

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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results are always transitory. And he applies the remark also to "sudden conversions." He observes that "our highest and holiest properties are represented physically, as are our lowest and grossest, but are far harder to fix and nourish." As to "suggestion" he writes:—

Every healthful suggestion engendered within us must be by the indwelling Creative Spirit whose aid we are seeking. An answer [to prayer] will come but not perhaps the particular answer; the answer is often indirect though wholly convincing.

In short, Sir Clifford Allbutt recognises the spiritual nature of man and the extent to which it may be called in to redress the balance of the physical.

* * * *

PSYCHIC SENSITIVENESS.

This is a subject of immense importance, challenging the psychic student's attention. The degree to which it may be developed seems illimitable, considering some historical accounts of actual experiences. For example, in the life of Frederica Hauffé, the Seeress of Prevorst, at present being sketched by Mr. G. Baseden Butt in the pages of our contemporary, "The Two Worlds," this phenomenon of extreme sensitiveness, both physical and psychical, is well illustrated. The medical term, "hyperaesthesia," insufficiently describes the physiological sensitivity, for even there it is the psyche to which sensation is ultimately referable. In the case of the Seeress her physician found that his smallest doses of medicine always produced in this patient effects of an opposite kind to what he intended. Homeopathic treatment (which quite commonly deals with doses of much less than one-trillionth of a drop or a grain of the pure drug) was resorted to, and for some time successfully. A peculiar characteristic of her illness was the way in which certain persons affected her, some of them soothing, others causing convulsions by their mere presence. Her magnetic condition was extraordinary. The nails in the walls of her room had to be withdrawn, because of their effects upon her magnetic condition. Apparently the magnetic system had somehow become very excessively positive, and the electric one too intensely negative. When she was able to go out, cold weather was most agreeable. At one time she could not endure daylight, and once on a journey, travelling in a closed carriage, she had to remain in it three hours at her destination, awaiting darkness before she could be carried into the house. Objections to the condition of darkness at séances for physical manifestations may profitably reflect upon this effect of light. It is related that Dr. Andrew Jackson Davis was often consciously affected by states of persons many miles distant. Then there is the mystery of influences revealed by psychometry; incredible these may be, but they are facts.

NOTES BY THE WAY.

THE light alone—like mist o'er mountain driven,
Or music by the night wind sent,
Through strings of some still instrument,
Or moonlight on a midnight stream,
Gives grace and truth to life's unquiet dream.
—SHELLEY ("Hymn to Intellectual Beauty").

THE "MARGERY" MEDIUMSHIP.

To the "Boston Herald," of the 26th ult., Sir Arthur Conan Doyle contributed a letter covering several columns, in which in the true manner of Sherlock Holmes he analyses the evidence for the genuineness of the now famous medium, Margery (Mrs. Mina Crandon). A careful and detailed examination of the proceedings of the "Scientific American" Committee, with its ninety and more séances, brings him to the conclusion that the charges of fraud made by Houdini are without foundation, and that the other members of the Committee, with the exception of Mr. Malcolm Bird and Dr. Carrington, were not justified in remaining silent after Houdini's attack. He finds, too, that Dr. Crandon was too forbearing in permitting the tests to continue after his wife's genuineness as a medium was impugned. It is as vigorous a piece of criticism as ever came from Sir Arthur's pen, and it is characteristic that he should be moved to fiery indignation by an onslaught on a medium who in this case is also a lady of culture offering her gifts without hope of gain. His exposure of Houdini's methods is fearless and crushing.

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A PHYSICIAN ON FAITH HEALING.

Writing in the "Guardian" (Supplement) recently on "Faith Healing," Sir Clifford Allbutt, K.C.B., M.D., finds in the body higher potencies of healing than are generally recognised by the medical faculty, and is substantially in accord with Mr. Hickson, although he warns us against contenting ourselves with partial and half-tested cures and hypotheses. As to sudden cures he does not agree that these emotional

SWEDENBORG.

BY SIR ARTHUR CONAN DOYLE.

(Continued from page 63.)

He found, then, that the other world, to which we all go after death, consisted of a number of different spheres representing various shades of luminosity and happiness, each of us going to that for which our spiritual condition has fitted us. We are judged in automatic fashion, like going to like by some spiritual law, and the result being determined by the total result of our life, so that absolution or a death-bed repentance can be of little avail. He found in these spheres that the scenery and conditions of this world were closely reproduced and so also was the general framework of society. He found houses in which families dwelt, temples in which they worshipped, halls in which they assembled for social purposes, palaces in which rulers might dwell.

Death was made easy by the presence of celestial beings who helped the newcomer into his fresh existence. Such newcomers had an immediate period of complete rest. They regained complete consciousness in a few days of our time.

There are both angels and devils, but they are not of another order to ourselves. They are all human beings who have lived on earth and who are either undeveloped souls, as devils, or highly developed souls, as angels.

We do not change in any way at death. Man loses nothing by death but is still a man in all respects, though more perfect than when in the body. He takes with him not only his powers but also his acquired modes of thought, his beliefs and his prejudices.

All children are received equally, whether baptised or not. They grow up in the other world. Young women mother them until the mother comes across.

There is no eternal punishment. Those who are in the hells can work their way out if they have the impulse. Those in the heavens are also in no permanent place, but are working their way to something higher. No one ever becomes worse than they were in this world.

There is marriage in the form of spiritual union in the next world. It takes a man and a woman to make a complete human unit. Swedenborg, it may be remarked, was never married in life.

There is no detail too small for his observation in the spirit spheres. He speaks of the architecture, the artisans' work, the flowers and fruits, the scribes, the embroidery, the art, the music, the literature, the science, the schools, the museums, the colleges, the libraries and the sports. It may all shock conventional minds, though why harps, crowns and thrones should be tolerated and other material things denied it is hard to see.

Those who leave this world old, decrepit and diseased or deformed, renew their youth, and gradually assume their full vigour. Married couples continue together if their feelings towards each other are close and sympathetic. If not, the marriage is dissolved. "Two real lovers are not separated by the death of one, since the spirit of the deceased dwells with the spirit of the survivor, and this even to the death of the latter, when they again meet and are reunited, and love each other more tenderly than before."

Such are some gleanings out of the immense store of information which God sent to the world through Swedenborg. Again and again they have been repeated since by the mouths and the pens of our own Spiritualistic illuminates. The world has so far disregarded

it, and clung to outworn and senseless conceptions. Gradually the new knowledge is making its way, however, and when it has been entirely accepted the true greatness of the mission of Swedenborg will be recognised, while his Biblical exegesis will be forgotten.

The New Church, which was formed in order to sustain the teaching of the Swedish master, has allowed itself to become a back-water instead of keeping its rightful place as the original current of psychic knowledge. When the Spiritualistic movement broke out in 1848, and when men like Davis supported it with philosophic writings and psychic powers which can hardly be distinguished from those of Swedenborg, the New Church would have been well advised to hail this development as being on the lines indicated by their leader. Instead of doing so, they have preferred, for some reason which is difficult to understand, to exaggerate every point of difference and ignore every point of resemblance, until the two bodies have drifted into a position of hostility. As a fact every Spiritualist should honour Swedenborg, and his bust should be in every Spiritualist temple, as being the first and greatest of modern mediums. On the other hand the New Church should sink any small points of difference and should join heartily in the new movement, contributing their churches and organisation to the common cause.

It is difficult on examining Swedenborg's life to discover what the causes are which make his present-day followers look askance at other psychic bodies. What he did then is what they do now. Speaking of Polhem's death the seer says, "He died on Monday and spoke with me on Thursday. I was invited to the funeral. He saw the hearse and saw them let down the coffin into the grave. He conversed with me as it was going on, asking me why they had buried him when he was alive. When the priest pronounced that he would rise again at the Day of Judgment he asked why this was, when he had risen already. He wondered that such a belief could obtain considering that he was even now alive."

This is entirely in accord with the experience of a present-day medium. If Swedenborg was within his rights then the medium is so also.

Again: "Brake was beheaded at 10 in the morning and spoke to me at 10 that night. He was with me almost without interruption for several days."

Such instances show that Swedenborg had no more scruples about converse with the dead than the Christ had when He spoke on the mountain with Moses and Elias.

