

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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## CONTENTS.

Notes by the Way ...	731	Sidelights ...	737
Has Lord Northcliffe Returned? ...	732	Spirit Photography ...	737
Letters to the Editor ...	733	Things to Come ...	738
War Among the Heavenly Hosts. ...	734	Rays and Reflections ...	738
The Spiritual Aspect of the League of Nations ...	735	An Ancient Experiment in Photography ...	739
The Parish Priest and "Spiritism" ...	736	Mind as a Motive Power ...	740
		Society News, etc. ...	741
		An Adventure in Bloomsbury ...	742

her work, although she was under close observation for two days a week for nearly two years. Mr. McKenzie, in the course of his letter, remarks, "All scientific men who have seriously studied the subject have concluded that psychic photography is a fact, and at the College several leading photographers have had every condition of experimentation, and yet can throw no light upon the matter."

\* \* \*

## "WIRELESS" AS A HEALING AGENCY.

We have been making inquiry into what is known as Electronic Medicine, our special point of interest in it being that it seemed to come into very close touch with those finer forces with which mankind is now beginning to make closer acquaintance; and, moreover, it served as another indication of the extent to which medical science is turning from its old materialism. The new system has its own special mode of diagnosis; and we found in it some curious analogies to psychic methods, but it is not purely psychic, since it requires the aid of mechanical appliances similar to those employed in "radio" or "wireless." It is a vibratory system; its main idea being that as continuous vibrations have a destructive effect, a disease may be destroyed by the application of vibrations of its own rate. That is to put it very simply and baldly. A full explanation would be too complicated for the lay mind. We found that several qualified medical men are employing the system, but that there is hot controversy over it. It is denounced as quackery. But the opposition seem to be very much of the same order as that which has denounced every new discovery since the dawn of time. We have lively experience of it in our own subject, which has had to fight its way inch by painful inch, opposed from without by stubborn conservatism and hampered from within by the ignorant, the rash and the unscrupulous. But we think the central principle of the electronic treatment is true, although its first steps will naturally be halting and uncertain.

## NOTES BY THE WAY.

Know the secret found—  
That seas of Light beyond all thought exist;  
They're only shrouded from us by a Mist.

—ELISE EMMONS.

## "PHANTOMS OF THE DAWN."

Mrs. Violet Tweedale is known as a woman of rich mind and magnetic presence—we shall not soon forget her delightful address to the London Spiritualist Alliance, reported in *LIGHT* of July 5th (p. 420). A new book from her pen is a literary event, and when, as in the present instance, she draws upon her treasury of personal experiences and impressions in spiritual and occult regions, the book may well be one which, in the words of Sir Arthur Conan Doyle, who contributes the Foreword, is "supreme in its atmosphere of romance and wonder." "Phantoms of the Dawn" is its name (John Long, 7/6), and in its pages are mingled the dim atmosphere and strange shadows of the Borderlands and the starry radiance of those higher realms which lie beyond them. It is "a book of mystery and vision." Mrs. Tweedale gives us not only of her personal experience and reminiscence as a clairvoyant, but she reveals herself in the larger aspect of a seer of the destinies of humanity at large. We shall have more to say of the work in a later issue.

## MRS. DEANE AND THE BRITISH COLLEGE.

In the course of a letter addressed to the Editor of the "Daily Sketch" by Mr. J. Hewat McKenzie, Resident Principal of the British College of Psychic Science, he denies that Mrs. Deane was dismissed from the British College for trickery and states that experiments in psychic photography proved most conclusively that she was a genuine medium for this work, but the strange and disturbing results so often produced in connection with her psychic "extras," led Mr. McKenzie to require her to use only the X-ray plates of the College, sealed in such a way that tampering could take place without detection. Mrs. Deane, however, refused to use such plates at every experiment, which made it impossible to continue her services. No fraud was ever proved in connection with

## THE "COVERED WAY."

Enough that blessings undeserved  
Have marked my erring track,  
That, wheresoe'er my feet have swerved,  
His chastening turned me back.

That more and more a Providence  
Of love is understood,  
Making the spring of time and sense  
Sweet with eternal good.

That death seems but a covered way  
Which opens into light,  
Wherein no blinded child can stray  
Beyond the Father's sight.

—WHITTIER.

## HAS LORD NORTHCLIFFE RETURNED?

A weekly paper of the gossip variety recently hinted to its readers of a great "stunt" in preparation by the Spiritualists. Perhaps it referred to a projected public demonstration in connection with the return of Lord Northcliffe with a message for the nation. But that is not a "stunt"—it is a great Call, and some of those associated with it are not Spiritualists in the popular sense. They are people who, by inquiry and examination, have become convinced that it is really the great journalist who had so mighty an influence on his time, an influence not broken by the incident of bodily death.

In a special article in "The People" of Sunday last, Mr. Hannen Swaffer, the editor, tells of recent sittings—one with Evan Powell, the Welsh medium, and the other with Mrs. Osborne Leonard. We take the following extracts from the account. Those who wish to read the full story should obtain a copy of "The People" of the 30th ulto.

At the first séance there were present:—

Sir Robert McAlpine, the great contractor who built Wembley; Sir Arthur Conan Doyle, the inventor of Sherlock Holmes; Miss Estelle Stead, daughter of the great journalist; E. H. Lacon Watson, the author; Alfred Morris, of Tankerton, Whitstable; John Lewis, editor of the "International Psychic Gazette"; and Miss Louise Owen, for twenty years Lord Northcliffe's private secretary.

The Northcliffe voice, I have heard before, but never so clearly, spoke several times. It dominated the proceedings, just as Northcliffe always did. This time, the power was great. It was not the sound of the voice I recognised, so much as its determination, its abruptness. It sounded as though the voice was trying to emphasise its characteristics, so that we could not fail to know.

"That is my voice, Swaffer, isn't it?" I heard.

"Yes, Chief," I said.

It was trying to force it home, to make us know.

Nearly at the end, came a most dramatic moment. The voice went over to Sir Arthur's side of the circle, opposite me.

"Doyle, I wish I had paid more attention to what you said," I heard, in Northcliffe's determined way. "I distrusted your judgment, though I was sure of your sincerity. I know now how wrong I was."

This was at the end of a long sitting, during which the Northcliffe voice dominated the proceedings. It was that of a man in a mood too big for the small things of life. Indeed, even the mention of his mother, to whom Lord Northcliffe was devoted and of whom this voice sometimes speaks, made him impatient.

It was Sir Robert McAlpine who mentioned Lord Northcliffe's mother.

"Would you like me to take a message to your mother, Northcliffe?" said Sir Robert, who knew Northcliffe in his earth life.

"No," replied Northcliffe, "my heart is too big even for my mother to-day. As Swaffer knows," and the voice approached me—"the world is my parish, and to do good is my religion."

Then followed a wonderful speech, very loud and very clear, on the need of spreading Spiritualism through the world, and the love of men and the great mission before us.

It was at Mrs. Leonard's cottage in Hertfordshire, the next day that the Northcliffe voice continued the conversation of the previous afternoon.

Immediately Mrs. Leonard had gone into a trance, the voice of Feda began to repeat what she said Lord Northcliffe was saying beside her. Usually

she calls him "the big Chief"; on this occasion she called him "the Lord," adding once, with a laugh, "I should not call him that. But he is the Lord, isn't he?"

Then she repeated how Northcliffe said that, on the previous day, there had been great power; how he had nearly materialised his face in front of us; how he was so nearly materialised that he walked across the circle and put his hand on Miss Owen's.

"Did you hear my footstep?" he said.

Yes, we had heard a step. And Miss Owen felt a touch. But then, it seemed, the power gave out.

For two hours on Tuesday Miss Owen and I wrote down the Northcliffe messages carefully until we were tired, with correction every now and then. For once Miss Owen spelt "moribund" with a second "o."

"Hopeless ignorance," said the voice, "hopeless ignorance."

Then, when I started to write, Feda remarked "He says you're worse." My handwriting was always the worst in the world.

This was the way in which Northcliffe, in life, used to correct us for our faults. It seemed just the same as in the old days, when Northcliffe's voice made even Governments tremble.

Sometimes we heard a loud whisper, that of a man's voice, a foot or so away from the medium's mouth, which Feda was using at the same time. But for nearly all the time it spoke through Feda, and oh, for so long, talking of the future of the world and how we could all help, if only we would.

Mr. Swaffer goes on to tell of a message from Lord Northcliffe for Lord Beaverbrook which he (Mr. Swaffer) personally conveyed to that gentleman. It had special reference to the late Mr. Bonar Law: "Bonar Law would like to speak to Beaverbrook."

The article concludes:—

What would you do if such a message came to you—if someone who, for years, was perhaps half your life, had gone into the shadows and then there came a message that might have come from him? I should go to hear, whatever it was. The message came to me and I went.

And thousands go every week all over the country. But few of them dare to tell. Will Lord Beaverbrook go? And if he goes, will he believe that what Sir Oliver Lodge says is true? And, if he believes, will he say so, like Lady Grey, or hide the fact like Lord —? Oh, I could give lots of world-famous names.

## THE GREAT SURPRISE.

This is the great surprise of Spiritualism: that it comes right home to you and enforces the fact that "Whatsoever a man sows that shall he reap,"—that you cannot get away from yourself, from the results of your past life. In the next world the dwelling in which you will live, nay, the very garments you will wear—bright, beautiful, artistic or dingy and unlovely—are just what you have made, and no one else can make them for you.

The old saying has it that "in the midst of life we are in death." "Behold, I die daily." You are dying daily, as regards the physical form. But you are living the spiritual life now, thinking the spiritual thoughts now.

One of the greatest regrets of many who pass out of this life is, "Oh, if I had only known, I would have done so differently." "I should have liked to help So-and-So." Do it now. The great claim of Modern Spiritualism upon you, the great message that the spirit people are constantly impressing upon you may be expressed in the words, "Now is the accepted time." Now is the time for you to let the good thought flow out into action, and in all sincerity to strive to be good, wise, true, loving, helpful, just, honourable; and by your example and influence to help others, to stimulate them, to make the pathway freer for them, and then Death's surprise for you will be your entrance into a state of beauty and harmony where the past weaknesses will be outgrown, and in evil forgotten.

—From an Address by Mr. E. W. WALLIS.

# LETTERS TO THE EDITOR.

## THE EXTREMES OF HISTORICAL CRITICISM.

SIR.—In this week's "Nature" (of date November 2nd) there is an article, by a Chicago Professor, called "Historical Tradition and Oriental Research," in which the author gives a useful summary of the conflict between credulity and incredulity; a wholesale sweeping away of old tradition characteristic of, say, the last century, and the restoration or rediscovery of facts on which that tradition was based in quite recent times.

The following extract from page 756 gives a general idea of the article. After glorifying the banishment of magic and supernatural forces by science, from Thales down to Galileo and Huxley, and recalling the sufferings of Priestley and his associate in America, Thomas Cooper, for having assailed the literalistic interpretation of the Old Testament, the writer continues thus:—

The merciless critical scalpel which had not spared Hebrew tradition was equally unsparing in its treatment of the cherished heritage from Greece and Rome. The tales of Romulus and Remus, the Trojan war, and the entire cycle of legends which were linked with it, were shorn away. A critical attitude of universal negation arose. It included the whole Mediterranean and Oriental world: Rome, Greece, Hebrews, Babylonians, Assyrians, and Egyptians. Historical criticism would not allow that early man at the beginning of the age of writing had ever heard and transmitted an echo from earlier ages, which, because they possessed no writing, could only send on their story in the form of oral traditions. This attitude of the historical critics may be compared with that of an observer who stands on a mountain peak, and, looking far off across a distant landscape to a dim horizon shrouded in mists and cloud, insists that the intermittent glimpses of mountain profiles which vaguely emerge on the far-away skyline cannot correspond to any reality. In short, without ever having been himself on the ground to investigate, he denies the existence of the phantom mountains on the horizon.

The whole article is worth reading.—Yours, etc.,

OLIVER LODGE.

Normanton, Salisbury.  
November 25th, 1924.

## THE "DAILY SKETCH" AND MRS. DEANE.

SIR.—Would you kindly give publicity to the following facts:—

1. It was alleged by the "Daily Sketch" that Mrs. Deane was expelled from the Psychic College. This was at once denied by the College. The denial was never published by the "Sketch."

2. The "Daily Sketch" declared that such a photographic effect was easily produced. It was at once challenged by Mr. Stodd to produce one under the same conditions, £100 being offered as a proof of *bona fides*. This challenge was refused and was not made public.

3. The whole case of the "Daily Sketch" rested upon an alleged resemblance between the faces of certain photographed athletes and the faces in the cenotaph picture. Sir Arthur Keith, who is probably the highest authority in the world upon comparative anatomy, has stated in definite terms that not one of the faces is identical.

4. The sole answer of the "Daily Sketch" is that Mrs. Deane has her remedy in the law courts. They are well known, however, that under our present obsolete law no person has ever any remedy in the law courts.

The whole incident is typical of the kind of treatment which Spiritualists have received from a certain section of the Press. A false case is started, and then is repeated and widely commented upon by "Truth," the "Star," the "Evening Standard" and other papers which are always ready to disseminate anything against Spiritualism without regard as to its truth or falsehood. We are, however, a very numerous body, as our public meetings testify, and we cultivate our sense of solidarity and all act together to secure remedy is in our own hands.—Yours, etc.,

ARTHUR CONAN DOYLE.

Woolham, Oxted, Sussex.  
November 28th, 1924.

## SPIRITUALISM AND THE PRESS: A SUGGESTION.

SIR.—In view of the constant reference to Spiritualism in the Press, accentuated by such occasions as the controversy on Psychic Photography, I am of the opinion that the time has now ripe for the formation of a Press Vigilance Committee.

The function of the Committee shall be to deal with letters, questions and correspondence, and even

"stunts" in the Press by answering erroneous criticisms and mistaken comments.

So far it has been left to individual effort to combat the statements made, which often display a lamentable exhibition of ignorance on the subject of Spiritualism.

I am confident that such a body, consisting as it should of leading Spiritualists, would command the attention and respect of the daily and periodical Press.

Incidentally readers would have the opportunity of learning our views as presented by competent authorities. One deplores the fact that obviously genuine and sincere queries are left unanswered, when the formation of such a committee would go far in helping to broadcast the truths of Spiritualism.—Yours, etc.,

J. I. SEDLER.

2, Cleveland Grove, London, E. 1.  
November 25th, 1924.

## THE MEDIUMSHIP OF MRS. DEANE.

SIR.—In reference to your correspondent's suggestion of the 22nd ult., signed by the initials, W. W. H., that evidence should be collected by cross-correspondence, so to speak, regarding spirit photographs; I can supply evidence of that nature in my own case.

Having been photographed by Mrs. Deane for the purpose of obtaining a spirit photograph, I could only see by the negative that there was an "extra" without distinguishing any features. The next day while visiting a medium for automatic writing, I asked my [spirit] wife if she had any message for Miss N—. She gave the message, and added: "Send her one of my photographs." I said: "I believe she had one long ago." The reply was, "Oh no! I mean the one taken yesterday."

I had already ascertained that the medium knew nothing of Mrs. Deane except by hearsay, and I shortly after received a recognisable spirit photograph of my wife.—Yours, etc.,

R. A. MARRIOTT.

Cheltenham.

## MR. HANNEN SWAFFER'S PROTEST.

SIR.—Is Mr. Hannen Swaffer quite right in saying that it is "the height of stupidity to send a Roman Catholic to a Spiritualistic ceremony?"

Now you have sent me very many copies of papers from which I have had the privilege of making some translations for you. Papers from Barcelona, Buenos Aires, Havana, Costa Rica, Rio de Janeiro, etc. These papers apparently have a substantial circulation and their subscribers, living in those countries, are presumably Roman Catholic.

It must surely be admitted that a very large number of Roman Catholics are not only keen Spiritualists, but that they have a very sound knowledge of Spiritualism.—Yours, etc.,

A. A. C.

Brunswick-square, W.C.

## "COMING WORLD CHANGES"

SIR.—In reply to "I.K.'s" letter referring to my article on the changing world, communicated, I believe, by William James, I am glad to know that the ideas contained therein correspond to teachings in the Vedas, etc. Although I am not a student of oriental literature my attention has frequently been drawn by those who are acquainted with it to the fact that James's teachings as obtained through my own mediumship correspond with oriental philosophies, and I consider the synthesizing of the truth to be an important function of spiritualistic work. Far be it from me to claim originality of idea for this article; surely writers of the present day would be brought to a sorry pass if they were obliged to confine themselves to thoughts which had never been voiced before, while the reiteration of old ideas from new sources should be confirmation of the truth.

I should like to call "I.K.'s" attention to one or two facts which appear to be unknown to our learned correspondent, though indeed they are "commonplace" to Spiritualists. "I.K." maintains that the style is unlike that of William James. All communication with the great beyond is carried on with the mind of the medium as the transmitting station. Nothing comes through purely from its source, but is necessarily coloured by the mind through which it passes. The wonder is not that phraseology unlike the communicator's occasionally slips in, but that such amazing accuracy was shown by Feda, the control, in the many veridical proofs she gave me at that sitting to identify communicators. I have no reason to suppose she was less accurate in the case of William James.

"I.K." also considers the contents of this article to be unlike James, who passed on in 1910. Who in this world can tell what opinions he or she may hold one year hence; who can venture to judge what opinions are now held by William James after fourteen years in the spirit-world?—Yours, etc.,

(MISS) MARGARET V. UNDERHILL.

## WAR AMONG THE HEAVENLY HOSTS.

ADDRESS BY SIR WALTER GIBBONS.

What Dr. Abraham Wallace described as the most extraordinary address he had ever listened to, was delivered to the members of the London Spiritualist Alliance, on November 27th, by SIR WALTER GIBBONS, K.B.E., who took for his subject, "The Reason of Life and the Supreme End." Though the references to Spiritualism in the discourse were in the main incidental, it was made plain that the speaker was basing his remarks on teaching or information obtained through mediums from intelligences considered to be high and important Guides or Controls. He had, he said, to deliver a prophetic message. There was to be a mighty warring between the Good and Evil forces, and a great Prince of Heaven would come to rule the world.

Among the large audience were Mrs. Osborne Leonard and Mr. Hannen Swaffer (Editor of "The People").

Mr. J. D. GRAHAM, of Wolverhampton, who presided, in introducing the lecturer, said that from that platform they had heard many interesting addresses from men and women who were distinguished in science, literature and religion. They had spoken on various phases of Spiritualism. That night they were to listen to an address from one whom he might describe as a representative of the business world. Sir Walter Gibbons had been interested in Spiritualism for a good many years, and he was the cause of him (the speaker) taking it up, to his great pleasure and profit, and he might add, his family also. Sir Walter was connected with large business propositions which required coolness of judgment, as well as daring, and in carrying them out, great organising power. There could be no doubt that when he started to investigate he brought the same faculties into play, and was thus not the kind of man to be easily convinced. He could assure them that whatever the lecturer said would be the outcome of deep sincerity and earnest conviction.

SIR WALTER GIBBONS said it was with mixed feelings that he stood before them, for he had done all in his power to avoid having to deliver an address. Circumstances, however, were against him. He was going to give them some of his experiences, and whether or not they agreed with them could not be helped. He would give his honest convictions, together with proof of his statements. At the outset he desired to say how gratified he was to have his old friend, Mr. Douglas Graham, in the chair that night.

Mediums existed in different categories, such as physical mediums, those for the Direct Voice, and those controlled by one guide. But, unfortunately, there were mediums who did not work for good, but who represented evil, and those mediums were very much in evidence today. He had had sittings with most of the mediums, including those who had visited England, and he regretted to have to say that it had been his lot to have attended many unhappy sésances. There were a considerable number of mediums who did not exhibit the good traits one would expect to find.

Physical phenomena sésances, in his opinion, should be avoided, for there they encountered the worst conditions. He had seen a beautiful woman crouching in a terrible fright, caused by the evil force in control. He had seen a medium, with saliva running from his mouth, controlled by an undesirable presence. He had heard a woman shriek in terror at a sésance. He did not think such sésances were productive of good. If they wanted high guides then they must go to those mediums who were attuned to such. Moreover, if they wanted communion with higher planes of thought, they must first raise themselves to that standard. Unless that were done, they could not hope to reach such planes. Some people had given many years of their life to thus perfecting themselves, and they obtained communion with great and powerful guides, who were able to lead them into realms of divine comfort.

Two mediums, of whom he could speak most highly, were Mrs. Osborne Leonard and Mr. Foster Craddock. Mrs. Leonard had great power. When he shook hands with her that night he felt a wave of power from her. He might say, also, that he never arranged a sitting with her. His thought impression was sufficient to cause her to write to him.

Mr. Craddock was a Direct Voice medium, a form of manifestation which required great power on the part of the sitter. He preferred the trance control, because of the privacy of the proceedings, although at times the Direct Voice was so tuned that only the sitter was able to hear it. With this medium he had no difficulty in talking for half an hour with the same great guide.

A strange member of the spiritual world—he (the speaker) disliked very much the word Spiritualism—communicated with him.

"I do not know you," I said, "but I am glad to speak to you."

"You soon will," replied the voice.

It was G. H. Chirgwin, whom I knew very well. It was

a wonderful experience for a sceptic. I recognised not only his voice but his mannerisms.

He had also, with this medium, spoken to his first wife, a great spirit, who resided in a higher sphere.

Referring to Reincarnation, he said frankly that in his opinion there was no such thing, in the sense it was popularly understood. There was voluntary reincarnation, up to a certain point. It was not possible to go into the subject fully that night. When they left the earth they went on progressing for all time, until they reached those celestial spheres which he hoped would be the lot of every one of those before him.

After referring to the vastness of the universe, the lecturer went on to speak of what he said was his main theme—the cause of life.

Life was the most jealously guarded thing in the heavens. It was given for a specific reason, and thus it was not hard to understand why they were there. Let them go back to the time before the world was brought into being. Let them regard what took place in the heavens. There was a fight for supremacy, a great battle between the Devil and God. The Devil was overthrown and cast out of heaven.

The lecturer then gave quotations from Milton's "Paradise Lost," bearing on this conflict, remarking that Milton was an inspired writer. He also quoted four passages from the Bible on the same subject. Life was created by God for the great purpose of restoring the ranks of myriads of angels devastated in the fight with Satan. Each of them should know that he was born for a great and divine purpose, that he was here to serve the King of Kings. There had to come a great final battle between God and the Devil. It was bound to come, and myriads of lives would be lost. Those who fought on the side of God would not lose their lives. It would result in the victory of the Lord.

The speaker continued, "You will ask what authority has this man to say what he does? I reply, 'Ask of your mediums.' I may not tell you who I am. If you go to accredited mediums they will convince you of the truth of my statements."

He added, "I have to deliver this prophetic message. The earth cannot govern itself any longer. It is in the power of evil forces, and shortly, I cannot tell you how long this will be, although I am not speaking in the dark on this subject, a great Prince of Heaven will come to rule the world, and He will come with a band of spiritual beings."

In conclusion the lecturer said he had delivered his unusual message to the best of his ability. It was for the good of the world to make known such facts.

THE CHAIRMAN having invited discussion, a member of the audience said the lecturer's discourse was such as they would have heard from Pastor Russell. It seemed to him to smack of arrogance for a human being to speak thus of the Almighty. He was astounded at the conception of God presented to them.

MR. H. ERNEST HUNT said the speaker had dealt with such a transcendental subject that one was almost incapable of criticising. He wondered if such communications as those referred to might not be associated with one on the other side who had what would be termed an ecclesiastical complex, one who was absolutely steeped in the lore of the Bible.

MISS FELICIA SCATCHERD said that years ago she had had many sittings with Mr. Craddock, and had been struck by the magnificent descriptions of other world conditions that came from the control, Dr. Graeme. But whenever she put his statements to a physical test, they were found wanting in accuracy, as in questions relating to geology.

MR. LESLIE CURNOW took exception to the remarks concerning physical sésances, where the fault as a rule rested with the sitters.

DR. ABRAHAM WALLACE referred to the possibility of inter-planetary communication, on which he had recently written in LIGHT, and enquired what were the lecturer's views. His own rule with regard to communications received was never to relax the safeguard of strong common sense. Concerning physical sésances, Sir William Crookes by his means brought Spiritualism to the fore. Physical phenomena had proved very useful in the advancement of modern Spiritualism.

SIR WALTER GIBBONS briefly replied to the various criticisms. He was not there to defend Dr. Graeme, with whom he had not come into contact. After all, if he made mistakes, he was not very far from the grade of earth. With regard to the planets, he had no hesitation in saying that there was life on all of them except Mercury, and that on Jupiter there was an advanced life. Scientists made the mistake of considering the standard of life on this planet to be the standard on all.

On the motion of Dr. Abraham Wallace, a hearty vote of thanks was accorded the lecturer.

L. C.

RATANA, THE MAORI HEALER.—Mrs. M. Gower informs us that on making enquiries she learned that Ratana had left this country during September for the Near East, en route to New Zealand, and that his address in New Zealand is Whare Wafama, Wanganui.

## "THE SPIRITUAL ASPECT OF THE LEAGUE OF NATIONS."

A MESSAGE TO SPIRITUALISTS.

BY DENIS GRINLING.

I went to Geneva for ten days in September to study the League of Nations at work, and to experience personally the new mental atmosphere which pervades this great centre of international endeavour for peace and justice between the nations. With me came my brother, who passed over as a baby. He has been in the spirit world for nineteen years. Since we began to communicate five years ago, he has been with me constantly; I benefiting greatly by his loving guidance and teaching; he gaining through me a knowledge of the earth which was not vouchsafed to him at the appointed time. The law of compensation works in many and devious ways, and this is but one small instance of its beneficent operation.

At a recent sitting with Mrs. Osborne Leonard I asked my brother to describe his impressions at Geneva, and to tell me what our friends on the other side think of the work being done there. This is his message taken down verbatim at the time and slightly amended afterwards to make it read more consecutively:—

I want to speak about the League of Nations, and tell you a little about the spiritual aspect of it. First and foremost, I would like to emphasise strongly that we are definitely helping the League *en masse* on our side; because I do not want people to think that it is just your friend on the other side who is keen on it simply because you are. There is no spirit on a developed or progressive plane of thought who is against the League. All of us are for it. There are spirits on lower planes who might be influenced by wrong thought on the earth, and thereby be incited to fight mentally against the principles of the League. But spirits on the third plane and every plane above the third, are working for the League.

I want you to put before people the wonderfully open and receptive condition, in a spiritual sense, that it will give to the civilised world if the League is successful. We could make ourselves manifest to you much more easily if the possibility of war were either abolished or minimised considerably.

It will be extraordinarily easy for us to communicate when there is even a probability of permanent peace. In every country at present there is an active element which is constantly considering the possibility and desirability of taking up weapons of destruction again. This element creates a great deal of wrong thought. It creates large patches of destructive mental force. It is comparable to a large and beautiful garden with here and there, in every bed, a poisonous and persistent weed growing. Now what would any competent gardener do? He would go round and dig it out. You on the earth have frequently tidied up the beds and watered the beautiful plants, but you have ignored the weeds, and you cannot understand why the good plants are strangled and weakened. The first thing you must do is to tackle the weeds before you plough the ground. Work with might and main to get the weeds up by the roots. It is no use trimming weeds; you must uproot them. And who but the Spiritualists should uproot the weeds of destruction, of murder, of hate? We are making an appeal to them to do the spiritual work in their present gardens, not only to rest content with their knowledge of the future life; with their certainty that their loved ones can communicate, but to prepare themselves spiritually for the other life, here and now, by making the earth into a fit and beautiful and peaceful realm for the next generation.

Our lower planes are peopled with the victims of wrong and destructive thought; they are the plants which have been strangled by the weeds. You must prepare the beds for next season's plants as well as giving air and freedom and light to those which are still in the beds. You know that directly you eradicate the weeds, the plants already there will flourish and prosper.

That is what we want every Spiritualist, who really is a Spiritualist, to understand. It is in their hands. There are tens of thousands of Spiritualists in this country alone; all of them could do a great deal to help us to realise the Spirit of Christ on earth.

The majority of people, even if they do not accept some of the teachings of the Church, believe that Christ is the great teacher, the great example. To those we would say, we know full well what He would do, were He living on the earth in this era; He would be at the head of the League of Nations.

As you would appeal to a musical society to build their concert hall with the correct acoustic proportions, so you must appeal to the Spiritualists to prepare for us suitable landing-places upon the earth.

It has been difficult for us to communicate so far; it ought not to be so difficult. We await the time when through your co-operation we can give our help more abundantly.

I am hoping that this message will make many Spiritualists determine to champion the cause of the League of Nations. I would like to suggest to them that one could not be a Spiritualist without striving to bring peace to the world.

If I cannot appeal to orthodox Christians altogether, I am confident that my words will reach all those who wish to follow the teachings of the greatest medium and spiritual teacher of all time.

Every war has had an aftermath of destruction and pain and suffering. Are we to sit inert and watch the germs of war disseminated to yet another generation?

[At this point I asked my brother to give specific details of his impressions at Geneva.]

The collective thought of the delegates was not so spiritually sound as we could have wished. But the desire to further the spiritual principles of the League was there in the majority of cases. I had a very curious feeling that there were two elements there, which to a great extent were for us, but they were rather more for themselves. They were both Southern countries. One was Italy. I did not obtain this knowledge from a person, but I picked up a strong thought directed at the League. I feel there is a strong element in Italy which wants the League one way and does not want it in another way. The strong Roman Catholic section of the people is partly responsible for this. The other country I could not quite place, but it lay in the near east. It seemed to be in Europe, yet it had an eastern element in it. [Was it Turkey?] Yes, I think it must have been. If those two nations feel that all the other nations are totally in earnest, I think their opposition will be overcome. Those are the two countries that the League is likely to have trouble with.

I was very satisfied in feeling a general impersonal striving towards a realisation of a more spiritual feeling of brotherhood among the nations. I tried to sense it strongly. I did feel that. It was very hopeful.

There was a better feeling there, than there is in this country. It was a neutral country; this made a different atmosphere for the work that was going on, and for the thought expressed there. I feel that great good will come to the world from this work.

We must persuade the different nations, and the leaders of each nation, to hold together, in spite of any discouragements that may come through political changes. We must not admit failure or opposition. During the next few months we must admit no possibility of failure. We must work feeling assured of success.

If there is any tendency on the part of the new political leaders not to support our aims, we must make it clear that we are strong and in earnest, and that we cannot be deflected from our purpose.

We are helping. Strong spiritual forces are bestowed upon the cause of truth, justice and universal brotherhood.

### CURRENT ITEMS.

"The Freethinker" says, "Mr. Bradley was one of the few public men during the war who spoke common sense; besides demanding courage, this in itself was an achievement, but he must beware of the implications of this announcement respecting the performance of spirits." Evidently he must be cautious in employing common sense and courage in this direction.

The will of Mr. Walter Jones, of Stourbridge, has been proved at £39,793. Among the bequests is £1,000 to the trustees of a settlement for the benefit of the British Magnetic Healers' Association, Ardwick, Manchester.

The Rev. D. T. Young, of Blackburn, says, "People wanted to see more of the unseen than God had thought good for them. He believed God had told them as much of the unseen world as He wanted them to know." Is Mr. Young in possession of special information on this point?

We understand that Mr. Stanley De Brath, M.I.C.E., is to speak before the Sheffield Society for Psychical Research, and to answer questions on the subject of Spiritualism.

Speaking at Surbiton, Sir Arthur Conan Doyle pointed out that under the present unjust laws, all the apostles would have been put into jail. He has also replied to the criticisms of Mr. G. K. Chesterton at Brighton.

Under the rather absurd title, "Spirit-Talk Claims," the "Weekly Dispatch," of Sunday last, prints a thoughtful article by Sir Sidney Low, who sees in the prevalence of Spiritualism to-day a natural reaction against the arrogant dogmatism of materialistic science which tried in the past to shut the spiritual element out of its "compact and systematic scheme" of the Universe. To-day Modern Science is "less confident and less comfortable."

## 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.

## THE PARISH PRIEST AND "SPIRITISM."

The "Guardian" has followed up Sir Oliver Lodge's recent article on Spiritualism in its pages with a discussion in which the case is vigorously argued. Amongst these is a contribution by the Rev. G. R. Oakley in which, under the title of "Spiritism: Experiences of a Parish Priest," the writer gives the seamy side of the matter. It has been described to us as a "terrible indictment." Having read many such indictments and having—which is more to the purpose—practical experience of some of the ugly phases of our movement, we have read it without qualms. We have said before in these columns that were we to embark on an attack upon Spiritualism we could probably make a much more formidable indictment than any that could be presented by its enemies by reason of our wider and longer experience; but then it would be one-sided, it would give only one aspect of the matter, and that the worst; it would be, to adopt the methods of "pimps and politicians," the manoeuvre of the partisan whose practice it is to pit the carefully selected best of his own side against the carefully selected worst of the opposing side. The deep commonsense of the average man detected this long ago, hence his strong distaste for the men of law and of politics.

Many years ago, when we had more leisure than to-day, we took up the study of both sides of many different questions, notably the case for and against Christianity and the Church.

We have on our bookshelves two volumes by a leading Rationalist dealing with the crimes and follies of ecclesiastical Christianity. This is a "terrible indictment" indeed; much of it is historical, and the reading of these books would have a tremendous effect on the mind of an impressionable and inexperienced student. Doubtless these books and their like have done much to alienate young minds from the Church. The raw student would not realise that he was only permitted to hear one side of the matter. He would never read in such anti-Christian literature anything of the virtues

and grace and noble self-devotion, the saintliness and inspiration, of many of the followers of Christianity.

The two volumes to which we have referred relate appalling stories of the crimes and debaucheries of the priesthood and monkish orders in the past. Compared with these examples of the moral putrescence of the Church the worst that could be said of Spiritualism would be feeble in comparison, but the only effect of such books on our own mind is to enforce the lesson against unscrupulous partisanship and to drive us to the conclusion that all indictments against any particular faith or philosophy are, at the bottom, indictments against our common humanity.

We have taken the case of the age-long quarrel between Christianity and Rationalism as an outstanding example of what we mean. We found in the literature of both sides the same suppression of inconvenient facts, the same vindictiveness. It was apparently impossible for the contending factions to be fair to one another. We were watching the spectacle of petty human creatures, divided by their beliefs, stinging and slandering one another in the name of Religion and in the name of Reason.

There is nothing easier than for one sect to make an attack on another. It is unhappily a great temptation to the fighting type of mind. Hence "the warring sects of Christendom." The parish priest in the "Guardian" ought to be aware of this. Even the lawyers, although there is much in their practices to justify the suspicion and dislike of the common man, have a phrase that applies very closely to this question; they demand that witnesses shall tell "the truth, the whole truth, and nothing but the truth."

Truly there are some things in Spiritualism we deplore; how could it be otherwise? We have never heard of any community, however noble its aims, that had not its seamy side, but to confine attention to the seamy side of anything, as though it were the only side, is neither just nor sensible. Nevertheless we are optimistic enough to believe that all attacks, even when vindictive and unfair, do us good in the long run. They have a bracing and stimulating effect, and when they are well-founded they assist to keep our movement clean and sound. These are amongst "the uses of opposition."

