He spoke highly of the cleansing value of orange juice, of the nourishing properties of carrots for nervous depletion, and warned people against mixing milk and orange juice with other foods, which should be taken separately.

In diagnosing, special attention was paid to the spine as being "the trunk of the tree." It was the first part of the body examined by him, and in most cases coming under his notice it was not in the right condition. In the

initial stages of disease the error was often brought about by wrong positions in walking and sitting by which the spinal vertebra was jammed, causing the improper working of other parts of the body.

He claimed some cures of cancer by starving, but this proving rather drastic, other methods were now being used.

Dr. Beale spoke with appreciation of the devoted work of his medium and the help and guidance given him by those in conditions of greater knowledge and understanding, and acknowledged in the final sense that God is the great physician.

Following the address, many questions relating to specific complaints were asked and answered, and some herbal remedies were recommended.

Independent testimony to the successful work of Dr. Beale was unexpectedly given by Mrs. Hervey Webb, who with evident gratitude and emotion mounted the platform and stated that she herself had been cured of disseminated sclerosis.

Dr. Wallace confessed that in his career he had met with such wonderful cases that nothing could now amaze him.

The meeting closed with the usual resolution of thanks proposed by the Chairman and seconded by Mr. Ernest Hunt.

M. P.

"FIRES DIVINE" AT THE "SCALA"

It has been said on good authority that a good play on the subject of religion could be made popular, and Miss Rossomer may be complimented on her courage in making an experiment which, if it has not been wholly successful, has at least shown the way and stirred up discussion. It has been objected that her play, while it had some promising qualities, failed on the side of dramatic construction, and the high level of the first part was not sustained throughout. Miss Rossomer claims that the rigid enforcement of stage necessities resulted in the omission from her work of portions which would have redeemed it from some of the charges levelled by the critics. This is a point upon which one cannot, of course, pronounce here. My own impression was that the play had not only some most impressive passages but embodied an idea that could be made effective if worked out in a different way. That is looking at the matter from the standpoint of the theatre. It might have been better if the message of the play had been less explicit—hinted rather than expressed—for as an old-time poet pointed out, the peaks of Parnassus should not be used for the erection of pulpits and platforms.

We can recall certain plays the lesson in which is artistically concealed, as for example, Karel Kapek's "R. U. R.," and Mr. Sutton Vane's "Outward Bound." On the other hand, there have been plays which were designed to propagate some idea but which failed because the "lessons" were made too conspicuous. It may be, of course, that the drama is feeling its way towards new forms, and that ultimately some conventions originally adhered to by conservative managers will have to go. Still we have not yet passed the period when the great mass of the playgoing public demand entertainment rather than instruction, and any moral medicine contained in the drama has to be well disguised in jam or honey.

Miss Rossomer and her friends in the meantime may be considered to have made a certain breach in the wall of convention which may possibly eventuate in a new school of drama.

Take it that the play was a little too strident and melodramatic, it contrived—for this very reason—to have a strong emotional appeal. There was a certain flavouring of humour in the dialogue—an element that might, with advantage, have been increased.

Aside from criticism of the piece in itself, its appearance may well be in the nature of a portent and a sign. According to the mystics we are entering a Feminine Age, and here we had the Apotheosis of the Woman, as healer, teacher and prophet. These things are not lost on the discerning, and the play may well be the precursor of others having a similar motive.

D. G.

ÆOLIAN HALL.—In the course of an address delivered at the Æolian Hall last Sunday evening under the auspices of the Marylebone Spiritualist Association, Miss Felicia Scatcherd gave some striking examples of the widespread interest taken in Spiritualism so abundantly shown at the recent Paris Congress. In the course of her twenty minutes' speech Miss Scatcherd covered a considerable range of evidences, and she gave some striking instances of absolute proofs obtained recently in the investigation of psychio photography. Following the address, which was regrettably a brief one owing to some misunderstanding, Mrs. Florence Kingstone gave a series of clairvoyant descriptions, some of which were astonishingly accurate. There was a large congregation present, whose interest was manifest throughout the proceedings.

THE MEDIUMSHIP OF MR. A. V. PETERS.