Swedenborg has laid down his own view very clearly, but in considering it one has to remember the time in which he lived and his want of experience of the trend and object of the new revelation. This view was, that God for good and wise purposes had separated the world of spirits from ours and that communication was not granted except for cogent reasons—among which mere curiosity should not be counted. Every earnest student of the psychic philosophy would agree with it, and every earnest Spiritualist is averse from turning the most solemn thing upon earth into a sort of pastime. As to having a cogent reason, our main reason is that in such an age of materialism as Swedenborg can never have imagined we are endeavouring to prove the existence and supremacy of spirit in so objective a way that it will meet and beat the materialists on their own ground. It would be hard to imagine any reason more cogent than this, and therefore we have every right to claim that if Swedenborg were now living he would have been a leader in our modern psychic movement.

Some of his followers, notably Dr. Garth Wilkinson, have put forward another objection, thus, "The danger of man in speaking with spirits is that we are all in association with our likes, and being full of evil these similar spirits, could we face them, would but confirm us in our own state of views."

To this we can only reply that though it is specious it is proved by experience to be false. Man is not naturally bad. The average human being is good.

BETWEEN TWO WORLDS.

BUSINESS FACULTY AND PSYCHIC GIFTS.

The mere act of spiritual communication in its solemnity brings out the religious side. Therefore as a rule it is not the evil but the good influence which is encountered, as the beautiful and moral records of séances will show. The author can testify that in thirty-six years of psychic work, during which he has attended innumerable séances in many lands, he has never on any single occasion heard an obscene word or any message which could offend the ears of the most delicate female. Other veteran Spiritualists bear the same testimony. Therefore while it is undoubtedly true that evil spirits are attracted to an evil circle, in actual practice it is a very rare thing for anyone to be incommoded thereby. When such spirits come the proper procedure is not to repulse them, but rather to reason gently with them and so endeavour to make them realise their own condition and what they should do for self-improvement. This has occurred many times within the author's personal experience and with the happiest results.

Some little personal account of Swedenborg may fitly end this brief review of his doctrines, which is primarily intended to indicate his position on the general scheme. He must have been a most frugal, practical, hardworking and energetic young man, and a most lovable old one. Life seems to have mellowed him into a very gentle and venerable creature. He was placid, serene, and ever ready for conversation, which did not take a psychic turn unless his companions so desired. The material of such conversations was always remarkable, but he was afflicted with a stammer which hindered his enunciation. In person he was tall and spare, with a spiritual face, blue eyes, a wig down to his shoulders, dark clothing, knee-breeches, buckles and a cane. It may be quoted as an example of psychometry, if of nothing deeper, that when the author was lecturing at Brighton, at a time when he had been thinking a good deal about Swedenborg, a clairvoyant in the audience claimed to have seen a figure which obtruded itself upon the platform. At the author's request she wrote down the following description: "The figure of an old gentleman seemed to take your place. He had on what appeared to be a white wig and he had a very long, thin pointed face. He wore a black satin coat and knee-breeches." The coincidence, if it was indeed a coincidence, was remarkable.

Swedenborg claimed that a heavy cloud was formed round the earth by the psychic grossness of humanity and that from time to time there was a judgment and a clearing up, even as the thunderstorm clears the material atmosphere. He saw that the world, even in his day, was drifting into a dangerous position owing to the unreason of the Churches on the one side and the reaction towards absolute want of religion which was caused by it. Modern psychic authorities, notably Vale Owen, have spoken of this ever accumulating cloud, and there is a very general feeling that the necessary cleansing process will not be long postponed.

In conclusion, a notice of Swedenborg from the Spiritualistic standpoint may be best concluded by an extract from his own diary. He says, "All confirmations in matters pertaining to theology are, as it were, *glued fast into the brains*, and can with difficulty be removed, and while they remain genuine truths can find no place." He was a very great seer, a great pioneer of psychic knowledge, and his weakness lay in those very words which he has written.

The general reader who desires to go further will find Swedenborg's most characteristic teachings in his "Hell and Heaven," "The New Jerusalem" and his "Arcana Celestia." His life has been admirably done by Garth Wilkinson, Trobridge, and Brayley Hodgetts, the present President of the Swedenborg Society.

*. The second article of this series, to appear next week, entitled, "The First Movements of the Spirit," gives an account of the psychic phenomena among the Shaker Communities, and the work of Elder Evans.

Not long ago we published an article, by a writer who is an authority on leger-de-main, and who is not unfamiliar with psychic phenomena, in the course of which he dealt with examples tending to show how conjuring and the psychic faculty sometimes go together.

Similarly we could show that what is known as the "supernormal" may enter into business life in a way little suspected, but plainly apparent to an acute observer. Naturally the power shows itself along mental channels, and so is not so noticeable as physical forms of phenomena. But it is noticed, and we have several times listened to statements by business men of alert intelligence who find themselves a little perplexed by happenings which are not easily explained by reference to the ordinary powers of the mind.

It was one of these—a man whose abilities brought him to the front early in life—who told us how throughout his career he had been conscious of a (to him) mysterious power of instantly divining the character and purpose of every person whom he met in his business life. A swift and unerring intuition guided him in all his dealings and found its freest play in his commercial pursuits. Greybeards in the business world eagerly sought his advice, even as a youth, and placed implicit reliance on his judgment. He gave us some surprising examples of what we at once saw to be a species of clairvoyance, into which prevision frequently entered. To him it was a "power" beyond his explanation. To us it was a clear example of a psychic gift which, turned into other channels, might have expressed itself as clairvoyance or psychometry of the mediumistic order, and left its possessor, in the world's eye, an "unsuccessful" man. There are many such examples of brilliant achievements in the world of commerce on the part of men whose psychic gifts have been by the force of circumstances turned to severely practical uses. We are not inclined to ride the moral "high horse" in considering such cases. It would seem better, of course, if such talents were turned to world-uses and exercised on higher planes instead of being devoted to the making of a fortune; but it takes all kinds of people and forces to make a world.

The question presents itself in another aspect when we consider the diversion of psychic gifts, deliberately cultivated as such, into business channels. Even here we are not inclined to adopt the rôle of censor. If we yielded to the temptation to play such a part and were asked by those whom we criticised, "Who made thee a ruler and a judge over us?" we should be troubled to reply. But one thing we can say on the general issue: The course has its dangers, it is not the better part, and when it masquerades as something holy it may well provoke the indignation of those who join with Carlyle in a detestation of shams.

But as regards the general question, it is almost impossibly hard to keep the balance exact as between the demands of the higher and the lower nature. We are living in two worlds at once, most of us, naturally, more in the lower than in the higher one, which is wise, so long as the higher world is not entirely shut out. That "our little lives are kept in equipoise by opposite attractions and desires," is true, but only to a limited extent. A trifle too much grasping after worldly gear may result in a loss to the spiritual well-being, while a too close following of the higher vision may mean the needless abandonment of something which would enable us to trudge the hard road of earth fully equipped to meet its harsh necessities. It is almost a kind of tight-rope walking at present. The day will come when, more harmoniously related both to earth and heaven, men will find it no longer such a difficult task.

SIR ARTHUR CONAN DOYLE AND THE MARGERY CASE.

In the "Boston Herald," of January 26th, Sir Arthur Conan Doyle has a long and powerful contribution exposing the mischievous methods of certain psychical researchers, and doing justice to the medium Margery. He put the pertinent question: "Is it a moral position to take part in an investigation where one is prepared to agree with negative evidence, but knows in advance that no positive evidence can possibly be publicly admitted?"

The chief tests under discussion centred in an electric apparatus consisting of two dry cells and a bell inside a padlocked box, on the lid of which was a hinged piece of wood held up by a spring. If this flap were held down it established an electric current and the bell rang. In Sir Arthur's own words:—

It is manifest that if the hands and feet of the medium were controlled, and if her husband was under equally strict supervision, then the ringing of the bell would be a true psychic phenomenon, and must be done by some supernormal force. When I say that this was done not once, nor a hundred times, but more likely a thousand times, that it was done when out of all possible reach of the medium, that it was done in the darkness, in the red light, and in subdued daylight, and finally that it was done in Dr. Prince's lap while, in defiance of the laws of ectoplasm, he waved his arms all round it, one realises how invincible was the prejudice which the Crandons had to overcome. We must all applaud scientific caution, but it may be pushed to a point where it becomes unscientific obstruction. Occasionally an ordinary common-sense citizen takes a hand in the business and then one gets a clear judgment. Hearing that Mr. De Wyckoff, who is known as a rather strict critic, was present, I asked him for his impression. It was as follows:—

"In good effective light playing directly upon the contact box I have known the electric bell to ring to my order long and short rings when the medium was at a clear distance of several feet and I controlled her hands and feet, all the other sitters being at the time plainly visible. I am prepared to make a sworn affidavit to this effect.—Joseph De Wyckoff." That single paragraph utterly demolishes all the theories afterwards put forward by Houdini.