## THE DEANE SPIRIT PHOTOGRAPHS AND THE "DAILY SKETCH."

As will be seen from the report in this issue, Sir Arthur Conan Doyle stated at Surbiton on the 25th ulto., that he had taken the opinion of Sir Arthur Keith, of the Royal College of Surgeons, as to whether the faces of the footballers and those on the "spirit photograph" were the same, and that Sir Arthur Keith had replied that "Not one of the photographs reproduced was identical with any of the representations or photographs reproduced in the spirit photograph." It is needless to comment on this pronouncement beyond saying that statements so reckless that were they advanced by Spiritualists they would be received with howls of derision, appear to be quite good enough as arguments when used by its opponents; but so long as there are Spiritualists who submit their phenomenal results to the judgment of uninstructed, biassed, and sometimes unscrupulous persons, so long, apparently, we shall have to endure the kind of criticism of which Spiritualism has so long been the victim.

## POINT OF VIEW

I tell you day is light, shrilled out the lark.  
You're wrong, the bat replied, the day is dark.

Thus each one as he sees is in the right,  
And to maintain his view, to death will fight.

Whilst God smiles leniently: the seed He sows  
Will labour to its life. He knows; He knows.  
ELMANOR GRAY.

## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

The "Yorkshire Evening Post," of the 20th ult., reports an address, by Mr. C. S. Best, on what Mr. W. H. Hunt, the Chairman, described as "Psychical Research, the Cinderella of the Sciences." The speaker said that recent scientific research, by its wonderful results, had much reduced the seeming extravagance of the claims for Psychical Research:—

Speaking of "spooks," or ghosts, or wraiths, or whatever they pleased to call them, Mr. Best said frankly that his investigations have proved them quite as often to be fraudulent as genuine.

He described as illogical, however, the claim that, because a genuine phenomenon could be apparently produced by conjuring, the first observed phenomenon must be fraudulent. It was as much as to say that all half-crowns were base because the half-crown could be counterfeited.

There were faculties outside our five senses, and it was not presumption to assume that man was developing or refining his faculties as time went on.

The Rev. W. H. B. Yerburch, writing to the "Guardian," of the 14th ult., on the recent letters of Sir Oliver Lodge and Mr. Hardy to that paper on "Spiritualism and Religion," points out the strong evidence in favour of actual communication with those who have left us, evidence which compelled admission of its strength from Professor Richet, and the writer says in conclusion:—

Taking this into account, and also the conviction of many of the ablest men and women of to-day that the dead do communicate, may we not be witnessing once again the displaying of many infallible proofs to show a materialistic and doubting world that the dead do live? Personally, I do not feel that it is any more unnatural for Mr. Dennis Bradley to have a "twenty minutes' conversation with his sister who has passed on," than for him to talk with her by wireless across the ocean when she was alive on earth. It is only the unaccustomed nature of the thing which makes us feel it is wrong. One day, very probably, we shall look upon communication with the departed as the most natural thing in the world, something which we have believed in all along.

Another clergyman, Mr. H. H. Stephens, writes to the "Guardian" on the 21st ult., on the same subject, and after stating that "the perusal of most modern theological magazines and treatises by up-to-date theologians sends an ordinary man away with the impression that the Resurrection of Christ is, at bottom, a doubtful affair," and raised doubts as to the certainty of personal survival, he says:—

Speaking for myself, to be quite honest, after reading some such theological treatise, I have recourse to Oliver Lodge or Conan Doyle, as a help to resuscitate my faith, and to counteract the impression of doubt the theologian has left upon my mind. I am not a Spiritualist in the sense of acquaintanceship with the cult. But the fact that there are thousands of intellectual Spiritualists has been a help to me amid the doubts cast by theologians. Spiritualism may be of the devil. I am not in a position to say one way or another. But one naturally asks: "Why should the devil help to establish a man's faith in the Gospel?"

From "Books and Authors," New York:—

There is a very interesting prophecy with regard to the capture of Jerusalem, says Major Vivian Gilbert in "The Romance of the Last Crusade." It is an Arab saying and is over two hundred years old. It reads, "When the Nile flows into Palestine, then shall the prophet from the West drive the Turk from Jerusalem."

When this prophecy was made it must have seemed an utter impossibility that the waters of the River Nile should ever flow over two hundred miles of arid desert into Palestine.

But the pipe lines we laid across the peninsula of Sinai brought the Nile water from Kantara; and just before the capture of Jerusalem, this water from Egypt was being pumped into Palestine, north of Gaza, at the rate of thousands of gallons a day.

Then, "the prophet," in Arabic is Al Nebi, and General Allenby was known as Al Nebi by practically the entire population.

Chapter XII. of the Book of Daniel says: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." The year 1335 of the Hegira is the year 1917 of the Christian era, the year in which Jerusalem was freed.

The "Bradford Daily Telegraph," of the 21st ult., reports a remarkable séance at Manchester-road, Bradford, when the medium, Mr. J. T. Lewis, of Rhondda, was secured by their own representative to his chair by careful roping, his ankles being tied with cotton thread, and another piece of thread joining his thumbs, the representative's card being strung on the latter, so that it "could not be taken off unless the thread were broken." The account continues:—

The room was plunged into complete darkness. Prayers were said and hymns were sung. Half an hour later a candle was lighted, and Mr. Lewis was still in the chair tied up just as at first. The business card, however, was lying on the table close by, while the medium's coat was at the other end of the room, and the rope was still round his body, his wrists, and his ankles. The cotton thread too was unbroken. The light was extinguished once more and three-quarters of an hour later the medium was free from the rope, but the cotton thread was intact.

During the séance there was a considerable amount of materialisation. Hands were distinctly seen and felt and frequently were kissed. Nearly two dozen musical instruments were played. Flowers and fruit were placed in the pockets, and the contents of pockets were transferred from one person to another. And all the time the people in the circle had hold of each other's hands.

## SPIRIT PHOTOGRAPHY.

SIR A. CONAN DOYLE AT SURBITON.

SIR A. CONAN DOYLE, lecturing at Surbiton on November 25th, referred to Mrs. Deane's Armistice Day photograph and the charges made against her by the "Daily Sketch."

"You are all aware," he said, "that an attack has been made on Mrs. Deane, by the 'Daily Sketch,' which says that certain faces in the photograph secured by Mrs. Deane at the Cenotaph on Armistice Day were the faces of well-known footballers and athletes, and that she had transferred them on to the photographic plate. Now that is a grave accusation to make, and it would never have been made but for the fact that the newspaper knew well that a medium has no redress.

"I examined these spirit faces with the aid of a powerful lens, and although they are very shadowy I entirely convinced myself that they were not copies of the athletes whose portraits are given. I covered over the identifying numbers and asked a number of my friends to point out the resemblances, but they failed completely. But that did not satisfy me. I asked myself who was the greatest authority in England for deciding such a point. It was Sir Arthur Keith, and I wrote to him at the Royal College of Surgeons. I sent him all the documents, and asked him to give his opinion, for or against. I may say that he is not a Spiritualist.

"I will read to you what he said in the course of a letter to me: 'Not one of the photographs reproduced by the "Daily Sketch" is identical with any of the representations or photographs reproduced in the spirit photograph.'

Can you have anything more final than that? And yet we have that newspaper branding Mrs. Deane as an impostor! Their report is a tissue of lies. Mediums are most precious people, and we must stand by them and protect them. There is not a clergyman in the country, up to the Archbishop of Canterbury, who can, as they do, prove immortality to you. (Applause.)

Miss Stead has offered £100 if the "Daily Sketch" photographer can produce a spirit photograph under the same conditions as those adopted with Mrs. Deane, but the newspaper makes no mention of the challenge.

The lecture, which was under the auspices of the Kingston Spiritualist Society, was held in the Assembly Rooms before a large audience.

Sir Arthur Conan Doyle showed on the screen an unrivalled collection of Spirit Photographs, accompanying them with descriptions and comments that aroused frequent applause. The lecturer referred in high terms to the work of Dr. Geley, whom he spoke of as a martyr to science, and showed the splendid extra of him obtained at the British College a few days after his passing. Dr. Geley had intended to be present on that date to conduct an experiment in psychic photography, and so, as Sir Arthur remarked, he kept his appointment.

Lady Conan Doyle, who occupied a seat on the platform, received a handsome bouquet of flowers, presented on behalf of the Society by Master Hugh Batchelor.

L. C.

### "THINGS TO COME."

During the Great War we met with many wonderful prophecies, none of which happened. The Prussian Kaiser was to have been assassinated by his own people; the King of Greece was to have reigned in Constantinople, and so on through a whole list of fantastic things greedily swallowed by a large portion of the populace. That does not blind us to the fact that some prophecies are strangely and wonderfully fulfilled. It is our experience that some great happenings in the future are discernible not only to the seer but also to those who are intelligent observers of the times and can watch and calculate the course of present causes towards the effects predicted. Much has been written and talked concerning great upheavals now imminent. On this subject Mr. Dennis Bradley sends us some excerpts from a conversation with a spirit communicator ("W. A.") mentioned in Mr. Bradley's book, "Towards the Stars." The following are extracts from the record, the sitting being with Mrs. Osborne Leonard:—

H. D. B.: I have heard from several sources, and it was indicated to me during the sittings in February last by Dr. Barnett, that there is to be a great physical upheaval during the next few years. Will you tell me whether you know anything of this?

W. A.: Yes. You see the world, at the present moment, is spiritually at sixes and sevens,—has been told of this upheaval and he has got most of it right, but he is very much inclined to exaggerate. It will come as a great shaking up of the Universe.

Mrs. BRADLEY: Only as a spiritual shaking up?

W. A.: No, both mentally and physically as well. A great psychical upheaval must re-act upon the physical. Herbert (Mr. Bradley) feels himself that people must be shaken out of this awful apathy. . . . These great psychical manifestations may come, not with wars, but with peculiar forms of upheaval. It will be physical and super-physical. There will be storms—great storms—great winds, earthquakes and tidal waves.

H. D. B.: Could you give us the time during which we are to expect these manifestations?

W. A.: It might be next year or within the next two years.

Mrs. BRADLEY: In what part of the world?

W. A.: Especially in Europe. But Europe will not be wiped out. Neither will England. The upheaval will be more noticeable and more striking than anything before. The actual death roll will not be much greater than that of the epidemic of influenza which occurred a few years back. That was, in a way, an upheaval, but the people regarded it as, more or less, a magnified cold in the head. With the coming upheaval there will be earthquakes in England and the great majority of people will be terrified—it will make their hair stand on end. This physical and psychical upheaval will be a spiritual sign and many manifestations will be made from our side. Then the world will know that there must be spirits. These great psychic signs come in times of calamity; after wars and during them. Although war is most unspiritual, even then many of the poor soldiers at the front had manifestations.

You, Herbert, will have power to be able to hand comfort out to the people to enable them to bear up during this time of panic.

H. D. B.: During this time will physical protection be given to those who are of service?

W. A.: Yes! You have nothing to fear. . . . We shall protect those who are helping us, and the protection will be physical, mental and spiritual.

### WATER-DIVINING IN WESTERN AUSTRALIA.

When visiting the vineyard of Mr. E. A. Kerruish, a Manxman, we were struck by the splendid water he gave us to drink. I discovered that he was indebted to water-diviners for what is recognised as one of the best water supplies in the district. . . . Mr. Kerruish assured me that at first he had no belief in the power (of water divining) until necessity compelled him to recognise it. Some years ago, when in urgent need of water for the development of his estate, he had two wells sunk in the orthodox way, without result. On his complaining one day of his misfortune to a friend, who was a water-diviner, his friend volunteered to see if he could help him. Taking a fresh twig in his hands, the "dowser" surveyed the land and pointed out a spot midway between the two useless well-shafts, remarking, "The shafts should have been sunk there, as at a depth of about thirteen feet two streams meet and will supply an abundance of good fresh water." Mr. Kerruish said nothing, but secretly dug his heel in the spot to mark it. Later he obtained the services of another dowser who, on prospecting the ground and arriving at the place referred to by the previous diviner, said practically the same words. A shaft was accordingly sunk, and what the diviners said, proved true. Had they been employed in the first instance the vine-growers would have saved a considerable sum of money.

—From "Under the Southern Cross," by HORACE LEAF.

### RAYS AND REFLECTIONS.

Mr. Joseph Clark (Somerset) sends a quotation from the "Guardian" in which, writing of the dangers of Spiritualism, a clergyman speaks of the man who "has had the horror of visiting one of his friends in an asylum as the result of a spiritistic séance." This is the attack by innuendo. Sturdy opponents put the point more plumply and write of the asylums being crammed full of the victims of Spiritualism. I like that form of attack better. There is such a delightful extravagance about it. It pleases the attacker and deceives nobody.

Mr. H. J. Osborn, a London journalist, has pulverised the lunacy argument in his pamphlet "Does Spiritualism Cause Lunacy?" and there is little need to add anything to his and other similar cogent replies to the falsehood. Of course it is not all a lie. Doubtless there may be a few weak-minded people whose intellects have been deranged by psychic interests carried to excess. Statistics unhappily do not tell us how many despairing souls have been saved from madness by Spiritualism. There must be a great number.

It has always been a curious reflection to me that at one time at least the Press contributed a fair quota to the lunacy returns. The chief casualties were amongst the reporters who broke down under the long and severe mental stress of reporting public speeches. It is one of the heaviest strains the mind can know, especially when carried on day after day. Merely to have to listen to some kinds of oratory is a sufficient infliction! But to have to concentrate the mind on getting down every word of a long and prosy speech is a task of which only those who are accustomed to face it can realise the full weight.

I suppose if any journalist whose mind gave way under the strain of his work was found to be a Spiritualist also, we should hear the usual yelp from the enemy, and some of our indignant friends would call for a reply in the Spiritualist Press. But when a caravan on the march may have to meet wolves ahead, it should not fritter away its strength on driving away all the curs that bark at its progress.

Commerce has several times, I believe, been speculating on the commercial possibilities of the spirit world. But I do not believe that spirits will ever be induced to push or pull anything or to work any apparatus, let us say, for loading corn or coal into cars, or doing patent medicines up in packages. Otherwise we might see some alluring prospectuses: "The Psychic Power Elevator and Manufacturing Company," "The Mediumship Development Syndicate," "The Spirit World Concessions and Exploration Company." At present, "There is no money in Spiritualism" is the verdict.

I remember how, many years ago, a devoted leader in the movement bitterly remarked that there were men who would harness the angels to their waggons if they could. Of course there are. One accepts that as part of the present scheme of things. So far, commercial exploitation of mediumship is mainly confined to getting "tips" on Stock Exchange and kindred matters from "the other side." But as that portion of "the other side" which responds to these appeals consists of people who are no wiser or more prescient than they were on earth, the results though sometimes brilliant are just as fallible, and many a speculator has been led grievously astray by the advice received. After which he has given up Spiritualism as a vain thing—which was no loss to the Cause.

From a general observation of these things I have been led to the conclusion that there are limits imposed by Nature and the constitution of life to all abuses of psychic or spiritual power. The two worlds were not made to mix in this fashion, and all attempts to make them do so are automatically checked. The Universe is the one completely "fool-proof" machine. But it takes some of the fools a long time to realise the fact.

The "Daily Express" recently contained an article on palmistry, in which the writer spoke with great approval of the art. It is as well to remember that the police do not look on the subject with the same favourable eye, as from time to time palmists are "dropped upon" and severely punished. We had an instance lately in the case of Mr. C. W. Child, who was fined £25 and was, according to his own statement, vilely used, although he is both a householder and a ratepayer, and carries on his vocation on strictly scientific lines. I gather that he is not a Spiritualist, so that apparently the persecution had nothing to do with his beliefs in this respect.

D. G.

AN ANCIENT EXPERIMENT IN  
PHOTOGRAPHY.

## A CURIOUS DOCUMENT.

The other day, as I was rummaging for some papers in an old attic, I came across the following old manuscript, and in view of the present general interest in the methods of photography, and its scope, I am offering this to the readers of *LIGHT*, as some assistance in investigating the mysteries of that subject.

W. W. H.

An enquire by certain persons, yclept Henry Wycliffe, Alchymist, and Prester John of Salisbury, Magician, into ye statement of one, John of Oxford, that he did by means of ye rays of ye sun produce drawings in verie likenes of manie persons, and other things, contrarie to ye laws of nature.

Ye same John of Oxford useth a black box with a round disk of glafs whereby ye picture is said to enter ye box, and is retained therein on a paper which is prepared by a certain magic procefs, and by certain drugs which smell of ye devil.

These same Henry Wycliffe and Prester John, having anointed themselves with a secret potion to keep away ye evil eye, did go to ye house of ye said John of Oxford, and demanded that he should forthwith make them sun pictures as it were of themselves, they standing at ye door on ye steps thereof, so that should an evil spirit appear, they could escape into ye road.

They did notice that this John of Oxford did hesitate, with explanation that they should enter and ascend to an upper room where ye rays of ye sun could be concentrated.

Taking hold of their courage, and keeping in clofe company, they did ascend as desired, casting their eyes to right and left, that no harm should befall them,

On entering ye room they did perceive a chair strangely made, which they did examine with caution, taking no hurt, and they did move ye chair to a corner of ye room so that their backs should be protected.

Anon this John of Oxford, who had gone out of ye room on ye pretext that he must make preparation, did enter again with ye black box in his hands, and did take a stool and placing certain books on ye stool, as he did say to make it high, but which we did think to be books of magic, he did effay to put one of us in ye chair.

Thereupon we did dispute, but as he did say that he could onlie give ye picture of him that sat in ye chair, we did throw with a pennie, and it came that Henry Wycliffe should sit down, and that Prester John should watch ye method from a safe distance.

This man did then move ye box that it did look at Henry Wycliffe, who thereupon made thereunto ye sign of ye evil eye with both hands.

Having taken certain other things wrapped in a cloth, which we were not permitted to see, lest as he said ye rays of ye sun should enter too soon he did cover his head with ye same cloth, also ye box, and did ask Henry Wycliffe to sit still. The which he wifely did not do, but removed himself from ye chair verie rapidly.

With much trouble he was persuaded to return to ye chair, as by this means onlie could a picture be made, and with manie assurances that no evil thing should leave ye box to do him harm.

This John of Oxford did then put a cover on ye top of ye box, and did make certain magic paffes under ye cloth, after which he did again adjure Henry Wycliffe to sit still, and did take off this cover while a man might drink a glafs of ale, Henry Wycliffe

meanwhile opening and shutting his eyes in great terror.

John of Oxford then did say that it was sufficient for ye present time, but when we did ask to see, he did refuse with manie protestations that should he show it unto us at that time the picture would escape and be no more seen.

On another day he did bring ye picture unto us, which some did say was like Henry Wycliffe and some did say was not.

In ye prefence of a notary I, Henry Wycliffe, do solemnlie adjure and swear that I did not leave ye chair, nor did I in any way enter ye box so that a picture could be taken of me, and that there was none other saving ye devil in ye room who could have made ennie picture.

I, Prester John, do solemnlie adjure and swear that being a magician of some repute, I did carefully observe and watch all actions of ye said John of Oxford, wherein he did use a black cloth, likewise a black box and sundrie other things which we were not permitted to see, and did do certain magic practices within ye box, which practices being completed he did give a signal by removing a cover whereby he did expose an evil eye, seemlie of glafs made to a magic shape. Whether at that time or at some future time a familiar spirit did make a painting or drawing of one Henry Wycliffe, the which was not obtained by mortal means.

We, Henry Wycliffe and Prester John do conjointlie adjure and swear that ye said John of Oxford did make use of a box, and a cloth of black, being ye devil's colour, and did make incantations therewith to a spirit or devil whom we did not see, and did thereby produce or cause to be produced a drawing which was in semblance of Henry Wycliffe. And we do declare that this drawing was not made by art of chymistry or true magic, but by ye arts of ye evil one.

Given under our hands and seals [date illegible],

HENRY WYCLIFFE.

PRESTER JOHN OF SALISBURY.

NOTA BENE.—Know all men that it has been decreed by ye Lord Paramount Henry FitzAlmont, Earl and Baron of Oxford, on ye advice of ye Bishop and Abbots of Oxford, in Council Assembled, that one John of Oxford, his magic box, and other adjuncts of evil, shall be destroyed by fire, so that all questions shall be thereby decided, and as a warning to all other evil doers.

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W. B. P.

## "THINGS TO COME."

During the Great War we met with many wonderful prophecies, none of which happened. The Prussian Kaiser was to have been assassinated by his own people; the King of Greece was to have reigned in Constantinople, and so on through a whole list of fantastic things greedily swallowed by a large portion of the populace. That does not blind us to the fact that some prophecies are strangely and wonderfully fulfilled. It is our experience that some great happenings in the future are discernible not only to the seer but also to those who are intelligent observers of the times and can watch and calculate the course of present causes towards the effects predicted. Much has been written and talked concerning great upheavals now imminent. On this subject Mr. Dennis Bradley sends us some excerpts from a conversation with a spirit communicator ("W. A.") mentioned in Mr. Bradley's book, "Towards the Stars." The following are extracts from the record, the sitting being with Mrs. Osborne Leonard:—

H. D. B.: I have heard from several sources, and it was indicated to me during the sittings in February last by Dr. Barnett, that there is to be a great physical upheaval during the next few years. Will you tell me whether you know anything of this?

W. A.: Yes. You see the world, at the present moment, is spiritually at sixes and sevens,—has been told of this upheaval and he has got most of it right, but he is very much inclined to exaggerate. It will come as a great shaking up of the Universe.

Mrs. BRADLEY: Only as a spiritual shaking up?

W. A.: No, both mentally and physically as well. A great psychical upheaval must re-act upon the physical. Herbert (Mr. Bradley) feels himself that people must be shaken out of this awful apathy. . . . These great psychical manifestations may come, not with wars, but with peculiar forms of upheaval. It will be physical and super-physical. There will be storms—great storms—great winds, earthquakes and tidal waves.

H. D. B.: Could you give us the time during which we are to expect these manifestations?

W. A.: It might be next year or within the next two years.

Mrs. BRADLEY: In what part of the world?

W. A.: Especially in Europe. But Europe will not be wiped out. Neither will England. The upheaval will be more noticeable and more striking than anything before. The actual death roll will not be much greater than that of the epidemic of influenza which occurred a few years back. That was, in a way, an upheaval, but the people regarded it as, more or less, a magnified cold in the head. With the coming upheaval there will be earthquakes in England and the great majority of people will be terrified—it will make their hair stand on end. This physical and psychical upheaval will be a spiritual sign and many manifestations will be made from our side. Then the world will know that there must be spirits. These great psychic signs come in times of calamity; after wars and during them. Although war is most unspiritual, even then many of the poor soldiers at the front had manifestations.

You, Herbert, will have power to be able to hand comfort out to the people to enable them to bear up during this time of panic.

H. D. B.: During this time will physical protection be given to those who are of service?

W. A.: Yes! You have nothing to fear. . . . We shall protect those who are helping us, and the protection will be physical, mental and spiritual.

## WATER-DIVINING IN WESTERN AUSTRALIA.

When visiting the vinery of Mr. E. A. Kerruish, a Manxman, we were struck by the splendid water he gave us to drink. I discovered that he was indebted to water-diviners for what is recognised as one of the best water supplies in the district. . . . Mr. Kerruish assured me that at first he had no belief in the power (of water divining) until necessity compelled him to recognise it. Some years ago, when in urgent need of water for the development of his estate, he had two wells sunk in the orthodox way, without result. On his complaining one day of his misfortune to a friend, who was a water-diviner, his friend volunteered to see if he could help him. Taking a fresh twig in his hands, the "dowser" surveyed the land and pointed out a spot midway between the two useless well-shafts, remarking, "The shafts should have been sunk there, as at a depth of about thirteen feet two streams meet and will supply an abundance of good fresh water." Mr. Kerruish said nothing, but secretly dug his heel in the spot to mark it. Later he obtained the services of another dowser who, on prospecting the ground and arriving at the place referred to by the previous diviner, said practically the same words. A shaft was accordingly sunk, and what the diviners said, proved true. Had they been employed in the first instance the vine-growers would have saved a considerable sum of money.

—From "Under the Southern Cross," by HORACE LEAF.

## RAYS AND REFLECTIONS.

Mr. Joseph Clark (Somerset) sends a quotation from the "Guardian" in which, writing of the dangers of Spiritualism, a clergyman speaks of the man who "has had the horror of visiting one of his friends in an asylum as the result of a spiritistic séance." This is the attack in innuendo. Sturdy opponents put the point more plumply and write of the asylums being crammed full of the victims of Spiritualism. I like that form of attack better. There is such a delightful extravagance about it. It pleases the attacker and deceives nobody.

Mr. H. J. Osborn, a London journalist, has pulverised the lunacy argument in his pamphlet "Does Spiritualism Cause Lunacy?" and there is little need to add anything to his and other similar cogent replies to the falsehood. Of course it is not all a lie. Doubtless there may be a few weak-minded people whose intellects have been deranged by psychic interests carried to excess. Statistics unhappily do not tell us how many despairing souls have been saved from madness by Spiritualism. There must be a great number.

It has always been a curious reflection to me that at one time at least the Press contributed a fair quota to the lunacy returns. The chief casualties were amongst the reporters who broke down under the long and severe mental stress of reporting public speeches. It is one of the heaviest strains the mind can know, especially when carried on day after day. Merely to have to listen to some kinds of oratory is a sufficient infliction! But to have to concentrate the mind on getting down every word of a long and prosy speech is a task of which only those who are accustomed to face it can realise the full weight.

I suppose if any journalist whose mind gave way under the strain of his work was found to be a Spiritualist also, we should hear the usual yelp from the enemy, and some of our indignant friends would call for a reply in the Spiritualist Press. But when a caravan on the march may have to meet wolves ahead, it should not fritter away its strength on driving away all the curs that bark at its progress.

Commerce has several times, I believe, been speculating on the commercial possibilities of the spirit world. But I do not believe that spirits will ever be induced to push or pull anything or to work any apparatus, let us say, for loading corn or coal into cars, or doing patent medicines up in packages. Otherwise we might see some alluring prospectuses: "The Psychic Power Elevator and Manufacturing Company," "The Mediumship Development Syndicate," "The Spirit World Concessions and Exploration Company." At present, "There is no money in Spiritualism" is the verdict.

I remember how, many years ago, a devoted leader in the movement bitterly remarked that there were men who would harness the angels to their waggons if they could. Of course there are. One accepts that as part of the present scheme of things. So far, commercial exploitation of mediumship is mainly confined to getting "ups" on Stock Exchange and kindred matters from "the other side." But as that portion of "the other side" which responds to these appeals consists of people who are no wiser or more prescient than they were on earth, the results though sometimes brilliant are just as fallible, and many a speculator has been led grievously astray by the advice received. After which he has given up Spiritualism as a vain thing—which was no loss to the Cause.

From a general observation of these things I have been led to the conclusion that there are limits imposed by Nature and the constitution of life to all abuses of psychic or spiritual power. The two worlds were not made to mix in this fashion, and all attempts to make them do so are automatically checked. The Universe is the one completely "fool-proof" machine. But it takes some of the fools a long time to realise the fact.

The "Daily Express" recently contained an article on palmistry, in which the writer spoke with great approval of the art. It is as well to remember that the police do not look on the subject with the same favourable eye, as from time to time palmists are "dropped upon" and severely punished. We had an instance lately in the case of Mr. C. W. Child, who was fined £25 and was, according to his own statement, vilely used, although he is both a householder and a ratepayer, and carries on his vocation as strictly scientific lines. I gather that he is not a Spiritualist, so that apparently the persecution had nothing to do with his beliefs in this respect.

D. G.

AN ANCIENT EXPERIMENT IN  
PHOTOGRAPHY.

## A CURIOUS DOCUMENT.

The other day, as I was rummaging for some papers in an old attic, I came across the following old manuscript, and in view of the present general interest in the methods of photography, and its scope, I am offering this to the readers of LIGHT, as some assistance in investigating the mysteries of that subject.

W. W. H.

An enquire by certain persons, yclept Wentry Wapclpffe, Alchymist, and Prester John of Salisbury, Magician, into ye statement of one, John of Oxford, that he did by means of ye rays of ye sun produce drawings in verie likenesse of manie persons, and other things, contrarie to ye laws of nature.

Ye same John of Oxford useth a black box with a round disk of glasse wherebye ye picture is said to enter ye box, and is retained therein on a paper which is prepared by a certain magic processe, and by certain drugs which smell of ye devil.

These same Wentry Wapclpffe and Prester John, having anointed themselves with a secret potion to keep away ye evil eye, did go to ye house of ye said John of Oxford, and demanded that he should forthwith make them sun pictures as it were of themselves, they standing at ye door on ye steps thereof, so that should an evil spirit appear, they could escape into ye road.

They did notice that this John of Oxford did hesitate, with explanation that they should enter and ascend to an upper room where ye rays of ye sun could be concentrated.

Taking hold of their courage, and keeping in clofe company, they did ascend as desired, casting their eyes to right and left, that no harm should befall them,

On entering ye room they did perceive a chair strangely made, which they did examine with caution, taking no hurt, and they did move ye chair to a corner of ye room so that their backs should be protected.

Anon this John of Oxford, who had gone out of ye room on ye pretext that he must make preparation, did enter again with ye black box in his hands, and did take a stool and placing certain books on ye stool, as he did say to make it high, but which we did think to be books of magic, he did essay to put one of us in ye chair.

Thereupon we did dispute, but as he did say that he could onlie give ye picture of him that sat in ye chair, we did throw with a pennie, and it came that Wentry Wapclpffe should sit down, and that Prester John should watch ye method from a safe distance.

This man did then move ye box that it did look at Wentry Wapclpffe, who thereupon made thereunto ye sign of ye evil eye with both hands.

Having taken certain other things wrapped in a cloth, which we were not permitted to see, left as he said ye rays of ye sun should enter too soon he did cover his head with ye same cloth, also ye box, and did ask Wentry Wapclpffe to sit still. The which he wifely did not do, but removed himself from ye chair verie rapidly.

With much trouble he was persuaded to return to ye chair, as by this means onlie could a picture be made, and with manie assurances that no evil thing should leave ye box to do him harm.

This John of Oxford did then put a cover on ye eye of ye box, and did make certain magic passses under ye cloth, after which he did again adjure Wentry Wapclpffe to sit still, and did take off this cover while a man might drink a glass of ale, Wentry Wapclpffe

meanwhile opening and shutting his eyes in great terror.

John of Oxford then did say that it was sufficient for ye present time, but when we did ask to see, he did refuse with manie protestations that should he show it unto us at that time the picture would escape and be no more seen.

On another day he did bring ye picture unto us, which some did say was like Wentry Wapclpffe and some did say was not.

In ye presence of a notary I, Wentry Wapclpffe, do solemnlie adjure and swear that I did not leave ye chair, nor did I in any way enter ye box so that a picture could be taken of me, and that there was none other saving ye devil in ye room who could have made ennie picture.

I, Prester John, do solemnlie adjure and swear that being a magician of some repute, I did carefully observe and watch all actions of ye said John of Oxford, wherein he did use a black cloth, likewise a black box and sundrie other things which we were not permitted to see, and did do certain magic practices within ye box, which practices being completed he did give a signal by removing a cover whereby he did expose an evil eye, seemlie of glasse made to a magic shape. Whether at that time or at some future time a familiar spirit did make a painting or drawing of one Wentry Wapclpffe, the which was not obtained by mortal means.

We, Wentry Wapclpffe and Prester John do conjointlie adjure and swear that ye said John of Oxford did make use of a box, and a cloth of black, being ye devil's colour, and did make incantations therewith to a spirit or devil whom we did not see, and did thereby produce or cause to be produced a drawing which was in semblance of Wentry Wapclpffe. And we do declare that this drawing was not made by art of chymistry or true magic, but by ye arts of ye evil one.

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W. B. P.

## MIND AS A MOTIVE POWER.

BY W. BUIST PICKEN.

In this article it is intended to give a sketch of the subject as it is presented in the third volume of "The Great Harmonia." In the first of the lectures constituting that illuminating book its author contemplates the human mind "as a mechanic would study a *motive power*—as a source of action, of condensed strength, of manifold influences." It being generally admitted that "knowledge is power," a correct understanding of man's mental constitution and mission must increase his ability to overcome obstacles and accomplish exalted designs.

Man is the masterpiece of creation, an epitome of all known forms, a microcosm of all Nature—is superior to all other developments in Nature "because he possesses a greater motive power, a deeper source of feeling, and a higher mental organisation." Being the evolutionary ultimate, all below him in the scheme of Nature necessarily enters into the composition of his being—the principle of progressive integration supplying positive proof. As a consequence he is "the focal concentration and sublimated condensation of all the powers and principles which live in the vast organism of the objective world."

## THE UNITY OF TRUTH.

Matter and Mind have been supposed to be two distinct and independent things—the former wholly material, the other entirely immaterial, although no scientific definition of matter or of mind is considered satisfactory. But it is becoming evident that "*Truth is a Unit*, that Nature is everywhere consistent with herself, and that *mind* is the *flower* of matter, as man is the flower of creation. From the depths of the sea, from the foliage of the valleys, from the fruit of the fields, from the animal kingdoms of the earth, gush forth the elements and essences which enter into and constitute the human mind. That which is *grain* today, may to-morrow form a portion of nerve and muscle; on the third day it may become an element of life; on the fourth, a sparkling thought." For there is no particle, howsoever minute, that is either wholly "material" or purely "spiritual," each being constituted of both those antithetical qualities, but differing in their polarities.

## MIND IS THE MASTER.

"After each mineral compound, and vegetable organism, and flower, and vine, and animal, has refined the elements sufficiently, then man receives them and converts their finer qualities into his *thinking* principle. Thus man is the great reservoir into which all powers and substances flow; and it is, therefore, *true* that he is, in his physical and mental constitution, the *source* of great motive power and mental supremacy. . . . *Mind* is the *master* of all beneath, and the certain prophecy of much above!"

"The strength of nations does not consist in a hereditary monarchical Government; in extensive navies and numerous armies . . . but in the *liberty*, *unity*, and *enlightenment* of the people. . . . One profound student of Nature will put to flight ten thousand priests whose only strength consists in their ecclesiastical organisations, and in the superstitious ignorance of their devotees. When the powerful mastiff has given expression to some impulse which displeases the little child by its side, see how, before the uplifted hand of that commanding child, the dog bows, with its eyes full of genuine contrition, and entreats for mercy. But why so? Is it because the dog is less forceful than the child? Nay, for the dog possesses twenty times more physical power. What, then, subdues the stronger body? It is the stronger *mind*! The child possesses the irresistible *motive power* of intelligence which the dog cannot with-

stand." So is it with the horse, or lion, tiger or elephant or other creature.

## THE MIND AS MOTIVE POWER.

"The mission of the human mind, as a motive power, is to subdue the soil, exterminate all unwholesome developments of the vegetable and animal world and change extensive plains into gardens of health and comfort. By the magic of *mind* the rough places will be made smooth, the crooked straight, the wilderness to blossom as the rose; and the cold, damp, pestilential winds that now sweep over the earth, and spread consumption and famine in every direction, will be ultimately changed into a healing influence."

Noble passages follow the above citation glimpsing what man has already accomplished in mastery of the earth since the deep Mediterranean,

"That tideless sea,

Which changeless rolls eternally,"

gave no sign of man's genius in navigation. "The *mind* of man has not only spread its power over the sea, and converted the watery element into the vapoury air which moves the mighty engine; but it has caused the musical lakes to pour their refreshing streams into the sick chamber—there to act in the twofold capacity of a physician and a medical reformer!"