From the "Morgunn," the Spiritualist magazine of Iceland, by the courtesy of its editor, Mr. Einar Kvaran, we take the following (translated):—

A lady by name Mrs. Zophonianasson, said she attended all the public meetings held at Reykjavik and at every meeting she obtained some evidence. When one of the meetings was closed Mr. Peters was still standing at the table and said he was forced to say that he heard the name of Vilhelm called out twice. The lady, who had lost her brother of this name, supposed it might have been him, but the description did not fit the brother. Then Mr. Peters began to show how the man walked. Mrs. Z. knew the man, who was not only bandy, but stood in a peculiar manner when he was speaking, one foot before the other. Mr. Peters became so like this man in his manner that Mrs. Z. knew him at once and said so. This Vilhelm had been a great friend of Mrs. Z. The medium then said he had a message for her, that she should not worry, for everything was going to be all right; and early next morning she was told that a special thing she was thinking about would be all right, but not until the beginning of the next month. She would not get into touch with something that she was anxious about. The facts were as follows:—She expected the return of three of her children that evening, and when the meeting was over she, with her husband, intended to go to the pier to meet them as they were returning by the boat from another part of Iceland. The boat did not arrive that evening but early the next morning. Another son she expected by the same boat did not arrive until the beginning of the month following.

All those family incidents could not have been known to Mr. Peters, and they were not as Mrs. Z. expected.

The master of a college in Reykjavik, a Mr. Jakob J. Smari, writes that amongst other descriptions he received during a séance with Mr. Peters was that of a young woman whom he did not recognise, the girl giving the letter K. as the first letter of her name, then came the letter F. Mr. Peters asked if she had any nickname beginning with this letter. The sitter denied it, and Mr. Peters said, "Write it down and do not worry about it. It will come back." This took place in August, 1920. Some months afterwards Mr. Smari received a letter from the East of Iceland written by a well-known teacher and poet who knew the girl, as she was a pupil of his, and with other girls entered into a little competition for some essay writing, and got him to examine the papers. So that he should not be influenced, each girl adopted a pseudonym which was not disclosed until the result of the competition was declared. The pseudonym of this girl commenced with F. and was known to nobody in the world but this teacher, so she was able to make herself known to this teacher. The teacher accepted this as a piece of personal evidence for himself, as these two were very fond of each other.

COSMIC SIGNIFICANCE OF MUSIC.

Music appears to be a partial reflection of a universal language, little understood by mankind because of its cosmic significance. As we know it, it conveys little more than occasional symbols by which a few gifted souls have attempted to give expression to the unutterable beauties which belong to man's superconsciousness and a supersensible world.

Perfect adjustment to real music requires a perfectly harmonious self, and a perfectly harmonious self will include perfect health. This superman may exist somewhere in the future, but we may hasten his arrival by adopting the principle: The harmonious soul maintains the body in perfect health. The rule is quite practical, and we may enlist the aid of music, the best earthly symbol of cosmic harmony, to conquer physical and mental ills.

—From "Sound in Relation to Health," by HORACE LEAF.

SIR ARTHUR CONAN DOYLE AT THE BRITISH COLLEGE.—At the first Members' Meeting of the Session on September 24th, the College had the pleasure of welcoming the Honorary President, Sir Arthur Conan Doyle, as a speaker. He was accompanied by Lady Doyle, whose presence was warmly appreciated by an overflowing audience. Sir Arthur spoke of the personalities organising the recent Paris International Conference on Spiritualism, and of some of the events and decisions of the Conference, and their possible influence on the organised movement. His views were hopeful as to the increasingly respectful attitude of the Press, both at home and abroad, and as to his firm conviction of the world's need of the message of Spiritualism in the coming days. Mr. Hewat McKenzie occupied the chair and took part in the discussion that followed and largely gathered round the subject of Reincarnation, which had been touched upon by Sir Arthur. Lieut.-Colonel Johnson, Mr. G. R. S. Mead, Mrs. St. Clair Stobart, Miss Margery Bazett, and others took part.

RAYS AND REFLECTIONS.

Some inaccuracies in French reports of the Spiritualist Congress remind me of the remark of a journalist friend who during the war spent much time in France. He told me that the French writers were much more concerned about the elegance of their sentences than the accuracy of their facts. In short, it might be said, although it is always unwise to generalise too much, that while the English put use before beauty, the French mind tends very much in the opposite direction. From the French point of view a watch that will not keep time becomes a minor grievance if the watch has a beautifully engraved face. And indeed, my friend the journalist told me that while in France he was much troubled with a cooking-stove that would not cook properly, but his French friends regarded this as quite a secondary matter compared with the fact that the stove was of most artistic design.

The French genius in the investigation of Spiritualism, however, certainly calls out the scientific side of the national mind. In this direction it shows itself practical and precise, giving much less attention than we do to the moral and religious side of the matter and concentrating more upon logic and the exact tabulation of results.