In mediumistic phraseology the term "control" formerly referred to discarnate action, but now it is often applied to the action of sitters governing the medium. In the latter sense the medium was thoroughly controlled when the contact-bell rang whilst it was between Houdini's own feet. Again, to quote Sir Arthur:—

On August 25th, Houdini arrived for a final test. Two days before Walter warned the circle that some trick would be attempted. "What I think he may do is to slip a die into the contact box. If you search his pockets you may find the rest of the dice." With such anticipations it is remarkable that any psychic power could manifest. When Houdini arrived he brought with him a portentous box into which the lady was to be shut and fastened in with eight padlocks. Her arms were to be extended at two side holes and her head at the top. This clumsy apparatus was put into use, and the forces present showed what they thought of it by at once bursting the front open, bending the metal staples.

After a futile wrangle over the fiasco with this eight-padlocks box, the sitting was resumed. About the first thing that Walter, the discarnate control, said was: "Houdini, how much are they paying you to stop these phenomena?" There was a dramatic result. Walter's voice was suddenly heard again, calling out:—

"Comstock, take the box out in the white light and examine it." This was done by Dr. Comstock and, shocking to relate, the rubber eraser from an ordinary pencil was found to have been inserted into the angle so as to prevent the upper board descending and ringing the bell. Who placed it there? It was there to prevent phenomena—that is obvious. Who was it who had declared against the phenomena and who had therefore an interest in stopping them? Does the point need elaborating? A cruel trick had clearly been played in order to discredit the medium. It took some deftness to fasten that rubber into the right place. Who was there present who might have had that cleverness of touch? These questions answer themselves and it is suggestive that Houdini's pamphlet suppresses the whole incident.

The very next night there was a second Houdini sitting. On this occasion the medium was to be enclosed with only her head and arms out of the box, with its egregious eight padlocks and all the rest of the hocuspocus. A very deadly plot seems to have been laid for her, which was only frustrated by the ever-

watchful care with which Walter guarded "the kid." After entering the box and before it was closed the medium, as if inspired, asked that it should be examined. Houdini replied, "Oh, no, that is not necessary." Had the medium taken anything into the box it is clear that she would not suggest examination. Having fastened her in, Houdini felt up along her left arm with his own right hand until it had passed through the hole in the box. No intelligible reason can be given for this action. An instant later the voice of Walter was heard. "What did you do that for, Houdini?" he cried. "You . . . There is a ruler in this cabinet, you unspeakable cad!"

Houdini cried: "Oh, this is terrible! I don't know anything about any ruler. Why should I do a thing like that?" After a short conversation the lights were turned on and Houdini was found with his head in his hands in a state of prostration, which is certainly not to be wondered at after so unnerving an experience. "I am not well. I am not myself!" he cried. The cabinet was examined and sure enough there was found within it a folded two-foot ruler with six-inch segments. "I am willing to forget this, if you are!" cried Houdini. I do not think it should be forgotten, or that it will be forgotten.

It might have been a deadly discovery for the medium, but owing to Walter's care it was really deadly to the man who placed it there. For, consider the facts. The next experiment was to be one in which the medium's arms were drawn inside the holes. Suppose the contact-bell had then rung, it would have been a final proof of psychic power. But this ruler was the one thing one could think of which, if held in the mouth, would extend nearly two feet and so possibly reach the board. It has been suggested that it had been left there by some careless carpenter, but can any man imagine such a coincidence as that he should leave, not a hammer or a bradawl, but the one implement which would discredit whatever the medium would do? Can one not see the tremendous triumph and world-wide advertisement of the investigator who, in the moment of the medium's success, should suddenly dive his hand into the cabinet, produce the ruler and expose what all the world would have believed to be a fraud? Is not the whole transaction as clear as noontide, and has not the man fallen into the pit which he had dugged? The facts have only to be clearly stated to carry absolute conviction.

OPENING OF THE PSYCHIC BOOK SHOP.

We live in adventurous days, and surprises crowd thick upon us. Some such reflection doubtless entered the minds of many people passing along Victoria-street on Monday last, as they gazed into the attractive windows of The Psychic Book Shop opened on that day.

Hitherto the man in the street with an inquiring turn of mind, who wanted to find out something about this new faith which had captured such good men as Conan Doyle, Oliver Lodge, Barrett, Blatchford, and Marshall-Hall, has not known where to turn for information. He knew nothing of such secluded back-waters as Queen-square, Smith-square, and Holland Park.

Now, thanks to the bold initiative of Sir Arthur Conan Doyle, in at least one very busy quarter of London, psychic literature will, so to speak, hit the public in the face.

The first shop on the north side of Victoria-street, after leaving Westminster-Abbey, is destined to become famous. Here, for the first time since the tiny but momentous revolution of 1848 in far-away Hydesville, is a large, well-stocked bookshop and library of psychic literature in the very centre of a great city.

On the opening day there was no rush on the part of the public for the treasures within the shop, but a steady sprinkle of people throughout the day who bought books and pamphlets. But the windows were a magnet, and by and by, when these gazers from afar have overcome their initial tremors, they will enter and make their first plunge into the psychic world.

Sir Arthur and Lady Conan Doyle visited the shop morning and afternoon, and answered many inquiries. Orders by post have flowed in, and Mr. R. G. Monier-Williams, the manager, and Miss De Morgan, his assistant, had the satisfaction of despatching numerous parcels at the close of the first day. Miss De Morgan, it is interesting to note, is a grand-daughter of Professor Augustus De Morgan, who, in the 'sixties, was such a valiant defender of the truth of psychic facts. L. C.

At the Governor's House, Royal Hospital (East Gate), Chelsea, on Thursday, February 26th, at 5 o'clock, Sir Oliver Lodge will deliver an address on "The Reality of the Unseen." The chair will be taken by Major-General Lord Edward Gleichen. Applications for tickets should be made to Miss Harley Bacon, J.P.A.C., 7, B . . . S.W. 1.

LETTERS TO THE EDITOR.

A STEREOSCOPIC VIEW.

(FROM LADY GREY OF FALLODON.)

SIR,—I think the following excerpt from a private letter may interest your readers. My correspondent describes the vivid perplexity her child displayed on first seeing a stereoscope. "It's real, it's real!" she kept exclaiming, "why can't I touch it?" and then the writer continues with this interesting observation:—

"The sudden introduction of another dimension by regarding the same scene from two different angles, and combining the two, is very miraculous; and I thought that perhaps it is by a similar process that we are initiated into the real world. Most people go through life seeing it as a flat picture. The few who look at it from a spiritual viewpoint as well, get a stereoscopic view, in which all is blent into a harmonious, and intensely real, whole.

"The rest may reason and welcome
It is we mystics—know."

That was how Edward Maitland quoted Browning's lines once to the poet—and the poet accepted the emendation."—Yours, etc.,

PAMELA GREY.

THE ELECTRONIC TREATMENT (ABRAMS' BOX.)

SIR,—Referring to your comment on Abrams' work (LIGHT, January 31st, 1925) I would point out:—

(1) Sir Thomas Horder makes no attempt to disprove claims of "automatic diagnoses" for the simple reason that such claims have never been made, and in the very nature of things never could be made.

(2) Sir Thomas Horder says very definitely on page two of his report that his inquiry "has been confined exclusively to the diagnostic aspect of the work—no attention has yet been paid by his committee to the oscilloclast" Abrams' treatment instrument. Therefore, it can hardly be accurate to state positively that "the assertion of cures for hitherto incurable diseases is invalid."

(3) The atmosphere of "humbug and mystery" has not been made either by Abrams or his followers, but rather it has been made for them (to their utter chagrin) by others who—very excusably—have not rightly understood the facts.

Abrams knew . . . in its last analysis all matter was made up of electrons in rapid motion. He knew that matter was only differentiated by the number of electrons in a given atom and by their arrangement and vibratory rate.

He knew that some substances, spoken of as "radio-active" were sending out energy in characteristic waves, which waves could be detected and identified by laboratory apparatus.

He believed—and was the first man to state—that all matter was radio-active and that the wave emanating from, e.g., a sulphur atom, too delicate, too faint to be detected by any laboratory instrument might yet produce a demonstrable and even identifiable effect if allowed to pass through the most delicate instrument of all—the human nervous system.