## THE CHAINED LIGHTNING.

"The earth's inhabitants have known the time when the electric fire played frantically, and wholly uncontrolled through the heavens, now and then leaping from some lofty peak to the peasant's door, strewing its eccentric pathway with dying birds and beasts, and men; but the human *mind* has chained the lightning, now keeps it imprisoned in canisters, and when occasion requires, permits it to perform the duties of an errand boy, in a three-minutes' trip across the continent! When I contemplate what the human *mind* has already accomplished with the wood, stones and physical elements of Nature—when I think of Italy with its clustering palaces and terraced gardens, with its stately convents and insurmountable fortresses—when I think of Egypt with its pyramids—of the architectural magnificence of *Rome*—of the cities that are springing up in our midst, with their innumerable possessions of art and evidences of human skill—I can not but be surprised that the conservative and popular theologian has the courage (or ignorance, perhaps) to insist upon man's innate inability to transcend all obstacles which lie between him and the attainment of future happiness and liberty!"

## WONDERS TO COME.

Published in 1852, the chapter on The Mission of Mind as a Motive Power, proceeds to touch upon the scientific evidences of the supremacy of *mind*—accomplished and to come: the deserts of Arabia to become like the valleys of Italy; the fall of rain to be distributed according to human requirements; the lightning to become the chief agent of mechanical locomotion; the winds no longer to retard the flight of the aerial ship across the hemisphere. It thus concludes:—

"All mankind, when mental cultivation and intellectual philosophy become universal, will participate alike in the rich blessings and advantages of improved machinery, and other applications of physical knowledge. And then it will be discovered that there is a very intimate and sympathetic connection between the sciences of the mind and its moral altitudes. Indeed, I feel impressed to affirm, that man's *external condition* is so closely and inseparably connected with his *internal condition*, that, by improving the one, he improves the other. Intellectual progress has uniformly kept pace with all improvements in the *art* of education. That *knowledge* which gives man almost unlimited control over the elements of Nature, will yet inform him of his more interior and moral powers, and this will lead him directly to true theology and to true religion."

## ANSWERS TO CORRESPONDENTS.

HELEN GREGG.—We have heard much the same story concerning the method by which the sacred books were selected; but it seems a very doubtful tale.

R. F. (Edinburgh).—Your letter bears no name. But in any case as it is in effect answered by a letter from Miss Underhill replying to another correspondent, it is not necessary to insert it.

T. A. HOBBS.—You do not give your address, but we have read with interest your letter addressed to the Editor of the "Daily Sketch," a copy of which you kindly sent us.

## NEW PUBLICATIONS RECEIVED.

- "From the Nurseries of Heaven." By Antonia R. Williams. L. N. Fowler and Co. (1/1 net.)
- "Poems of Love and the Unknown." By E. Hall Hains. A. H. Stockwell. (3/6 net.)
- "The Soul Beloved." By Ivan Gloster. G. T. Foulis and Co., Ltd. (6/- net.)
- "La Danseuse and Other Poems." By Elsie Paterson Cranmer. C. W. Daniel Co. (3/6 net.)
- "Royal Magazine." December.
- "Avernus." By Mary Bligh Bond. Basil Blackwell, 43, Broad-street, Oxford. (7/6 net.)
- "Phantoms of the Dawn." By Violet Tweedale. Foreword by Sir Arthur Conan Doyle. John Long, Ltd. (7/6 net.)
- "The Spiritual Universe." By Oswald Murray. Duckworth and Co. (8/6 net.)
- "The Theosophist." November.
- "The Great Reveille." By D. S. Thomas. The C. W. Daniel Co. (1/- net.)

## REV. G. VALE OWEN'S LECTURE TOUR, 1924.

DATE	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Dec. 7	London.	Old County Hall.	Spiritualist Community.
" 15	Letchworth.	Co-operative Hall.	Mr. Chas. Scarf, 13, Campers Avenue.
" 17	Richmond.	Spiritualist Church, Ormond Road.	Mr. Hartley W. Ford, Eversley, Stanwell Rd., Ashford, Middlesex.
" 21	London.	Old County Hall	Spiritualist Community.
" 23	"	" " "	" " "

MISS ESTELLE STEAD desires us to state that the two Armistice photographs and the one taken at Queen's Hall are on sale at the W. T. Stead Borderland Library, 5, Smith-square, Westminster, S.W.1, at the price of 9d. each, postage 1½d.

At the Town Hall, Portsmouth, on Friday evening, 5th inst., the Duchess of Hamilton and Brandon and Miss Lind-Hageby are announced to speak on "Spiritualism in Relation to Religious Perplexities" and "Spiritualism and Some of the Social Problems of the Day."

OBITUARY.—MR. J. H. EVANS.—We have regretfully to record the passing of one of the old pioneers of Spiritualism, Mr. J. H. Evans, of Plymouth. Mr. Evans association with the movement began 45 years ago, and by his eloquent speaking and striking personality he maintained the high level of the subject. At his interment an impressive service was conducted by Mr. H. G. Pearce, President of the Mutley Society, assisted by Mr. H. Lee, of the Westwell-street Society, of which Mr. Evans was the founder.

THE OCCULT SIGNIFICANCE OF SOUND.—Addressing a meeting at the British College on the 26th ult., Mr. Horace Leaf said that when on tour in the Northern Countries of Europe last year he met a student who had spent many years amongst the Lapps, and had been initiated as one of their Shamans. This initiation gave privileges, and knowledge and ability to use certain powers, undoubtedly psychic. Particularly did this relate to healing by "lap-reading," or the utterance of certain sounds or words in a particular way which had immediate and successful results. Mr. Leaf touched many other aspects of the strange effect of sound upon different persons, and several of the audience added instances from their own experiences. Mrs. St. Clair Stobart ably occupied the chair on this occasion.

Edinburgh woman desires situation, housekeeper, well recommended. Gents preferred. South England. Access Spiritualist Church.—Box 58, Hutchinson and Co., 34, Paternoster Row, London E.C. 4.

MRS. S. FIELDER, Clairvoyant, Psychometrist. Interviews daily, 2 to 8. Saturdays excepted. Psychometry by post (send birth date and stamp), from 2s. 6d. Phone: Mount View 983. 29, Fairbridge Road, Upper Holloway, near Highgate Tube, N. 19.

MR. HORACE LEAF holds an At Home every Wednesday, at 3 p.m. 2s. Public Developing Class every Friday, at 8 p.m. 1s.-4s. Westbourne Gardens, Bayswater, London, W. 2. Phone, Park 6099.

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—December 7th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. G. R. Symons. Wednesday, December 10th, 8, Mrs. Fillmore.

Croydon.—Harcwood Hall, 96, High-street.—December 7th, 11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Camberwell.—The Central Hall, High-street, Peckham.—December 7th, 11, open circle; 6.30, address and clairvoyance. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—December 7th, 7, Communion Service, Rev. G. Ward. December 11th, Mr. T. E. Austin.

Shepherd's Bush.—73, Becklow-road.—December 7th, 11, public circle; 7, Mr. and Mrs. Holloway. Thursday, December 11th, 8, Mr. Ripper.

Peckham.—Lausanne-road.—December 7th, 11.30 and 7, Mr. A. G. Newton (Southampton), President Southern Counties D.C., address. Mr. C. J. Williams clairvoyance.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—December 7th, 11, Mr. F. H. Richards; 3, Lyceum; 7, Mr. Horace Leaf.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—December 7th, 11 and 6.30, Mr. H. Boddington. Thursday, December 11th, 6.30, Mrs. Harvey.

Central.—144, High Holborn.—December 5th, 7.30, Mrs. B. Stock. December 7th, 7, Mr. and Mrs. Lund.

St. Paul's Christian Spiritualist Mission.—5a Dagnell Park, Selhurst, S.E.—December 7th, 7, —. Wednesday, 8, service and clairvoyance.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. December 7th, 6.30, service, Holy Communion and Address. Healing Service, Wed., December 10th, 7 p.m.

SPIRITUALIST COMMUNITY SERVICES.—We are asked to state that on Sunday next the first address of the series of services to be held at the County Hall, Spring Gardens (Admiralty Arch), will be given by the Rev. George Vale Owen who will speak on "Spiritualism and the Bible." Sir Arthur Conan Doyle will preside.

"THE GNOSTIC JOHN THE BAPTIZER," by G. R. S. Mead (John M. Watkins, 5/- net), is a study of certain narratives and records handed down from the times of John the Baptist and Jesus by a sect called Mandaeans, who are probably of Chaldean survival. These people have kept themselves apart from their neighbours, making no converts, consequently their traditions are pure, and not intermixed with the Jewish or Christian views of earlier or later periods. These records have been partially translated, and enough has been obtained to shed a different light on some of the events of those past days, upon which New Testament history has been based. In these records we are given an outside view of those two outstanding characters upon whom, curiously, Josephus is silent, and which hitherto have been presented to us only through the Christian Scriptures.

"THE ELECTRON," by R. A. Millikan (University of Chicago Press, \$1.75 net), is a study of the structure of the atom on somewhat similar lines to "Atoms and Rays," by Sir Oliver Lodge, but whereas that book is written in terms which are within the grasp of the ordinary reader, the book under notice requires more technical knowledge. Some of the more interesting subjects are, the evidence for the indivisibility of the electron, the hypothetical orbits of electrons in the atoms of different elements, and the nature of radiant energy. The book well repays perusal by those with sufficient mathematical knowledge to follow the argument.—W. W. H.

PSYCHOMETRY.—MR. J. Hartley Knight (Benfleet) sends us a letter, too long for insertion, regarding a sitting with Mr. William F. Allen, a gifted non-professional psychometrist, who has kindly given his services to the L.S.A. for a moderate fee to be placed to the Bazaar and Fête Fund of the Memorial Endowment Scheme. Mr. Knight had some convincing experiences of the reality of the psychometric gift, which were elicited through a finger-ring which he had worn continuously for sixteen years. One item which he found especially convincing was a communication from his mother which was so life-like and had so direct a reference to a question that had long been in Mr. Knight's mind, that, as he says, "I cannot doubt that it was given for the express purpose of convincing me of the truth of Spiritualism."

Brighton.—Boarding Establishment. All bedrooms h.s.o. water electric light, gas fires; pure, varied, generous diet. Write for tariff.—Mr. and Mrs. Massingham, 17, Norfolk Terrace.

HELEN, THE GREEK, writes up your former incarnation story from photographs and birth date. Fees 5s. 6d. and 10s. 6d. Address c/o "Occult Review," 10 Paternoster Row, E.C. 4.

T. E. AUSTIN, 156, Westbourne Terrace, W. 2. Mondays at 3.0, Clairvoyance, etc., 2s. 6d. Classes for Psychic Development, Tuesdays, 8.0.

Miss Pearson at home for demonstration every Sunday at 3.15 1st and 3rd, 2s. 6d.; 2nd and 4th, 5s.—105, Hereford Road, Bayswater, Telephone: Park, 379.

## London Spiritualist Alliance, Ltd.

Established 1884.

Incorporated 1896.

5, Queen Square,  
Southampton Row,  
London, W.C. 1.

Telephone: Museum 5104.  
Tubes: Holborn—Russell Square  
British Museum.

Monday, Dec. 8th, at 3 p.m.

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

Mrs. Clegg.

Tuesday, Dec. 9th, at 3.15 p.m.

Clairvoyance, Public Demonstration.

Members free. Non-Members, 2/-.

Mr. A. Vout Peters.

Wednesday, Dec. 10th, at 4 p.m.

Discussion Class, preceded by tea.

Members, 1/- Non-Members, 2/-

Leader: Mr. Henry Collett.

Wednesday, Dec. 10th, at 7 p.m.

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

Mr. Glover Botham.

Thursday, Dec. 11th, at 7 p.m.

Mrs. St. Clair Stobart, author of "Ancient Lights," "The Flaming Sword in Serbia and elsewhere" (in the latter book she describes her experiences in leading a column during the Serbian Retreat in 1915.)—"Some Experiences with Frau Silbert and other Mediums, and what it all means."

Chair: Mr. A. T. Miller, K.C.

### SUBSCRIPTION: ONE GUINEA ANNUALLY.

The subscription of new Members joining on or after October 1st will cover the period up to the end of December of the following year.

All Communications to be addressed to the General Secretary.

### BAZAAR and FETE.

(in aid of the Memorial Endowment Fund).

At CANTON HALL, WESTMINSTER, May 20th and 21st, 1925.

An old member of the L.S.A. has promised £10 if nine others can be found who will contribute a like amount. We hope this example may stimulate the generosity of other friends.

Mr. Wm. F. Allen, a gifted non-professional psychometrist, has most kindly offered to give sittings to members for a moderate fee which will be placed to the funds of the above.

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

The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

### SPIRIT PHOTOGRAPHY.

Those who are in possession of unrecognised, clear Psychic Extras are invited to place a copy in the care of the L.S.A., in order that all interested in spirit communications may have the opportunity of recognising any of their friends who may have appeared in the picture.

Names of sitters and Medium employed should in all cases be sent with the portrait. This information will be entered in a private register, a key number only appearing on the exhibited photos. If desired the sitter's face could be erased.

## AN ADVENTURE IN BLOOMSBURY.

### A MEDIUM BEARDS THE LION.

Being compelled, by force of circumstances, to seek assistance from the printed archives of the Association for Metapsychical Inquiry, I set out on my literary quest one fine morning full of enthusiasm and hope.

Mention of "hope" reminds me that I was warned by a member of the Association that the home of that august body of psychic highbrows was regarded by most mediums as the "tents of wickedness" of the movement, and advised me to be on my guard accordingly. He suggested that I should disguise myself as a metapsychical inquirer. I said I would, so forthwith purchased a book on conjuring and a pair of handcuffs.

With cat-like circumspection I ascended the steps of the Association's headquarters, and, my heart palpitating like a trip-hammer, valiantly pressed the electric bell-push.

### THE FACE IN THE MIRROR.

My hand had hardly regained its normal position when my left eye caught a glint of movement and, turning, I espied a mirror fastened to the brickwork at a convenient angle, so that the inmates of this stronghold of incredulity could get a sly peep at any would-be intruder. But the dabbler in optical science who installed this "brilliant" defensive outpost apparently forgot that the angle of reflection is equal to the angle of incidence. Consequently, if the occupant of the room could see me, I likewise could see him—or her, as the case may be. This is actually what happened, the reflection of a lady's enquiring, puzzled countenance meeting my startled gaze. I was so astonished at this little game of peep-bo that I did not know whether to raise my hat or put my tongue out.

### THE TELEKINETIC DOOR.

After an impressive interval during which I imagined the inmates were holding a consultation as to whether I should

be admitted (and wondering whether I was selling laces or had a Queen-square appearance), the bolts suddenly shot back, the portal slowly opened, and I was face to face with — nothing!

I gasped. Had I made a mistake and called at the Egyptian Hall, or had the A.M.I. really got a real ghost up its sleeve—one of those jolly little poltergeist chaps that opens doors and runs errands? Then I suddenly recollected that the Association keeps a tame magician on the premises and, sure enough, there was the wire by which the door opened. Never since my student days had I seen this large method of opening a door. After a hectic night on the Bosphorus, I would return to my room in the Quartier Latin, give the door a resounding kick, after which the sleepy concierge would pull a string and I would gain admittance.

As I gazed into the silent recesses of the headquarters I could not help recalling Napoleon's remark when he was shown his quarters at St. Helena: "Il n'est pas bien gai ici!" ("It is not very lively here!") was all he said. It was a bright morning in April when I paid my visit to the A.M.I. What a contrast did that gloomy interior present to the sunny, animated, tumultuous world without! How impressively dreary seemed the big building in which so much psychic knowledge is supposed to be stored!

In the midst of my cogitations I heard a footfall, and a female form asked me what I wanted. The lady herself was more polite than a duchess, but her voice froze me to silence.

I stammered my request, and was informed that only members were allowed to consult the books in the library. I was quite smothered under the wet blanket of a cash-iron system, and gracefully withdrew.

No wonder the A.M.I. is blasted with eternal barrenness! No wonder that mediums fight shy of its precincts. The place is as cheerless as the Arctic Circle, and almost as distant to the Spiritualistic medium. Some merry, laughing giant should be urged to blow a stimulating blast upon the place in order to make it a little more like the abode of the humanities and a little less like a mausoleum. Then—and not till then—will the Association attract the mediums who are able and anxious to place their gifts at the disposal of Psychic Science.

B. A. A.

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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## CONTENTS.

Notes by the Way	743	W. T. Stead, Borderland	
How Spirits Communicate	744	Library	749
For the Knowledge Seeker	745	The Testimony of Common	
Current Items	745	Sense	750
Psychic Photography, the		Days and Reflections	750
Hypothesis of Fraud	746	The Book-Marker	751
The Riddle of the		Dean Inge and the New	
Universe	747	Philosophy	752
Spiritualism and the		Spiritualist Community	
Sunday Press	748	Services	752
Sidelights	749	Society News, etc.	753

## NOTES BY THE WAY.

THE dark to-day leads into light to-morrow;  
There is no endless joy, no endless sorrow.

—ELLA WHEELER WILCOX.

### "SUPERNORMAL PICTURES."

Those who have studied this subject will not need to be told that so-called spirit photography has been a matter over which there have been acute differences of opinion even amongst Spiritualists for many years past. The explanation, as we see it, is not far to seek. It is sufficiently clear that many of the phenomenal results obtained in connection with psychic photography have no apparent connection with spirit agency, although there was at one time a tendency to attribute them all indiscriminately to spirits. We recall the time when many Spiritualists hotly disputed the genuineness of any kind of psychic photograph; there were so many things that appeared to point to trickery. But surely (as we argued at the time) if spirits can, as we know they can, manipulate tables, chairs and other objects, why should it be considered impossible that they can affect a sensitive photographic plate? A serious and scientific study of the question has sufficiently established the fact that discarnate human beings can and do produce pictures. And if all the phenomenal results in psychic photography cannot fairly be attributed to spirit agency, that only leaves the matter in the same position as other classes of phenomena, which seem to be occasionally the result of psychological action not necessarily to be associated with discarnate spirits. Take psychic photography as a question simply of human radiations and it becomes at once a matter of scientific interest.

### FOREKNOWLEDGE OF DEATH.

Much has been said and written concerning those strange premonitions of impending death which visit some people before their departure from earth. The examples are almost countless. We may refer at the moment to two of the most notable instances—Swedenborg and Andrew Jackson Davis, although

these cases differed from the general run, inasmuch as each of the two seers knew just how long he had yet to remain on earth and foretold the time of his departure. The source of the knowledge lies very deep, and rarely comes into the conscious mind, and only then as a rule a short time before the end when the links with earth have been loosened and the spiritual side of the man or woman becomes more dominant than in normal conditions. The matter has been frequently mentioned in spirit communications, and one which we have read lately—it came through a medium of exceptional powers and eminently trustworthy—offered the statement that "when the soul is about to pass over it nearly always knows it." An allusion was made to the fact that some people crowd their lives with active work, doing apparently in a hurry everything that they aspire to do, so that when they pass on, with a full tale of duties done, their friends remark, "Why, he (or she) seemed to know that it would happen!" According to the communicator, this was actually the case—the man or woman concerned had a mission to fulfil and knowing, in some subconscious way, that the time was short in which the work could be done, acted accordingly.

### NIGGARDLY SOULS.

In a Foreword by Sir Arthur Conan Doyle to Mrs. Violet Tweedale's new book, "Phantoms of the Dawn"—an intensely interesting work of which we shall have more to say later—we find the following, which we record with emphatic endorsement:—

I am glad to note the severity with which Mrs. Tweedale sums up the aristocratic portion of our population. Their record in spiritual matters has been deplorable, and they will assuredly get their reward. Save the ladies whom she [Mrs. Tweedale] has mentioned, and the whole-hearted work of Lord and Lady Molesworth, one can hardly recall any who have aided the great psychic movement.

And Sir Arthur goes on to speak of our "poor workers mortgaging their houses to build a corrugated iron meeting-house, and our old mediums starving on the dole." It is all bitterly true; but we should hardly dignify these niggardly people by the title of "aristocracy." The true aristocrat is never found amongst the loathsome brotherhood of grab and greed and self-indulgence. Whether an earthly judgment will ever visit these people we know not; we think it will, but the judgments of the hereafter will assuredly fall upon them; when they pass into the world beyond where each is known for what he is—starved, stunted and shrivelled souls, hideous with the ugliness of those who have lived for themselves, meanly ambitious for mean things, finding that what they have filched from their fellows is only so much garbage in the end. The life that yields "nothing but leaves" is failure enough, but what of the life that bears the leprous flower of avarice?

## HOW SPIRITS COMMUNICATE: THE METHODS THEY USE AND WHAT THEY HAVE TO TELL US.

(Notes of an address by the Rev. G. Vale Owen, delivered at Parkhurst Theatre, Holloway, on November 30th, 1924.)

It is obvious to those who know anything about this subject that it would be impossible to present it adequately in one lecture; the only thing one can do is to give a sketch-plan. Those who know the subject will bear with me if I make it rather simple.

If we are able to speak with those who are in the Spirit Life, it is because we have, at this present time, a Spirit Body, sometimes called the soul. It is a replica of this physical body with the same five senses and others besides, and it is through the senses of this body that we can hear them and also make ourselves known to them.

We are all at least potentially clairvoyant; some of us are actually so.

Samuel was a clairvoyant, or Seer, not seeing a Spirit World a thousand miles away, but seeing it interpenetrating this one. The eyes of the Soul or Spirit Body are open, so that the clairvoyant can see spirits who are round about us. These come to our homes to see if perchance they may be recognised, and often go away disappointed and sad. "They come to their own and their own receive them not."

"I have something to tell you; I have seen Victor," said a parishioner of mine one day. Her son Victor had been killed in the war, and had revisited the old home.

Simple, plain, Lancashire working folk, unimaginative and not liars, as you would know if you knew them as well as I do, could not make up things like that. She would not allow herself to make any mistake about her son.

We can take our illustrations from the best psychic book—the Bible. When Elisha was at Dothan, his valet was very disturbed and anxious, pointing out to his master that the hosts of Syria were all around them. Elisha said, "Lord, open the eyes of this lad that he may see," and he saw the Hosts of the Lord and the chariots. That was just clairvoyance.

Then there is *Clairaudience*, hearing our spirit friends speak to us. People often hear voices and put them aside as fancies.

At New York about 18 months ago, whilst I was having an audience with a rather celebrated man, he said: "There is a boy here, William Clegg; says he comes from Fleming-ton, Yorkshire. He was in France on such and such dates, and he wants you to send a message to his mother. He says he is doing well now, but that if he had his life over again on earth, he would live it differently. He was sorry for his way of life on earth." I forgot it when I first came home, but after some months wrote to the mother. I could find no such place in the Directory, but found there was such a place in Lanarkshire, so I wrote to the mother and asked if she would let me know if this lad was her son. She replied in the affirmative. I then sent her a full account of the matter. In answer I received a letter written by a man: "In reply to your letter to Mrs. Clegg, she does not wish any more correspondence on this subject, so please consider the matter closed."

At a séance at Plumstead some time later, the control spirit, a Welsh doctor, said: "There is a boy here named William Clegg; he says he wants to give you a message. He is sorry you have received a letter about him; it was not written by his mother, but by a local minister, who had brought him up, and the boy is broken-hearted."

After that I could not let the matter rest, so I wrote to his home again, but got nothing more. "His own received him not."

Then there is "Trance"—going to sleep for a time and allowing some well attested spirit-friend to use the sleeper's vocal organs to give messages.

When at Edinburgh I was looking at the monument to Abraham Lincoln, on which is engraved the word, "Emancipation." Yes, the "Emancipation" of the slaves. That word would never have been written if it had not been for Spiritualism. Mrs. Lincoln was a Spiritualist, and came into touch with a trance medium, Netty Colburn, age twenty-two years, and was so impressed that she would not let her leave Washington until her husband also had a chance of seeing her. A séance was arranged with several people present. Netty Colburn went into trance, and in a moment a man's rough voice began to speak to Abraham Lincoln, and at last they heard the words "Proclamation not a moment later than January 1st next." An hour and a quarter after it was all over, Abraham Lincoln was sitting silent with elbows on knees and face resting on his hands, when his Secretary spoke to him: "Did you notice anything peculiar in the voice and manner of speech, how significant it was?" Lincoln pointed to the portrait of

Benjamin Webster, and said, "Most significant, Mr. Secretary."

"Are you undergoing any pressure to prevent the Proclamation being made?" Lincoln replied: "The pressure is so great that I am weighed down by it."

The proclamation is a matter of history, but nothing is told of the séance in any history book either in England or America. I have published this fact in many newspapers and it has never been denied; why is it not in our history books?

After touching upon sleep-talking and walking, Mr. Vale Owen spoke of trance writing; the wonderful "Gate of Remembrance." For many years investigators were trying to find the old Edgar Chapel at Glastonbury Abbey, until the Monk Johannes, writing through John Alleyne, gave a plan of the Chapel and where to dig for it. The Church Committee, however, soon excluded Mr. Bligh Bond, who was excavating, from having anything to do with it, because they objected to his methods, although it was through them that the Chapel was found.

The Commandments were given by Automatic Writing. Moses had been in the Mountain many days and had prepared the surface of the stone; whilst he was in trance the tablets were written by the Angel of God, and Moses took a chisel and dug them in.

St. Stephen and Paul were great psychics.

The Direct Voice is another method of communication too mysterious for passing notice here.

It is six years since the Armistice, and I am going to tell you what some boys that I knew before the war are doing now.

When I was at Orford, we had a Prayer List, and when the War was closed there were at the bottom of it thirty-seven names of those who were within the Veil. Those lads used to come and talk to my wife and me, and tell us how they were doing in their new life.

I was at Plumstead lately, and one of them came through. He came to say that although they had not communicated with me lately they have not forgotten me; they came to tell me that those buildings which were used for good purposes and were destroyed in the war, such as the University of Louvain, were being rebuilt in the Spirit World, and all the good, useful books had been recreated and put there. And now these boys and some others who have joined them are building a temple of their own; it is to be a school, and they are going to train themselves and others, and place it at the disposal of those in the earth-life to help and guide them in their investigations. They wanted a name for their temple, and they asked me to give them one, and I said, "The Temple of All Hallows," as that was the name of our church at Orford. They thanked me, and said they would come back next week and tell me what they thought about the name. They came and said they were so much obliged to me, because it reminded them of the old church.

If investigators here will send out a request for these lads to come and help, they will do their part.

Spiritualism and Psychic Research are simply a new phase of an old subject upon which the Bible is based. Come with an open mind and you will be able to see that the same spirit is behind it all.

## AN ASTRONOMICAL COMPARISON.

FROM THE "DAILY TELEGRAPH" OF NOVEMBER 26TH, 1924.

### A NEW PLANET?

The correspondent of the "Chicago Tribune" wires:—  
Berlin, Tuesday.

Professor Baade's announcement that he has discovered a new small planet closer to the earth than Mars is now confirmed by four German observatories and the Observatory at Copenhagen.

The planet, which Professor Baade first saw from Bergedorff Observatory, is visible in the constellation of Pegasus and frequently approached within about 22,000,000 miles of the earth.

In the Vale Owen messages in the "Weekly Dispatch" of August 22nd, 1920, speaking of planets cognate with earth, "Arnel" is represented as saying:—

Moreover there are planets which are not visible to you albeit they be within the Solar range, which must be considered in the matter. Also there are some few which are on the borders of this system, but obey the pull of another star and yet are cognate much with Earth. And two there be which are not only within the Solar range—

(G. V. O.: "Solar System?").

Solar system, yes—not only within the Solar system, but material in substance also. Of these your science at present takes no account, but will one day. But this is prophecy with which we have nought to do herein.

A. A. O.

## FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY F. E. LEANING.

## I.

This column is to be at the disposal of those who know, in the service of those who seek to know, and it is hoped that it may provide, within its limits, the same sort of assistance and interest which some of the higher class literary papers put within reach of their readers. As many of us know, however, our special interests do not receive from them such a well-informed and sympathetic treatment as we should like, and as we may lawfully look for in these pages. No kind of blame attaches to those publications, which outside of Spiritualist topics are delightful and edifying, and cannot in any case devote more than a share to any one group of their public. But it must be within the experience of many of our own readers to wish for information occasionally on some incident or person, or the elucidation of some reference; and evidently the scope of any one person's reading, however wide and diligent it be, is very much less than that of twenty or a hundred combined. Bring your question, therefore, to market, and sooner or later you will take back your answer. Some like one aspect and some another; we pass through various phases, being attracted here to the phenomena either physical or mental, there to the theories and discussions; some love ghost stories, a neighbour likes biographical details, a third wants scientific experiments, and so on. There is endless variety, but no one knows all of it equally well. I feel sure, however, that anyone who does know his own part would be glad to co-operate in supplying others sharing his own interest.

While inviting this co-operation, however, I shall do my best to answer enquiries myself, and, to begin with, must warn anyone against expecting an immediate reply in every case.

Let me point the warning with an illustration. In the first volume of "Notes and Queries," a question was put as to the authenticity of a certain piece of seventeenth century literature. As long a time as fifteen years passed away without any further mention of it, and then someone sent in a note on the matter which disqualified it, and there it seemed to end. Fifteen years after that, a third person looked into the whole thing, gathered further evidence, with considerable pains, sifted the pros and cons, and established the narrative as genuine. It was one which belongs to our subject, and which I hope some day to deal with, but what a striking case of one sowing and another reaping, in the world of research!

I do not of course wish to discourage anyone by suggesting that thirty years is a likely period for users of this column to wait, but we have to recognise that time is an element in these matters, and that the more recondite the information required, the longer it is likely to take to find it. On the other hand, it is worth while to be patient, because a long chase is not only, as the proverb has it, a stern chase, but enjoyable in itself, and a great authority said to me recently, "Whatever you want to know, in ninety-nine cases out of a hundred, the book is in existence that will tell you." This is very encouraging.

I should like to conclude with a few words as to the pitfalls that beset us, and the exercise of discrimination and belief. One of these, especially for new-comers to our literature, is to think that because an incident is often quoted or referred to, or occurred originally in a good author, it must therefore be true. But if a story is not actually true, its repetition even with the utmost accuracy (a thing which never happens) will not make it so, even if a hundred people repeat it. Original sources are therefore of the utmost importance to discover. Again, apart from the extraordinary and wilful perversions which one finds in attacks on Spiritualists, there is the misleading carelessness of journalists. I well remember once reading an account of an interesting dream which the writer said had recently come to her knowledge. I do not think I could reasonably be blamed for supposing it to have been therefore a "recent" experience. In the course of a year or two I found with astonishment that the story had been told by a previous author; then by an earlier one still; and finally traced it back to Sir Walter Scott. So the happening which seemed "recent" was actually a hundred years old!

I hope in my next article to deal with an interesting enquiry that reached me over six months ago, to which I have been giving attention. It concerns the story of the Apparition of Mr. Booty to four captains and their crews, amounting to thirty persons, on the island of Stromboli in the Mediterranean at the time that he died in England.

This enquiry will rightly be No. 1 of our series, and I am rather pleased to be able to avail myself of the opportunity of putting a question of my own to readers, before others come in, an answer to which I have long sought. Does anyone know how the "best authenticated ghost story on record" concerning Bishop Samuel Wilberforce arose? He is said to have seen the ghost of a monk, which requested him to destroy a document in a library. There are versions which assign the event to the time when he was

Canon of Winchester (1840), and the place as a village in Hampshire (Harper), a library near Paris (Stead), a country house in Lincolnshire (Middleton), or which make the monk a clergyman and the date 1883 (Doyle). This was, however, ten years after the Bishop's death. The story was told in *Light* some years ago, reproduced from an earlier volume, in which it was taken from the "Pall Mall Gazette." But, meanwhile, it is not to be found in any Wilberforce "Memoirs," and the late Archdeacon said it was a myth, for had it been true his father would certainly have mentioned it to him. Now my question is, who first gave birth to this myth? Who is responsible for it? Can anyone pick me the jewel of fact out of all this tangle?

## CURRENT ITEMS.

A dream prevented a safe robbery at the Glyn Theatre, Wrexham. An attendant, sleeping at home, dreamt that there was trouble at the theatre, and getting up at 4.0 a.m., he went there, just in time to prevent the robbery of the safe, which had already been damaged. The robber fled.

On Sunday evening, 30th ult., the Rev. G. Vale Owen gave an address at Parkhurst Theatre, under the auspices of the North London Spiritualists' Propaganda Committee, 17, Prince of Wales Crescent, Kentish Town, N.W., and The Spiritual Progression Society, West Branch Library, Thornhill Square, Caledonian Road, N.

"Truth" makes the amazing statement that no psychic photographer will ever submit to the test of taking "photos with plates which are free from any suggestion of fraudulent treatment." We suppose that, having made this statement often enough, the paper considers it will become true.

Sir Arthur Conan Doyle draws attention to the hypocritical methods of two women police witnesses who got themselves up as mourners, and simulated grief, to trap a medium at Brighton. Do these people hold nothing sacred when they have ends to gain?

A Keighley girl has shown signs of physical mediumship, and as a result has been placed in a nursing home by her family. They used to burn such people, and as there appears to be no excuse in this case for the modern method of "fine or imprisonment," the method described has been adopted.

A discussion on "Spirit Photography" is proceeding in the "English Mechanic." One of the correspondents refers to Dr. Schrenck Notzing's book as the only one which exhibits the scientific spirit, and points out that Dr. Schrenck Notzing appears to regard the phenomena as psycho-physiological, if obscure. The writer expresses the sensible view that "no real progress towards a definite finding will be made until both sides cease to expend their energies in squabbling over questions of fraud and the value of the evidence of unskilled observers."

Mr. F. T. Blake, of Bournemouth, gave an excellent address last month to a considerable audience at the Town Hall, Ryde. He claimed that Spiritualism was the philosophy of life to the Spiritualist, including that extended life which was our inheritance after death; that it was a science because it was founded on natural laws and not on emotionalism.

A writer in the "Daily Graphic" says: "If an ancestor revealed himself to a photographic plate, and not to me, I should deny he was a spirit." The writer is welcome to his opinion, and it would not worry the ancestor.

According to the Rev. Hugh Pope, speaking in the Guildhall at Bath, "No person who practised Spiritualism could believe in the Bible; still less could they be a Christian, or lesser still a Catholic." Evidently the last is the most serious offence of all.

The "Literary Guide," criticising Mr. J. Arthur Hill's book, "From Agnosticism to Belief," considers that he was easily convinced. The author of the book says, "After many years of . . . drastically critical personal investigation, I was forced . . ." A curious way of being "easily convinced!"

Mr. Stanley De Brath addressed the Sheffield S.P.R., on the 20th ult. We were misled by a newspaper announcement in our statement last week that his address was still in the future.

## PSYCHIC PHOTOGRAPHY: THE HYPOTHESIS OF FRAUD.

By HARRY PRICE.

[We do not necessarily identify ourselves with the views expressed by Mr. Price, but we recognise his ability and experience in connection with photography and psychic science.]

Before me, as I pen these lines, are eighty closely-written sheets of a MS. bearing the above title, written by me nearly five years ago. For many years previous to my experiment with William Hope, I had been accumulating data concerning the fraudulent methods possible in the production of pseudo-psychic "extras" on a sensitised emulsion. It was my intention to produce a volume devoted to the detection of faked "spirit" photographs that I thought would be of use to experimenters. But after dealing with a few aspects of the question, I realised the magnitude of the task I had set myself. I was so appalled at the immensity of the subject that I found I could not spare the time to do full justice to it, so reluctantly decided to relinquish the idea of writing a book about the frauds possible in "supernormal" photography. There are literally hundreds of them.