Some months ago I referred to some freakish "spirit messages" (published in an American periodical.) They purported to come from an exalted personage called Abdullah who claimed that he was the builder of the Pyramids which in those days were called "cheops!" There seemed to be some little confusion of ideas here, and as the American gentleman who received the messages appeared to regard them as in the nature of a wondrous revelation I ventured to suggest that there was something wrong, and to point out that Cheops was an Egyptian pyramid builder—he erected at least one. As for Abdullah—well, it seemed at least improbable!

The matter was apparently referred back to "Abdullah" and I learned later that a mistake had been made in transmission. It was really Angelo who built the Pyramids! This was, if possible, even more startling, as I pointed out, calling attention to the difference in date between the building of the Pyramids and the period of Michael Angelo; after which I heard nothing more. It is always painful to have to destroy cherished fictions, but the work has to be done.

The matter came back to mind in an odd way recently when I was reading once more "The Innocents Abroad" by Mark Twain. It was that passage in the book in which Mark describes his visit to Italy and his impression that Michael Angelo and his work pervaded the whole country. He seemed to have designed, painted, carved and built everything of importance, and when Mark and his party got tired of hearing his name continually repeated by the guide, they took to "roasting" that unhappy person with sarcastic comments. They profanely suggested that the guide should "lump the whole thing," and say "that the Creator made Italy from designs by Michael Angelo!" They asked whether Michael Angelo built the Roman Forum; also whether he was responsible for an Egyptian obelisk shown in one of the museums. The guide was impatient. "Oh, *mon dieu*, gentlemen! Zis is two thousand year before he is born!"

Perhaps the medium through whom the message came as to Angelo building the Pyramids had been reading "The Innocents Abroad." As to how Abdullah came in, one can only hazard a guess. But it is a familiar name in Oriental stories, and would naturally be uppermost in the mind of a person who had to give Oriental colour to a story, knowing nothing of Ancient Egypt. It is certainly a little more appropriate than Cedric, the name bestowed on an Ancient Egyptian priest in some absurd revelations of the past given in certain alleged psychic messages a few years ago. These psychic fantasies deceive no one except the uneducated, and probably do them very little harm. If they create a bad impression on the outsider regarding the credulity of Spiritualists it is simply because his knowledge of the matter is usually very superficial.

A contributor sends me the following example of the influence of theology on the child-mind. A tiny girl separated from her playmates was found sitting with an air of great importance on the lawn. It was a new game, she explained to the grown-up friend who inquired the meaning of this. "You see, I am God." "Where are the others?" inquired the friend after recovering from the shock. "Oh, I've sent them all to hell—they are in the shrubbery."

D. G.

THE POWER OF LOVE.

By LUCY SMITH (KIMBERLEY, SOUTH AFRICA).

The power of love is so often spoken of in the Spiritualistic Press, and the necessity of understanding its application to the common affairs of everyday life is so often impressed upon those who read, that one is surprised to find, when speaking with men and women, that they casually set aside any idea of love entering into the ordinary daily round, apart from the love they shower, in whatever measure, upon those who are connected with them by ties of friendship and relationship.

It is the strangely indifferent attitude towards this dynamic force for good that makes one pause and wonder what men are thinking of that they should allow so powerful an agent, such a heaven-born builder, so meagre a place in the daily workings of their lives.