Abrams, in fact, used the human nervous system as an instrument and named the vaso-motor phenomena produced when radiant energy—whether emanating from chemical substances or pathological substances—"reactions."

These reactions are in reality local flushings over areas the size of a half-crown or thereabouts. They are exceedingly difficult to detect—and require long practice and great skill for their certain recognition and identification.

Any idea of their being found automatically or by a machine is wildly incorrect, and due to a misconception of the facts. The foolish phrase "Magic Box" was invented a few months ago by a newspaper. I can testify that Abrams, whom I knew well, never used it or heard of it. A rheostat is used in diagnostic work, and Dr. Boyd and many other people have designed modifications of this simple apparatus which, however, sufficed for Abrams himself. All of them are passive—being merely interposed between the substance under examination and the human "subject." They are simply "tuning" devices to block out unwanted "wave lengths," which otherwise might pass through the apparatus and render identification of a given "reaction" difficult or uncertain.

Abrams' rheostat is analogous in a way to a prism, by means of which a composite beam of sunlight can be split up and differentiated as red, green, indigo, etc. The treatment instrument, the oscilloclast, is a totally different thing. This is not passive, but an apparatus radiating energy waves which can be controlled and so altered as to neutralise the wave emanating from e.g., the toxin of some micro-organism.

The precise wave has to be found and noted, which will dissipate a given "reaction" appearing on the body of

the individual whose nervous system is temporarily being made use of as a piece of apparatus.

This wave is the one used for treatment purposes. That is all.

There is no mystery, no humbug. The above account is—briefly—the thing in a nutshell.—Yours, etc.,

PROGRESS.

*. We are indebted to our correspondent for a very lucid and instructive statement of the Electronic System. The opinions to which he takes exception were not our comments but simply quotations from a newspaper which we did not necessarily endorse.

THE CURE OF PHTHISIS.

SIR,—It may interest some of your readers to know that a friend of mine has had placed before him, for more thorough and further investigation, a treatment for Phthisis, which he assures me has already arrested the worst cases of that disease. I have myself seen evidence of this, as proved by X-ray examinations, although, without this evidence, I would have taken the word of my friend, who is well-known in medical and other circles.

It is just possible that he was especially led to attend the Spiritualistic service on Sunday at the County Hall, where we met, and where he informed me that he was quite willing to undertake (free of charge) the case of one of the patients prayed for, if it could be arranged. He tells me that cases that have been in more than one sanatorium, and been turned out as incurable, are now on the way to being cured by this special method. It is to be hoped that clinics will soon be opened all over England for the purpose of carrying out this treatment, and I may say that his evidence is corroborated in every case by two well-known physicians, who are assisting the discoverer and my friend in the matter. One such clinic, where this treatment is now being carried out, is in the East End, and another is in the West End.—Yours, etc.,

F. R. S.

P.S.—The method appeals especially to Anti-Vivisectionists as no serums or vaccines are employed.

APPARITIONS OF ANIMALS.

SIR,—I am greatly interested in the various cases of the appearance of animals after "death," and can add an experience of our own. A favourite cat, which had lived with us for many years, was taken in and died. There was a strong attachment between one of my maids and the cat, so I went to her room at the top of the house and told her the sad news. She fully understood it, for as I came away I could hear her lamenting him. After I had left the room, he appeared there, looking so well and real that she came to the conclusion that she had mistaken my news and that he was alive. She was so sure, that she rose and came downstairs to see for herself, only to find his body in the room where he had breathed his last in my presence.—Yours etc.,

LOUISA BIGG,

(Author of "The Unconquerable Hope.")

SPIRITUALIST COMMUNITY SERVICES.

ADDRESS BY REV. C. DRAYTON THOMAS.

THE REV. C. DRAYTON THOMAS was the speaker at the County Hall last Sunday evening.

MR. F. W. THURSTAN, M.A., a member of the Council of the London Spiritualist Alliance, presided, and in his introductory remarks touched on some of the higher aspects of Spiritualism. As in Masonry, there were degrees of initiation. Our first explorations only brought us to the outer gate of the temple, and if we stayed there we were not true Spiritualists. We had to qualify ourselves for those higher degrees of initiation through which we learned to find the Kingdom of God.

MR. DRAYTON THOMAS, speaking of the influence of the truths of Spiritualism on those who had grasped them, said that to all at some time there came the dark hours when a loved one went from us. To some it meant that all the joy and light of life had gone. But there were many in the congregation who, like himself, had demonstrated that death was not separation. It was difficult to describe in words the great comfort this revelation brought. The proof that Spiritualists had attained was needed by the Press and pulpit. He knew men who had preached against Spiritualism, but who now realised how foolish they had been.

Describing the communications he had received from his father during the last ten years, he said that as a result he had been led nearer to Christ. Mere communication with departed dear ones was not enough. This must be the first step towards getting in closer touch with God.

MRS. ST. CLAIR STOBART conducted a short healing service, and referred to the help that had come to many from such ministrations.

LIGHT.

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

A SMOKE SCREEN FOR SADDUCEES.

"R. S." a correspondent in Hong Kong, writes as follows:

Sir Oliver Lodge, for whom I have the deepest admiration, has lately said that he has proved that the people who communicate are who and what they say they are. Sir Oliver is a great man and a true man, and I feel that it is presumptuous on my part to doubt after his statement. I have tried very hard to believe but doubt has always crept in.

"R. S." then goes on to quote Hellenbach's statement: "There is a Subject living in us which wills, feels and thinks in a human way; this is absolutely true." Also he quotes another writer, Herrmann, who is represented as saying:—

Long continued experiments have also proven that the hidden Subject or Soul is able to see and hear without the use of eyes or ears, to read and transmit thoughts and to move ponderable objects without touching them; that there lives in man an intelligence which is greater than his waking consciousness, and that it has powers which surpass those of the physical senses.

"R. S." asks, in view of this statement, whether it is not possible that this higher "subject" within us is the cause of all the phenomena of the séance room. He remarks that we know that ectoplasm is a fact and that the "subject," that is to say, the spirit within, can mould this substance into any shape it chooses and cause the shape to make true statements about the sitter, as its memory is perfect. It can communicate with the spirit of the medium, it can produce to the spirit of the medium the exact appearance of a parent or child of the sitter so that the medium can correctly describe such appearances to the sitter. If all this is possible (writes "R. S.") what proof have we that the so-called spirits are real and not the creation of this marvellous spirit within?

We do not give the whole of our correspondent's letter but simply quote sufficient to indicate his posi-

tion, and all we need say on the subject is that the theory is very familiar to us, for it has cropped up in several places of late and to us represents what we may call the last ditch of materialism. We might even say that in developing such a theory the materialist gives away his own case, but we need not put it so high as this, because of late we have observed that the materialistic philosophers are "trimming" considerably. Every now and again they have to make a new concession and we have grown accustomed to read that such-and-such a phenomenon is quite compatible with the rationalistic or materialistic view, although that particular phenomenon clearly evidences a psychic, if not a spiritual, element in man.

The attitude of mind represented in the quotations from the German writers which so troubles our correspondent may be said to represent "Spiritualism without the spirits." Indeed, the whole case, so far as we have observed it, seems to centre about the question of human survival. Just exactly why it is that the materialistic opponent has such a quarrel with the spirit hypothesis we are unable to determine, although some explanations arise in our minds to which we need not here give expression.

A friend to whom we submitted the letter of our correspondent returns it to us with this commentary:—

Why should this higher "subject" be a supreme liar? The ordinary lower intelligence is more and more truthful as it is higher and higher in evolution: why, then, should an intelligence still more advanced be a superlative deceiver?

This is indeed the question; but apart from that, we perceive that the argument as presented by the objectors to the idea of human survival, is very delicately poised. It can quite easily be pushed over the border of sanity, because if these higher expressions of man are to be classed as spurious and delusive where are we to draw the line? What is to be our test and touchstone? Are we to take it that the lower region of life represents reality, and the higher region figment and fantasy? We have gone into the matter pretty fully in *Light* in the past and have shown that the argument is not only contrary to the higher reason, but that it is also illogical, taking it on its lowest ground.

We do not find it either a difficult or an alarming proposition; rather the reverse, for it so clearly indicates that the enemy is in a desperate condition and practically at his last gasp. He has had to surrender so much already in the contest regarding the reality of psychic phenomena in itself, that it is becoming sufficiently clear that the little bit of ground left will also have to be surrendered sooner or later. Meantime we regard the argument against the existence of discarnate spirits as a kind of smoke-screen designed to cover the retreat of the Sadducees from an untenable position.