### FOOLISH AND FUTILE.

Although we have so few mediums who allege that they can produce extra-normal effects upon a photographic plate, it is astonishing with what regularity one or other of them gets "exposed." Some manage to do it more than once; but it has remained for Mrs. Deane to accomplish the "hat trick" in this connection. For this dubious honour, Mrs. Deane has only herself to thank. One would have thought that the Magic Circle gala night\* held in her honour would make her think twice before courting publicity in the columns of a London daily. It was foolish and futile in the extreme.

Again, though notoriously the public has an amazingly short memory, it is not forgotten what a delightful surprise awaited them the Christmas before last when a coloured plate of doll-like beauties was presented to them with their favourite psychic weekly. It took pride of place amongst the coloured lithographs popular at this festive season.

I can only imagine that Mrs. Deane acted upon the assumption that if a believer in supernormal "extras" accepted Hope's plain "spirit" photographs, he would not boggle at her coloured ones; and purchasers of *LIGHT* for December 23rd, 1922, were agreeably surprised to find it was possible to photograph spirits in their natural colours by the Paget process. Six beautiful ladies and one Red Indian, complete with war paint and feathers, were presented free with the Yule-tide number. I am sure that hundreds of homes were brightened that Christmas by the bevy of highly-coloured female "spirits" who had posed in front of Mrs. Deane's camera. The fact that the females in question looked exactly like a collection of wax lay figures from a hairdresser's window did not detract from the interest which the beauties aroused.

Soon after those photographs were taken, someone—I think it was the late Major Spencer—made a curious discovery. He found that Mrs. Deane's Red Indian "spirit guide" had appeared on the cover of "My Magazine" for October, 1920. Line for line, feather for feather, colour for colour, and smudge for smudge—it was a facsimile! Now what is the explanation? It has been suggested that Mrs. Deane stuck the magazine by the side of the wax figure, photographed them, and called them her "guides." But perish the thought! Mrs. Deane is "only a charwoman"—a "humble white mouse of a person," as

someone has called her, and, of course, quite incapable of even thinking of such tricks. Well, I am certain that if ever I am fortunate enough to capture the "counterfeit presentment" of a female spirit, I shall not get a young girl with soulful blue eyes, a mouth like Cupid's bow, and with her golden hair hanging down her back!

### SIR OLIVER'S OPINION.

This very remarkable Red Indian has been explained away as a "mental pictograph," a "materialised thought-form," and a "reintegrated conglomerate" of Mrs. Deane's "mental complex." It has also been called other names!

Shortly after this curious discovery I wrote to Sir Oliver Lodge for his views of the affair, and it will doubtless interest my readers to know his reply. He says: "I am aware of the identity of the Deane photograph with the cover of the magazine; and of course, like everyone else, was struck with its fraudulent suggestion. But in these subjects we know so little about the process—assuming there is a genuine process—that it doesn't do to jump at even what seem obvious conclusions. . . . And Raymond tells me—for whatever that may be worth—that the operators who produce these photographs are apt to copy things, whenever they find it easier to do so. . . . But as to evidence depending on the reproduction of process blocks, copied pictures, and things of that kind, we know so little about how extras are produced, or who is doing them, or what they are for . . . that I recommend everyone to hold on to the facts and suspend their judgment about theory."

As usual, Sir Oliver's advice is eminently sound and reasonable; and "to those about to expose" I commend Mr. Punch's famous dictum—unless they have something more to go upon.

Many "extras" on photographic plates show signs of process-marks as if copied from a half-tone illustration in a newspaper or journal. The classic example, of course, is that of the touched-up portrait of the late President Wilson, undoubtedly taken from "Le Miroir" (Paris) which appeared eventually as one of Eva C.'s extraordinary apparitions. The whole affair was exposed in Henri Durville's "Psychic Magazine," but in the light of Sir Oliver's explanation, "exposed" is not, perhaps, the term to use.

### TELLING THE WORLD.

But the utter folly of Mrs. Deane going to the "Daily Sketch" with her Cenotaph photograph must be apparent to the meanest intellect. If readers have short memories, editors have long ears, and nothing escapes them. Editors of the London dailies are not, as a rule, interested in the evidential side of psychical research. The experiment I made with the Crewe circle produced no fewer than four hundred pages of Press cuttings from all parts of the world, besides pamphlets and magazine articles. If my report had been favourable on that occasion, no one would have heard a word about it—and yet it would have been a thousand times more important! My conclusive results with Stella C., described by the "Scientific American" as the "event of the year in psychic science," were hardly noticed by the Press in this country, though I believe the American papers showed more interest.

If Mrs. Deane conjured up an editor's grandmother right in front of him, he would hardly turn a hair unless he could prove the old lady fraudulent and get a "scoop" out of her! Hence the folly of it.

In my opinion, the heads of the footballers, etc., in the "Daily Sketch" "exposure" are very like the "extras" in the Cenotaph photograph. It will not help matters to deny facts, and I am sorry that an unkind Fate directed Miss Estelle Stead's footsteps into the offices of the Topical Press Agency, the owners of the copyrights of the footballer pictures. Some would call it poetic justice. Of course, they at once

\* May 11th, 1922.

\* Vol. I., p. 3, January 1st, 1914.

noticed the correspondences between the "extras" and their photographs and that is how the trouble started.

The incident at least exonerates Miss Stead and Miss Scatcherd from being parties to the "swindle," if swindle it be. But if we take Sir Oliver's view of the subject, dare we call it a swindle? If it had not been for the Magic Circle *exposé* and the foolish insistence of Mrs. Deane in "minding" the plates for three days, the answer to above query might have been "No."

On the data given us by Miss Stead, the precautions against fraudulent manipulation of the Cenotaph photographs were ridiculous. Mrs. Deane—or an accomplice—could have "doctored" or changed the plates twenty times over; so the experiment is quite valueless from whichever angle one views it.

#### THE CUSHMAN PUZZLE.

The one outstanding achievement of Mrs. Deane's mediumship is the production, on July 25th, 1921, of a recognised "extra" for Dr. Allerton S. Cushman. He went to the British College of Psychic Science in order to see Hope, who was out. Mrs. Deane happened to be in the building and, without his name being announced, consented to give Dr. Cushman a sitting. On one of the four plates exposed appeared an "extra" which certainly resembles to an extraordinary degree existing photographs of Agnes Cushman, the doctor's fifteen year old daughter, who had died in the previous September. Though there is an extraordinary resemblance, I am content to leave it at that. Personally, I would not go into a court of law and swear that the "extra" is of the same person seen in the life photographs. But Dr. Cushman and his family are quite convinced, and Mrs. Deane is entitled to get all the credit she can out of this very remarkable case.

I notice that Dr. Cushman states\* that the exposures were for "thirty seconds each, using a number eight aperture." By "number eight" I assume the doctor means that the lens of Mrs. Deane's camera was working at f.8.—the full aperture for a rapid rectilinear lens usually supplied with inexpensive cameras. The time was "after five o'clock" on an afternoon late in July, in the College studio. Mrs. Deane then thought fit to expose for thirty seconds. On November 11th of this year, when taking the Cenotaph photographs, and when the sun was visible during the two minutes silence, Mrs. Deane gives her plates two minutes exposure. Assuming the same lens aperture, plates, etc., were used, an exposure of half a second would have been ample. If Mrs. Deane had used still smaller stops (which is unlikely) the following ratio would have been correct:—

f.16	f.32	f.64	lens aperture.
2	8	32	seconds exposure.

If Mrs. Deane *really* opened the shutter for one hundred and twenty seconds, the plates should have been grossly over-exposed and fogged—due to the reflected light from the interior surfaces of the camera. But as apparently the negatives were normal ones, Mrs. Deane must not mind if impertinent people are suggesting that the reason why the plates were not fogged is because she had interposed, somewhere between the lens and the plate, a *positive* containing the heads found eventually in the negatives. Two minutes exposure would then be approximately correct and the "heads" would be nicely printed on the sensitive plate.

To say that all this manipulation is beyond the power of a "simple charwoman" is imbecile. If Mrs. Deane can produce satisfactory colour-plates by the Paget process she is not only a charwoman, but an expert photographer. If she did *not* make those Paget pictures of the pretty ladies, who did? Has she any relatives in the photographic business?

(To be continued.)

## THE RIDDLE OF THE UNIVERSE.

### AN ATTEMPTED SOLUTION.

I am glad to observe from his latest book\* that Mr. Oswald Murray is now writing in his own name. His previous book, "The Process of Man's Becoming," was written under the pseudonym of "Quæstor Vitæ." To understand this philosophy I would advise the student to read first Mr. Murray's previous book, which is full of quotations from the records from which the author has deduced this philosophy, these records being difficult of access to the ordinary reader.

The author, in his new book, introduces from his teachers what appears to be a new but very important proposition. There are, he writes, four degrees of life comprised in man. (1) A fraction of the Infinite Life contained in (2) an envelope of life in angelic degree. Those are the two inner principles, which constitute the permanent element of man's finite self. The two outer principles are: (3) Man's life in the external personal (i.e., this earth) degree, and (4) the non-self conscious life of his physical body. The first two degrees remain unknown to man while on this plane.

From these new premises, coupled with a further proposition that the Life current of the Infinite Self flows through intermediate states until it reaches man and then on to the forms of life in the animal, vegetable and mineral kingdom, the author is able to make many important deductions, bringing the Infinite into Unity with the Finite.

It is impossible in this short notice to do justice to Mr. Oswald Murray's new book. Where he is able to give in his own words an explanation of these teachings, these are lucid and clear; where he seems to use the language of the records, the meaning becomes involved, the sentences intricate and of inordinate length. There is also much repetition throughout the book. But Mr. Murray may think this necessary, as he is treating the same propositions from different aspects.

Congratulations are due to Mr. Murray on his having the courage, the skill and the ability intelligently to explain this new philosophy. It will, one fears, appeal only to the few; but to these it will provide much food for new thought, even though they may look upon this philosophy as a pure speculation.

J. P. C.

## THE INDEPENDENT VOICE.

### To the Editor of LIGHT

SIR,—The other evening when passing an electrician's shop my attention was attracted by a radio that was receiving from Hollywood—about one hundred and fifty miles to the north, and was giving out what purported to be the voice of a well-known songstress, rendering one of Scotland's plaintive songs.

This voice out of the void naturally recalled to the mind of an old psychical inquirer the "independent" voices heard at seances; but what made the likeness more striking were certain shrill whistling sounds which occasionally interrupted the song. For I must admit that the weird whistlings that I have heard at seances—notably at certain seances in Costa Rica, reported long ago in *LIGHT*—have proved somewhat of a stumbling-block when trying to imagine myself in touch with superior beings; for these shrill noises have at times seemed to lend colour to the theory of "devils"—though one cannot quite see why devils should whistle any more than saints.

On inquiring of the electrician he explained that the whistlings did not emanate from the broadcasting centre, but were caused by the "tuning in" of other radios nearby; a fact which he illustrated by throwing his own set out of tune, and then bringing it back, to and fro (after arranging for it not to interfere with his neighbours) when it whistled long and shrilly, and for all the world like a spirit at a dark seance.

Many years before the radio was dreamed of we were told by spirits that the whole problem of inter-world communication was a matter of bringing their own rapid "vibrations" into harmony with our slower ones. May it not be that the whistlings so often heard during spirit manifestations are nothing but the efforts of unskilled spirits to "tune in" on our vibrations?

It is true that spirits do not use radio sets, nor are their vibrations electric—as we understand electricity. But with spirits, as with mortals, the quality of the transmitted voices is certainly dependent upon extraneous conditions; and it seems to me that in both cases there may exist analogous conditions that produce shrill sounds, which, when they come from the spirit world, are disconcerting to fastidious ears.—Yours, etc.,

B. M. GODSAL.

San Diego, Cal.

\* "The Spiritual Universe. A Cosmic Philosophy Based on Teachings by Beings in Supernal States." By Oswald Murray. Duckworth and Co. (Price, 8s. 6d.)

## LIGHT.

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## SPIRITUALISM AND THE SUNDAY PRESS.

SIR A. CONAN DOYLE AND MR. HANNEN SWAFFER.

Spiritualism is at last running itself clear in the public mind. It is passing from its old confused stages into something of definiteness and purpose. If the man in the street does not yet know for what it stands it is not for want of plain statement by those who can speak for it in the Press at large.

In the "Weekly Dispatch" of Sunday last, under the title "Why Spiritualism Grows," Sir Arthur Conan Doyle sets out the case in clear-cut phrases, pithy and pointed.

He deals with the factors which are helping to spread the movement. There is, first, the natural desire to explore the obscure and marvellous, the least commendable of the various motives. Then there is the heart-hunger which prompts us to inquire into the fate of those we have loved and lost. The third motive, which Sir Arthur cites as the most important, is dissatisfaction with vague and contradictory religious teachings, a yearning for firm ground on which to rest one's faith:—

Which is the more reasonable, that I should take my instructions from some ancient Hebrew who lived under entirely different conditions, or that I should rely upon the actual experience of my own brother, son, or mother, if they can tell me of their present condition and how it has been affected by their earth life?

That, as Sir Arthur observes, is self-evident. In his own case there is no "if" in the matter. He has assured himself of the fact after many years' study and experience. And it is notorious that he is not alone. Tens of thousands have arrived at the same conclusions.

He deals next with a point which appears to need constant repetition. Death makes no essential change in the individual; the foolish are, at first, as they were on earth. As spirits, they can give no wise counsel.

A man in the flesh, high of mind and soul, may be the superior of many of the returning spirits. But if we aspire we can get into touch with superior intelligences who will guide us wisely. "We get what we deserve. If our motives and desires are worldly we are in touch with lower forces."

All of this, although elementary to the Spiritualist, is good, sound teaching for the uninstructed of the general public.

In the concluding portion of his article Sir Arthur deals with a question of main importance—the relation of Spiritualism to the Churches. The growth of Spiritualism, whether as a special community, as in the case of the Spiritualists' National Union, with four hundred affiliated churches, or by its increasing adherents amongst other sects and creeds, will not dissolve or weaken the Christian Churches.

They will rather re-vitalise themselves by this fresh rush of spiritual truth from the eternal spring, and Christianity, in a less dogmatic but more reasonable form, will regain the ground which all admit that it has lost.

Let the synods and presbyteries, the bishops and the elders consider it!

In "The People" of the same Sunday Mr. Hannen Swaffer continued his startling series of articles. On this occasion, under the heading "Has Bonar Law Returned?" Mr. Swaffer gives further accounts of his investigations, and he really seems to have gained some good evidence of the return to earth-conditions of the late Mr. Bonar Law, who is desirous, like Lord Northcliffe, not only of making known his survival of bodily death, but of giving good counsel to the nation at this stage of its troubles and perplexities. Mr. Swaffer tells how the spirit claiming to be Lord Northcliffe gave some fresh and striking proofs of his identity by various references, in his own manner, to the papers which he formerly controlled. The knowledge displayed, the phrasing and certain personal peculiarities were quite outside the range of the medium, in this case Mr. A. V. Peters.

## THE TEACHING ANGEL.

From out beyond the bar of leaping flame  
Which guards from all the inner stillness dread,  
And depths of holiness unknown, he came,  
Reeling, and bowed in awe his fire-ringed head.

He, where the seven living lanterns burn,  
Standing transfigured in their glow, had heard,  
And to creation hastened to return,  
Bearing within his grateful heart a word.

Just where the rainbow arches soaring span  
The void, he paused, and very far away  
Saw down below the spiral spheres of man  
And tired feet upon the upward way.

Prayer as a haze and opal-tinted, rolled  
In living clouds about his God-like head,  
And motionless, like shields of beaten gold,  
His wings against the azure sky were spread.

Awile he stood, then threw his arms apart  
As one who by some secret thing distraught,  
At last should cast it hence, and from his heart  
Sent forth through all the universe a thought.

Through kingdoms, realms, and mighty states it passed,  
Through systems, graded ranks, and levels fell,  
That ray of truth divine, until at last  
It swept unheeded o'er the plains of hell.

Each of a myriad happy souls received  
The impulse, inspiration as his own,  
In terms which his own genius conceived,  
Interpreted, expressed, and made it known.

Many the flowers which sprang from that one seed,  
And in a thousand worlds by eventide  
Something of God's own beauty was revealed,  
And His great Name more fully glorified.

—From "The Maid and Other Poems,"

By F. FIELDING-OULD.

## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

The Rev. George Ward draws attention to the opportunity furnished by each Armistice Anniversary for directing the public mind to the reality of human survival, and providing lectures on the subject by well-known men; any funds arising to be given to hospitals. In commenting on his suggestions, the "Essex Times" says:—

Broadly, the suggestion is that there should be promoted each year, on or about November 11th, a lecture upon the immortality of man, and that the proceeds thereof, and also those of the sale of copies of the lecture, which would be given by someone prominent in the spheres of theology, law or science, should go to the upkeep of a bed in the ward. For the moment the subject of the lecture may be disregarded, and the principle alone dealt with. Mr. Ward would do this, and after paying the lecturer, would devote the funds to the bed in the ward, which, he suggested, might be kept for the preferential use of the children of ex-service men.

The "Sheffield Independent," of the 1st inst., mentions a claim, by Mr. J. Cuming Walters, to have received a message from the poet Shelley, which is being investigated by the Sheffield Society for Psychical Research. The account states:—

Mr. Walters said that last summer he received a message from Shelley, who died 100 years ago. The messages were taken down by a woman, and her notes were signed by four witnesses. The dead poet asked him to undertake a certain task, and this request was repeated, although he objected that he could not do it alone.

In reply, said Mr. Walters, came a message in Latin, with which language he was not acquainted, nor were the recorders. Subsequent search in reference books failed to find the Latin quotation, but in making the search he felt impelled to consult a book which he knew had nothing to do with the subject and which contained no Latin.

Yielding to the impulse, he took the book down, finding as he expected that it was valueless, but in doing so he disturbed an old, coverless book, which, on being opened at random, was found to contain the quotation at the top of the page with the translation. It was from Horace, and read: "If your own life is upright and free from stain, you will need no help from others."

The "Daily Chronicle" of the 3rd inst. gives the following account from a recent book on Haunted Houses. A clergyman was stopped by a woman who requested him to come with her and call on a certain man, who was at the point of death. On reaching the house he found the man in the best of health, while on turning to question his informant he found she had vanished. The account continues:—

The two discussed the matter on the doorstep for a few moments, and then the clergyman was invited to come inside.

"It is very strange," said Mr. —, "that you should have been sent on such an errand in such a mysterious way. Though I am perfectly well, I have been troubled spiritually, and have been contemplating calling upon you to discuss the matter."

The clergyman stayed for an hour or so, and it was then arranged that his new acquaintance should come to the church the next morning. He did not appear, and the vicar called to see what was the matter. He was met at the door by the butler, who told him that his master had died ten minutes after the vicar left the house on the previous evening.

They went upstairs to the bedroom where the dead man lay, and on a table stood a portrait of the woman who had brought the clergyman in the cab from the church.

"Who is that?" asked the astonished clergyman.

"That, sir," replied the butler, "is my master's wife, who died 15 years ago."

The "Scientific American" for December contains an article by Dr. Walter Franklin Prince on "Experiences Which I Cannot Explain Away." The author mentions several of his own startling experiences for which he has been unable to give a normal explanation, and also discusses the mentality of a certain type of person who insists on the "fraud and delusion" solution without being able to produce any evidence in its support. He concludes his article with the following definite statement:—

The scope of illusion, that prevalent source of error where physical phenomena are in question, is small in

phenomena of a mental type, and can be completely eliminated by a correct methodology. In spite of all fraud and delusion, all hasty inference and possibilities of chance, and in spite of all the vagaries of devotees and credulities of would-be, but ill-equipped, investigators, there remain like boulders in the field of psychical research facts which will not yield to the scrutiny of the detective, dissolve in the acid of the critical analyst, or crumble under the blows of the logician.

Some newspapers make curious statements in their efforts to disprove things which they are anxious to disprove. An article in the "Daily Graphic" of the 27th ult. states that, assuming that spirit photographs were genuine, it would mean "that the camera could see objects not perceptible to the ordinary eye," and continues:—

I hope that I am quite sincere in my belief in disembodied spirit, but surely a spirit photograph would negative that conception and thereby coarsen the whole conception of life beyond the grave. I cannot attach any meaning to Spiritualism unless spirit can exist divorced from a body. But you can only photograph things which have a body. Therefore, Spiritualists who produce spirit-photographs seem to me to be denying the very thing they profess to believe in. They are, in fact, coarse materialists.

But surely the ultra-violet rays, among other things, are "invisible to the ordinary eye," and, even although they have no "body," they can be photographed. Apparently any argument, however loose, is considered good enough to use against the facts of psychic photography.

## THE W. T. STEAD BORDERLAND LIBRARY.

## EXPERIMENTS IN THE INDEPENDENT VOICE.

The Misses More, direct voice mediums from Glasgow, have just completed a seven weeks' visit to the W. T. Stead Borderland Library. Whilst there they gave over seventy sittings, with only one blank, and had on the whole excellent results. Many sitters remarked on the clearness of the voices and the splendid manner in which Andrew Wallace, the chief guide, is able to give names of sitters who are unknown to the mediums. In many cases the communicators themselves were able to give their names clearly and to afford very evidential tests of personality.

I had one or two private sittings myself, and was present at some of the circle sittings. These are never quite so satisfactory, as with so many present a long sustained conversation between communicators and sitters is impossible, if all are to have an opportunity of speaking. At two circles when I was present there came two who had only very recently "passed on." One, whose funeral was taking place that very day, gave his name clearly to a relative in the circle; spoke of his passing and sent a message to his father. He could, no doubt, have said more, but the passing being so recent, it was difficult for the sitter to restrain her emotion, with the result that he could not hold the power.

Dr. Geley spoke to us when I was sitting alone with the mediums. He gave his name very distinctly; then greeted us and spoke very rapidly in French. I could only catch a word here and there, and asked him to speak more distinctly. This he apparently could not do. Andrew Wallace explained that Geley was not using the trumpet, but was speaking "direct"; hence his failure to be quite distinct. I requested him to try with the trumpet and asked Andrew to tell me, if he could, what Dr. Geley had said. The Misses More do not speak French; but I was surprised when Andrew replied, "I cannot understand a word of what he is talking about, and he cannot take the trumpet; he is that excited, and he just stands there talking and flinging his arms about." I then asked Andrew if Dr. Geley could hear and understand when I spoke to him in French. Andrew assured me he could; so I asked, in French, if he would try with the trumpet. Andrew said Dr. Geley shook his head violently at this. I then asked him if he would come to a sitting at which Miss Scatcherd would be present and talk with her as her French is much more fluent than mine. At this Andrew reported that he seemed very pleased and nodded his head in the affirmative. The Misses More didn't understand what I was saying; Andrew certainly didn't appear to do so, and was most anxious to know whatever I was talking about in such funny words, and his efforts to copy what Dr. Geley was saying in reply to me were amusing. Later, Father explained that Dr. Geley was delighted to find that he could make himself heard without using the trumpet, that he absolutely refused to make use of it at that sitting. However, he evidently changed his mind about this, and at two circles later he talked with Miss Scatcherd. A sitter who was present and who speaks French fluently and has spent many years in France said that as he listened to the conversation he had no doubt that it was a Frenchman speaking his own native language.

E. W. STEAD.

## THE TESTIMONY OF COMMON SENSE.

The majority of people are believers in the efficacy of common-sense when applied to the problems of life. A man who allows himself to be swayed contrary to the dictates of his own reason, in matters on which he is capable of forming a judgment, is called many kinds of a fool by the rest of the world.

But if common sense—the balance of probabilities, and how they may affect the individual—is of such importance in mundane matters, which last but “for a day,” how much more should it be exercised when dealing with those things which are of fundamental importance, and which may influence not only this present life, but a possible future existence of unknown duration?

The tenets of Spiritualism are unquestionably true to many people, and in their case there is no need to press the importance of weighing the advantage or disadvantage of belief—they know.

But the greater majority are not so securely established in their belief; they halt between two opinions; not only do they put to themselves the question, “If a man die, shall he live again?” but they require that evidence shall be forthcoming in support of the reply, and are no longer satisfied with devout belief.

A definite proof is given to few, and most of us must be content with a degree of probability, calculated from the evidence of others, and supported by our own common-sense conclusions.

There is, however, another point of view which is based on the old proverb, “Better be sure than sorry,” and if it is not the highest view that can be taken as the reason for a decision on this matter, surely it should appeal to the agnostic materialist, and those who are not “possessed with the will to disbelieve,” but yet cannot accept evidence less than absolute proof.

In worldly matters the cautious man weighs the risks involved in taking either of two possible courses, and even though he may incline to one, should that one involve far more serious risks than the other, he would take the other in nine cases out of ten, especially if the latter involved no risk.

It is incredible that this type of man should hesitate as to his course of action in reference to the possibility of survival; even if he cannot bring himself to believe it to be an assured fact, it is at least a wise policy to act as if it were so. Should it prove to be false, he would be none the worse, even if he had not benefited by a happier life, and an absence of the fear of extinction; while if it prove to be true, he has gained immeasurably.

Even as a question of profit and loss, there should be no doubt; for if death ends everything, the man with the “larger hope” will be no worse off than his sceptical brother; then why, if the risks are all on the one side, should any sane man choose that side? And not only does this raise the question of the personal choice (for, if it comes to that, “every fool is entitled to his own opinion”), but it also raises the more serious question of inciting and urging others to accept his opinion, and take an equal risk.

One can deplore the foolishness of a fool, but the world gives a very different name to those who try to drag others into their own course of folly. There cannot be a living man who has not had, at least, grave doubts whether there may not be truth in the idea of a future existence; and a man who preaches extinction at death without being sure that he is preaching the truth, is a fool, both for himself, and in regard to others, since he is trying to steal from them that which is of inestimable value to them, even though it be but a hope. Even for a man of the world, it is wise to take the lesser risk, and taking it he will be drawn to estimate the risk, and further interest may show that there is no risk at all—that he has chosen a certainty.

W. H.

ABDUL BAHÁ.—A Theosophist questioned him closely concerning diet, whether in his opinion it was right to abstain from all animal food. He replied that though he hoped for the time when we should no longer kill the animals in order to sustain our own life, yet the law that each kingdom, animal, vegetable, and mineral, drew its substance from the others, was God's law for this world, which we cannot escape if we would. He then told a story of a Hindoo who came to him one day, his ears and nose stopped up with cotton wool lest he should be the cause of death to some small insect or microbe. While they were talking the Hindoo asked for a glass of water. When he had drunk half the amount, Abdul Baha sent for a microscope and showed him the multitude of living organisms the water contained. The Hindoo left minus his cotton wool.—From “Sparks Among the Stubble,” by CONSTANCE MAUD.

## RAYS AND REFLECTIONS.

Houdini has gained a distinctly unsavoury reputation by reason of the many blunders in his writings—assailing Spiritualism. A man who boasts of such a large library of works on Spiritualism should really consult them before launching statements so wildly inaccurate. But one gets used to these things after a while, and can actually find a mild amusement in them, even when one is oneself the victim of his “howlers.”

I am still, after some years, laughing at a Canadian “psychic expert” who, in a newspaper, solemnly set down the statement that Mr. W. T. Stead was the victim of “the notorious Julia,” a medium who was detected and exposed as a notorious faker! It is worthy of Houdini. But it is the kind of trash on which the anti-Spiritualist is fed and which he greedily swallows. To-day there are signs that the diet does not agree with him.

A cynical and superficial observer once said of the Direct Voice that it was *Vox et praeterea nihil* (“A voice and nothing more”). There are certainly instances which may give that impression, where the power is weak and the conditions unfavourable. Those of us who have followed up the matter know that behind the voice there is usually power and presence and personality, and the confirmation comes in various ways—clairvoyance is one.

But we should never forget that the evidences are projected from another world of life whose laws are little known to us, while the conditions of communication between the two states have to be discovered and understood not only by us on this side, but by our friends on the other, who are not always aware how much they “put through” or what impression they are actually making on this side.

One of the most powerful personalities that earth has known—Alfred Harmsworth, Lord Northcliffe—is making some characteristically forcible incursions in this way. But he and those allied with him are producing effects mentally that will take strange and startling forms in the days immediately ahead of us.

Examining the Index to the “Times for 1862,” in the course of some research work in connection with psychic happenings a lady contributor tells me that she looked up “Spiritualism” but without avail. She then looked for “Spirits,” but found only:—

SPIRITS: See *Inland Revenue*.SPIRIT-RAPING: See *Impositions*.

The lady “saw” *Impositions*, and found a case of a man selling cocoon-fibre as hair; an account of a séance with Mr. Foster, and some fortune-telling cases.

The episode was instructive. One hardly expected much more from the year 1862; although, as my correspondent remarks, it shows the muddled and meagre and churlish spirit which prevailed then, for the ‘sixties were rich in phenomena and spiritual “ferment.” True enough; and it shows also the tremendous advance that has been made in some sixty years of spiritual endeavour.

Whether a man does wrong wilfully or through ignorance, the results in the natural or physical order are exactly the same. The old Latin maxim that “ignorance of the law is no excuse” has full force. But in the moral order there is a difference. There is a kind of Probation of Offenders Act, and the punishment of offences due to ignorance, although deterrent, is relatively light. The full rigour of the law falls on wilfulness and malice.

D. G.

CHRISTMAS PARTY FOR THE BLIND.—Miss Ellen Terry, President of the Blind and “Servers of the Blind” League, desires us to call attention to a Monster Christmas Party for the blind, to take place on Saturday, December 20th, in the Central Hall, Westminster, at 4 o'clock. The Roosters' Concert Party (of wireless fame) have promised to provide a programme, and the whole of the body of the hall is to be filled with members of various clubs connected with the League in the London area. A tea will be given to the blind folk prior to the concert. Gallery seats for the concert are to be sold at 1/- and 2/6 each, and full particulars are obtainable on application to the Secretary at the office of the League, 3, Upper Woburn Place, W.C.1. Any donations should be addressed to Miss Ellen Terry, President, at that address.

## THE BOOK-MARKER.

Bits from Books, Old and New.

Readers are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in LIGHT. The name of the book and author should be given in each case.

## NATURE OF THE AFTER-LIFE.

On this question I am still very much of an agnostic. I do not know. It seems to me that the conditions will be so different, in spite of all we can say about continuity of evolution and so forth, that it is doubtful whether we can at present form pictures of that state—pictures based on our this-world experience. It seems justifiable to suppose that it will be as difficult for us to do this as it would be for a fish in its normal habitat of water to form a picture in its mind of what life must be like in the air. Accordingly, I do not feel able to take exactly at their face value all that we are told in communications, about the very mundane sort of life "they" seem to lead. I mean that I do not take it as something that is true in a very exact sense.

But I think it is quite likely that these descriptions, or some of them, are true in a representative and symbolic sense. They may tell the truth about the other life as well as human language is able to tell it. We might imagine a bird explaining to a fish the conditions of aerial life. It will say that it swims about in a sort of water that is easier to cleave, permitting much greater swiftness of motion; that it can see a long way—much farther than the fish—and can consequently see what is coming a good while before the fish can. For instance, the bird can announce the approach of a ship long before the latter sees its hull or feels the vibration of the water. The fish would understand the possibility of this, and could form some sort of conception of what the bird was describing, but the fish would not be able to do more; it could not realise the freedom of movement and the greater sense-range, without experiencing them for itself. Similarly with descriptions of life on the other side.

—From "From Agnosticism to Belief," by  
J. ARTHUR HILL.

## SURVIVAL: ITS RATIONALE.

Long study of psychical facts has convinced me—not doubtfully or apologetically or tentatively, but with the most profound and deep-seated conviction—that memory does not reside in the brain, though channels of easy traffic may be worn in it by habit; that character and affection are not attributes of the body, but are phenomena of the mind or soul. That complete man is not body alone, or soul alone, but both. The soul dominates and has constructed the body, as a physical representation of its own appearance and properties and powers, to serve as a temporary instrument on this planet; and it is equally able to construct another instrument—probably has already done so before the one built of atoms has worn out. With that more permanent instrument, the essence of personality, in its full sense, survives and operates in its new sphere, quite independently of its discarded physiological machinery. The remarkable thing is that it still retains the power of, with difficulty, making use of similar machinery belonging to another individual, when that is made available; and thereby we are supplied with a demonstration of continuous existence, as a fact of experience and not of unsupported theory. It is true that some working hypothesis is inevitably commingled with this or any other attempt at presenting the facts in a rational garb; but the element of hypothesis is manifest, and should always be held lightly, ready to be discarded or amended as experience grows.

—From Sir Oliver Lodge's article, "The Rationality of Survival in Terms of Physical Science" (in "Survival," edited by SIR JAMES MARCHANT).

## SPIRITUALISM AT PORTSMOUTH.

On Friday evening, 5th inst., the Duchess of Hamilton and Brandon and Miss Lind-af-Hageby gave addresses on Spiritualism at the Portsmouth Town Hall. Mr. A. G. Newton, President of the Southern District Council of the S.N.U., presided.

THE DUCHESS OF HAMILTON spoke on the subject of "Spiritualism in Relation to Religious Perplexities." She described it as the true remedy for the social and religious troubles of the time. The Church had unhappily lost the spiritual gifts of its early days. There was a great need for prophets whose finer sensibilities could receive Divine truths which the priests could put into suitable form for communication to the people. She referred to the danger of people seeking to use Spiritualism for frivolous and selfish ends. There was, however, no subject too deep for Spiritualism to penetrate and its application must lead to the abolition of existing social evils.

MISS LIND-af-HAGEBY spoke on "Spiritualism and some

## THE WIDER VIEW.

Man has tried through unnumbered centuries to fool himself into the belief, that he is the one and only thing in all creation, upon which the Ruling Power of the universe has its guardian eye. He has not conceded that an all-powerful but tender God might love flowers, and birds, and trees, and many other living things, as well as he loves man. And, as I sit here under my spruce-trees again, it seems to me that just because he has been so near-sighted, Man has not yet found a faith which is all-comforting, and of which he is utterly sure.

—From "The Religion of a Nature-Loving Man." By  
JAMES OLIVER CURWOOD.

## A BROTHER'S AFTER-DEATH APPEARANCE.

My father [Captain Marryat] had a younger brother, Samuel, to whom he was very much attached, and who died unexpectedly in England whilst my father, in command of H.M.S. "Larne," was engaged in the first Burmese war. . . . As my father was lying in his berth, one night, anchored off the island of Pulu Pinang, with the brilliant tropical moonlight making everything as bright as day, he saw the door of his cabin open, and his brother Samuel entered and walked quietly up to his side. He looked just the same as when they had parted, and uttered in a perfectly distinct voice, "Fred! I have come to tell you that I am dead!" When the figure entered the cabin my father jumped up in his berth, thinking it was someone coming to rob him, and when he saw who it was and heard it speak, he leapt out of his bed, with the intention of detaining it, but it was gone. So vivid was the impression made upon him by the apparition that he drew out his log at once and wrote down all particulars concerning it, with the hour and day of its appearance. On reaching England after the war was over, the first dispatches put into his hand were those announcing the death of his brother, who had passed away at the very hour when he had seen him in the cabin.

—From "There is No Death," by FLORENCE MARRYAT.

## THE FORCE OF INDIVIDUALITY.

Do you want to be a power in the world? Then be yourself. Don't class yourself, don't allow yourself to be classed among the *second-hand*, among the *they-say* people. Be true to the highest within your own soul, and then allow yourself to be governed by no customs or conventionalities or arbitrary man-made rules that are not founded upon principle. Those things that are founded upon principle will be observed by the right-minded, the right-hearted man or woman, in any case.