Love is a tremendous solvent. Let us watch it, working silently and surely in the individual lives of men. The study of one individual will help us to grasp the significance of its power. As an example we shall take a man whose natural tendencies lead him into low and degrading conditions of life, and we shall view him and his surroundings with psychic vision. This is what we see. First a thick foggy-looking atmosphere, in and through which are brought into fluctuating prominence red, brown, green and yellow tints of colour. These colours, according to the thought, moods and resultant actions of the man, are brought into vivid counter-relief. The general thought-atmosphere, foggy and thick, makes it impossible for any one colour to show itself clear and beautiful, however intense the emotion generated by the man may be. In this strange repulsive-looking cloud our brother lives and moves. A feeling of sickness and stifling comes over one, as the condition is sensed. The daily life of the man, his objective experiences, require no delineating, for one knows by actual sight that greed, licentiousness and desire are the animating impulses, and that his actions will be true children of such parents. The Invisible Power brings the man into close physical association with those whose lives are loving, strong and deeply charitable, those who, through much suffering, have learned Life's greatest lesson, that to love is to be born of God. Their association with the man is seen to spring forth from them a living ray as of warm sunshine, a ray as natural for them to radiate as the fog is natural to the man in his condition. The ray penetrates his physical and psychical environment and the discord and horror are disclosed. What a picture! A symbolic vision of stagnant pools where low life dwells and thrives, stifling heat and arid plains, parched lips and fevered hands, the howl of the hyena, the gleam of the snake in the grass. For a moment the cool beauty of early morning seems a dream, and dark poisonous fungi and slimy sap the only realities. But the picture fades and the desire to help, born of Love, takes form and colour. The yearning love, like an angel's wing, spreads over the man. The fight between Light and Darkness begins. We will watch for a little the physical effect upon the man. We note that the proximity of the friends annoys him, a general discomfort and uneasiness are evident. The averted gaze, the restless hands, the hollow laugh, all betray that he is aware of a "somewhat" present that is foreign to him. He is dwelling for a while in an atmosphere of Love, and it is as stifling to him as his degraded condition to the psychic who watches. We turn again to the psychical side and we see shafts of light contending with the murky clouds apparently endeavouring to break up the fetid atmosphere that envelops him. But fear of the purity that is laying bare his soul makes the man craven and fearful, and as these thoughts take firmer possession more and more dense grow the conditions and it becomes harder and harder to maintain the penetrating light force, until wearied by sustained effort the light wanes, and with the waning light comes a momentary relief to the tortured man, who, desperate and filled with fear, flees from his seeming persecutors, plunging often into deeper labyrinths of dread.

But the work is not lost. The love of the Earth children has made a path for the angels to tread. The need of the man, his brethren's call for light and yet more light, have brought in their train those who dwell far from the haunts of men. The love of the earth children has penetrated into depths far beyond their ken, and from those depths a still finer ray of light is discernible which catches in its embrace the love light of the earth children, and swift and silent and sure reaches the man who has fed, a coward from Love.

Love is the keystone of the rainbow arch. Love is man's mightiest possession, and our feeble earthly loves are the rungs of the ladder which we mount to find that God is Love.

THE many friends of Mr. Horace Leaf will join with us in congratulating him upon extracts from his book "Under the Southern Cross" being printed in Cassell's New Geography Series for Schools (Book No. 6, "New Zealand"). The high educational value of Mr. Leaf's book was apparent to us when reviewing it a short time ago.

SOME NEW BOOKS.

"FACES OF THE LIVING DEAD." By Estelle Stead. ("Two Worlds" Publishing Co., 1/6 net.)

In this pamphlet Miss Stead sets out an elaborate reply to the "Daily Sketch's" attack on Mrs. Deane's famous Cenotaph photographs in November last, and makes some damaging points against the methods of that journal. As a "straightforward statement" of the facts it makes interesting reading, especially as it covers so much ground as to be in the nature of a defence of psychic photography in general. It contains much testimony to the genuineness of Mrs. Deane's gift, especially as it includes the statement of Dr. Allerton Cushman regarding his now well-known experiment in July, 1921, when seeking an appointment with Mr. Hope at the British College he happened, quite unexpectedly, to meet Mrs. Deane and gained through her mediumship a recognisable portrait of his deceased daughter Agnes.

This in itself should sufficiently guarantee the genuineness of Mrs. Deane's gift. But the whole subject of psychic photography is at present in too confused a condition to make it an easy matter on which to be definite and assured. It as Sir Arthur Conan Doyle remarked, "a most baffling thing."

"THE SPIRIT RETURN OF MR. HACKING."—Recorded by William Harrison Barwell. ("Two Worlds" Publishing Co., 6d. net.)

An unpretentious little book, descriptive of a series of séances. Might with advantage have been compressed, some of the matter comprising mere commonplace detail; for instance: "Mr. Hacking remarked, 'It's nice to know people who knew people you used to know.'" Nevertheless it makes up for any shortcomings by its obvious sincerity.

"MIND, THE HEALER."—By Vernon Drew. (L. N. Fowler and Co. 4/6 net.)

The scope of this book is indicated by the title. Mr. Drew appears to attach great importance to correct breathing and singing, nearly half the book being devoted to "Lung Training" and "Throat and Voice Production." D. N. G.

WITCHERY IN AN INDIAN ARROW HEAD

We take the following from "The Philatelic West" (U.S.A.):—

Tom Dillingham, Booneville mail carrier, is a collector of Indian curios and relics. Among this accumulation can be found arrow-heads, tomahawks, stone hammers, moccasins, baskets and sacrificial stones. The bulk of the relics come from the hills of southern Indiana, and mostly from Warrick County. The collection represents years of searching and walking in out-of-the-way places in the valleys and hills of Warrick County, where "pre-historic dwellers made their homes."