A NOTE BY SIR OLIVER LODGE.

We referred the question dealt with in the above article to Sir Oliver Lodge, who has kindly sent us the following note which we have pleasure in appending as an addendum:—

R. S., like Professor Richet, seems to admit the facts, but doubts the prevalent theory about them.

Things can often be explained in a complicated manner, but when a simple explanation is forthcoming it is to that extent preferable.

The deceptive power of our subliminal self and of our ordinary sense organs can be pressed too far. People have managed to doubt the existence of an external world: I do not myself find evidence of deception at the heart of things. I incline to the view that simplicity will be found to characterise truth in the last resort, not duplicity.

At the same time I sympathise with R. S.'s and all other rationalistic difficulties. They are only temporary.

OLIVER LODGE.

SIDELIGHTS.

Selected Items from the Magazine and Newspaper Press.

From the "Clarion" of the 30th ult. we take the following comment by Mr. Frederick Stephens, of Paris, on a letter from another correspondent to that journal, one "Hanson":—

To talk of "spiritual spoof" v. "religious action" is a proof that some people are easily taken in by gaudy alliteration, which they adore as being "smart" and a sign of great intellectual acuteness. One might be pardoned for asking whether the said Hanson has by careful study of the enormous mass of psychic facts convinced himself that they are uniformly based on fraud and deception? It is astonishing to see how bigoted and silly these "progressives" can be, when they bump up against something which offends their conscious and sub-conscious prejudices.

As for "reaction." Here we have another of these mystic antipathies which play so large a part in the rubbish poured forth by democratic fanatics. "Action and reaction are equal and opposite," Newton taught us. As this holds good on the physical universe, it may very likely hold good on the psychic and spiritual universe. There is nothing particularly noble about the idea of "progress," especially as developed by the converts of the old German Jew Karl Marx; nor, on the contrary, need there be anything particularly shocking to any mind (free from the tyranny of words) in the idea of "reaction." It is possible, oh! just possible! that this idea of "reaction," which so scandalises the Marxian babe, may be a very healthy sign that many minds to-day are beginning to realise dimly that if the world is to be "saved," it won't be through Materialism, but by a fundamental change in values and ends. One way of approach will be to save us all from that damnable class hatred which hides its hateful character behind canting phrases.

The following from the "Southampton Times" of the 31st ult. shows the activity of the movement there:—

The annual meeting of the members of the Southampton Spiritualist Church was held on Wednesday evening in the Cavendish Hall. The report stated that the desire on the part of the general public to ascertain more of the whole meaning of Spiritualism from those best qualified to give it was demonstrated by the attendances on Sunday evenings, when the application for seats was more than the church was able to accommodate. As soon as the present debt was extinguished—£150 had been paid off during the year—the problem of extension would have to be faced. The sum of £10 was sent to the Hospital Sunday Fund. The Sunday afternoon Lyceum for children had accomplished good work, and its monthly open session, where the results of the training given could be seen by the public, was being more generally utilised. Twenty-four children entered for the national Lyceum examinations, all of whom passed, eleven with distinctions and four with honours. The Executive for the year were elected as follows: President, Mr. C. Carwithen; Vice-Presidents, Mrs. Harris, Messrs. Baker and Crocker; Treasurer, Mrs. Long; Secretary, Mr. F. B. Davis; Lyceum Conductor, Mrs. Hart; delegates to the National Union and District Council, Messrs. Baker, Harwood and Newton; committee, Mrs. Carwithen, the Misses Crocker and Pilbrow, Messrs. Bulford, Long and Spencer.

From an article in the "Bristol Times and Mirror":—

The serious Spiritualists readily admit that some mediums are dishonest and that it is possible to be distinguished and credulous, but in spite of everything, in spite of the Queen's Hall meeting, and whether it is a good thing for us or not and being approached in the right way or not, the interest in Spiritualism grows every day. If you talk to a fellow-passenger it is not an uncommon thing to come sooner or later to Spiritualism, and when a subject has reached that point its position is very strong indeed. So even from the money-making point of view Sir Arthur Conan Doyle is wise in opening a bookshop where none but Spiritualist and other occult books will be sold; his own earlier works you will not be able to get at this shop, which is to be in the rebuilt part of Victoria Street. Whether Sir Arthur is still a Roman Catholic I do not know; certainly he went to that famous college of Stonyhurst, in Lancashire; but the Roman Catholic Church disapproves of Spiritualism, and so do most of the others, which is odd. You would think they would be pleased with an outside proof of the immortality they teach.

From an address on "Supermen" recently delivered by Mr. C. Best, of Leeds, at the Theosophical Hall, Pateley Bridge, we take the following extracts (from a report in the "Pateley Bridge Herald"):—

There is nothing supernatural, Nature contains all, all grades of matter and all states of consciousness. Our knowledge of Nature is still fragmentary. There are forces and laws of which we are ignorant, we are only at the beginning of our knowledge, we have a great deal more to learn. We are beginning to study the evolution and expansion of consciousness as supplementary to the evolution of form. Life or consciousness precedes form, the inner guides and moulds the outer. Life persists, although forms break up. Human progress consists not chiefly of a beautiful and well-formed body, but of an alert and comprehensive intelligence, and of the control of the emotions.

In an article on "Psychic Experiences" in "T.P.'s and Cassell's Weekly" Mr. T. R. Higgins tells how in the small hours he was awakened by a strange sound. Then he heard the turning over of leaves, and a voice, rich and melodious, began to read a psalm. He heard the book closed and footfalls passing out by the door. His wife also heard it all and remarked upon the strange occurrence. The sequel is striking:—

About nine years later, while visiting a town about sixty miles from home, I was introduced to a cultured lady. After a few remarks she said: "Excuse me, but I see a clergyman standing by you. He seems to be intensely interested in you. I am sure he has something important to say. Wait a minute, he is going to tell me. Yes—" she went on in a low voice, as if answering someone. Then turning to me she said: "I have it. This clergyman wants you to run your mind back some nine or ten years and see if you can recall an incident that happened in your bedroom early in the morning. He says on that occasion he read a Psalm to you. Further, he says, at that time you were working very hard at Latin, and that he helped you over the difficulties you underlined in your book. He asks you to refer to your old book when you get back and see if he is right."

A PSYCHIC STORY FROM SPAIN.

The Glasgow "Daily Record and Mail" of the 4th inst. tells a remarkable story of "double personality," reported from Moeche in the province of Corunna. Spiritualists cannot fail to see in it very clear evidence of spirit-control.

It seems that a young woman named Manuela, living with her parents on a large farm, fell into a decline through consumption, which had reached an advanced stage. The doctors had given up all hope of her recovery when an extraordinary change took place in her condition. To the astonishment of her family she gave up taking her usual invalid diet and asked for the same solid food as was being served to other members of the household. Further, she began to talk of herself in the third person as if she had become somebody else, and spoke also with a Cuban accent. Of course everyone thought she had gone mad, but her powers of reasoning made this an improbable solution.

At last she made the extraordinary announcement, "I am the parish priest of Ortigueira." The report explains that this priest disappeared from the neighbouring village over a year ago and is supposed to have died in Cuba. She certainly bore out her assumed character of the priest by her style of conversation and habit of preaching sermons.

Clairvoyance, too, is indicated, for, on the village priest coming to the house to interrogate her she stopped him from coming into the room by telling him that he was wearing his clerical attire in an unorthodox way, that is, he was wearing his stole under his cassock, which was the case.

The girl now appears to possess ecclesiastical knowledge and actually uses the same mode of expression as that which characterised the priest whom she represents herself to be.

The account adds that the effect has been to bring about a great religious revival among the farmers who are flocking to the churches.

A PSYCHIC TELEPHONE.—"The People," in a "Diary" paragraph on "The Spirit 'Phone," referring to Edison and his proposed apparatus to obtain spirit communications, states that the great inventor "accepts the fact of spirit survival as does Lodge and as did Barrett." The writer goes on to tell of a conversation between an American business man and Marconi on the subject, when the suggestion was made that Marconi should take the problem in hand.

MIND PICTURES.

ADDRESS BY THE HON. MRS. ALFRED LYTTTELTON.

An examination into the labyrinth of the subconscious mind—that Clapham Junction for impulses and impressions from the super-physical plane to the physical—is a fascinating process. The Hon. Mrs. Alfred Lyttelton had a congenial theme in her address on "Mind Pictures and their Relation to Psychical Experience," delivered before the members of the London Spiritualist Alliance on Thursday, February 5th, because she was speaking from her own rich experiences. Recently it has become known that the gifted sensitive who figures in the Proceedings of the Society for Psychical Research as "Mrs. King" was Mrs. Alfred Lyttelton.