Don't surrender your individuality, which is your greatest agent of power, to the customs and conventionalities that have gotten their life from the great mass of those who haven't enough force to preserve their individualities—those who in other words have given them over as ingredients to the "mush of concession" which one of our greatest writers has said characterises our modern society. If you do surrender your individuality in this way, you simply aid in increasing the undesirable conditions; in payment for this you become a slave, and the chances are that in time you will be unable to hold even the respect of those whom you in this way try to please.

—From "In Tune with the Infinite,"  
by RALPH WALDO TRINE.

of the Social Problems of the Day." She said that Spiritualism had made immense progress throughout the world in spite of all the hostility directed against it. It was a most proper thing to find out about the life after death, although the Bishop of London had once said that it was sinful to do so. She gave a lucid explanation of the phenomenal side of Spiritualism and its scientific value. There was no doubt the time was coming when mediumship would be more common than it is at present. Communication between the dead and the living would then become an everyday matter. She emphasised the teaching of Spiritualism that this life was of tremendous importance because it was the training school of the human spirit, enabling it to develop character and those high spiritual qualities which were of such immense value in the next life. If men could learn to spiritualise matter, to control it, and to control themselves, they would be on the pathway to a perfect life.

## DEAN INGE AND "THE NEW PHILOSOPHY."

By W. BUIST PICKEN.

Let not the reader, ordinary or otherwise, be alarmed. This "New Philosophy" does not come with strange words, polysyllabic and mysterious, except in its name, to wit, "Consumptionism," as defined by Mr. Samuel Strauss, in the "Atlantic Monthly."

To avert misunderstanding such as befell the farmer when he ordered Ruskin's "Notes on Sheep-folds," I hasten to say that it is not concerned with the dire disease commonly known as "Consumption," but is the science of compelling people to use more and more things—whether they really need them or not. In brief, it is the science of the multiplication of mere *wants* as distinguished from true *needs*.

In the latest of his valuable weekly contributions to the "Morning Post," dealing with the article by Mr. Strauss, Dean Inge says: "The American artisan boasts that he has more comforts and conveniences than kings had two hundred years ago; he has his motor-car and his bathroom, his vacuum cleaners, cameras, 'bus-lines, telephones, picture palaces, best-selling novels, and what not. Production must go on at an ever increasing speed; otherwise there would be a decline in the volume of business, which is not to be thought of."

There you have the "New Philosophy." Machinery has solved the problem of producing enough, but "Consumptionism" scientifically sets about making the consumer want more and more, year after year. The Dean thinks it is probably the driving force in the "Prohibition" movement: "The real purpose of this tyrannical legislation is to increase the consumption of other commodities. Mr. Henry Ford, for example, sees that without prohibition he would not sell four million motor-cars a year." Dean Inge proceeds to show that there are other important consequences of this "new science, or necessity, or philosophy." For instance, it is said that the American newspapers do not now exist so much to direct their readers how to think, feel, and vote, as to teach them what and how to buy. Hence the amalgamation of newspapers that formerly stood for varied views on political or social questions.

Disagreeing with Mr. Strauss that civilisation is in the grip of a tyrannical machine beyond control, the Dean penetratively suggests that the present orgy of consumption will continue just as long as it seems to most people a desirable ideal: "Ideals are the strongest things in the world, and in this case a change of ideals would operate decisively without any drastic State action." We are really brought back, he continues, "to two rival philosophies of life, which have divided mankind since men first began to think and to choose their way of living. We have to balance our account with our environment, and the sum may be represented as a vulgar fraction, the numerator being what we have, and the denominator what we want. I may bring them together either by increasing our numerator, which is the wisdom of the West, or by diminishing our denominator, which is the wisdom of the East." I have quoted our business-like Churchman at some little length, as his due. He then asks: "Which is the right method of solving the problem?" and goes on to deal with the Art of Living—not as Churchman but with the practical philosophy of a man of business.

The art of living is not best understood by highly industrialised communities, he observes, for these men are not free to think naturally about systems of values that are not commercial. Wordsworth's line, "Getting and spending, we lay waste our powers," cuts at the roots of the philosophy of "Consumptionism." Mechanical inventions that turn luxuries into com-

forts and these into necessities complicate our lives, but do not make them better or happier. The extreme artificiality and wastefulness of modern civilisation should alarm us. "We are recklessly using up the natural resources of the planet, as well as defacing its beauty beyond repair." The Indian and the Chinese peasant, with his frugal wants, based on immemorial tradition, may have a greater survival value than the American artisan with his £1,000 a year, his Ford car, his bejewelled wife, and his daily visit to the 'movies.' This is not to argue that we should aim at universal establishment of peasantry conditions any more than of the artisan's: "We must strike a balance between the two ideals," concludes Dean Inge; "we do not want to go back to Diogenes and his tub; but if 'Consumptionism' is the enemy of high thinking as well as of plain living, it is no ideal for us."

Industrial or commercial affairs do not concern us here except as they may or may not "make for righteousness"—contribute to the spiritualisation of the world. The materialism that has invented so many luxuries and mechanically transformed them successively into comforts and necessities cannot be expected to yield its excessive predominance hastily to Spiritualism. As Spiritualists we have to be content to overcome the world-enemy not only by direct action, but in every direction open to us.

### SPIRITUALIST COMMUNITY SERVICES.

The first of the Sunday evening meetings was held at the County Hall, Spring Gardens, on Sunday last.

Long before the time fixed for the meeting the hall was crowded and large numbers of people were unable to obtain admission. Inside the pressure was so great that many had to stand. It was an intensely impressive gathering and Sir Arthur Conan Doyle, who presided, gave a brief address entirely worthy of the occasion. He said that Spiritualism was an influence which alone could save Europe and the world from disaster. It was the most enormous religious revival which had struck the world during the last 2,000 years. Their Mission was an appeal to intellectual people and especially to the West End, but in saying this he did not wish in any way to depreciate the merits of the many Spiritualist Societies which catered for the less educated portion of the community. These people had done a fine and self-denying work. It was the unlearned who shook the world 2,000 years ago, and 200 or 300 years from now it would not be the politicians and statesmen of the Victorian and Georgian eras who would be looked up to, but the humble workers.

The Rev. G. VALE OWEN followed with a very fine address on "Spiritualism and the Bible." He gave some admirable illustrations of the working of the psychic faculty in those ancient days, as recorded in the Old Testament and the New, and his remarks were listened to with the deepest interest.

Anthems by the choir, hymns and prayers deepened the religious quality of the meeting, and a fine influence prevailed throughout.

A short healing service was also given with special reference to persons who had applied for spiritual help in cases of sickness and distress. It was announced that the names of such persons should be addressed to Miss Phillimore, the Hon. Secretary of the Services, 5, Queen Square, W.C.1.

Next Sunday Sir Arthur Conan Doyle will deliver the address.

\* We are asked to state that it is hoped to make the healing service a special feature of these meetings, and that ultimately it may be possible to develop the power of healing by the laying on of hands. It is also announced that Mr. Vale Owen will try to meet and assist those in spiritual difficulties by personal mid-week appointments. But on this point further particulars will be given later.

WE have received a visit from Mr. Einar Kvaran, of Reykjavik, Iceland, who recently visited London on his way to Canada, where he will meet the large Icelandic community there and deliver lectures on Spiritualism and Psychical Research. Mr. Kvaran's name is well known in Scandinavian psychical circles. He is President of the Icelandic Society for Psychical Research and has accomplished much valuable work in association with Professor Nielsson, Judge Linnet, and other leading researchers.

## ANSWERS TO CORRESPONDENTS.

J. G. ARNOTT.—We have your letter but are not concerned to go into such speculative questions as that to which you refer. They are altogether too metaphysical for practical purposes. As regards reincarnation, there is a great deal to be said on both sides of this question, but there seems to be no possibility of arriving at any definite conclusion. It seems necessary, therefore, for the present to preserve an open mind.

A CATHOLIC SUBSCRIBER (Rome).—Thank you very much for your letter. We quite appreciate the position as regards members of your faith, amongst whom we number many personal friends. The message you enclose is a very inspiring one, and we may be able to use it.

## NEW BOOKS.

"Esoteric Philosophy of Love and Marriage." By Dion Fortune. William Rider and Son, Ltd. (3s. 6d. net.)  
 "Evolution and Man's Destiny." By Annie Besant, D.L. The Theosophical Society in England, 23, Bedford-square, W.C.1. (2s. net.)  
 "Love Songs to My Wife." By Arthur Bennett. Wallace Gandy, 77-78, Red Lion-street, W.C.1. (5/- net.)  
 "The Unconquerable Hope." By "Investigator." George Routledge and Sons, Ltd. (7s. 6d. net.)  
 "The Coming Light." By Mary Bruce Wallace. John M. Watkins. (2s. 6d. net.)

## REV. G. VALE OWEN'S LECTURE TOUR, 1924.

DATE	TOWN OR DISTRICT	HALL	LOCAL ORGANISER
Dec. 15	Letchworth.	Co-operative Hall,	Mr. Chas. Scarf, 13, Campers Avenue.
" 17	Richmond.	Spiritualist Church, Ormond Road,	Mr. Hartley W. Ford, Eversley, Stanwell Rd., As. 10rd, Middlesex.
" 21	London.	Old County Hall	Spiritualist Community.
" 28	"	" " "	" "

"LA DANSEUSE AND OTHER POEMS," by Elsie Paterson Cranmer (C. W. Daniel Company, 3/6 net), contains about twenty-four poems, all except one, "The Enchanted Wood," being short. The scope of the work may be gauged by some of the titles: "The Moon Queen," "The Loss," "Grief," "Exaltation," and "The Call of the Moon Children." Although the verses are uneven in quality, many of them have distinct charm and daintiness, and one can forgive occasional faultiness of metre by reason of a commendable simplicity of language which characterises the whole.

"FROM THE NURSERIES OF HEAVEN," by Antonia R. Williams (L. N. Fowler and Co., 1/1 net), is described as "being youthful adventures in the way of Silence," and comprises eight short chapters dealing with "The world outside and within," "The breath of joy," "Controlling the mind"—to quote a few chapter-headings—and similar topics. Without any particular claim to originality, it will find favour with many readers who like mysticism of the simple order. This book should not be confused with "The Nurseries of Heaven," by Miss H. A. Dallas and Rev. G. Vale Owen, published, some years ago, by Kegan Paul (5/- net).—N. G.

OBITUARY: MRS. M. E. ORLOWSKI.—As we go to press we are informed of the decease of Mrs. M. E. Orłowski, who passed away on the 7th inst. Mrs. Orłowski was very well known as a medium and a worker for many years in the movement.



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## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—December 14th, 11.15, open circle; 2.45, Lyceum; 6.30, Rev. Drayton Thomas. Wednesday, December 17th, 8, Mr. W. A. Melton.  
 Croydon.—Harewood Hall, 96, High-street.—December 14th, 11, Mr. Percy Scholey; 6.30, Mr. Horace Leaf.  
 Camberwell.—The Central Hall, High-street, Peckham.—December 14th, 11, open circle; 6.30, Mr. Arthur Nickels of Luton. Wednesday, 7.30, at 55, Station-road.  
 St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—December 14th, 7, Mr. G. R. Symons. December 18th, 8, Mrs. Bishop Anderson.  
 Shepherd's Bush.—73, Becklow-road.—December 14th, 11, public circle; 7, Mrs. Golden. Thursday, December 18th, 8, —.  
 Peckham.—Lausanne-road.—December 14th, 7, Mrs. M. Clempson. Thursday, 8.15, Miss L. George.  
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—December 14th, 11, Mr. W. A. Melton; 3, Lyceum; 7, Mrs. Maunder. Wednesday, December 17th, 8, Mr. Ronald Brailey.  
 Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—December 14th, 11 and 6.30, Mrs. Redfern. Thursday, December 18th, 6.30, Mr. Harper.  
 Central.—144, High Holborn.—December 12th, 7.30, Mrs. L. Lewis. December 14th, 7, Mr. and Mrs. Pulham.  
 St. Paul's Christian Spiritualist Mission.—5a, Dagnell Park, Selhurst, S.E.—December 14th, 7, —. Wednesday, 8, service and clairvoyance.  
 St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. December 14th, 6.30, service, Holy Communion and Address. Healing Service, Wed., December 17th, 7 p.m.

"THE PASTURES OF THE BLESSED."—In the days in which we are ourselves living, gifted and gracious souls, standing on the hill-tops of knowledge and power, assure us who are toiling through the valley (out of their own actual experience and knowledge) that a glorious, golden world lies just beyond our ken. Only just a very little way into it can they penetrate—just far enough to know that it is there, and that "the pastures of the blessed" are decked with a sheen more glorious than painters' visions or poets' dreams. It is but the antechamber of the Royal Palace, beyond which is the Throne Room of Him "Who dwelleth in the light which no man may approach unto." So have our best and greatest dreamed in those golden visions which have inspired the world. And we have been privileged to live at a time when even cautious and sceptical men of science are collecting us solid facts to prove that our dreams are true.—From "New Light on Old Paths," by Rev. A. F. WELING, A.K.C.

THE DOUBLE VISION OF THINGS.—It would be hard just now to say whether it is the modern fashion to deny that there are spirits anywhere, or the modern fashion to see them everywhere. Both fashions exist simultaneously, and neither is much more than a fashion. The mangle, the machine of the great material sciences, may look very solid; but nothing can prevent it looking thinner and thinner against anything that looks like a light through the veil of material things. The light may be very promising for those who are sure it will soon reveal the fairy queen's court, but it is not clear enough to satisfy some who suspect it of coming from the demon king's kitchen. In this state of transition and a double vision of things, it is very difficult to discuss certain facts or statements common to the spiritual history of all mankind.—G. K. CHESTERTON, in the "Illustrated London News," November 1st, 1924.

MRS. ALICE JAMRACH, of 8, South Park-crescent, Seven Kings, wishes, on behalf of the Little Ilford Christian Spiritualist Church Distress Fund, to convey her thanks to Mr. Whorlow and Mrs. Hudson for parcels received for the fund.

All women should write immediately for Free Sample of the "Triumph" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample and "Manual of Wisdom" free on application to the Manageress, Le Brasseur Surgical Manufacturing Co., Ltd. (Dept. 287), 90 and 92, Worcester Street, Birmingham. Works: Passy, Paris.

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Watford Christian Spiritualist Mission, Watford College, High Street, December 14th, 6.30 p.m., Mrs. Florence Stephens. Address and Psychometry.

Madame Bishop-Anderson, Clairvoyant and Clair-audient Test Medium. Advice on Psychic Gifts and Development. Lectures and Demonstrations, At Homes, etc., Daily 4 to 6.—Phone: 8894 Gerrard, 67, Jermyn Street, Piccadilly.

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5, Queen Square,  
Southampton Row,  
London, W.C. 1.

Telephone: Museum 5104.  
Tubes: Holborn-Russell Square  
British Museum.

### THE SPRING SESSION Syllabus will be ready early in January.

The work of 1925 is to be heralded by a special meeting at the Queen's Hall, which should prove as great a stimulus to research into the arresting facts of Spiritualism as any public meeting yet held.

### MR. HANNEN SWAFFER AND LORD NORTHCLIFFE.

A meeting of outstanding and unusual interest is being arranged to take place next year on Tuesday, January 20th, at 8 p.m., for which the Queen's Hall, Langham Place, W.1, has been engaged.

Messages of evidential value have been received from the late Lord Northcliffe by his intimate friends who are impressed not only with their content, but also with the extraordinarily characteristic manner of their transmission. Besides evidence of identity the communications contain ideas of importance relating to the problems of the day.

Mr. Swaffer considers these facts to be of such importance that he is prepared to meet the public in person and to take them into his confidence by giving them a clear impartial account of his experience, in the private home circle of Mr. Dennis Bradley, with Mrs. Osborne Leonard, Mr. A. Vout Peters and Mr. Evan Powell.

Mr. Swaffer will be supported by a number of eminent men and women who, after examining the evidence for the return of Lord Northcliffe, will at this meeting express their considered opinions upon it.

### SPIRIT PHOTOGRAPHY.

Those who are in possession of unrecognised, clear Psychic Extras are invited to place a copy in the care of the L.S.A., in order that all interested in spirit communications may have the opportunity of recognising any of their friends who may have appeared in the picture.

Names of sitters and Medium employed should in all cases be sent with the portrait. This information will be entered in a private register, a key number only appearing on the exhibited photos. If desired the sitter's face could be erased.

### SUBSCRIPTION: ONE GUINEA ANNUALLY.

The subscription of new Members joining on or after October 1st will cover the period up to the end of December of the following year.

All Communications to be addressed to the General Secretary.

### ADVANTAGES OF MEMBERSHIP.

1. Use of excellent Library.
2. Free admission to all ordinary meetings.
3. Use of a room for private sittings.
4. Introductions to mediums approved by the Council.
5. Opportunity of joining experimental circles in mental phenomena among members.
6. Advice and practical help willingly given.

The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

### THE MEMORIAL ENDOWMENT FUND.

This fund which is now re-opened was started in order to acquire for the Alliance a commodious headquarters which should also stand as a memorial to the departed relatives and friends of the contributors, and it was proposed that a room in the house should be dedicated to this purpose, where photographs of the departed might be displayed.

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.

All communications to be addressed to the General Secretary.

### A COMMUNICATION FROM DR. GELEY.

Miss F. R. Scatterd writes:—

It may interest you to hear that Dr. Gustave Geley has made several attempts to communicate. Three times at the Stead Bureau, through the Misses Dunsmore, twice speaking French, objecting very much to using "the Apparatus," as he calls the trumpet, and asking why he could not speak with his own voice! So like him here, where he could not understand why mediums could not appear the moment he summoned them.

Last Sunday a friend from France was spending the evening with a mutual friend, Captain V., who has a fine gift of automatic writing. My friend asked his mother who had passed on some time ago, whether she thought children ought to be acquainted with Spiritualism.

ANSWER: Yes, of course I do. The link is so much stronger. They must have their belief made more secure and know that their strong self-discipline is not wasted effort, but leads to divine serenity here, and to beatitude in the hereafter.

Are you often with us at Divine Worship? (in their private chapel).

ANSWER: Yes, I am often with you then. Much incense of prayer has gone up from those sweet souls, my grandchildren.

Q.: Would you assist me to get your spirit-photograph?

ANSWER: Yes, if you wish. Go to the right people. Much work is being done by spirits to prove our identity to mortal man, and light is growing brighter on earth. There is a glow of spiritual light over Europe.

News came from Geley through an eminent French Psychical Researcher, who passed over before Dr. Geley. He wrote:—

"Mon ami Geley est ici. Nous sommes bien heureux."

On being asked what they were occupying themselves with he replied:—

"La science de communication entre les vivants et ceux qui ont vécu."

London, November 30th, 1924.

### A CAUTIONARY NOTE.

It may be well to give a word of warning to those who find that they possess any unusual power in the psychic direction, and to counsel regulated moderation in its use. Every power can be abused, and even the simple faculty of automatic writing can with the best intentions be misapplied. Self-control is more important than any other form of control, and whoever possesses the power of receiving communications in any form should see to it that he remains master of the situation. To give up your own judgment and depend solely on adventitious aid is a grave blunder, and may in the long run have disastrous consequences. Moderation and common-sense are required in those who try to utilize powers which neither they nor any fully understand, and a dominating occupation in mundane affairs is a wholesome safeguard.

—From "Raymond Revised," by SIR OLIVER LODGE.

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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## CONTENTS.

Notes by the Way .. .. .	755	Mr. Hannen Swaffer and the	
There is a Tapping at the Door ..	756	Return of Lord Northcliffe ..	760
The Yuletide Feast .. .. .	756	Sidelights .. .. .	761
Something New and Some		World Redemption through	
thing Old .. .. .	757	suffering .. .. .	762
Current Items .. .. .	757	Rays and Reflections .. ..	762
Psychic Photography: The		Memory and Recollection ..	763
Hypnotism of Fraud .. .. .	758	Interesting Psychic Experi-	
Letters to the Editor .. .. .	759	ences .. .. .	764
Christmas, 1924 .. .. .	760	Society News, etc .. .. .	765

## NOTES BY THE WAY.

THE star that shone on Christmas morn,  
To tell the wise that Christ was born  
Still lights the hearts of men.

—ANON.

## CHRISTMAS ROSES.

There are more grey days than golden ones—but it was always so. The holly and the mistletoe gleam against a dark background. But Christmas has not lost its message. For many it will be a time of looking back and reviving in memory bright Yuletide scenes of other years, before the war which left the world, metaphorically speaking, in sackcloth and ashes. But there are still roses to be gathered—"Christmas roses." Christmas is the time of reunion, a time of the linking up again of friends and friendships. But especially is it the Children's feast—the festival of the coming of a Child. The children do not "look back"; for them the happiness is in the present—they have no regrets and no sad contrasts of to-day with the days that have gone past. We can at least be glad in their gladness. But Spiritualists with a larger vision of things, with the knowledge that the Christmas reunion of friends has a greater meaning than that usually given to it, should be happy enough. The departed can come back; they can be actually with us, even though voiceless and unseen. So "Hands all round!" as Tennyson sang, hang up the holly and mistletoe, and a Merry Christmas to everybody!

## CHRISTMAS AND THE CHILDREN.

It is a beautiful thought that the Christmas festival year by year brings with it a tide of joy to millions of little children. There used to be, relatively, very few children in Christian countries who did not participate to some degree in Christmas joy. Doubtless to-day in the stricken countries of Europe there are many. We can only think of them with regret, and confide them to the care of those, whether in the Seen or the Unseen Worlds, who love the children. It needs but some small treat, some tiny gift to bring

them joy. It is so peculiarly the Children's Festival. The Christ-Child is recognised as the occasion of the sense of mystery and anticipation which makes Christmas such a glad day to children. Giving and receiving contribute each its share to the sense of happiness; carol-singing and Christmas trees are at once both sacred and secular. It is very beautiful to remember, when we have long passed the period of childhood, what gladness the annual festival brought to us, and also to know that, all through Christendom, childhood is at this time realising more generally, and more fully, than at any other season, what we all desire should be its heritage—gladness and delight.

## A YULE-TIDE MESSAGE.

The festival which to children sounds a note of gladness, sometimes has a quite contrary effect upon those who have reached middle age. To them it brings sad memories, a sense of contrast; and the very fact that the season is associated with mirth makes some hearts more conscious of their inability to be mirthful. Some have lost friends whose presence largely made for them the happiness of Christmas; others have lost faith, and the religious aspect of the festival is marred by confusion of thought and doubt; others again are so oppressed by the world-sickness, its sorrow and its sin, they are so involved in the struggle to rescue and to relieve, that their hearts are not at leisure, and they cannot tune themselves to the notes of joy which formerly drowned all other sounds on Christmas Day. That is a sad circumstance, but it is only a circumstance. While the world is out of joint, while it is still discordant and rebellious against Spiritual law, we must all share, more or less, in the effects. In due time our loss will be turned to gain. Nothing that we have endured will have been in vain. It is but a brief ordeal at most. When we say there is a life beyond, of which this life is but the troublous prelude, we speak not as of faith but as of knowledge. And at Christmas-tide we can affirm it with especial significance—"so hallowed and so gracious is the time."

## CHRISTMAS BELLS

The church bells' chiming, sweet and low,  
Comes faintly through the driving snow,  
On Christmas morn—  
A message to war-weary men,  
To promise "Peace on Earth" agen,  
For Christ is born.

Tho' oft the raging blast may drown  
The music sweet, and beat it down,  
In bitter scorn;  
Yet with each lull the bells ring clear,  
A message to each listening ear,  
That Christ is born.

W. W. H.

## THERE IS A TAPPING AT THE DOOR!

BY NELLIE TOM-GALLON.

A rattling of travelling staves against the rough planks, and Joseph opened to the Wise Men of the East, who had come with gifts for the new-born, on this first Christmas morn.

On their knees they offer them to the Babe; and the mother, already dreaming, in the fashion of mothers, of what shall be the future of her Child, is comforted—uplifted to the certainty that this offspring of her body is destined for some great purpose she cannot yet fathom.

And down through the ages comes the tapping on that door.

The world had grown soured and hardened with much wisdom and strife amongst the learned—but there came the tapping to the door of the carpenter's Son, and the taps spelled out Love—Eternal and All-sufficing.

And the tapping comes now:—

To the study door of the man who has given his life and energy, in all honesty, to his Church. It comes to remind him that the Founder is above all creed and dogma—that though the nature of humanity demands forms by which to rule its life, we come and go from this life certain of nothing but the ruling of the simplest Love that can be imagined. Step back from your builded altars, Great Men of the Church!—the tapping at the door is to bid you look at men's lives and deeds, not their creeds!

And the tapping comes now:—

At the laboratory door of the man of science. He has studied and weighed and measured strange things that come from beyond his test-tubes and microscopic specimens—things that he must accept as facts, yet hesitates to give the weight of his name to declaring that they come from God. Words he coins, wanting the courage of the Wise Men of old—"Hallucinations," "Telepathy"—that is easier than admitting, in simplicity of heart, powers beyond and outside his vision, earthbound as it is.

And the tapping comes now:—

To the simple of heart and life, rich or poor, who call Love by its right name—not "Sex-attraction" or "Primary Passion" or any other of the feeble shibboleths with which they try to drag souls down to the material earth, and bind them fast in stifling clay.

It comes with a glorious triumphant message of forceful progress—comes with the certainty of courage justified—it breaks through that horror of a dead wall of finality when one we love has passed away from this earth.

The tapping is a soft message of our hearts now—it brings with it a consciousness of warm glow and colour all about us—a stirring of new life and beauty in the world. We don't see visions, we commonplace people, but we feel—we know, that stumblings and slips in the climb towards the stars don't matter; the climbing is the most joyous adventure that we can imagine—the end of it will be splendid satisfaction.

Joan of Arc, in the misery of her prison, the greater misery of her abandonment by her countrymen, heard that tapping. It turned to the crackling of flames about her poor body, but it brought her, too, the certainty of power—in God's good time it brought the cleansing shame of her rehabilitation to the great men who had scorned her.

The cowards shan't frighten us, when we hear that gentle tapping, heralding the coming of those we love, with word that the mysteries of Spirit-Communication are born of the Devil! When it comes, fling wide the door of your heart, and welcome in those who can fold their loving warmth all about you—if you look in that moment beyond them you will see a glorious figure of the Master, smiling at the comforting of his fellow men.

Meet it all with trust and simplicity, as Mary did when the Wise Men came—go back to the early days of the Christian faith, when marvels were commonplaces. We were never meant to lose those days of faith and happiness.

The Church, founded by the Fishermen of Galilee, had to rule—the ignorant had, for their own good, to be bound about with rules of life. We owe a great debt to the Church, we owe it the encouragement and saving of most of our arts—but we do not owe it in return our souls!

Let each one take the bar of the door in his hand when the tapping comes—and throw the bar away never more to be used. From beyond will come a flood of light from the dawn sky—or the cool calm shine of the stars. To each one his need, and his gift—only, in memory of the Child and the Wise Men, open at the tapping—the Christmas signal!

## THE YULE FEAST.

Christmas is here again. Christmas, the great annual festival of the civilised world, the winter solstice, when the sun, which has been declining in the heavens, turns in its path, and remounts the sky with renewed promise of summer splendour.

All life, which has been in the grip of autumnal decay and death, stirs in its lethargy, and prepares for the time when it will break forth in rebirth, in a profusion of leaf and flower, a new generation of animal life; and even man who by his greater knowledge and foresight, is less subject to the seasons, looks forward to the time when the blood will course more freely in his veins, and the earth will again give him of its abundance.

The origin of the festival is lost in the mists of the past, when man first realised that his health and happiness, in fact his very life, depended on the sun, and, worshipping it as a divine being, he beheld it sinking into the limbo of darkness; not the daily disappearance which he had learnt not to fear, but a real danger of finality which meant death to him and all around him.

What wonder, then, that he celebrated the period when this declination ceased, and the sun-god triumphed over the powers of darkness, and gave promise of another season of warmth and plenty.

In later days, it was realised that this was but a periodical event, though to the deep thinkers of the age it still symbolised the superiority of life over death; and they encouraged the continuance of the festival, although the primary cause of its existence was forgotten.

In the Christian world this festival was chosen as the most suitable one for the celebration of the birth of the Christ, who to them was the symbol of the eternal triumph of life over death, and the promise of this life to man.

It is primarily the festival of the children, in memory of the time when Christ was a child; and apart from the religious observance, it is a day when we can all become children, and join with them in the innocent pleasures of childhood.

And what is the implication of the season to us, Spiritualists?

We have no fear of the declining seasons, for we have the greater knowledge that the winter of life is not a finality, but a preparation for a renewed life with fuller possibilities. We know that those who have left us are only just a little ahead, and can look back to where we are, while we can occasionally catch their voices, calling back messages of encouragement and cheer. We know that in times of rejoicing they are with us, sharing in our joy; and that though we may not see them with our physical eyes, they will be there as in old times.

And when our turn comes, they will be waiting, the same loved faces, and then will be our real Christmas Day.

It is with this intention, as well as with the usual season's greetings, that I wish all readers of LIGHT a truly happy Christmas.

—“LIEUTENANT-COLONEL.”

## “THE AWAKENING.”

I have watched youth and beauty pass: alack, I am a woman, filled with the transient joy of life—with longing eagerness for things that pass me by. But in the deep, unfathomable soul of me, I feel a quiet Presence ever beside me, watchful, protective, smiling, a little sadly I almost think, at my vain longings, and in the tranquil dark, I hear a sweet harmonious voice chiding me gently: “These are but shadows, gone as the light of day, swallowed in mists of night.” Pale are my footsteps here, aimless and lost, leaving no print upon the centuries. My eyes seem to grow dim, and veiled my hearing, as though the earth I know and love so well becomes a faint and shadowy dream from which I soon must wake. But I am conscious of another world, more real and true, within and around me, where the soft whisperings of that placid voice reach me like a benediction on the lonely, puzzled hours. “Life is a little weary round of nights and days, when lived for self; a murky region where men are grovelling for wealth and place, hot with the ache and smart of their desires. Put these things by, these idle things, and learn the lesson set—that life is not for self, nor search for happiness, but for unselfish labour in the Master's work. Only in love and service shall life yield its best, and every outward pain shall bring an inner joy. Unto all those who serve shall be revealed the glorious wonders of the inner life.”

—ETHEL KNOTT.

## SOMETHING NEW AND SOMETHING OLD.

By F. E. LEANING.

There is a picture which was famous in the last generation and still hangs in the Tate Gallery, showing a stretch of greensward in the midst of a quadrangle of antique buildings, and on the pathway an aged, feeble old woman, supported by one who is young and fair. The mullioned windows and ivy-covered walls breathe of long leisured summer days and ancient peace, a haven of rest and "Harbour of Refuge" in old age. It is with this building, now over three hundred years old, and with a Christmas there, that we are concerned.

The Christmas of 1846 was memorable to the old penitents who sheltered in Sackville College, as the founder Earl of Dorset had named it, because Lord de la Warr—a name not unknown to our readers—had appointed a new young Warden over them. The tall dark-eyed young man had arrived in the previous spring with a furnishing of seven hundred books for his study, and a reputation as a scholar of the ancient tongues and a Church antiquary of note. He was one of those passionate lovers of all old things, and particularly of "the glorious folios, rough in their yellow hogskin, and clamped and knobbed with wrought iron, with their illuminated initials and flowing margins," who produce as much in one year's research as other men can master in ten. He wrote the well-known carol, "Good King Wenceslaus," so thoroughly Old English in spirit that it is often taken to be so in origin; and many a year did he go out with his choristers, lantern and sackbut (or an instrument to that effect!) in hand, to make lusty melody at the holy season. One of the singers was a vegetarian and a teetotaler, who objected to singing about the good king taking "flesh and wine" to the poor man, and wanted them replaced by "milk and bread." The suggestion was no more acceptable to the poet than the fare would have been to the peasant. He was one who loved to do all things richly, and rummaging in the lives of the saints, after his wont, had caught the sonorous and joyful chant of St. Bernard and put it into singing English:—

They stand, those halls of Sion, all jubilant with song,  
And bright with many an angel and all the martyr throng;

There is the throne of David, and there, from care released,  
The shout of them that triumph, the song of them that feast.

But with all his weight of historical knowledge, Greek liturgies, and so forth, John Mason Neale had the warmest heart and the most practical hand. He loved his old folk, he loved children (and his stories for them are found in several languages), he loved animals, and he loved in his own way, which was then considered terribly credulous, everything relating to the supernatural. He wrote and published, but anonymously, a little book called "The Unseen World" the very year after becoming Warden. And he had come to a place which, very properly, was haunted, for Sackville College had then (and may still have) a "very well authenticated spirit" which haunted the room known as the Earl's lodging. Neale thought it was responsible for various unexplained occurrences, and however that may have been, no doubt he was the happier for it.

He was, however, a most zealous Churchman, and though he warmly approved of the Pope having had "table-turning" demonstrated before him, he was as sure as the Pope himself that the Devil was in it. "That sleepless beast," he says, quoting St. Cyril, "won't leave it alone, whether we do or not," and forthwith, not very consistently, urges his friend to try it for himself.

Such an anniversary as Christmas, of course, flamed with significance for him. He had found the College, spiritually and materially, in a state of neglect and decay, and set about restoring both with vigour. And so, on that Christmas Day, as the heights of Crowborough and the downs faded in the distance, and the red-roofed village of East Grinstead below became a "valley hollow, lamp-bestarr'd," the poor old withered inmates for the first time saw their hall under ideal conditions. The great fireplace had been restored, and between ample ingle nooks flamed huge logs, whose glow fell on the dark panelling and rich laurels adorning the high mantel. The long table drawn up in front of the fire bore "two great pieces of beef" and afterwards seven plum-puddings (the perfect number?). The dark face of the warden glowed with pleasure as all glasses were raised to drink the health of the founder. Among them was old Master Weller, who had worked hard helping to decorate the Chapel with holly, yew, and laurel on the previous day. Neale had preached there on Christmas Eve from the text, "O all ye green things of the Earth, bless ye the Lord: praise Him and magnify Him for ever," finding a spiritual meaning in the "green things" all round them. He was a master at combining the sacred and the secular elements in life, so as to interpenetrate each other,

in a way well befitting such occasions, when the world is very apt to remember the feast and forget the origin of it. But Christmas is a time of remembrance, often of painful remembrance and inward loneliness for the very old, since they must needs recall "the days that are no more," and feel with especial poignancy that "all, all are gone, the old familiar faces." Therefore it is very well done to cheer the aged, and as long as Neale's Wardenship lasted it was effectually done. Among the inmates at this Christmas dinner was the historic old lady, Mrs. Alcock, who had replied amiably, on being pressed to attend the Chapel Services, "Well, sir, I wish to oblige you; and I'm sure I wish to oblige God Almighty whenever I can." She was quite a Dickensian character, and always acted as spokeswoman in proposing, on high days and holidays, the toast with which the proceedings concluded, and which may suitably close this little reminiscence: "Well, sir, here's your good health and all the family's."

Long may you live,  
Happy may you be  
From misfortune free  
And blest with eternitee."

## CURRENT ITEMS.

A correspondent of the "Sussex Daily News" says, "There seems to me little distinction between consulting the spirits of our relatives and friends and the Roman system of invoking the saints. Surely that is Spiritualism on a wide scale! Only they must be Saints in the Calendar. I ask why?" So do we.