But one arrowhead of the collection has begun to worry Dillingham. Several weeks ago a young son left it on the father's bed, where it had rolled under the pillow. That night Dillingham dreamed strange dreams—dreams of Indian life, and of surroundings such as he had never known or read about. He witnessed gatherings of strange tribes; seemed to be present at sacrificial scenes. Heard their weird chants and watched their uncanny snake dances. In the morning he remarked to his wife that he "had spent a most miserable night among Indians."

In making up the bed the arrowhead was found, and Mrs. Dillingham wondered if there could be any connection between the arrowhead being under her husband's pillow and his strange dreams. Without telling him she placed the arrowhead under his pillow again that night. Once more Dillingham had dreams of Indians—but this time his life seemed in danger and he narrowly averted being scalped. Again in the morning he told his wife of the dreams and she informed him of what she had done.

That night Dillingham took another arrowhead from the collection and placed it under his pillow, but no dreams came, so, on the following night, he went back to the first arrowhead, and the result was dreams—but more thrilling and terrible than any previous ones.

Dillingham then confided in a friend and asked him to take the arrowhead and place it under his pillow. The friend did so, and secured the same results as Dillingham. Dreams—hair-raising ones!

Then the arrowhead was passed around to other friends, and with ten tests, eight of them brought the same result to all—dreams of the most blood-curdling and horrifying kind about savage redskins.

Dillingham has decided that he is the possessor of a valuable Indian relic, one that has come down from ancient tribes and perhaps used by innumerable Indian medicine men. He has refused large offers to part with it.

NEW BOOKS RECEIVED.

"Das Geheimnis der Auferstehung Jesu." By Professor D. Richard Adolf Hoffman. Oswald Mutze, Verlagsbuchhandlung, Leipzig. (Price, 4 R. Marks.)
 - "Life Transcendent." By Olive Mercer. L. N. Fowler and Co. (1s. 6d.)

ANSWERS TO CORRESPONDENTS.

E. P. G.—The quantum theory in physics is that which holds that energy is only radiated in specific portions. As Sir Oliver Lodge put it, it is rather like buying postage stamps. You may buy any number but not half a stamp. One might use the rough illustration of the bubble, which cannot be detached until it is complete. You must have either a whole bubble or none. You cannot have part of it. If any particular atom cannot give off a perfect quantum of energy it does not radiate any energy at all.

OBITUARY: MR. J. MACBETH LEITH BAIN.—We hear with deep regret of the sudden demise of Mr. James Macbeth Leith Bain, so widely known as author, poet, orator and philanthropist. At the time of writing we are without particulars of the cause of his decease, and hope to be able to give further information later.

MR. W. LESLIE CURNOW delivered two addresses on Spiritualism at the Futurist Theatre, Birmingham, in connection with the South Midlands District Subsidiary Committee of the S.N.U. The meetings were attended by large audiences. Mr. Bertram Moberly presided, and Mr. Glover Botham gave successful clairvoyance. A further notice of the event will appear in our next issue.

LONDON DISTRICT COUNCIL: DEBATING SECTION.—Mr. Maurice Barbanell, the Honorary Secretary, informs us that the Council is arranging a course of experimental meetings on Monday evenings at Minerva Rooms, 144, High Holborn, W.C.1, for students aspiring to platform service and speakers desirous of learning controversial aspects of Spiritualism. This will give an opportunity for those interested to hear critical points examined, and also to present their own views. Mr. Barbanell adds that he is particularly desirous of hearing from speakers with special views of Spiritualism, who are prepared to give a short address and answer questions.

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Tuesday, Oct. 6th, at 3.15 p.m.

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Wednesday, Oct. 7th.

4 p.m. **Discussion Class**, preceded by tea. Members, 1/-; Non-Members, 2/-
Leader: Miss N. Tom-Gallon.

Subject: "Difficulty of Separating Spiritual and Physical Sensations."

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

Mr. Harvey Metcalfe.

Thursday, Oct. 8th, at 7 p.m.

Lecture: "The Power of the Spirit World," by Miss Louise Owen, Secretary to the late Lord Northcliffe.

Chair: Mr. E. Courtenay Luck.

* Places may be booked in advance. Apply to Gen. Secretary.

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