THE REV. F. FIELDING-OULD, who presided, said they all welcomed the opportunity of hearing Mrs. Lyttelton. She had shown in her psychical investigations moderation and sane judgment. Those who had read her brilliant articles last year in the "Empire Review" would look forward to her address with keen interest.

MRS. LYTTTELTON, in the course of her remarks, said that by mind pictures she did not mean those created by the imagination, but those constructed unconsciously. Describing her habit of playing with friends what she called the Dream Game, she related how they were taken into strange scenes and made to play parts in which their volition seemed to have no place. The difficulty at such times was to arrive at a proper adjustment between the conscious and the unconscious mind. Sometimes in communications received we were brought into touch with supernal sources too big for our puny minds to grasp. In scattered communications there came an evidence of design that was inescapable. At times they were taken to the great uplands and snow-capped silences.

Spiritualists, she thought, were apt to pay too little attention to the mind and its weird processes. In its obscure workings was to be found the key to many baffling occurrences. Spiritualism and Psychical Research had fallen into disrepute because of the confusion that too often ensued from an ignorance of the working of the subconscious mind, with its ready response to suggestion and its powers of dramatisation. It was the duty of Spiritualists to learn all they could of that strange product called the mind.

In the course of the discussion following the address, of which only a very brief summary can be given here, Mr. LEIGH HUNT enquired if, in the mental journey or picturings she had described, she had ever the experience of meeting other persons.

Mrs. Lyttelton replied that in the dream pictures she experienced she did not, as a rule, meet human beings, but on some occasions there seemed to be indications of another presence.

DR. ABRAHAM WALLACE mentioned that he had studied premonitions and also the subject of retrocognition.

The lecturer said she had no theory about premonitions, but she added, "I know they happen."

MR. ERNEST HUNT cited a remarkable experience which befell the late Mr. W. J. Colville, the well-known medium, in which a coming event was most strikingly predicted, and that in a way which could not be ascribed to the subconscious mind.

A member of the audience having referred to knowledge supernormally acquired, Mrs. Lyttelton said, "I certainly agree that some people are able to tap sources of knowledge in this way. I do not know how to explain this except on the theory that at times we have helpers on the other side." (Applause.) She related that on one occasion, having lost a sapphire brooch she definitely asked for help to get a clue to its whereabouts. Suddenly she seemed to hear a little voice say, "We've found it! We've found it!" Notwithstanding this she continued by advertisement and inquiry to seek it outside the immediate locality in which she was staying. Eventually it was brought to her hotel by two women. On questioning them she learned that they had found it a few minutes before she had seemed to hear the little voice proclaiming that it had been recovered.

MR. VOUT PETERS said Spiritualists ought to be able to differentiate between states of mind. He found that a message which came from an unseen intelligence in a flash of clairvoyance was usually short and sharp, whereas when it came from the subconscious it was continuous.

The Rev. C. DRAYTON THOMAS asked on what the mind pictures seen were impressed. It seemed to him that they were not impressed on the physical retina or the brain.

Mrs. Lyttelton said she did not think that they had anything to do with the physical side of things. The pictures seemed to come whether the eyes were open or closed. In her case she was sometimes unaware whether her own eyes were open or not.

In reply to a question from Mr. H. BODDINGTON, who asked whether some of Mrs. Lyttelton's experiences might not be the result of mental travelling, she said she really

(Continued at foot of next column.)

RAYS AND REFLECTIONS.

Those who read the amusing sketch by D. N. G. in LIGHT of January 24th (p. 39), "Mr. Samuel Pepys at a Séance," will hardly have failed to note the delicate little satire on the average séance-goer. I refer especially to the passage in which Mr. Pepys comments on the medium's statement that he would become very famous by his writings. Of this Mr. Pepys is represented as saying, "As I have made no writings, nor have any mind to, I perceive she is a monstrous liar!"

Now I can well imagine that if the real Pepys had ever visited a séance and received such a description of himself, this is precisely what he would have said. It would have struck him as absurdly false, for how could he have foreseen that his private diary, written in a secret script, would ever be deciphered and published to the world, making him a famous author?

The episode, although an imaginary one, admirably illustrates something that I have frequently noticed in connection with clairvoyant descriptions. The clairvoyant describes something which the consultant does not recognise or remember, and at once says the clairvoyant is wrong. Quite often the boot is on the other leg. It is the sitter who is wrong. I have seen it many times.

Let me give one instance which stands out very clearly in my memory. Many years ago a friend, whom I may call Green, had assisted a railway official—a ticket collector at the local station—who was in monetary difficulties. Mrs. Green also had taken an interest in the man's children, especially in one of them, a pretty fair-haired child. Some years afterwards, while residing in another part of London, Mrs. Green visited a circle for clairvoyance at the rooms of the London Spiritualist Alliance, and received a description. The medium told her that standing by her was a man in a uniform—not a military or naval one—and that with him was a fair-haired child who seemed to be his daughter. They had come to express their gratitude to the lady who had once been very kind to them.

Mrs. Green disclaimed all knowledge of the pair. Even when the spirit gave his surname, H—, it brought nothing to her memory. So when she returned to her husband it was to report a disappointing experience. The medium was "all wrong." Her husband laughed. "Great Scott!" he exclaimed (or words to that effect), "do you mean to say that you could not remember H—, our old ticket collector at N— station, and how we helped him and his little girl, even after the medium had told you his name?" But it was so. The whole episode had faded from Mrs. Green's mind, although her husband remembered it clearly. In order to make the test complete, Green made inquiries at the station and learned that both H— and his little fair-haired child had passed on years before. So there was another confirmation.

I could multiply such instances from personal observation. These things make me think ruefully of how much our good mediums have to suffer through the bad memories and lack of perception of some of their sitters. It is always the medium who is "wrong"—never the critical and immaculate sitters! To these latter I would commend the advice of a shrewd old business man to his son, when the lad was going out into the world for the first time, "My boy, in every dispute you get into you will always feel that you are right and that the other man is a fool. Don't be too certain. Always leave a little margin in your mind for the possibility that it is you, not he, who will turn out in the end to be mistaken. And then though you may feel crestfallen you will not look foolish."

D. G.

(Continued from previous column.)

did not know. Mr. LESLIE CURNOW referred to the research work on Hypnagogic Visions by Mrs. F. E. Leaning, who had read an able paper on the subject before the S.P.R.

Mrs. Lyttelton said she was acquainted with Mrs. Leaning's work and agreed that it showed the faculty to be a widespread one.

The Chairman, in closing the discussion, said that whatever other gifts the Spiritualists lacked they certainly had the gift of tongues. (Laughter.) He agreed that there was a double process of vision going on. The Bible prophets saw these dream pictures and had symbolic visions, and often they misunderstood them.

A cordial vote of thanks, moved by Dr. Abraham Wallace, and seconded by Mr. Ernest Hunt, terminated an exceptionally interesting meeting.

THEOSOPHY, SPIRITUALISM AND PSYCHICAL RESEARCH.

By F. E. LEANING.

Theosophy, Spiritualism and Psychical Research are three well-defined movements which have much in common with each other. They are like the good pullers in the dog-team, who, though they may quarrel and snarl when out of the traces, yet put their united force together to bring humanity and its burdens forward upon the road of progress. Each, it is true, considers itself the leader and by far the best of the pack, and has plenty of fight in it to maintain its position, but to the onlooker of a philosophical disposition, "none is afore or after other," and each is doing good work for the type or temperament to which it appeals. Behind them all is that relentless driver, the hungry human heart and the insatiable mind of man, seeking the truth.

In a little book just published, "Evolution and Man's Destiny," compiled from over a dozen of Dr. Annie Besant's works, we find an introduction to Theosophy similar to that given by Sir W. F. Barrett and Mr. J. Arthur Hill, to the other two great movements with which they are concerned. But whereas Spiritualism confines itself to man's survival, and Psychical Research to his psychic activities here and possible survival, Theosophy takes the range of all Nature, above and below the human; of all time from the dim pre-historic past to the aeons of the future; of man's own being, from the sole of his foot to the heights of his spirit, where it reaches up into and is merged in the Divine. The majesty and the unsurpassed romance which this teaching spreads at the feet of the humblest learner have had more power over others than over the many who accept it for the sake of that romance. The sceptical, such as Frank Podmore, the learned, such as Mr. G. R. S. Mead, the practical, such as the business man for whom this book in question was written, have felt the command which it exercises, nor need anyone be ashamed of admitting it.