A new Spiritual Society has been formed at Plumstead, and is holding meetings at Invicta Hall, Crescent-road. All interested in the subject will be welcomed, and information can be obtained from Mrs. J. Fidler, 18, Mount Pleasant, S.E.18.

A certain section of the daily Press, referring to psychic photography, expresses an unctuous desire that the public should not be taken in by false information. Considering the type of paper, it would appear to be "talking with its tongue in its cheek."

The Edinburgh Psychic Centre's recent exhibition of spirit photographs received considerable attention in the Press. A very full and quite respectful account appeared in the "Edinburgh Evening Dispatch," which described it as one of the most remarkable exhibitions of its kind which has ever been held in Edinburgh.

Speaking of spirit photographs, Mr. William Marriott says that until absolute proof is obtained that there was nothing fraudulent, everyone was suspect. If this were common law, most people, possibly even Mr. Marriott, might find it inconvenient.

The Rev. Maurice E. Golby is giving addresses on "Spiritism" at St. Julian's Mission Room, Shrewsbury, and relating some wonderful instances of phenomena he has witnessed.

The Christian Spiritualists of Blackpool have opened new premises in the Station Institute, South Shore. Items are to be included from all creeds, with the intention of making it an all-embracing religion.

Miss Felicia Scatcherd, who was to have addressed the Sheffield Society for Psychical Research, on Thursday, the 11th inst., on the subject of Ectoplasm, was unhappily detained in London by a sharp attack of illness, and was confined to her room for some days. We are glad to learn that she is now convalescent.

## DIFFERENTIATION OF MYSTICISM AND OCCULTISM.

Taken broadly, Mysticism is the attempt to know the Self, or Reality, on the Being or Conscious side only; and Occultism, in so far as it is knowledge of *Phenomena*, on whatever plane of substance, is the attempt to know the Self on the Substance or Form side only; though, in so far as the method of Occultism involves the actual functioning of consciousness on supra-physical planes, it is to that extent a knowledge of the Consciousness side as well as the Substance side of Reality. It by no means follows, however, that our individual consciousness functioning on these higher planes will result in scientific knowledge of those planes, any more than our present physical consciousness makes every one a scientist on this plane.

—"Rational Mysticism," by WILLIAM KINGSLAND.

## PSYCHIC PHOTOGRAPHY: THE HYPOTHESIS OF FRAUD.

BY HARRY PRICE.

(Continued from page 747.)

### A POPULAR FALLACY.

There is a curious idea among Spiritualists that because one is attempting a "spirit" picture, one can play "ducks and drakes" with the exposure. Never was there a greater fallacy. Though the length of exposure may vary within wide limits for any given subject, the laws governing the exposure of that subject are unalterable and immutable. The chemical change which takes place when a pencil of light strikes the sensitised emulsion is dependent upon certain factors which include the speed of the emulsion (designated by the numbers of the Hurter and Driffield Actinograph [H. and D.]); the aperture of the lens, known as its rapidity; the actinic value of the light; the type of object being photographed; the amount of light reflected from that object, etc., etc. The statement that because a person is trying to get a psychic photo he can give an unlimited exposure, is ridiculous. Whether one is trying to capture the ghost of Hamlet's father, or is recording the position of Jupiter's moons, the laws governing the exposures are identical.

Another curious error popular among psychic photograph enthusiasts is that because a camera is old, simple, or dilapidated, it must necessarily be more wonderful to get an "extra" by its means.

Mr. J. Malcolm Bird tells us that Hope's instrument is the "oldest, most disreputable camera in the world."\* But Hope could get identical results if he used a soap-box with a plate at one end and a spectacle lens at the other. Conversely, he would not do better if he had a Zeiss outfit costing a hundred guineas. The ultra-refinements of a camera are merely a matter of expediency and convenience—and one's bank balance.

If Mr. Hope possesses the "oldest camera in the world," I know the lucky psychic photographer who owns the newest, most up-to-date, ultra-rapid, and ultra-modern instrument. I not only know him, but I have had a sitting with him. Yes, and obtained an "extra" through him. His name is George H. Moss, and he comes from Lancashire, though our meeting took place in London some weeks ago.

### WILLIAM HOPE'S SUCCESSOR.

When I saw the implements of his craft I was astounded. Mr. Moss uses in his sittings the latest type of quarter-plate reflex camera and a Cooke lens working at f.2.5—against poor Mr. Hope's "most disreputable" f.16. In other words, Mr. Moss's lens will work sixty-four times faster than Mr. Hope's when using the full aperture. I call it most unfair, and if I were Mr. Hope, I would see that the A.S.E.P.P.† heard all about it. No self-respecting Union would tolerate a lens "working" as fast as that!

Which reminds me that last year a Sunday paper, in dealing with the Cenotaph photograph, informed its readers that Mrs. Deane was using a camera with a lens working at f.1.1! A quarter-plate lens of this aperture would be about the same size as the camera and at least ten times the weight. And I should dearly like to own one. I expect some poor devil of a reporter, as a punishment for this "howler," had an Irishman's rise from the "stunt" department to the place where they lick the stamps.

The sitting with Mr. Moss was productive of a beautiful female "extra" looking over my right shoulder. It is truly remarkable how these diaphanous ladies will attach themselves to me. Of course, the "attachments" are not serious and are only "for the duration"—of the sitting. I sincerely trust Mr. Hope's

little lady and the beauty who looked over my shoulder during Mr. Moss's ministrations will never meet when they are off duty. If they do, I am certain that they will make the feathers fly—assuming they come from the place where they wear wings.

The "extra" I obtained through Mr. Moss is of the familiar type with the "usual chiffon." But that is not to say that the "extra" is fraudulent. Certainly not. As we have never handled ectoplasm, we cannot say that it is not exactly like chiffon. Only this week I saw an alleged psychic photograph surrounded by a mass of white substance exactly like cotton wool. For all we know there may be three sorts of ectoplasm, the "chiffon," "muslin" and "cotton-wool" varieties. The fact that they are commercial articles with us does not rule out the possibility that there are substances on the "other side" exactly like them. But it makes it very difficult for investigators!

And now I will let you into a secret; I am going to tell you the name of Mr. Hope's successor, though you have probably guessed it already. It is Mr. George H. Moss, and peripatetic investigators will not be able to make disparaging remarks about his outfit. Yes, when Mr. Hope at last joins his many spirit friends and helpers, I am certain that we shall find his place has been ably filled by Mr. Moss, of Bury, whose name and address are at least suggestive. Should Mr. Hope ever condescend to revisit his old "haunts," I am sure he will be made welcome. Mr. Moss informed me that he sometimes keeps his packets of plates under his bed for a month at a stretch. And why shouldn't he? There is as likely to be a psychic atmosphere there as anywhere else.

### THE PSYCHIC ROUNDABOUT.

I will now end this paper by being deadly serious. Why are we making no progress in the elucidation of this particular phase of psychic activity? We pay our twopence for a trip on the spirit-photo merry-go-round; have a jolly ride, jump off, and find ourselves exactly where we were when we started! The fact that some investigators get pushed off rather violently is entirely their own fault—they should not be rude to the man who is turning the handle!

Mediums, like children, want humouring; and, like the porker of the fable, can be led but not driven. Superciliousness, tactlessness, and underhandedness are dangerous adjuncts to the séance-room—especially when in the hands of an inexperienced investigator. You may believe a medium to be a fraud, but it will not improve your relations with him if you tell him so beforehand; or even if you treat him as if he were fraudulent. If the psychological make-up of an investigator is such that he cannot help upsetting the people around him, he should quit the business. When the assayer discovers a piece of quartz with a rich vein of gold in it, he does not go into a refrigerating chamber in order to extract the precious metal—he applies heat. The same with a medium. No amount of warmth in the séance-room will make up for the lack of it in the hearts of the investigators. Scientific methods in the psychic laboratory are essential—but they should be applied with large quantities of the milk of human kindness.

I consider there is a brilliant future for psychic photography. I cannot believe it is all fraud. I feel convinced that Mr. Hope has produced genuine "extras," but as everyone in the business is at loggerheads, investigation is held up.

During forty experimental sittings with Mrs. Irving, the photographic medium at the B.C.P.S., I have got two or three curious plate markings which I cannot account for. One is a perfect "hand" symbol,\* received under conditions which precluded fraud upon the part of everyone. The medium clairvoyantly saw several "hands" during the séance, and, to our astonishment, a symbol representing a hand developed upon one of the plates—which rather supports the "thought form" theory.

\* "My Psychic Adventures," p. 195.

† Amalgamated Society of Exponents of Psychic Photography.

\* See "Psychic Science," April, 1924.

## LETTERS TO THE EDITOR.

## VISIONS OF THE DYING.

(FROM SIR WILLIAM BARRETT.)

SIR,—I should be very grateful if any of your readers can send me any cases of "Visions of the Dying," or refer me to any publications containing good evidence of these cases. The Proceedings and Journal of the S.P.R. and other publications of the American S.P.R. I possess, and these contain numerous cases. A very remarkable and evidential case I have recently investigated—which will be published in the forthcoming Journal of the S.P.R.—has led me to prepare a small volume on the subject. Even Professor Richet admits that visions of the dying afford perhaps the strongest evidence of survival and of a spiritual world.—Yours, etc.,

W. F. BARRETT.

31, Devonshire Place, London, W. 1.

## A CHRISTMAS PLEA FOR ANIMALS.

SIR,—On several occasions you have been good enough to publish letters from me regarding Animal Survival, so I am hoping you will again favour me. For several weeks before Christmas there is usually a wholesale slaughtering of birds and animals, and with it much attendant cruelty and suffering. I feel our prayers and concentrated thoughts are much needed, both for those who kill, and those who die. We, who are far removed from the slaughter-side of our food, seldom realise how degrading the constant occupation of life-taking may become, and how it must engender callousness to suffering.

In view of this, may I approach your readers and suggest that they should ask their spirit friends and guides to use their beneficent powers in influencing those whose business it is to kill, to do their work with mercy and the utmost dispatch.

Believing, as so many of us do, that those gone beyond can, if they so will, exercise considerable influence on minds still incarnate, it is the least we can do to ask for help for those to whom we owe so much, both for food and comfort.—Yours, etc.,

HELENA M. GILBY.

34, Claremont Road, Handsworth, Birmingham.

## INCREASE OF KNOWLEDGE.

SIR,—Permit me to make a few remarks regarding the statements in *LIGHT* of the Rev. D. T. Young that "We believe God told us as much of the unseen world as He wanted us to know." If so, what about that assertion of Jesus: "I have many things to say unto you, but ye cannot bear them now?" Have we reached that fruitful, prolific age when we can bear not only understandingly but joyfully? Is not God revealing Himself daily and hourly in Science? Leaving behind the "miraculous" elements in Christianity, there may be a higher standpoint. Through Science it may be ours to realise the spirituality of all our experiences. We are coming into conscious union with the promised Comforter, the Spirit, that is to teach us all things.—Yours, etc.,

E. P. PRENTICE.

Sutton.

## ELECTRONIC MEDICINE.

SIR,—In your "Note" on this subject in *LIGHT* of 6th inst., you say "a disease may be destroyed by the application of vibrations of its own rate." That is "similia similibus"—Homeopathy—Hahnemann—"as above so below." We are indeed getting on!—Yours, etc.,

PHYSICIAN.

## MR. HANNEN SWAFFER AND PRESS CRITICISM.

SIR,—In your issue of November 15th Mr. Hannen Swaffer advises you to make a fight against disparaging allusions to Spiritualism in the newspapers. "Don't write to the Editor," he says; "Write to the man who pays the Editor's salary." I cannot agree.

He would deprive writers and editors of free speech by threats to injure them in their pockets. That is wrong. Above all things, Spiritualism needs free speech. Abuse and ridicule won't hurt it. Criticism is useful to it. The worst that can happen to it so far as the Press is concerned is to ignore it.

All novelties in truth must expect to be reviled.—Yours, etc.,

EDWARD S. MARTIN.

"LIFE," 598, Madison-avenue, New York, N.Y.

November 26th, 1924.

Mile. Tomeczyk used to produce "hands" on photographic plates when being experimented with by Professor Ochrowicz; and Erto, of tinder-flint fame, produced "hands" upon plates within sealed (?) dark slides when he was not illuminating himself with ferro-cerium. These hands have never been satisfactorily explained.

## EXPERT TESTIMONY.

Many expert photographers believe in the possibility of obtaining supernormal markings on sensitised plates. Traill-Taylor's experiments are a matter of history. Dennis Taylor, the optical scientist who computed the formula for the famous Cooke lens, believes that the thing is possible. A highly-placed official in a photographic company (the name of which is a household word throughout the world) has carried out some tests with Mr. Hope, and I believe I am right in saying that he is satisfied as to the genuineness of the results he obtained. And there are many others.

Of course there have been scores of exposures, from Dr. W. F. Prince's recent damning arraignment of W. M. Keeler, the American arch-faker, right back to such pioneers as Buguet and Mumler, another American photographic faker, who inflicted themselves upon a credulous world during the latter part of last century.

The Yankees have little reason to scoff at their English cousins. America is the home of credulity and fake mediums. One of the greatest of these charlatans is W. M. Keeler, the "spirit" photographer. For a classic exposure of this medium, see the "Proceedings" of the American S.P.R. for December, 1919, wherein Dr. Prince has a long article on the Keeler-Lee-Bocock "spirit" photo fraud. With Keeler's photos come messages from such interesting personages as Socrates and Henry the Eighth!

But however deep be the psychic well, the truth will one day be dragged to the surface and into the sunlight. And all the fakers in the world won't stop it. In the meantime, and until we discover the laws governing abnormal photography, it behoves us, in the words of Sir Oliver Lodge, to be "cautious in all directions, and suspend judgment."

Since concluding the above article, I am informed that Sir William F. Barrett, F.R.S., has, through the kindness of Mr. Stanley De Brath, been able to make a critical test of Mr. Hope's supernormal photography, and that the experiment was successful. Sir William, I understand, received an "extra" and is convinced that Hope did not tamper and could not in any way have tampered with the plates. Sir William is shortly making an announcement describing his test.

## RELIGION AND ITS OUTWARD FORMS.

We have to distinguish clearly between Religion itself as an inner quality of the soul, and the historical forms in which this quality has expressed itself from time to time as creed, or dogma, or worship. These, speaking generally, do not mark the growth but the stagnation of religion. As Emerson so pertinently says, "The moment the doctrine of immortality is separately taught, man is already fallen."

Religion itself is independent of all forms. It is the instinctive movement of the soul towards light, life, truth, love. It is as natural and inevitable as the upward growth of a plant. It implies not merely the inner energising life itself within the seed-germ from which the subsequent product evolves, but also the existence of the source of life and light towards which it expands. . . . The historical forms, the terms in which the religious instinct or intuition of man expresses itself from time to time, are necessarily imperfect and mutable. No greater mistake can be made than to suppose that any finality can be arrived at in them more than in science or philosophy; for nothing that can be stated by the formal mind is more than relatively true.

The final religion is formless and creedless. It is participation in the One Life which is "no respecter of persons." The clear and pressing demand of the present age is that formulated religion, as presented by its authoritative exponents, should be rational; by which this is meant, that no presentation of it shall come under the reproach of being antagonistic to the known facts of Nature and experience.

—From "Rational Mysticism," by WILLIAM KINGSLAND.

## 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 disembodied. 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.

## CHRISTMAS, 1924.

"It is the heart and not the brain that to the highest doth attain." Christmas is the holiday of the heart. It is the time when the heart must expand even at the expense of the head, that is to say judgment, prudence and such-like cold, unfeeling qualities. It is a time for the breaking of bounds and the oversetting of solemn customs. Our ancestors must have recognised this when at the Yule-tide they set up the Lord of Misrule. It was the revolt of revelry or the revelry of revolt.

We admire the spirit of the man who, finding his life a bleak and barren waste even at this genial season, could yet say to himself, "I have nothing whatever to be merry about, but I will be merry." "Stout fellow!" we should say, although we refuse to contemplate such a case. There is always something about which we can be cheerful, some compensation in the worst calamities, as when a resolute Optimist regarding his empty purse remarked: "It might have been worse—I might have been even without any purse!"

It was Mr. Jerome K. Jerome, we think, who offered the world the sage reflection that "Life works on a compensation balance." What we lose in one way we gain in another, and *vice versa*.

The Yule season of old was always pre-eminently a feast of the body. It was a season of eating and drinking—gorging and guzzling, as a misanthrope would put it—rather than a feast of reason and a flow of soul.

But it was never possible to rob the season of its poetry, its sentiment and romance. There were always the evergreens with their reminder of Nature spirits, the Yule log with its classical memories, the family reunions, the anthems, the carols, the children's merry making, and the universal exchange of gifts. All these things kept alive the warm human affections. Dickens, the poet and prophet of Christmas has made them immortal in his stories, and if ever they all depart, they will still remain in golden records.

Of late years there has been some eclipse of Christ-

mas. It began before the war by an excess of luxury and artificialism and a waning of the religious spirit which alone can be fully and soundly jovial. In these after-war days with their tribulation and poverty, there threatens a further degeneration of Christmas as it was.

Feasting and glee are dowie and dree  
When poverty mars good company,

wrote a Scottish poet a century or so ago.

To our thinking as Yule-tide becomes a "famine of the body" it must inevitably tend to be a "feast of the soul." There will doubtless be some troubled time of transition. We are going through that now in other matters which concern every day and affect the world at large.

Spiritualism, as we hold and as is now becoming abundantly clear, is here to tide us over the ordeal and to help in the establishment of a newer and better world. In the coming days we shall not lose our Christmas-tide. It will pass into a higher form; it will be transfigured with new light and brighter meanings. That is to us more than a hope—it is a certainty. And with that assurance we'll "keep our Christmas merry still," and looking not only to the future but to the present, give the ancient greeting to all and every one: our best Christmas wishes.

## MR. HANNEN SWAFFER AND THE RETURN OF LORD NORTHCLEFFE.

We gather that Mr. Hannen Swaffer has published by no means all or even the most convincing of the evidential matter he has obtained in connection with his investigations into the Northcliffe affair. He has visited several mediums of the highest repute and in each instance has obtained clear proofs of identity.

As advertised in the announcements of the London Spiritualist Alliance, a meeting is to be held at the Queen's Hall on Tuesday, January 20th, when Mr. Swaffer, who will be supported by many eminent persons, will lay the facts before the public, and the messages will be discussed.

It is to be observed that Mr. Hannen Swaffer was for many years on terms of friendship with the late Lord Northcliffe, and an important figure in the work carried on by the Northcliffe Press, so that he has exceptional opportunities of judging the value of the evidences. Several other persons—some of them journalists—whose knowledge of Lord Northcliffe was close and intimate, are similarly impressed with the characteristic note of the messages.

It is very clear that no more momentous event in the history of Spiritualism and Psychical Research has happened for many years. But until the matter has been made fully public and complete, and thoroughly discussed, our comments on the matter here must be few and tentative.

## "ASK AND YE SHALL RECEIVE."

Let me pray!  
For in so doing  
The pow'rs of evil fly  
As God's Bright Ones draw nigh  
To bear my suing.

Let me pray!  
My voice up-winged,  
Shall call down heav'nly light  
And Spirits pure and bright,  
Sweet solace bringing.

Let me pray!  
Whate'er betide me,  
Tho' shadow'd be my way,  
I'll feel thro' night and day  
Good Spirits guide me.

IRENE F. MORRIS.

## MR. JAMES DOUGLAS AND MEDIUMS.

We do not know if Mr. James Douglas has undergone what is known as a change of heart. But an article from his pen in the last issue of the "Sunday Express" is significant. It is called "A Word for Witches," and we cull the following excerpts as examples of its tone and temper:—

The churches are no longer adamant in their hostility. There are many clergymen who are Spiritualists.

Every sincere medium will admit that nothing can be done without faith, and that few séances are successful where there is a sceptical or antagonistic atmosphere.

It is not a crime to believe in Spiritualism, and we ought to complete the victory of tolerance by refraining from any form of persecution, whether it be legal or merely hypercritical hostility.

Mr. Douglas concludes his article by saying:—

At present genuine mediums have no legal redress against their calumniators. They cannot bring an action for libel or slander. They are not a prosperous profession. Their fees are small and their power of work is severely limited.

And he suggests the establishment of a "Royal College of Mediums like the Royal College of Physicians," or even a General Mediumistic Council "with power of discipline over mediums who are found guilty of unprofessional practices."

Comment would be rather superfluous.

## SIR ARTHUR CONAN DOYLE AND THE "GUARDIAN."

In the "Guardian" of the 5th inst. Sir Arthur Conan Doyle made a trenchant reply to a letter full of hostile criticism by the Rev. G. R. Oakley ("A Parish Priest"). He wrote that he was relieved to observe that Mr. Oakley used the word "Spiritism," which was as sure a sign of enmity as the word "popery" would be if it headed an article on the Roman Church.

Sir Arthur goes on to point out in reply to Mr. Oakley's strictures, that the Spiritualists' churches are under very strict discipline and that if there is really anything amiss in the Spiritualist Temple, to which Mr. Oakley made reference without mentioning any name, it would be corrected. "We are not endowed by the State, and our agents are humble and ill paid, but, none the less, their work is usually pure and good. This particular Temple may possibly have been an exception."

In a further rebuttal of some of Mr. Oakley's statements, Sir Arthur said that (1) With regard to the physique of Spiritualists, "you could not wish to see a saner, healthier, and more robust lot of people." (2) There is a larger proportion of men at Spiritualist gatherings than is usual at religious meetings. Often they are half and half. (3) A number of Spiritualist Lyceums have won the annual competition for smartness and physique in Sunday school parades in various towns. At Fleetwood they won three years running. (4) Organised Spiritualists are usually Unitarian because the Trinitarian Churches have expelled them. "It is critics like Mr. Oakley who have helped to make them so." (5) "The old bogey of insanity" has been disproved by statistics so often that it is hardly worth answering. The mere fact that, as Spiritualism has increased the insanity figures have sunk, is a sufficient proof. (6) Sir Arthur enquires why a statement by a spirit that he was happy should be regarded as "puerile."

Finally Sir Arthur calls Mr. Oakley's attention to the newer dispensation where "he will find the Christ conversing with the materialised forms of the 'dead,' and where St. John adjures him to 'Try the spirits whether they be of God.'"

**SPIRITUAL CONSEQUENCE.**—The present condition of the world is the direct consequence of the lack of principle resulting from the undermining of religious belief. Concentration on personal and physical aims is all but universal: rivalries and antagonisms threaten the very existence of civilisation. The peace and goodwill that are so earnestly desired will return when the conviction of survival is general and when men are convinced also that the surviving soul by its visible character, its faculties, and its preference reaps exactly as it has sown and learns that the law of Spiritual Consequence expresses the Divine Justice and the Eternal Mercy which are one and the same.—From Mr. Stanley De Brath's article, "Supernormal Faculties in their Relation to Survival," in "Survival," edited by Sir JAMES MARCHANT.

## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

The "Banner of Light" of the 29th ult. states that a letter had recently been received from the Deputy Postmaster-General, Melbourne, to ask for a copy of the "Harbinger of Light," July, 1909, in reference to a prediction from Ernest Renan, foretelling the great European War. Searching among the files of the paper, the following was found:—

My brother, great cataclysms will shake the earth in the near future, and mourning and sorrow will be universal; for millions of our fellow creatures, both good and evil, will be sacrificed on the altars of Mars to glut the ambition of one man—the Emperor of Germany. Very shortly Germany, France, Austria, Italy, England and Russia will become one vast conflagration. Nevertheless, have no fear that injustice will triumph. No, my dear brothers, rejoice, for justice will prevail.

Pacific rulers like Edward the Seventh, Victor Emanuel, and the President of the French Republic, will emerge victorious from the strife.

The "Star," of Johannesburg, of the 14th ult., contains an account of a proposal at the Anglican Synod, at Capetown, that steps should be taken to sanction "faith healing." The Bishop of Bloemfontein, while advising caution, because a percentage of failures might produce despair, also said:—

I should wish to stand for the following positive teaching. There are cures done again and again through the agencies of faith and prayer and the laying on of hands. I say this very positively, because I myself have on several very distinct occasions, confirmed by the positive evidence of the doctors who attended the case, laid hands on sick folk and seen them recover almost instantaneously. One particular case of this kind I remember. Some time after the sufferer was brought to me the two doctors attending the case told me with perfect frankness, not unmixed with great surprise, that their patient, who had been permanently ill and a cripple with rheumatism, had recovered completely on the very day of the laying on of hands.

Writing in "Answers" on fortune-telling, Mr. Julius Zancig finds that a certain amount of good can be done by fortune-telling by the conveying of good suggestions on the Coué or faith-healing principle. He holds that fortune-telling will always be practised, and no law ever put on the Statute Book can suppress it. It is for the public to sort out the wheat from the chaff amongst its professors, to distinguish the genuine exponent from the quack. He proceeds with the suggestion that the future is a sealed book to the greatest and wisest, to the fortune-teller and his client. At the best those who practise fortune-telling can only surmise from the indications that come under their observation, or deduce more or less probable facts. He concludes:—

The wisest of us say little unless and until we are honestly sure; we dare not predict what the morrow holds from the palm of a hand, the bumps on a head, the writing on a paper, or the workings of the eternal stars—for we do not know. It is only the fool or the cheat who says he does know—and only the fools believe his words.

The "Northampton Echo" of the 8th inst. contains a report of an address by Mr. John Blakeman, M.A., M.Sc., on "Is Man Immortal?" After pointing out the general primitive belief in survival, and the wave of materialism which followed the scientific progress of last century, he said:—

But other philosophers were not satisfied that science would ever explain everything. The chemical elements that made up the eye, for example, they pointed out, did not explain its sight.

They said there must have been a faculty of sight, that was in some mysterious way put in touch with the mind, and that the eye was the instrument it created for itself through which it could function in the body. That point of view led to the conception that, in a different environment, the faculty of sight might create out of the substance which it found there a new kind of eye.

It was a subject related to that of belief in God, said the speaker. Although we believe God sees, we never think of God as possessing eyes like ours.

The last few years had seen a great change of popular feeling on the subject of survival after death. Many modern men of science held that it was proven.

W. W. H.

## WORLD REDEMPTION THROUGH SUFFERING.

ADDRESS BY SIR A. CONAN DOYLE.

Sir Arthur Conan Doyle, speaking prophetically, delivered an impressive message in his discourse at the second of the Spiritualist Community Services, held on Sunday last, at the County Hall, Admiralty Arch. As on the first occasion, there was an overwhelming attendance, many being forced to stand.

The Lesson read by the Rev. George Vale Owen, who presided, was from St. Mark (xiii., et seq.), and its mention of tribulation in store for the world sounded the keynote of the subsequent address. After an anthem by the choir, led by Miss Elena Garnetti, Mr. and Mrs. Lansbury, and Mr. K. Stern, and a solo, beautifully rendered by Miss Garnetti, Mr. Vale Owen answered questions which had been sent to him.

SIR ARTHUR CONAN DOYLE, who spoke throughout with great earnestness, said it was considered a peculiarity that a body of people had come forward to found a Church upon facts, and not upon faith. They had learned that they could get into direct communication with those in the next world, and that they could see far off the City Beautiful on a hill. It was a favourite device of their opponents to describe their efforts as revolutionary and possibly diabolical, but as far as he could see, they were a conservative body. They were filling up what were blank spaces on the map. For the first time religious people were able to meet infidels on their own ground, without falling back on flimsy texts, one of which could always be adduced to contradict another. They were on the ground of proven fact. Conventional Christianity had failed. It was quite obvious that the message of Christ had not been acted on.

That brought him to the subject of his address, which was concerned with experiences he had had in his own family circle. After relating many evidential communications that had been received, the speaker referred to his Guide, a high and noble spirit, with whom he was able to communicate freely. From him came messages so grave and serious that the speaker had never in his life had a greater difficulty than in deciding what of them to give and what to withhold.

These dealt with the future of the world. Mankind was said to be on the downward slope. With the majority of people plunged deep in materialism, the world was in a hopeless position. For seventy-six years (that was since the birth of Modern Spiritualism) there had been, he was told, a breaking through from the spiritual side, in an effort to enable mankind to learn the truth about its destiny. But the revelation had been rejected by the Press and the Pulpit. The great mass of mankind remained untouched by the message. It was repeatedly said that in this failure the Church was the greatest sinner, with its rigid adherence to mere theology and dogma, which raised a dark cloud which separated man from his Creator.

It was emphatically stated that a great change must come about. It must come through suffering, through chastisement. Mankind had to be awakened from its perilous slumber.

Sir Arthur said that only on the previous night he had sought, from the communicating source, to find some alleviation from the dread prospect.

The answer was: "Can a wave be stopped when it has begun to curl?"

"That," added the speaker, "was the Guide's impressive sentence."

Side by side with great physical manifestations, there was to come a great spiritual influx into the world, which had to be reborn.

In conclusion, Sir Arthur said: "I think we may face the future with hope. England, I am told, leads the world in spiritual matters. We are a little less imbedded in the mud. We Spiritualists know that the forces for good are paramount. The prospect is not one for sighs, but for rejoicing."

L. C.

LOVE BRIDGES THE CHASM.—It is possible, as many can testify, to have an overwhelming sense of the presence of those who have gone beyond our sight. If this privilege is grasped, if quietly and submissively those who are still in this life welcome, wait, and listen, they may attain to a wonderful and comforting sense of nearness. Love is a great bridge and across it thoughts and feelings can meet. From the side of the living can come the assurance of faithful love and memory and hope; from the side of the dead an affirmation of life and courage—and a triumphant vindication of love. Those who have experienced these moments long anxiously for others to experience them also. They feel that many, if they would but submit, resign, expect patiently, and receive lovingly, might not only console those who have gone, but themselves become permeated with a fresh appreciation of values, and a wonderful new joy.—From the Hon. Edith Lyttelton's article "On Behaviour to the Dying" in "Survival," edited by SIR JAMES MARCHANT.

## RAYS AND REFLECTIONS.

A tiny lassie had been told of Santa Claus, and with the precocious intelligence of infancy was on the watch for him while in her little bed at night. She quickly surprised the secret. "Why, it's only daddy!" she cried, as her father entered the room on tiptoe with his gifts. Later, when the father had passed away, there was talk of a ghost seen in the house. And again the clear-sighted little maid solved the mystery, for on beholding the phantom which had so terrified her elders she again exclaimed, "Why, it's only daddy!"

I don't know where I got that story. It came into my head. If it is not true it may pass as a parable. For, all the ghosts and wraiths and spectres are, in some sort, of the human family. When men contemplate the spiritual realm with shudders it is as though one looked into a mirror and shrank back affrighted on beholding his own likeness. Even when a ghost is "objective," however, it is always to be remembered, that it is only "real" in that sense. It is actually a projection from another order of life taking the form and appearance of earth. We never see the discarnate spirit as it actually is, nor are we ever likely to do so until we are discarnate spirits ourselves.

I was writing recently on the subject of credulity and incredulity, and shortly afterwards in an American magazine found the subject treated pictorially from another and more comical point of view. There was a picture of Mrs. Jonah welcoming her husband home after his long absence. He had evidently been explaining his tardy arrival, for Mrs. Jonah is depicted as saying, "Oh, you were swallowed by a whale, were you? And do you really expect me to believe that?"

Some misanthropic person has been discoursing on "Our Illusions," with particular reference to the unreality of human joys and hopes and enthusiasms. I am quite willing to entertain the idea, if it be also granted that our griefs and fears and depressions are equally unreal. But the fact is that, whether they are real or not, they are all short-lived—the transitory things of a transitory world; and when we have thoroughly realised that fact, life in the flesh is seen in its true proportions and we have the fewer illusions about it.

Someone sends me the Shakespearian quotation, "My tables! meet it is, I set it down" as appropriate to table-sittings. It seems to me it could equally be used as an allusion to vegetarianism. I refer, of course, to the "meet."

An old Salvationist—there are several in the Spiritualist movement—tells me of a Salvation Army meeting at which the question, "Are you saved?" was inadvertently put to a man at the Press table. "Me?" he exclaimed, naturally startled, "I'm a reporter!"

A caustic person commenting on the mind-treatment in healing disease, said it really amounted to this: The patient had either to be cured of his malady or persuaded that he had not got one!

"The Epic of Everest," Captain Noel's film record of the 1924 expedition for the ascent of Mount Everest, which I witnessed at the Scala Theatre on the first night, is really a wonderful "travel-picture." The weirdness of Tibet and its people was only exceeded by the awe-inspiring scenes of icy grandeur which surrounded the heights of Everest. Captain Noel referred to the prophecy made by the Holy Lama that the gods of the mountain would not permit the explorers to achieve the ascent, and there was something really uncanny about the way in which Mallory and Irvine disappeared when within a short distance of the "malevolent topmost peak." Either they fell over the precipice or became frozen to death and probably covered in a short time by the swirling snow. But from what I saw of the Tibetan Lamas who appeared in person and the pictures of Tibetan life, I was not impressed with their spiritual exaltation, although they may conceivably possess some psychic powers.

D.G.

OUR age still persecutes the agents of the Beyond. They are neglected, treated with contempt and vilified. I speak of true mediums, and not of the fraudulent ones who are admittedly numerous. These latter prostitute one of the grandest things in the world and by that they take upon themselves heavy responsibility in the future, because everything has to be paid for sooner or later. All our actions, good and bad, come back to us with their consequences. That is the law of destiny.—"Joan of Aro," by LEON DENIS, translated by Sir A. Conan Doyle.

## MEMORY AND RECOLLECTION.

By L. M. BAZETT.

We are all familiar with those who seek communication for the first time with friends in spirit-life, and express disappointment with the result, because, to use their own words, "If it had been my husband communicating he would have remembered such-and-such a thing, and he has not referred to it at all; nor did he call me by the pet name he always used."

This seems to be a very natural attitude of mind; yet it surely implies a lack of knowledge of the normal processes at work in the functioning of memory.

I suppose that the majority of people are largely engaged registering impressions of the objective world in which they live, and that they think from the data transmitted through sense-impressions. The memories of such people would, in the opinion of Dr. Osty, be more truly called recollections.

Dr. T. W. Mitchell maintains that "the continuity of memory is one of the essential factors in producing a feeling of personal identity, and that any lapse in the memory-chain tends to produce some alteration, however slight, in the structure of personality."

We are all well aware of this, and many of us have met people in whom such a lapse has occurred.

Is it surprising, therefore, that people seeking proof of the identity of their loved ones communicating after death should be distressed if the communications seem to show some break in the memory-chain?

We connect the idea of continuity of memory with the idea of personality, because we cannot think of the beloved one without such a unified memory.

At the same time, Dr. Mitchell suggests that there is a higher unity connected with the idea of personality, i.e., the unity of interest and purpose; such a unity, he suggests, is not primarily concerned with the structure of mind, nor is it dependent on the mere continuity of elements.

When we are seeking proof of the identity of anyone communicating after death, it is natural, as I have already stated, that we should expect him to remember events and incidents connected with those whom he loved on earth.

Are these memories really forgotten? This depends, I suppose, partly upon the value and interest of the given memory or memories, and whether they are of permanent interest and importance.

At the same time, I think we lay too much stress upon recollection as a means of proof of identity. (I am not here referring to communications received for purely experimental purposes, but to those of a private and personal character.)

I have spoken already of Dr. Mitchell's conception of a unity as one of moral character, i.e., of interest and purpose; and he suggests that it is upon this that the attainment of personality in its highest expression depends.

Let us not lose sight of the fact that the soul in its spiritual progress will make itself manifest through personality; and if spirit-communications show us truly the personality of the departed, clearly defined, and indisputably the same, is this not in itself an all-important proof of his identity?

Many people undoubtedly receive proof of recollection of the past by the spirit-communicator, and are assured thereby of his identity, and of the fact that he is unchanged by physical death. But because some people successfully obtain this kind of evidence, so almost universally expected, is it necessary that all should demand this particular form of evidence before they will become convinced, not of the truth of spirit-survival, which they already accept, but of the identity of their own departed relative or friend?

For those who find satisfaction only in obtaining proof of the continuity of memory, I would suggest the study of Memory in a chapter of a book by Arthur Lynch entitled "Principles of Psychology," also the part of the same book that deals with Association in connection with Memory, pointing out some of the practical difficulties in connection with this process in everyday life.

Those of us who have read anything of Psycho-Analysis know how vital a part is played by association in memory, and Dr. Whately Smith has urged all students of Psychical Research to take more note of this most important factor of association, used here in its strictly psychological sense.

Mr. Lynch tells us that the will may modify the conditions under which memory works, but it cannot always influence the order of the ideas that arise in consciousness. This is a common experience, which anyone can demonstrate for himself.

We must bear in mind that as this is the case in our earth-experience, it is likely to be more clearly exemplified in spirit-communication, which is of a subconscious character, so far as we can tell.

We may also be able to trace in these communications the associations which are linked together in the memory-chain, associations which differ in each individual case, and are here hidden from others, and even from the man himself.

To the sensitive, who is able to penetrate to an inner circle of a man's personality, these processes of his mind are often visible.

It appears that a man who is divested of his earth-body can be seen in a greater completeness as regards personality and character.

Speech, which is our normal mode of expression on earth, may hide as well as disclose the mind of a man, because in speech he can inhibit as he chooses; but in presenting things in picture form, a frequent method in spirit-communications, this inhibition may be found less possible, and the lack of it accounts for much that "comes through," and seems at the time irrelevant or unnecessary. Even in earth-experience, the power of inhibition in speech with certain people is markedly weak; and such people, under stress of emotion or excitement, will pour out a stream of irrelevancies before they are able to utter the main import of their communication.

It is also possible that in the process of gathering together the associations which form the mental picture in the mind of the communicator, the sensitive has spent already overmuch psychic power, till he has little left wherewith to visualise and give to the sitter the portion of the memory-picture that is the most valuable and essential; the omission of which gives a distorted view of the whole. This is a possibility that should be borne in mind by the sitter, and for which, in his disappointment, he should make some allowance.

Another partial explanation of forgotten memories may be that these are overlaid by after-death experiences of so vivid a character that the former tend to fade away, or to become less and less sharp in outline.

The general principle, "Seek ye first the Kingdom, and all these things (of lesser value) shall be added," is one that the soul must surely follow in its spiritual progress; the stimulus to a spirit in the surroundings of a non-material world might be expected to quicken some memories to the exclusion of others, notably in the case of those which are dependent on the stimulus of the organs of sense.

Some memories may diminish with the lack of these senses, whilst others may be many times intensified.

Evidence such as we desire is not always gained immediately, and I am inclined to think that when it is given, it is often passed over, because of preconceived ideas of what constitutes evidence, and of the form in which it should be presented.

If a man gives evidence of his character, should we not rejoice, and be thereby encouraged to seek patiently the more prescribed evidence which in our longing for certainty we insistently demand? Even if we have to come to the conclusion that a man may lose something of his organised knowledge of facts and events after the event of death, yet we are assured that he is fundamentally unchanged; though he lose the lesser, he will surely retain the greater knowledge.

What, after all, is the significance of our human relationship, if it is not that mutual love should be a means to spiritual progress? This law is not only for time, but for eternity; and in this process of spiritual development some remnants of earth-memories that seem to us necessary as evidence may to the communicator, in his altered estimate of values, have lost the prominence which we are inclined to assign to them.

## ORGANISATION, A MATERIAL NOT A SPIRITUAL NEED.

All living things need some hard structure or firm envelope upon which their life is hung and which by its rigidity shall preserve that life from accidental shock, deliberate attack, or its own otherwise uncontrolled impulse to diffusion and consequent weakness—the skin of a fruit, the bark of a tree, the skeleton of a mammal. These provisions of Nature are imitated by Man. All the familiar human institutions were evolved so that needs should be met, activities protected, which had been recognised as necessary. Men must be fed, clothed, protected from weather, beasts, enemies; they must produce and rear their young. For these material wants the organisations of the family and the primitive society are clearly needful. But when such wants have been met, the human being grows conscious of non-material needs, desires, energies. Forthwith he seeks to supply them by the same method as before—organisation. It is here that the giant evil makes its entry into his life. He applies to religion, education, politics, conduct, art, the principle of organisation exactly as he has applied it to those material needs. And in this present age his most fundamental business is to learn not how much, but how little, systematisation he should force upon his spiritual activities. A comparison between the excellence of his farming, his manufacture of cloth or locomotives, and the depraved levity of his religion or politics, a comparison between his skill in dealing with minds and his unskilfulness in dealing with miners, will suggest that his methods of organisation are good for material concerns, but injurious to the spiritual.

—From "Organisation," by GILBERT NORWOOD, M.A., in the "Hibbert Journal" (April).

## INTERESTING PSYCHIC EXPERIENCES.

ADDRESS BY MRS. ST. CLAIR STOBART.

After two recent addresses that only remotely touched the needs of the inquirer, it was a pleasure to all to listen to the address to the members of the London Spiritualist Alliance, delivered by Mrs. St. Clair Stobart, at 6, Queen Square, on Thursday, December 11th. In a simple and direct manner, but with great charm in the narration, the lecturer described some of her interesting experiences in psychic research. It was a very human and telling recital, interspersed with delightful flashes of humour, and it closed with a high note on the deeper purpose behind the fruits of all such research.

MR. A. T. MILLER, K.C., who presided, said that he had definitely come to the conclusion that in this subject in which they were all interested, the explanation was only to be found in the views put forward by Spiritualists. (Applause.) He said that, after having been an inquirer for many years. But though he had come to that conclusion, he was still an inquirer, only now a more eager one than ever. He said, "I am most interested to learn what are the experiences of those who know more than I do about the subject. In Mrs. St. Clair Stobart we have a lady whose claim to speak is not merely that she is a person of unusual character and ability, with a reputation as a talented authoress. She is also a woman of action, and one for whom those who know her have the highest respect. When she says certain things happened, I accept her evidence as conclusive. I look forward with pleasure to hearing her account of her experiences." (Applause.)

MRS. STOBART, who was warmly received, said:—

What I want to speak about first concerns intimate events in my family life. One of the difficulties about psychical research is that it rakes out the skeletons in the family cupboard. (Laughter.) I am going to begin by going a long time back, O! such a long time, in the 'eighties. I was then a young girl. It seems impossible that I was ever young, but I was. (Laughter.) My first experience in the psychic realm had to do with a dream of my mother's, one which kept on coming again and again. It was connected with an unknown house, but one which, through the dream, we got to know very well. My father used to take some place in Scotland every year for fishing and shooting. In one year I went with him and my mother. As soon as we arrived, my mother said, "Why, this is the house of my dreams," and before we entered she told me exactly where this or that room was situated, information which proved to be correct.

Then, when the lady to whom the house belonged saw mother, she said at once, "You are the little lady of my dreams. For years and years you have been coming and sitting by my bedside."

## THE WILLING GAME.

Shortly after this, one of my sisters and myself became interested in what was called the Willing Game. When blindfold we were successful in finding hidden objects, and were able to describe correctly playing cards upon which others were concentrating their thoughts. We did not think much of it, but that great leader in psychical research, Mr. F. W. H. Myers, heard of us, and came to see our exhibitions. He was impressed and, I believe, has recorded in writing what he witnessed.

Then I married, and dropped all such experiments. I was in the Transvaal for four years. Native races are extraordinarily psychic, and I feel how interesting it would be if we had allowed even one native race to develop psychically.

The lecturer described how when a native was sick, the others persuaded her to let them use the mediumship of her little native maid. While the latter, out on the Veldt, was psychically diagnosing the sick man's complaint a member of the South African Constabulary rode up and sternly ordered them all to cease, because such practices were strictly forbidden. "I realised then," said Mrs. Stobart, "how these psychic faculties are being blotted out among the native races."

At a later date some friends of hers in British Columbia had their son killed in the war. As they did not believe in any hereafter, and orthodox consolation was thus of no use, Mrs. Stobart sought to help them in another way, and had a sitting with Mrs. Osborne Leonard. As far as she was able to judge, she received no evidence that she could give to the parents. When she went to British Columbia the brother of the boy who was killed asked for details of the sitting, and was told that Feda had described a room with coils of wire arranged like the figure 8, and a map covered with little squares. The brother answered, "That is the most wonderful evidence I could receive. Myself and my brother were surveyors, and our maps are made just in that way. As for the wire, look in this room and you will see the coils arranged in the form of the figure 8, as was described to you." It was also found that the parents recognised relatives in some whom Feda (Mrs. Leonard's control) had described. The lecturer added that it was impossible for the medium to have got any of that information from the sitter's mind.

FRAU SILBERT.

Mrs. Stobart spoke of Frau Silbert as the most wonderful medium she had sat with. She was a simple honest Austrian peasant woman, who paid a visit of some weeks to the British College, Holland Park. It was through her that the lecturer became convinced that discarnate entities could come through and manifest their presence. An interesting account followed of supernormal occurrences which apparently could only be accounted for by the action of a fourth dimensional power. Under strict test conditions objects such as watches and cigarette cases placed under the table were deposited in the medium's hands, inscribed (in some instances on the inside of the case) with the name "Nell," that of the control, Professor Nell. There was a good red light, sufficient for observation. "I do not pretend to explain these things," said Mrs. Stobart. "I can only tell you that they occurred." The lecturer then handed round her wrist watch, which bore an inscription thus obtained, and in so doing expressed the hope that it would not dematerialise during the process of examination, as had happened at the sances at the British College, where it was sometimes days before the object was restored.

Describing how she witnessed the formation of an Ectoplasmic hand which played the zither, Mrs. Stobart spoke of Ectoplasm as a sort of fluidic jelly, grey in colour, but often becoming luminous.

## A HOPE "EXTRA."

For a sitting with Mr. William Hope at the British College, Mrs. Stobart obtained from the Kodak Company, in Regent Street, London, a box of specially marked plates. She and her husband obtained a splendid extra on the second plate exposed. At first it was not recognised, but later on her husband was of opinion that it was a portrait of his mother. The Kodak company afterwards certified that the plate on which it appeared bore the secret mark which they had imprinted.

In her eloquent closing remarks Mrs. Stobart said Spiritualism was the greatest truth in the world. The physical phenomena were the lower rung of the ladder which reached up to God. They were means to an end—to obtain a pure revelation of the will of God to man. (Applause.)

An interesting discussion followed, and Mrs. Barbara McKenzie paid a high tribute to the skill and earnestness of the lecturer.

L. C.

## SPIRITUALISM—A WORLD-WANT.

This is a materialistic age. Men of all classes are struggling for their own physical advantage, usually to the detriment of their fellow-men. The old heads of firms and factories, under whom the business had gradually been built up, and who knew all the old hands by sight, if not more personally, are being supplanted by companies, mere machines for making money, and to whom the workmen are merely an asset which is to be exploited for all it is worth.

The men, on the other hand, no longer have the interests of the firm at heart, but intend to get the highest wage possible, even to the destruction of the source of that wage, and without any reference to the value of the service rendered.

This condition of things obtains in all classes of life, even divine charity becomes but a cloak for insidious advertisement.

But all these rewards are only physical, and end with the physical life. The soul that finds itself with nothing more than physical attainments to carry over "the border," will have a very attenuated identity after the crossing.

That which will last is not the result, but the intention of the work; and if that intention is purely for physical reasons, and for personal motives, it will produce a very unsuitable and lonely personality in a spiritual state of existence.

What the world requires is an entire change of mentality, a desire to do things for the worth of the doing, and not the personal benefit to be obtained; an ever-present memory that the things of this life only last for the duration of this life; and a certain knowledge that we survive death in the character that we have made on this side.

Spiritualism, alone, can give this certitude. Not an evangelical hope, but a surety born of knowledge.

The Churches may preach faith in "that which is not seen," but men are tired of the reiteration, and have ceased to listen. Men call for the bread of proof, and are given the stone of belief. Convince them that a future life is a fact which can be proven, and for which they can obtain personal evidence, and their interest is aroused. "What shall it profit a man if he gain the whole world and lose his own soul?" takes on a new and realistic meaning. And when this is confirmed by the lost loved ones, whom he never really hoped to meet again; by the persons he knew, and not a mythical angel, it would be a curious man on whom it had no effect.

Yes, Spiritualism is a world-want, a world-necessity, if this and future generations are not to sink into a lethargy of materialism and unbelief that no spirit-voice can pierce.

W. H.

## SUNDAY'S SOCIETY MEETINGS.

*Lewisham.*—Limes Hall, Limes Grove.—December 21st, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. E. Abethell. Wednesday, December 24th, 8, no meeting.

*Croydon.*—Harewood Hall, 96, High-street.—December 21st, 11, Mr. Percy Scholey; 6.30, Mr. George R. Symons.

*Camberwell.*—The Central Hall, High-street, Peckham.—December 21st, 11, open circle; 6.30, Mr. Stevenson. Wednesday, 7.30, at 55, Station-road.

*St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).*—December 21st, 7, Mrs. Collins. December 25th, 8, no service.

*Shepherd's Bush.*—73, Becklow-road.—December 21st, 11, public circle; 7, Mr. R. H. Sturdy.

*Peckham.*—Lansanne-road.—December 21st, 7, —. Thursday, 8.15, —.

*Bowes Park.*—Shaftesbury Hall, adjoining Bowes Park Station (down side).—December 21st, 11, Mrs. Redfern; 3, Lyceum; 7, Mrs. Nellie Melloy.

*Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).*—December 21st, 11 and 6.30, Mrs. Maunder.

*Central.*—144, High Holborn.—December 19th, 7.30, Mrs. Maunder. December 21st, at 7, Mrs. M. Crowder.

*St. Paul's Christian Spiritualist Mission.*—5a, Dagnell Park, Selhurst, S.E.—December 21st, 7, —. Wednesday, 8, service and clairvoyance.

*St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.*—Minister: Rev. J. W. Potter. December 21st, 6.30, service, Holy Communion and Address. Healing Service, Wed., December 24th, 7 p.m.

## ANSWERS TO CORRESPONDENTS.

F. G. EASTMURE (Krugersdorp, Transvaal).—We are greatly obliged for your letter and the cutting from the "Johannesburg Star," which we may be able to notice, although our space, as you know, is very limited.

## NEW BOOKS.

"An Artist in the Great Beyond." By Violet Burton. Hutchinson and Co. (4/6 net.)

"Faith, Christ and Truth." By Callie Margaret Smith. The Christopher Publishing House, Boston, Mass., U.S.A. (1 dol. 75 cts.)

"The Land of Vision." By Pauline Russell. The Christopher Publishing House, Boston, Mass. (1 dol.)

"Proceedings of the American Society for Psychical Research," 1924.

"The Psychology and Tradition of Colour," by Hilda Rhodes. The C. W. Daniel Co. (3/6 net.)

"An Adventure," by Anonymous. Guy Chapman. (5/- net.)

"Psychology," by Alfred Stringer. Sherratt and Hughes, 34, Cross Street, Manchester.

## REV. G. VALE OWEN'S LECTURE TOUR, 1924.

DATE	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Dec. 21	London.	Old County Hall.	Spiritualist Community.
" 22	" "	" " "	" "

SIR WALTER GIBBONS desires us to draw attention to the fact that, in his view, the substance of Sir Arthur Conan Doyle's address at the County Hall on Sunday last was corroborative of the messages which he (Sir Walter Gibbons) had obtained and given in his address to the London Spiritualist Alliance. Sir Walter had no knowledge of the messages obtained by Sir Arthur, and was struck by the fact that although the language was different the communications were in essence the same.

Mrs. M. E. ORLOWSKI.—The mortal remains of Mrs. Orłowski were interred at Brockley Cemetery on Wednesday, the 10th inst. The interment was preceded by a service at the South London Spiritualist Mission, of which the deceased medium was a member. Mr. C. J. Williams, assisted by Mr. H. Boddington, officiated. Despite the thick fog a goodly number of members and friends were present. A Memorial Service was held on Sunday last, when Mr. C. J. Williams (S.L.S.M.) presided, and Mrs. Barnett (Lyceum), and Mrs. Ensor (L.D.C., of the S.N.U.), Mr. A. T. Connor (L.L.D.C.), and Mrs. Mary Clempson took part. It was an impressive service, and tributes were paid to the life and work of the arisen friend.

## SPIRITUALISM AND HUMOUR.

BY LORGE HUNT.

It is almost invariably the case that a medium has amongst his spirit guides one who is of a humorous turn of mind. The reason is not far to seek. A witty remark or illustration will, very often, not only serve to point the teaching which is given, but brighten the conditions. The medium also is benefited by the relief thus provided; the tension on his mind is relaxed. This is especially the case where lengthy philosophical discourses are given. The listeners respond to the magic touch of humour, and so the more easily assimilate the ideas expressed. Any heaviness which is felt amongst them, being thus dispelled, goodwill all round is freely diffused, and there is thereby set up one of the very best conditions for spirit intercourse, namely, mutual understanding. If any vindication of this remark is required it can be found in the utterances of the great teachers and preachers of the past and present, whose trenchant humour and pointed wit have emphasised and illuminated their sayings without any loss to their dignity and importance.

Nor are the uses of humour less apparent where physical phenomena are concerned. Long experience has again and again shown the writer the benefit which "a little nonsense now and then" has had upon the conditions surrounding both medium and sitters at—for instance—a "Direct Voice" séance. I well remember an occasion of this kind when the guide of the medium ("Zippy," through Mrs. Everitt) finding "things a bit flat" as he termed it, caused general laughter by saying: "I shall put my foot down with a firm hand and stop talking unless you all sparkle up!" From then to the end of what proved a memorable séance all stress of conditions disappeared.

I do not doubt that many readers of *LIGHT* can easily call to mind similar occasions as the one just referred to, when some such apparently trivial utterance has "cleared the air" and turned a possible blank sitting into a successful one. This one incident, however, will serve to point my moral by illustrating the use of humour even in such a serious matter as the investigation of Spiritualism. If we always remember that communication with our unseen friends is communication with those who are, if anything, more natural than we are, better results would be obtained. Wit and humour, jest, fun and laughter, are just as much in the divine order of things as things sacred, solemn or sublime.

Let me conclude with some words given me by a jocular friend from "over the border," who, although a lover of all that is "merry and bright," is ever mindful that a jest may jar by being out of place:—

The power to pun—with judgment use it, it is easy to abuse it;

And there's nothing worse than wit when overdone! Don't get charged with repetition; and (ponder well this admonition),

Preserve the place and polish of the pun!

## THE HOME IN THE DIVINE ORDER.

God ordained the family to be the fundamental social institution. In it are the roots of individual virtue and happiness, and of national strength and prosperity. All political and social organisations should be shaped, so far as possible, with a view to foster and strengthen this primal institution, and to preserve intact its essential features; to wit, separate homesteads, in which may be constant indulgence of parental and filial affection, extending to kith and kin; the natural relations of sex, and the mutual influence of various ages. Where these are enjoyed in homesteads, with a portion of land, there is the type of the family. Where such families are multiplied, and spread over even an ungenial soil, the people flourish and cling to it with the tenacity and vitality of grass; and national life is healthy and secure. . . . Now, all institutions which ignore or nullify any of the essential features of the family are, in so far, unwise; those which persistently nullify them are wrong; imitations of the natural family on a large scale are not only by necessity imperfect, but they are always difficult, and sometimes dangerous and pernicious. The family is, moreover, the most powerful remedial agency which exists in any community.

—From "Tale of a Physician."

MR. ERNEST HUNT gave a most interesting address on "Spiritualism" at the Ladies' National Clubs, Ltd., Social Headquarters, 11, Cromwell-road, S.W.7, on Wednesday, December 10th. This is the first time this subject has been selected by the directors for their monthly lecture, and, in spite of the very terrible fog on that day over one hundred members were present. They expressed their very keen appreciation.—I. M.

## London Spiritualist Alliance, Ltd.

Established 1884.  
Incorporated 1896.

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Southampton Row,  
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THE LIBRARY AND OFFICES WILL BE CLOSED ON CHRISTMAS DAY AND BOXING DAY.

### THE SPRING SESSION Syllabus will be ready early in January.

The work of 1925 is to be heralded by a special meeting at the Queen's Hall, which should prove as great a stimulus to research into the arresting facts of Spiritualism as any public meeting yet held.

### MR. HANNEN SWAFFER AND LORD NORTHCLIFFE.

A meeting of outstanding and unusual interest is being arranged to take place next year on Tuesday, January 20th, at 8 p.m., for which the Queen's Hall, Langham Place, W.1, has been engaged.

Messages of evidential value have been received from the late Lord Northcliffe by his intimate friends who are impressed not only with their content, but also with the extraordinarily characteristic manner of their transmission. Beside evidence of identity the communications contain ideas of importance relating to the problems of the day.

Mr. Swaffer considers these facts to be of such importance that he is prepared to meet the public in person and to take them into his confidence by giving them a clear impartial account of his experience, in the private home circle of Mr. Dennis Bradley, with Mrs. Osborne Leonard, Mr. A. Vout Peters and Mr. Evan Powell.

Mr. Swaffer will be supported by a number of eminent men and women who, after examining the evidence for the return of Lord Northcliffe, will at this meeting express their considered opinions upon it.

### SPIRIT PHOTOGRAPHY.

Those who are in possession of unrecognised, clear Psychic Extras are invited to place a copy in the care of the L.S.A., in order that all interested in spirit communications may have the opportunity of recognising any of their friends who may have appeared in the picture.

Names of sitters and Medium employed should in all cases be sent with the portrait. This information will be entered in a private register, a key number only appearing on the exhibited photos. If desired the sitter's face could be erased.

### ADVANTAGES OF MEMBERSHIP.

1. Use of excellent Library.
2. Free admission to all ordinary meetings.
3. Use of a room for private sittings.
4. Introductions to mediums approved by the Council.
5. Opportunity of joining experimental circles in mental phenomena among members.
6. Advice and practical help willingly given.

The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

### THE MEMORIAL ENDOWMENT FUND.

This fund which is now re-opened was started in order to acquire for the Alliance a commodious headquarters which should also stand as a memorial to the departed relatives and friends of the contributors, and it was proposed that a room in the house should be dedicated to this purpose, where photographs of the departed might be displayed.

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.

All communications to be addressed to the General Secretary.

### "BEFORE SUNSET."

A contributor sends us a copy of the last article written by the ever-cheery Twells Brex on his death-bed, and published in the "Daily Mail" the day after he died. Copyright restrictions prevent its republication in full; but those of our readers who have read the whole article will be pleased to see some excerpts from it in *LIGHT*, whilst those who are introduced to it here may be moved to read "Twells Brex: A Conqueror of Death," by Hamilton Fyfe.

On his death-bed Twells Brex was deprived of the ordinary mitigation of cancer-torture by opiates, for the more of these that were given to him the clearer his brain became. Of death Socrates remarked: "It is most becoming for one who is to travel there to enquire and speculate about the journey thither, what kind we think it is. What else can one do in the interval before sunset?"

Mr. Fyfe writes: "Life is a great possession. . . . The most obvious confutation of melancholy people who declare that 'life is not worth living,' who ludicrously describe active, sanguine, varied, multi-coloured human existence as a 'vale of tears,' is the truth that man's greatest passion is the desire to live—to live anywhere, anyhow, at any price, if only to live; as a pauper; to live blind, maimed, halt; to live bruised in body and soul—just to live."

The biographer and his subject were agreed that the great war has changed our attitude towards death: now it is much more rational. "Sentenced by the doctors," said the latter, 'in the interval before sunset,' some fifty friends have come to visit me, many of them to say 'good-bye.' I know how they would have come before the great war had changed their attitude towards mortality. They would have composed their faces to melancholy as they

neared my gate. They would have 'pinged' the bell gently, tip-toed up the stairs, entered my room silently, and pressed my hand. *One thing they would not have done, any more than they would have broken into song or stood on their heads. They would not have talked to me about death.* How have my friends acted now that the great war has changed their attitude towards death? They come briskly to the house; they give the bell a good 'burr' (so that the invalid upstairs can hear that more heartening company has arrived). They come smiling into my room. They tell me their news and their latest laughable stories. *And about thirty of my fifty visitors have, like Socrates, talked about death.*"

As Socrates said, "Death must be one of two things: either it is to have no consciousness at all of anything whatever; or else, as some say, it is a kind of change and migration of the soul from this world to another. . . . If it is a journey to another land, if what some say is true, and all dead are really there, if this be so, what greater good could there be? . . . To meet Orpheus and Musaeus, Hesiod and Homer, what would you give for that, any of you? I would give a hundred deaths if it is true!"

Twells Brex adds: "So myself—to see not only Socrates but also Shakespeare, Montaigne, and those dear old men, Izaak Walton, and Gilbert White. To satisfy some of the curiosity of Samuel Pepys as regards London in 1919! To meet one's own departed—parents, kinsmen, friends, so many of whom were young and gay when they died and surely will be young and gay in any other world. . . . Why should we not meet death as gaily and composedly as our pains permit? It is the sunset gate of escape from them. For my own part, I declare that I would feel that my work as a journalist would be given the happiest ending if what has been written here helps others, when their life is stricken, to look more easily upon death."

# LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

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## CONTENTS.

Notes by the Way	767	Lord Balfour and Telepathy	773
Emotion and Psychical Research	768	The Old and the New Material-	
Some Notable Events in 1924	769	ism	774
Current Items	769	Rays and Reflections	774
Mysticism and Occultism	770	Bookmarker	775
Letters to the Editor	770	Intuition and Intellect	776
At the Gates of the New Year	772	Concerning Feda	776
Sidelights	773	Society News, etc.	77

## NOTES BY THE WAY.

I, BEAUTY, travelling heaven on the hoar  
Faint-phosphor'd wave  
Of Being, charge ye to explore  
And dare the grave!

—HERBERT FRENCH.

### THE CLOSING YEAR.

The closing of the year always brings with it, to the reflective mind and sensitive spirit, a mood of seriousness. It is precisely the point in one's life which brings us most manifestly face to face with the dominant reality of it—the certainty of its close; and the closing of the year is like the closing of one more door behind. Another may open, but it *will* be "another," and it will leave the total number less. Whether that is an altogether melancholy reflection depends upon habit, experience, knowledge and outlook. We can understand it being so to many; we can also understand that the reflection may be attended only with quiet congratulation and secret joy. But everyone must admit that hope for the future is an important element in the reckoning. In truth, that may make all the difference. If the closing of the door behind, and the opening of another before, chiefly suggests release, and an emerging presently into "the Garden of the Lord," that will assuredly make all the difference.

The memory of Longfellow's beautiful sonnet comes to mind, with soothing power:—

As a fond mother, when the day is o'er,  
Leads by the hand her little child to bed,  
Half-willing, half-reluctant to be led,  
And leave his broken playthings on the floor,  
Still gazing at them through the open door,  
Nor wholly re-assured and comforted  
By promises of others in their stead,  
Which, though more splendid, may not please him more;  
So Nature deals with us, and takes away  
Our playthings, one by one, and by the hand  
Leads us to rest so gently that we go,  
Scarce knowing if we wish to go or stay,  
Being too full of sleep to understand  
How far the unknown transcends the what we know.

### VISIONS OF DREAMLAND.

There is apparently a kind of psychic material out of which are fashioned not only real and true visions, but many things which appear to be chance happen-

ings, casual and meaningless. Some people with strong visualising faculties, in periods of quiet and repose—usually a state of semi-somnolence when passing into sleep at night, or it may be out of sleep in the morning—find their minds conjuring up visionary faces, figures and scenes of all kinds. In "The Candle of Vision," A. E., the Irish mystic, writes delightfully of these "hypnagogic visions"—a theme to which our contributor Mrs. F. E. Leaning has given much attention. How reality—true vision—may come in is well shown by A. E., who tells how when brooding on a friend he seemed to himself to be walking in the night. Near by him was the Sphinx and further away a dim pyramid. Months later A. E. met his friend and learned that he had been in Egypt, and while there had spent a night beside the great monuments. A. E. knew nothing of this at the time of the vision, and in other instances in his experience of the same kind he was able to trace the true significance of what might otherwise be dismissed as mere random flights of fancy.

\* \* \* \*

### THE STUFF OF VISION.

With A. E.'s speculations on the laws underlying these experiences we need not concern ourselves at the moment, but we may at least offer a suggestion which appears to have some basis in experience. We conceive the existence of a kind of raw material out of which things are composed in the mental as well as the physical world. It is common knowledge amongst those who study, for example, the phenomenon of automatic or inspirational writing that clear and definite communications often grow out of what at first appears to be random and meaningless mental matter—mere rubbish. In the region of physical phenomena we find the same process at work more conspicuously. In materialisations human forms, faces and other presentations are built up out of the cloudy substance known as ectoplasm. Occasionally they are vague—and shapeless—as confused as our random dreams. There is stuff to be shaped aright, and there are apparently two forces at work on it: the laws of form in Nature and the directive human will. Doubtless it is when the two work in harmony that the finest results are secured. When there is conflict, the results are chaotic. That seems to be the general law, and this may explain the unsatisfactory and seemingly spurious results that come of psychic experiments produced under conditions of doubt, suspicion, and hostility.

### THE FRIENDLY ANGEL.

Why shouldst thou fear the beautiful angel, Death,  
Who waits thee at the portals of the skies,  
Ready to kiss away thy struggling breath,  
Ready with gentle hand to close thine eyes?

Oh, what were life, if life were all? Thine eyes  
Are blinded by their tears, or thou wouldst see  
Thy treasures wait thee in the far-off skies,  
And Death, thy friend, will give them all to thee.  
—ADELAIDE A. PROCTER.

## EMOTION AND PSYCHICAL RESEARCH.

RIGHT AND WRONG METHODS OF INVESTIGATION.

By W. H. EVANS.

Science has little to do with emotion except as a mental quality for investigation and study. We are all acquainted with the disturbing influence of the emotions in the domain of our mental life, how they sway our judgments and oftentimes determine our decisions, even when we seem most unconscious of their powers. This division of intellect and emotion, useful as it is, is only a convenience. Man is a compound of both, and the most intellectual person comes under the sway of his emotions in those things in which he is most interested. Can we be interested in anything without our feelings being strongly engaged? It is very doubtful, for the activity and power of the emotions cannot always be judged by the appearance of the individual. One has only to oppose the cherished opinions of the most coldly intellectual man to discover by the warmth he infuses into his defence of them, the power and influence of his emotions. His sentences may be cold and measured, but his emotions give them bite and sting.

It is this fact of the emotions influencing us in the investigation of any subject which is so frequently overlooked by some psychical researchers. They come to their task in what they are proud to call the purely scientific spirit, forgetful that such has its particular emotional quality. From their pedestal of scientific accuracy they look down upon the Spiritualist as one who is carried away by his feelings, and hastens to accept the Spiritualistic explanation of psychic phenomena. When they enter the séance room, they leave, or imagine they do, their emotions outside. Of course they do no such thing, as they nearly always go with the belief—and what is belief, but a co-ordination of feelings according to preconceived ideas of what should be?—that mediums are frauds; and then wonder at the paucity of results compared with the reports of phenomena witnessed by Spiritualists. Because they do not get such good results they doubt the reports of those who do, and talk glibly about the will-to-believe, overlooking the fact that such implies the will-to-disbelieve, which some people suffer from very badly indeed. After all, is the Spiritualist so unscientific as this class of psychic researcher would have us believe? Let us see.

### SCIENCE AND COMMON-SENSE.

If we revert to the commencement of the Spiritualist movement we shall find the Fox family behaving in a common-sense way. They did not accept the happenings which took place in their house as the productions of spirits, but exhausted all possible means of discovering a normal explanation for the phenomena. It was not until the child Kate discovered that the power "could see as well as hear," that there was a move towards accepting spirits as an explanation of the cause for the phenomena. Without pretence of any kind the Fox family acted in a scientific manner. Having made the discovery that "it could see as well as hear," they questioned the power, and, as a result, obtained information which set on foot the great movement of Modern Spiritualism.

Now there is one thing which the psychic researcher of the class mentioned above seems to overlook, namely that the explanation of psychic phenomena is involved in the facts themselves. The claim that phenomena are produced by spirits is not one that is made by the Spiritualist, but one put forward by spirits. The facts are unlike ordinary facts of nature in that they are always accompanied by some intelligence. It is this intelligence which gave the information for the formation of circles and the unfolding of psychic and mediumistic powers. Where the psychic researcher so often goes wrong is, in seeking to impose his conditions upon mediums, apparently ignorant of the fact that he is dealing not with some substance in a laboratory, but with a human being.

Long thought upon these matters has convinced me that the methods of this class of psychic researchers are not at all scientific. His apparatus of ropes and tapes and seals is a piece of humbug to camouflage his ignorance of the subject. I am firmly convinced that this class of psychic researcher has not yet entered upon the scientific investigation of Spiritualism, and the wonder is that he gets such good results as he does. Despite the crudities attendant upon the great Spiritualist movement, it is to-day the only movement whose members scientifically study psychic phenomena. I am aware that by making such a statement I am laying myself open to severe criticism. So be it, I must make good.

There exists in many quarters an idea that it is only those who have had a university training who can be called scientific. That, of course, is entirely wrong. The scientist is one who devotes his life to the study of some particular subject. Granted that a good education is a great asset in studying any subject, enabling the individual to systematise his methods of research, it does not follow that it gives the scientific mind and temper. Oftentimes it

lodges in the mind prejudices and preconceptions which hinder the scientific investigation of such a subject as Psychic Science. It is here where the intelligent Spiritualist usually scores over the psychic researcher. He does not seek to impose his conditions, but rather to discover from the phenomena themselves what conditions are most favourable to their production. He quickly discovers and recognises the fact that there is a subjective stratum to the phenomena, and seeks to co-operate with it. As a result he quickly finds that the mental condition of the sitters composing the circle is one of the most important considerations. Criticism is not barred so that it be helpful and constructive, and not antagonistic. He finds that he is dealing with forces which, while unseen, are very potent in their reactions and responses to the mental conditions of the sitters. He arrives at his knowledge by the path of practical experimentation, that is the scientific path. With him it is not a question of an occasional sitting with a medium, but a life's study, sitting week after week for years, and while he may lack the book-learning to put his discoveries into scientific speech, he is above all a very practical scientist in these matters. That he accepts the Spiritualistic interpretation and explanation of the phenomena is not the result of any predisposition on his part to believe in spirits, but the result of patient investigation. He is not unacquainted with the various theories which have been formulated to explain the phenomena, but he knows they are partial and not full explanations; they only cover part of the ground, and he is acting in accordance with the scientific spirit in accepting the theory which gives the best explanation of all the facts.