But there are elements in Theosophy which should be sharply distinguished, and the confusion of values has led many to turn away from it. The moral stimulus of it is immense, and being quite soundly based on the sowing-and-reaping principle, differs in its terms only from the same thing in Spiritualistic literature. Such questions as whether there are "elementals" and "Devas," whether Ireland was part of Lemuria one million years ago, and part of Atlantis eight hundred thousand years ago, as the little maps at p. 50 show it, and so on; and whether the invisible world can be geographically and pictorially described, or what shape your three-dimensional body will be in four-dimensional space, these things are side-issues. They may or may not be true; they can neither be proved nor disproved, but they are at least as interesting, and often more so, than the conflicting "automatic" romances which Spiritualists are familiar with. If Theosophists knew how common this kind of thing is they would evaluate their revelations differently; if Spiritualists knew more of Theosophical theory they would have valuable light thrown on some of their problems; and if Psychic Researchers would leave off repeating that H. P. Blavatsky was an impostor, and study her as a great psychic, they, too, would benefit. We need a much freer exchange of goods on these levels. Therefore I commend the reading of this cheap, clear, compact book, with its illustrations, Index, Reading Lists, and readable contents to those who like good value to have, lend or give.

A NOTE ON "OLD MOORE."

Dear Old Moore! Still only a penny. "Good People all, both great and small, Give ear unto my Song," for it is a song of Earthquakes and Railway Accidents and Dock Strikes, not only things that may happen somewhere else, but things that will happen to you. But some of it must have been prepared when Venus or some bright little thing was shining on the ancient sage, for I notice that through the year cheerfulness "will break out" on the Stock Exchange and Industry will revive quite a lot. There is a bull-dog breed about the whole thing that makes me think that Astrology must be the rock-bottom of it all. You may burn us in fires, drown us in ship-wrecks, shake us to bits with volcanic upheavals, entomb us in mines, scorch us with sun-strokes, but all our market towns will carry on their fairs just the same, some hot, some cold, some for cheese and others for pleasure. But there is one thing that spoils this charming little publication, as it does many others, and that is its way of mixing up the Tides with superfluous hair, and the tobacco habit, and Colonial telegrams with chronic bronchitis, and so on. Some of it is really awful. I open at random and see "ten million headaches a year for thirty years" . . . who wants to calculate that? I would rather have one that I had grown myself, over a healthy cross-word puzzle. No, no, Old Moore, give us an eclipse of commercialism, and we will see that you don't suffer for it!

F. E. L.

CURRENT ITEMS.

Lord Haig has issued a letter of thanks to those who worked on behalf of the Poppy Day Fund. The amount raised on Poppy Day was £314,598 up to the end of December.

According to the "Daily Sketch" New York correspondent, Mrs. Le Roi G. Crandon, better known as "Margery," is shortly to visit London on the invitation of Mr. E. J. Dingwall, the Research Officer of the Society for Psychical Research.

The "Liverpool Echo" tells a curious story as related by Mrs. Lillian Kirtlan, wife of a railway worker, of Wetheral, a pretty Cumberland village on the outskirts of Carlisle, who has made a claim on the Treasury to an estate estimated at from £7,000,000 to £10,000,000.

Mrs. Kirtlan, who states that she has been pushed forward to establish her claim by a series of remarkable dreams, and some unseen driving force, claims to be a direct descendant of Sir John Jermy, who was Governor of Sierra Leone. 1840—41.

Sir Arthur Conan Doyle's new bookshop has been the subject of much notice and comment in the Press. It is probable that no bookshop ever opened has had so much gratuitous advertising, which suggests that the enterprise should have a successful career.

Mr. Dingwall seems to have gained important results in his investigation of Mrs. Crandon's mediumship. On the 31st ult., in Boston, he read a report on the case, Professor William McDougall, M.A., Doctor of Science at Harvard University, presiding.

The "Irish Times" says: To have one's fortune told is still a rage. Mayfair has more necromancers, palmists, and clairvoyants than any area in the world. Mostly women, they live in luxurious flats furnished in choice Eastern fashion, and to these exotic dens drive men and women, who part with their guineas in order to fore-shadow their luck.

A remarkably fine meeting was that of the L.S.A. on Thursday, the 5th inst., when the Hon. Mrs. Alfred Lyttelton gave her paper on "Mind Pictures and their Relation to Psychical Experience." It was notable by reason of the number and quality of the audience, which included many strangers, and the remarkably animated and instructive discussion which took place at the close.

SOMNAMBULISM.

Mr. Morris Hudson kindly sends us the following passage from Henry Crabb Robinson's Diary describing his experiences at Jena (Vol. I. Chapter vi., pp. 71-72. Edition 1872):—

I may here relate a curious phenomenon of which I myself was a witness. The house in which I lodged was large and a number of students occupied apartments in it. There was no resident family nor any female, except a middle-aged woman and a girl, both respectable in their situation. It was the business of these women to let in the students at all hours of night, and by so doing a habit was contracted of rising and opening the door without awakening. It became possible to maintain a conversation with both the woman and the girl without their being properly awake. Their condition seems to have been very much like what is known as the mesmeric sleep. The particulars which I have to mention are still fresh in my memory, but I will copy from an account written by me at the time:—

Last night, going into the kitchen for a candle, I saw the younger woman of the house in this extraordinary state, and listened to a dialogue between her and the elder: her answers were pertinent and even witty. One question put to her was, "What sort of man is Brentano?" She answered, "The little fellow in the front parlour? O, he's a comical fellow—like his brother Clemens—but he was polite."

"And what of the Englishman?" "O, he's a good fellow, so fond of talking." . . . After several incidents, which I pass over, I spoke in my own voice and asked for a candle. She recognised me and without waking took the light and accompanied me to my room.

On seeking for an explanation of these facts, I found that animal magnetism, so far from being considered in Jena as mere quackery, was received by the most esteemed natural philosophers as an admitted fact, and an important chapter in the natural history of man.

W. T. STEAD BORDERLAND LIBRARY.—At the "At Home" on Friday, February 20th, Mr. Philip Durham will give a Talk on Scientific Palmistry, entitled "Karma in our Hands." The Talk will take place at 3 o'clock.

THE INDEPENDENT VOICE : A STRIKING EXAMPLE.

A remarkably singular circumstance is connected with the progressive rise of Dr. Blomberg in the Church. I shall therefore take permission to relate this extraordinary instance in his biography, and, as far as my pains have been exerted to trace the truthfulness of the narrative, I feel both easy and indifferent as to its success or failure in securing the credence of my readers, having the story as recorded in the Doctor's handwriting in my possession, which runs nearly as follows:—

"When the English forces were in possession of the island of Martinique, in the seven years' war, there was a Major Blomberg, who was detached from headquarters to a distant part of the island. After he had been there for some time, as Colonel Stewart was in bed at headquarters, Major Blomberg suddenly entered the room in the middle of the night, dressed in his regimentals, and advanced to Colonel Stewart's bedside, who, greatly alarmed at his appearance, exclaimed, 'Blomberg! How came you here without leave? I thought you were at another part of the island with your detachment.' The Major replied, 'Don't be alarmed; I have leave to come here, but I am no longer alive. I died yesterday at seven in the morning, and am now come here to beg that you would take care of my little boy, who is in town; and when you go to England, I desire that you would see him put in possession of an estate which he has a right to, and the writings relative to which are in a private drawer in an old chest, in a house in Yorkshire (naming the house), and this I most earnestly request of you, as my last wish and desire.' He then disappeared, leaving Colonel Stewart in the greatest astonishment, but that gentleman called to Captain Mounsey, who slept in the same room, and enquired if he had seen Major Blomberg, to which that officer replied, that he had not only seen him but had heard everything he had said, which he repeated to Colonel Stewart, and they both made notes of the event. The next morning they mentioned it to their brother officers, who treated it as a ridiculous thing, or as an invention of those gentlemen to impose upon some of the younger officers; but a few hours afterwards advice was brought that Major Blomberg had died of a violent fever in quarters, upon the same day and at the same hour as had been mentioned by Colonel Stewart. That gentleman directly took the child under his protection, brought him to England at the conclusion of the war, and circulated the event so that it reached the ears of the Queen (Charlotte), who interested herself on behalf of the boy, and afterwards made him one of her pages. Colonel Stewart lost no time in accomplishing the other part of the deceased Major's request, but going into Yorkshire repaired to the house which had been pointed out and desired leave to examine a chest of drawers which he described, and in a private part thereof he found the writings in question, which he was allowed to take with him. A lawsuit was commenced against the possessor of the estate to which Major B. had declared his son to be entitled, and of which he was finally put in possession. He afterwards took orders, became chaplain to the Prince of Wales, married and settled at Burrington, in Somersetshire, and was appointed to a Prebendal Stall in this (Bristol) Cathedral. The story being mentioned to Mr. Blomberg by the gentleman who gave these particulars (to the writer), he confirmed as far as his knowledge of the circumstance extended.

—From "Recollections and Reflections," by
L. W. GULLEY, 1849.

HERITAGE.

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O man you have an heritage—
It is for you alone—
This world of beauty, joy, delight,
Go, claim it as your own.
Claim it as a conqueror,
And wear it as a crown,
Rejoice that you have power to live,
Go forth, and win renown!

The glory of the summer time
Is there for you to see,
The russet wealth of Autumn, too,
With gold on every tree.
But best of all, the dawning Spring,
When hope is born anew,
And Nature wakes to youth and love,
All this, O man, for you!

—OLIVE MURRAY CHAPMAN.

"RIFTS IN THE VEIL."

OUT-OF-THE-BODY EXPERIENCES.

BY HORACE LEAF.

My comments on visits to the Spirit World in a previous article have given rise to the query whether quitting the physical body at any time involves an entry into the next world. The answer is that it does not. More often than not temporary conscious separation from the body still keeps the individual in touch with the earth. Numerous testimonies to this exist. I know several people who have a clear recollection of having been out of their physical organisms and yet still so definitely in an earthly environment as to be able to see the body sitting in a chair or reclining on a couch or bed.

This condition can be induced if one is prepared to run the risk, although it usually occurs spontaneously. I am unable to recall an instance where the person was not at the time of the experience either actually endeavouring to induce the state or interested in psychic studies, though doubtless other instances exist. One friend of mine, who had long been an intelligent student of Spiritualism, experienced the separation when seriously ill. Seated in an easy chair he began wondering what the sensation of being without the body would be like. Suddenly he became aware of a remarkable sense of freedom and found himself crossing the room in an easy, graceful manner. Looking down he was astonished to observe that he was moving through the table and swinging round he saw his physical organism apparently fast asleep in the arm chair. This filled him with alarm and the next moment he was conscious of being in his body again in a very nervous state. During the separation he saw and heard nothing but earthly sensations, the only exception being the unusual sense of buoyancy and the fact that physical objects were no impediment to his movements.

Another friend of mine, an engineer holding a responsible post under a South of England municipality, had a similar experience. Seated in a chair, he wondered whether it was possible to separate from the body temporarily. He then became conscious that he was walking in his passage towards the kitchen feeling delightfully free from any retarding influence such as the body gives. He then became aware that he was in a nude state with a beautiful soft skin. The realisation of his nakedness caused him to pause and return through the closed door to his body, for he was fully aware of being out of it. The next moment he was normal again, his body trembling apparently with the suddenness of his return. On a subsequent occasion, when sitting quietly alone, he felt the process of detachment commence and by force of will stopped it. Since then he has tried to induce it, but without success. He too was conscious of his material environment, and in no way of purely spiritual states.

Several years ago, during a series of psychic experiments lasting over three years, I consciously left my body on one occasion and on several others appear to have done so without retaining any memory of what transpired during the exteriorisation. On the occasion of the conscious separation I floated about two feet above my body, which was lying full length on a bed. I was quite aware of my earthly surroundings and able to see the contents of the room. I was, however, in a fairly rigid state psychically, swaying gently up and down, but unable or disinclined to move. Whatever the organism was in which I functioned, it appeared closely to resemble my physical organism. After a while I decided to try and make my body speak, wondering what the sound of my own voice would be like, and I actually succeeded, my voice coming to me in harsh, broken sentences.

The experiment did not last long as it caused a readjustment and I entered my physical body once more, but in a state of catalepsy. Some time elapsed before I could control it properly. I remember the effort was a severe one as I gradually brought one limb after the other under command.

The instances in which I believe I left the body but brought back no memory of the events were invariably followed immediately on my awaking by a period of catalepsy, which once or twice were rather nerve-racking as I had clear consciousness but no power to move even an eyelid. The readjustments were nearly always gradual. The last experiment proved almost fatal, and thereafter I discontinued them. I may add that I have good reason for believing that disembodied entities were interested in these experiments, and that they aided me whenever necessary. Had it not been for their advice, supernormally given, I have no doubt that the last experiment would have terminated my earthly career.

THE RETURN OF RATANA.—It is reported that the Maori faith-healer has returned to New Zealand with his party of forty-three Maori people. His return was celebrated with great rejoicings. There were native dances and orchestral music. Ratana did not take the chair of honour provided for him, but sat amongst his people in an old grey suit wearing neither collar nor tie; a truly modest prophet.

REV. G. VALE OWEN'S LECTURE TOUR.
FEBRUARY ENGAGEMENTS, 1925.

DATE.	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Feb. 15	London.	Old County Hall.	Miss Phillimore.
" 18	Chester.	Town Hall.	Mr. Jackson.
" 20	Pendleton.	Co-operative Hall.	Do.
" 22	London.	Old County Hall.	Miss Phillimore
" 23	—	—	—
" 24	—	—	—
" 25	Manchester.	Church of the New Age.	Mr. F. H. Clarke.

THE FALLACY OF THE SATANIC THEORY.

Some of those who believe that the phenomena take place are convinced that Satan himself is the real operator behind the scenes. Of course, the answer may be given that some of the secrets of Nature are bared to man if he can manage to unravel them. The very fact that he can do so is the best demonstration that the Creator has no objection to it. To the suggestion of Satanic agency surely the obvious reply is that if there be such a personality as Satan his interests are not advanced by persuading men that the human spirit survives bodily death. His propaganda has most to gain by leaving them in the despair or apathy engendered by the contrary belief.

—From "Psychic Research in the New Testament," by DR. ELLIS T. POWELL.

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SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—February 15th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. White and Mrs. Treadgold. Wednesday, February 18th, 8, Mrs. Fidler.

Croydon.—Harewood Hall, 96, High-street.—February 15th, 11, Mr. Percy Scholey; 6.30, Mr. G. Lloyd Williams.

Camberwell.—The Central Hall, High-street, Peckham.—February 15th, 11, open circle; 6.30, Mr. B. Stevenson. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—February 15th, 7, Mr. E. Meads. February 19th, 8, Mrs. Bishop Anderson.

Shepherd's Bush.—73, Becklow-road.—February 15th, 11, public circle; 7, Mrs. Bloodworth. Thursday, February 19th, 8, Mrs. Haddelsey.

Peckham.—Lausanne-road.—February 15th, 11.30 and 7, Mrs. Tina Timms. Thursday, 8.15, Mrs. M. Crowder.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—February 15th, 11, Mr. Wm. Drinkwater; 7, Mrs. Edith Marriott.

Central.—65-66, Chancery Lane, W.C.2 (close to Chancery Lane Tube Station).—February 13th, 7.30, Mrs. T. Timms. February 15th, 7, Mrs. M. Crowder.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. February 15th, 6.30, service. Holy Communion and Address. Healing Service, Wed., February 18th, 7 p.m.

GOD IS NIGH all those who need help. His loving Spirit encompasses them; in their affliction they will receive light, for the abyss is God's. Pray for the needy, heal their sorrows; the Spirit of God is on all who ask for it, and joy will come in the morning.—M. F.

As we go to press we are informed of the transition of Dr. G. B. Warne, Editor of "The National Spiritualist" and President of The National Spiritualist Association, U.S.A., who visited this country on the occasion of the last International Congress.

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Mr. Courtenay Luck.

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

Mr. Leigh Hunt.

Thursday, Feb. 19th, at 7 p.m.

Mr. Robt. Fielding-Ould, M.D., M.R.C.P., M.A.,
Barrister-at-Law, will lecture on "Human
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Chair: Rev. Dr. Geikie-Cobb.

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All who realise the need of the day, and who are in sympathy with the L.S.A. in its desire to meet that need, are asked to subscribe.

Donations should be forwarded to the Hon. Treasurer, The Viscountess Molesworth, "Shalimar," Chertsey Lane, Staines, Middlesex.

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