### THE PLACE OF EMOTION.

What, then, is the place of emotion in this study? As a matter of fact it is the emotions as much as the intellect which determine our attitude towards this subject. It is also a fact that the phenomena have a rich emotional content, generally ignored, or overlooked by many investigators. There is not much emotion in the gyrations of a table, but when it moves in accordance with a request made by us, we enter at once into the realm of human relationships, and when as the result of questions there emerges a definite claim, which is substantiated by good evidence, that the movements are caused by some friend we knew, who is what the world calls dead, a whole world of emotion floods the mind; emotion of a light-giving as well as of a warming character. For it introduces us at a bound to the great questions of human destiny. Great as has been the work of the psychic researcher, I think he would have been more successful if he had adopted the Spiritualist method of research. Psychic phenomena are not questions of pure science; there is too much emotion bound up with them, and to ignore this is to make the mistake of those political economists who forget that human beings have feelings.

The great thing for the Spiritualist is the guidance and direction of this emotion. It has all the power of a great world religion. It will go on growing because its strength lies, not in the pronouncements of great savants, but in the personal investigation of its adherents, a truth ignored by all its opponents.

Mediumship, upon which the production of psychic phenomena depends, is not a purely intellectual or emotional quality, but partakes of both. It is the result of the activity of the psychic qualities of the individual. The physical organism to some extent determines the direction of these activities, and the nervous system will have the greatest voice in determining their direction. According to the temperament so will the outflow of the psychic activities be. Sometimes the organism is so rich in—shall I say?—psychic hormones, that we get a sensitive who is a good all-round medium. But this is rare, the conservation of psychic energy is a good thing to observe. Good physical mediums are rarely good speakers, though they may be clever talkers, but they are nearly always superficial. They cover wide surfaces, but there is little depth. Inspired speakers are hardly ever physical mediums; but in them all the emotional element is strong, and demands consideration by the student. Hence the necessity of keeping this in mind when entering upon the study of psychic science. The one thing demanded by all sensitives is sympathy, a purely emotional quality, the absence of which negatives results. Supercilious attitudes of mind, an attitude of mental superiority freezes the springs of psychic energy, both in the physical and the mental medium. And as the sensitive is in a state of mind which is often highly suggestionable, but not always so, the unintelligent researcher may get the results he is looking for, and mistake them for attempts on the medium's part to deceive him. The fraud in such cases is not the medium but the researcher, and the time will come when this will be clearly seen and recognised. We have arrived at that stage of the enquiry where the medium must demand (or we must do so for him) the protection from those who wish to exploit him in the name of science. The centre of gravity regarding fraud is moving from the medium to those who seek to prove him a fraud, instead of trying to test the truth of the phenomena. Spiritualists must be more aggressive in this matter and seek to protect their sensitives from the psychic vivisection of the ignorant and the pseudo scientist.

## SOME NOTABLE EVENTS IN 1924.

## JANUARY.

Sir A. Conan Doyle lectures on the remarkable play, "Outward Bound," produced at the Royalty Theatre.

The "Spirit of Christmas" Fund organised by LIGHT amounts to the gratifying total of about £350.

An interesting discussion takes place between Sir William Barrett and Professor Richet as to the latter's book, "Thirty Years of Psychical Research."

Rev. G. Vale Owen continues his Lecture Tour and makes a deep impression on his hearers.

## FEBRUARY.

The Zancigs are tested by the Magicians' Club. Spiritualist Church Services are opened in Queen's Hall, London. Sir A. Conan Doyle presided, the lessons were read by Dr. Abraham Wallace, and the address was given by the Rev. Geo. Vale Owen.

Mrs. Zeilah Lee, whose remarkable clairvoyant powers were so strikingly shown in connection with the sunken Spanish galleon at Tobermory, passed over at the age of 67.

The mediumship of Jan Guzik is seriously debated and doubts cast upon its genuineness.

## MARCH.

News comes to hand that Mrs. Annie Gibson, whose control was the well-known "Dr. Beale," passed over in November last.

Miss Gladys Holiott lectures to the London Spiritualist Alliance on the play, "Outward Bound," in which she took a leading part.

The "Scientific American" seriously takes up the question of Psychical Research.

The mediumship of Jan Guzik is still warmly discussed.

A lecture is given to the London Spiritualist Alliance on the "Oscar Wilde Script" by Mrs. Travers Smith.

Mr. Harry Fielder passed over on the 27th inst.

## APRIL.

Mrs. Mary Stair, one of the "Old Guard" of Spiritualism, passed over on the 4th inst.

## MAY.

A young Spanish nobleman is found to possess the remarkable power of vision through opaque objects.

An interesting book is published by Mrs. Hester Travers Smith entitled "Psychic Messages from Oscar Wilde."

A brilliant Conversation under the auspices of the L.S.A. was held at Caxton Hall, with Sir A. and Lady Conan Doyle as the principal guests.

A "Wireless" Lecture on "Psychic Developments" was broadcasted by Sir A. Conan Doyle.

## JUNE.

Mr. Dennis Bradley's new book, "Towards the Stars," arouses widespread interest.

## JULY.

Dr. Gustave Geley is killed in an aeroplane accident near Warsaw, when returning to Paris.

The investigation by "The Scientific American" into psychic matters, under Mr. Malcolm Bird, excites considerable controversy.

## AUGUST.

A very interesting experiment in broadcasting spirit voices was carried out by Mr. R. H. Saunders.

## SEPTEMBER.

Mr. Robert Blatchford gives still further proofs of his firm belief in Spiritualism, the reality of psychic phenomena, and communication with those who have passed to the Other Side.

Houdini again gets busy with his Quixotic tilts at Spiritualism.

Mr. Walter Jones passes over.

A very fine supernormal portrait of the late Dr. Geley is secured by Mrs. Hewat McKenzie, Miss F. R. Scatterd and Mr. Stanley de Brath, at the British College of Psychic Science.

The "People" gives a remarkable account of the return of Lord Northcliffe and a communication received by his secretary, Miss Louise Owen, through the mediumship of Mrs. Osborne Leonard.

"The Scientific American" and Mr. Malcolm Bird enter into controversy with Mr. H. Dennis Bradley.

Decease of Mrs. Arthur E. Waite and Mr. J. Foot Young.

The Brighton "Fortune-Telling" Case arouses interest.

## OCTOBER.

Mr. Nevil Maskelyne, the famous illusionist and conjurer, whose scornful attitude and antagonism to Spiritualism were well known, passes over.

Mr. H. Dennis Bradley stoutly champions the cause of Geo. Valantine, the medium.

Mr. Henry Withall, the former Vice-President and veteran supporter of the London Spiritualist Alliance, passes over.

Mr. Dennis Bradley strongly affirms his belief in Spiritualism to a crowded audience in Steinway Hall.

## NOVEMBER.

A Great Service of Remembrance was held at Queen's Hall, Langham Place, on Armistice Sunday. The congregation was enormous and many hundreds were unable to gain admittance. Addresses were given by Sir A. Conan Doyle, Miss Estelle Stead, the Rev. Geo. Vale Owen, Mr. Ernest Oaten, and Mr. Percy Street. The service was most successful and highly appreciated.

Mr. Hannen Swaffer, Editor of the "People," strongly condemns the insulting attitude of the Press in general towards Spiritualism.

Spiritual healing comes in for some amount of attention, and the subject is looked upon with disfavour by some high dignitaries of the Church.

The insulting attitude of the Press to Spiritualism arouses much indignation.

The Cenotaph spirit photographs taken on Armistice Day by Mrs. Deane and her daughter are treated with ridicule by many of the illustrated papers, in particular the "Daily Sketch," which openly condemns the photographs as frauds and fakes.

Mr. Hannen Swaffer avows his strong belief in the genuineness of the Direct Voice Messages received from Lord Northcliffe.

## DECEMBER.

The Cenotaph photographs continue to cause acrimonious discussion.

The first of the Spiritualist Community Services was held at the County Hall, Spring Gardens, on the 7th inst. The Rev. Geo. Vale Owen gave a very fine address to a crowded audience, and once again hundreds were unable to gain admission to the hall.

Dr. Geley makes a communication to Miss Estelle Stead and Miss F. R. Scatterd at the W. T. Stead Borderland Library, through the mediumship of the Misses More, of Glasgow.

The Rev. Geo. Vale Owen delivers a great number of lectures during the year in all parts of the country to crowded audiences, and the lectures are received with the greatest enthusiasm.

It is noted that an increasing number of people of undoubted integrity and who possess the highest intellectual qualities are being steadily drawn into the ranks of the Spiritualists.

## CURRENT ITEMS.

Sir Arthur Conan Doyle's recent address at the County Hall has excited wide interest in the Press, with especial reference to his statement that the world was coming into an absolutely impossible condition, and the messages coming through of impending calamities were one of the last attempts to warn mankind against the coming great danger.

Mr. Horace Leaf delivered an excellent address at the Coventry Baths Assembly Hall, on the 11th inst. His subject was "The Wonders of Psychic Science," and the lecture was illustrated by a number of photographs of materialisations.

In an interview with Mrs. Alfred Lyttelton, published in the "Observer," on the subject of telepathy, she is reported to have said: "My own personal belief is that telepathy as we have now to recognise it between the living, exists also between the living and the dead."

For practising "the black art" and extorting from a woman client several sums of money in connection with alleged witchcraft, a gipsy woman was sent to prison at Bath for three months, and doubtless the sentence was well deserved.

In the absence of Miss F. R. Scatterd, whose sudden illness prevented her visiting Sheffield to deliver an address on Ectoplasm before the Society for Psychical Research there on the 11th inst., her place was taken by Mr. Naylor, who gave an able and instructive lecture on the same subject.

Mr. Naylor, who originally came from Edinburgh, where he was active as a psychic investigator and lecturer, showed a thorough mastery of his subject, and answered satisfactorily a number of questions addressed to him at the close.

THE North London Spiritualist Propaganda Committee appeal for contributions towards a Fund to give a "Robin Tea and Entertainment" to the poor children of the locality (North London). All donations will be thankfully received by the Hon. Secretary, Mr. R. Ellis, 12, Harberton-road, Highgate, N.19.

## MYSTICISM AND OCCULTISM.

(Notes of an address delivered by Mr. F. J. Crawley, Chief Constable of Sunderland, to the West Hartlepool Rotary Club, on December 8th, 1924).

The scientist endeavours to give a physical interpretation of Creation, and the philosopher seeks to give it a mental presentation, but the mystic intuitively discerns the wholeness of Nature in its spiritual, mental and physical relationships. This discernment is by a process of joining will to the emotions in a condition of ecstasy, shutting out the physical senses. His ecstatic flights, rendered in earth-language (utterly inadequate for the purpose) permeate all religious and records of seership and prophecy. The occultist does not feel these truths, but seeks to know them, and unlike his modern prototype, the psychologist, places their origin on a higher plane, usually termed the "Astral." The psychologist concerns himself with consciousness, and whilst recognising the potent force of mind, best illustrated in suggestion and hypnosis, is prone to explain the supernatural as an attribute of the human organism. His influence for the betterment of education, health and habits is enormous, and there is good ground for his contention that functional insanity should be regarded as merely a mental dislocation, capable of cure in favourable environment, by counter-suggestion and mind strengthening. In the present day, however, means are provided for bringing the writings of mystics to the notice of everyone, and a kernel of agreement is found therein which discloses a transcendental (yet unitary) universe, in which matter is regarded as simply a presentation of primordial substance tangible to the physical senses and moving in a sphere of time and space limitation. It is objected that this representation, being intuitional, lacks the validity accorded to scientific experiment, but there is sufficient data to indicate that the intuitive faculty, in rare instances, is even a more direct and truer one than the intellectual. Be that as it may, we now have scientists who recognise their inability further to reduce things beyond the conjectural ether and the atom. These are disposed to recognise a generative force from another plane, and one eminent authority even affirms that the ether, which is invisible to us and permeates everything, must be millions of times heavier than lead. In short, science now recognises that it is in the invisible and the intangible that the directing and germinating force must be sought. In the realm of metaphysics the seer and the psychical researcher have, of recent years, made startling discoveries, which have been woven into a complete and harmonious philosophy of a transcendental order, embracing human survival after death. The trend of development appears to be along the lines of mental and spiritual evolution. The speaker expressed his belief that this would soon be a generally accepted philosophy, and one which would prove the nexus of agreement between the scientist, the occultist and the mystic.

This interpretation is now extending to the pulpit, yet the Church has been slow to take advantage of such a re-discovery of its early characteristics. Had the clergy moved in an agnostical environment, as the lecturer had, they would not have failed to perceive their lack of grip of the masses. Thousands of copies of Haeckel's atheistic work, "The Riddle of the Universe," were reported to have been sold weekly in London alone some years ago. The ideals of the workers are thus shattered, hence an additional factor in social unrest.

Creed is an important evolutionary factor, since it stimulates faith without which no progress can be made, whatever the plane of existence. It further engenders prayer, a psychic condition which by rapport opens up attunement with spiritual forces. In the future, however, the fundamental truths common to all religions will be recognised rather than literal tenets transmitted through human vehicles. People with a materialistic complex, find it difficult to recognise this. They are like folk tone-deaf, trying to grasp a great symphony. The mass of evidence for survival is now so abundantly conclusive that he (the speaker), employing the same methods of deduction which he does daily in his profession, cannot resist it.

One day, years ago, it was my duty to go and offer a prayer over the grave of a human wreck who had died by his own hand. Through the avenues of a great city of the dead we rode, four blue-coated policemen and myself, to the far corner where we laid our burden down with a prayer to One who knoweth all. Near by, in the woods, one of the bluecoats found the grave of a baby and beckoned us to see it. The earth was still fresh over the little sleeper, and at the head of the grave the mother had set out a sprig of "Live-forever," like a sprig of acacia. Those big burly men gathered about the tiny grave and looked down. No man uttered a word, but every eye was soft and dreamy when we turned away. Something had touched us deeply something more than the pathos of a babe born in a city slum to sleep in the potter's field.—From "The Men's House," by H. L. HAYWOOD.

## LETTERS TO THE EDITOR.

## PSYCHIC PHOTOGRAPHY.

Sir,—I read Mr. Harry Price's article with—I regret I cannot say "interest," a rather stronger word would be more appropriate. As I read it a quotation from "Hamlet" kept running through my mind:—

POLONIUS: What do you read, my lord?

HAMLET: Words, words, words!

POLONIUS: What is the matter, my lord?

HAMLET: Between who?

POLONIUS: I mean the matter that you read, my lord?

HAMLET: Slanders, sir, for the satirical rogue, etc.

To me this passage from "Hamlet" exactly expresses what we have in Mr. Price's article. The only sensible bit in it is the quotation from Sir Oliver Lodge. One becomes a little tired of all these "words" about fraud, faking, etc. Anyone who had not studied this subject would be apt to think that "extras" on photographs were things of recent date and discovery; yet for forty years and more these have been appearing, and some of the greatest brains during this time have been forced to admit that, however these "extras" might be accounted for, they could not, in the majority of cases, be accounted for by anything so simple as fraud by taking.

Mr. Price and his friends did not come too well out of the Hope-Price controversy. Mr. Price is a conjurer, a member of the Magic Circle, and his mind seems to run in that direction, but he is, to my mind, a thousand times worse than an out-and-out sceptic, like Marriott, for instance. He admits he has had definite psychic experiences himself and is evidently annoyed because the Press did not make more of them. His references to Mrs. Deane are not in the best of taste. I will not, however, dwell on that, but I do take exception to the following paragraph:—

On the data given us by Miss Stead, the precaution against fraudulent manipulation of the Cenotaph photographs were ridiculous. Mrs. Deane—or an accomplice—could have "doctored" or changed the plates twenty times over; so the experiment is quite valueless from whichever angle one views it.

"Words, words, words," anyone can string words together. Let Mr. Price prove his words. He says, "Mrs. Deane—or an accomplice—could have 'doctored' or changed the plates twenty times over." When a man makes an assertion like that he should be ready to prove it. Let him go to Marion's and buy a box of "Brilliant" and keep them three days to "doctor" and change them twenty times over if he likes; then let him bring the box to me to examine—I don't for a moment expect that I shall be able to prove that such an able man as Mr. Price has tampered with the box—and then let him go through the same procedure as was maintained in the taking of the Cenotaph photographs, using the Butcher "Cameo" camera with the single slide used on that occasion. The day chosen for the experiment to be as bright as November 11th, the stop to be F.11, and exposure two minutes.

If Mr. Price succeeds in getting a result as remarkable as that obtained by Mrs. Deane (he will have backed up his assertion by proof, and many of us will have a better opinion of him than we have at present), he shall explain how he faked it to a special committee called for that purpose; I do not say "make it public," as that might be giving away the secrets of his friends in the conjuring business.

There is one thing, however, that I insist on most emphatically, and that is that Mr. Price shall be barred from using for his "fake" any of the "extras" which have appeared on any photographs taken by Mrs. Deane, Mr. Hope, or any psychic photographers at any time.—Yours, etc.,

E. W. STEAD.

5, Smith-square, Westminster, S.W.1.  
December 14th, 1924.

Sir,—It is a matter of surprise that an attack by the Press was not made on Psychic Photography long before this brilliant effort of the "Daily Sketch," which has exposed nothing save its ability to present mistaken ideas and suppress valuable rebutting evidence founded on fact. These third year Cenotaph photographs became public, by special effort of the "Daily Sketch," with the intention of making a "stunt." No blame can be thrown on Mrs. Deane, or on Miss Stead on that score. For the suppressing of facts there is no excuse, but it calls for no surprise in an attack of this kind.

That Mrs. Deane exercises a form of mediumship more than usually perplexing to the students of Psychic Science.

who know that Psychic Photography is a well proved fact, is not surprising. That those who do not possess practical knowledge of this phase of photography condemn Mrs. Deane as a "fraud," as they have done all her predecessors in this line of mediumship for the last sixty-three years, calls for no comment.

Those who understand Psychic Photography are well aware that copies of existing prints and pictures, reproductions and seemingly double exposures, often occur even under the most rigid tests. "Why?" may be conjectured but not answered as yet. Only the novice would see, in these, evidence of fraud. But the charges of the "Daily Sketch" fall even on this ground, as none of the well known faces selected by the above paper appear in the photograph. The valuable opinion of Sir Arthur Keith negatives all that. Indeed a careful examination of the faces, and comparing them feature by feature, clearly indicates that there is no truth in the statements of the journal, or that of their advisers, who have rejected Sir Arthur Keith's adverse decision.

Mrs. Deane must suffer charges of the Press, and worse, of those who profess to be Spiritualists. But none who remember the tests to which she has submitted in her short career, the tests in the College of Psychic Science by noted photographers, tests made by Mr. Fred Barlow in his own home; the photograph of Barlow's father, the Knight and the Cushman photographs, can for a moment doubt the genuineness of her mediumship. No photographer can tell how these photographs are produced, and yet they come.—Yours, etc.,

JAMES COATES.

Glasgow.

Sir,—Mr. Harry Price's article leads one to suppose that Mrs. Deane has only taken one genuine spirit photograph—that of Agnes Cushman—in the whole course of her career, and that was such a surprising accident that he calls it "the Cushman puzzle"!

Now, sir, I wonder how many hundreds of people could certify to having obtained an unmistakable spirit photograph through Mrs. Deane?

My wife can, for one. Mr. Price will doubtless want to know why we are so convinced; he will ask about conditions. But such enquiries leave me cold. No amount of jugglery with the plates, the camera, the lens, the time of exposure, etc., will produce a clear and unmistakable portrait of a person the medium has never seen or heard of. And as to interposing a positive, in this case there isn't one in existence!

I agree with W. T. Stead when he claimed that the proof was in the extra itself. No amount of conjuring could have produced "Piet Botha," and no amount of trickery could have produced the picture in my possession.

And I don't suppose I am the only one so favoured.—Yours etc.,

H. T. GARDNER.

32, Beresford-road,  
Canonbury, N.5.

Sir,—Last year I wrote to Miss Stead pointing out how wrong it was to leave the plates for the Cenotaph photos in a room all night by themselves, instead of taking charge of them, thus allowing them to be unguarded for twelve hours. Miss Scatterd kindly replied to the letter, and I thought that they had learnt the lesson of super-carefulness in psychic photography. What was my horror to read just lately that Mrs. Deane was sent to buy the plates for this year's Cenotaph pictures on November 11th?

The Cenotaph photos therefore, once again are in my opinion evidentially worthless. Mr. Price writes in *Light*, December 13th, as follows:—

If Mrs. Deane really opened the shutter for one hundred and twenty seconds, the plates should have been grossly over-exposed and fogged, due to the reflected light from the interior surfaces of the camera.

But as apparently the negatives were normal ones, Mrs. Deane must not mind if impertinent people are suggesting that the reason why the plates were not fogged is because she had interposed, somewhere between the lens and the plate, a positive containing the heads found eventually in the negatives.

I took five plates at the Cenotaph on November 11th from a window near, and I gave two and a-half minutes' exposure to one plate—before, at, and after the two minutes' silence. The negative was dense, and it took five minutes in a bright gas light to print the picture, but it is a very good one and the detail is excellent.

I failed to get an extra, however.—Yours etc.,

E. H. WORTH, M.R.C.S.

## THE CHURCH AWAITS REVIVAL.

Sir,—We are told of a lawyer who went to the gates of Heaven for admittance and who, when St. Peter point blank refused him, stepped back a pace, flapped his arms for wings and crowed loudly. "Oh, come in," said St. Peter, "and don't rake up old grievances." Just so, there is no need to throw up against the Church its grim record of massacres and atrocities, heresy extermination and witch burnings. Nor does it matter now that it acquired about one-third of all the good freehold land in obedience to its Founder's saying: "My Kingdom is not of this world." Church leaders could obviously be no better than the people they sprung from, and the European has been bad material some of the time. He sincerely believed the Church held the dreadful keys of Heaven and Hell, so whatever it did was right.

The Church is becoming a spent force; its lamas are more active and earnest—their morality and manners irreproachable; their politics are spoken of as "sound," for their opinions are (incredible coincidence) those of the local squire and neighbouring gentry, and yet there is no further message for them to deliver because the people know, roughly, what is to be known about good morality and conduct even if they practise these virtues badly, while on the one important question of what kind of life we lead after this one the teachers are silent or hostile.—Yours, etc.,

E. HARVEY.

## THE MEDIUMSHIP OF MISS MCCREADIE.

Sir,—At a private sitting with Miss McCreadie there came amongst the invisible visitors my sister who died thirty-two years ago, and with her a pony called "Jeannie." Towards the end of the sitting I was informed by "Sunshine," the control, that there were "shining stones" on my property across the sea.

During my sister's life we had a great pet, a crossbred Shetland pony named "Jeannie." Upon my return to this country and my farm, I at once started to look around for indications of diamonds, and about five miles from my homestead I found what appeared to be diamondiferous gravel. Collecting a gang of "Boys," and purchasing a digging plant, I started work and prospected for about three months, finding indications in plenty but no diamonds. Being expensive work I had to give it up. Shortly afterwards I sold that portion of my farm on which I had prospected, and now, after a lapse of six years, Miss McCreadie's prophecy has proved true. There were "shining stones" on my property, for at the present moment over a hundred kaffirs, with their white overseers, are successfully turning out diamonds from ground adjacent to my old prospect holes. Those "shining stones" were not meant for me. Money is not everything, and "All things work together for good," etc.—Yours, etc.,

FRANK MAY.

South Africa.

## BROADCASTING OF DIRECT SPIRIT VOICES.

Sir,—It has recently come to the notice of this Council that meetings for the "Broadcasting of Direct Spirit Voice" are being arranged, the medium being Mr. Munnings. Posters and tickets have been sent round to the various Churches in this area, and in response to enquiries as to whether this Council is giving these meetings its support, I am directed to state that we wish to make it quite clear that we are not in any way associated with them.

If you will kindly give space for the publication of this letter, so that our attitude in the matter may be quite understood, we shall be grateful.—Yours etc.,

(Mrs.) E. M. ENSON, Hon. Sec.,

London District Council of the S.N.U., Ltd.

3, Beachcroft Avenue,

Southall, Middlesex.

December 16th, 1924.

## MR. HARRY PRICE AND "PSYCHIC PHOTOGRAPHY."

We have received many answers to Mr. Harry Price's article, several of them before he had completed his article in last week's issue. These we may be unable to deal with, as it is obvious that the article should not have been answered before his statement was complete. This week, having to go to press much earlier than usual, with restricted space, we have to hold over several replies until next week.

## 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.

## AT THE GATES OF THE NEW YEAR.

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

We are at the end of an eventful year, and on the verge of another that may be even more eventful. We have seen and are seeing great changes in the life of the world and they are hopeful changes. We look towards "an ever-opening height" from "an ever-lessening earth."

Great spiritual changes are not at first discernible to the eye, and the signs of them are often so seemingly small and unrelated that they may easily escape attention. Take such an instance as the appearance of Mr. Dennis Bradley's startling book, "Towards the Stars," followed by his appearance and that of several well-known writers, business and professional men and others, as protagonists of what Sir Arthur Conan Doyle has aptly termed the "Great Revelation." These are amongst the recent signs of a great spiritual upheaval and their relation to it is much closer than might be supposed. No great spiritual revival can come until men begin to realise their true nature, and the way to that awakening lies for the great mass of mankind through the psychical region. The psychological realm is full of things beautiful and luminous, and also of things dubious and confused. Let us quote A. J. Davis on the point.

It is characterised by lights and shades, illuminations and uncertainties, promises, prophecies, visions, ambiguities and contradictions.

No sensible person can go very far into the subject without perceiving that. Do not let us have any illusions on the point. But the fact remains that, as the great seer points out, the psychological phase is upward and onward. It is one of the borderlands on which the two worlds meet. It is one of the points at which man becomes aware of his soul, not as a vague theological concept, but as a real, if as yet only half-apprehended thing.

Spiritualism has made a tremendous advance during the year now closing. Its existence has penetrated to the mind of the dullest observer. But only the few have so far grasped its full significance as an evolutionary change—a portent of the coming of a new dispensation, a new vision of life. Here and there its expressions may seem murky and erratic and the duller kind of moralists have moaned in some disquiet—a bat-eyed race. The exercise of a little intelligence should have shown them that everything which pours into the world from the higher planes of life must needs be coloured and shaped by the channel into which it flows until the water has run itself clear and enlarged its boundaries.

We look back with satisfaction on the year so nearly spent, and we look forward with hope and assurance. Many things will go down in the days before us. There will be "riving and rending," but through it all the Spirit will stand unmoved, serene and inaccessibly secure, untouched by calamity, unsmirched by aught of earthly stain. The times that try men's souls leave their immortal spirits unharmed. In that faith we go forward, accumulating our facts, trying fresh experiments, proclaiming our discoveries—clairvoyance, clairaudience, prevision, physical manifestations, supernormal events of all kinds. They all mark the awakening of the psychic sensibilities which will grow apace in the immediate future. These are but the symptoms of a deeper awakening yet to come, when the man turning from his earthly self, satiated with the perishable things that yield only corruption and disgust, finds himself to be a god—made in the image of his Maker.

So we lament not the flying years. In the great scheme of Life every new year must needs be happier than the last.

## "EACH IN HIS OWN TONGUE."

The shimmer of dew on the needles,  
The lone bird's wistful call,  
The whisper of wind-blown grasses,  
The gray mist over all;  
The pine trees slowly bending  
O'er paths as yet untrod—  
Some of us call it Morning,  
And others call it God.

The thunder of far-off breakers,  
When the wind sings wild and free,  
The swish of storm-tossed branches  
Blown towards the restless sea;  
The music of steady rainfall  
On the welcoming, thirsty sod—  
Some of us call it Midnight,  
But others call it God.

A still, small voice in childhood,  
A beckoning hand in youth,  
An impulse prompting justice,  
A heart inclined to truth,  
A firm resolve to follow  
The paths where saints have trod—  
Some of us call it Conscience,  
And others call it God.

A will to face the darkness  
Of life's last setting sun,  
An uncomplaining spirit  
When the race of life is run,  
Or we lay our best loved treasure  
Beneath the moulded sod—  
Some of us call it Courage,  
And others call it God.

—PROFESSOR CARRUTH. (The two concluding stanzas were written by the Rev. C. C. Alberton, D.D.)

"Is LORD NORTHCLIFFE DEAD?"—The meeting at Queen's Hall, on the 20th prox., when Mr. Hannen Swaff will discuss this question, is exciting widespread interest. Further particulars will be given in the announcements of the London Spiritualist Alliance next week.

## SIDELIGHTS.

## Selected Items from the Magazine and Newspaper Press.

If we could publish all the newspaper accounts and comments on the experiment in thought-transference in which the Earl of Balfour and Professor Gilbert Murray took part, we could quite easily fill the whole of *LIGHT*. The subject has excited intense interest in the Press and obtained more notice than almost any psychical phenomenon which has yet come before the public. One outcome of the matter has been the suggestion that "thought-broadcasting" might be possible, and it is suggested that the British Broadcasting Company might carry out experiments. Reference is made to Sir Oliver Lodge's theory that in thought-transference waves of ether are disturbed and that a sort of transmission takes place akin to wireless telephony. On this point the "Daily Express" remarks:—

If this is so, then the electrical impulses sent out from 2 L.O. would augment and assist the thought-power and help greatly in its reception by the "thinkers-in."

The journal goes on to state that as a result of an interview given by an official of the B.B.C. to its representative, the proposal was made and the B.B.C. promised to consider the matter very carefully with a view to seeing if an experiment can be undertaken.

The success of the above mentioned telepathic experiment between Lord Balfour and Professor Murray has given great satisfaction, and the "Londoner" in the "Evening News" in a recent chat, satirically headed "Stuff and Nonsense," remarks:—

Indeed it pleased me to read of Dr. Murray's doings. For I remembered well that this was one of those stories which another Professor had forbidden me to believe. Telepathy! said that other Professor, a well-learned man, so learned that he can talk of the high sciences in plain English. Telepathy! he said. Rubbish! Stuff and nonsense! No such thing!

Yet here it is. Telepathy or Thought Transference. Call it what you will: that Englishman who Englished astronomy into stargazing and botany into wortcunning should be set to make us a new dictionary. I must call this thing Telepathy if I would have one word for it as I turn upon the other Professor and tell him that Telepathy is not stuff and nonsense, nor yet a cheat's trick.

The "Londoner" goes on to refer to the fact that he himself has had experience of this "white magic," and he remarks:—

There are times when the thought in the mind of one a mile away has come to me as surely as the wave comes to the gentleman who has the crystals—they are crystals, are they not?—in his ears.

Under the heading of "An Exposure of Spiritualism" the "Christian Herald" gives a story of personal experience, which has appeared, in various forms, so often that it gives the impression of a kind of advertisement. The details are too time-worn to repeat, but the conclusion is:—

Having discovered the fraud, I very quickly gave up my connection with the movement, rejoined the Christian Church, and am now devoting my energies to spreading abroad, in town and country, a warning against Spiritualism and all its make-believe.

How many thousands of cases could be quoted, of earnest people, who have found it necessary, owing to persecution, to give up their Church connection, because they have found in Spiritualism so much to supply their spiritual needs.

We take the following from the "Millgate Monthly" for December, which says that according to science, the ingredients of a man, plus water, are:—

Fat enough for seven bars of soap.  
Iron enough for a medium-sized nail.  
Sugar enough to fill a shaker.  
Lime enough to whitewash a chicken-coop.  
Phosphorus enough to make 2,200 match tips.  
Magnesium enough for a dose of magnesia.  
Potassium enough to explode a toy cannon.  
Sulphur enough to rid a dog of fleas.

The whole amount is worth about four shillings, at present rates, but no reference is made to the soul, which is above price, and is consequently of far more importance to man, if he would only realise it.

W. W. H.

## LORD BALFOUR AND TELEPATHY.

The Press is beginning to take Telepathy seriously. The Earl of Balfour and Professor Gilbert Murray have given it a slight shock. During the discussion at a recent meeting of the Society for Psychical Research Lord Balfour urged everyone who wants to have a true picture of the world to remember that the experiments in thought transference between Professor Murray and himself conclusively prove "that there is a wholly unknown, unexplained, un-conjectured method of traversing space between two self-conscious organisms in a manner on which no theory of sound or electricity or any theory on which we have the dimmest notion can at the moment throw any light."

A paper was read by Mrs. Henry Sidgwick, sister of Lord Balfour, describing and giving an analysis of some hundreds of those experiments carried out within the past few years. Out of two hundred and thirty-six tests eighty-five were successful, fifty-five partly so, and ninety-six were failures. In one of the first class, conducted at Mr. Gerald Balfour's home, Lord Balfour and others of the party were in the drawing room, Professor Murray in the dining room—the two rooms being separated by another one, and the doors all shut. Lord Balfour intimated that he was thinking of Robert Walpole talking Latin to George I. When called into the room Professor Murray said: "Something eighteenth century." Lord Balfour nodded, and Professor Murray continued: "I have nearly got it—somebody talking Latin to a king." Another successful experiment: Mr. Piddington chose the subject of Thomas à Becket being murdered in Canterbury Cathedral. On entering the room Professor Murray said, "This is something horrible, someone being murdered in church." After a pause, he continued: "I first thought it was something in the Bolshevik Revolution, but I think it is the murder of Thomas à Becket."

Professor Murray has noted that change of place, the presence of strangers, or noise, was apt to make things go wrong. He was sometimes "incapacitated" if there was any anger or irritation present. The application in mediumistic investigation is obvious.

Interviewed by the "Sunday Times," the Earl of Balfour made the following statement published in that journal of the 14th inst:—

"There is very little to add to what has been already reported. I did not go to the meeting of the Society for Psychical Research with the intention of giving an explanation of Professor Gilbert Murray's experiments in thought transference. They certainly occurred.

"I am convinced that nothing that is known as yet either in physics or physiology gives the smallest clue to the communication between mind and mind which has been named telepathy."

## THE NATURAL LAW OF RECIPROCAL SERVICE.

Organic evolution is constituted in the main by joint or co-evolution. Because of the dominant constitutional necessities, and because of the leading contingencies of existence, the organism had from the first to submit to subjugation of self and to control of the impulse of appropriation. Nothing stands alone in life. Everything is in relation to other things, and everything is compelled to adjust itself in conformity with the laws of interrelation on pain of disease or extinction. Evolution imposed duties and obedience to bio-social law from the first. Every organism has to justify its existence by service of some kind.

Can it be true, after all, that the cardinal necessity of life is not so much for the organism to fit itself merely expediently to any and every condition, but rather to strive towards the achievement of the purposes of life by obedience to some profound law of inter-dependence and of inter-determination—that a life aiming merely at self-sufficiency receives no encouragement from Nature.

The writer fully believes that this is so. He has designated the respective progressive principle of evolution, Symbiogenesis, by which he means the direction given to evolution by the long-continued operation of Symbiosis in the production of higher forms of life, and in the more complete development of beneficial relations between them. Obedience to this law is more important in progressive evolution than mere local adaptation. The adaptability of protoplasm is a necessary condition of evolution; but when the organism degenerates as a whole, we are driven to conclude that in the majority of cases when the organism fails apparently as a result of mechanical or similar obstacles it encounters, these obstacles have not been duly provided against on the psychical side. The cause of failure, in other words, resolves itself into this: transgression of the law of co-operation, of reciprocity, of compensation—in short, a divorce from Symbiosis. H. REINHIMER ("Evolution at the Cross Ways").

## THE OLD AND THE NEW MATERIALISM. RAYS AND REFLECTIONS.

## A NOTE ON "PSYCHE."

The current number of "Psyche" contains an excellent article on "Materialism, Past and Present," by Bertrand Russell, F.R.S., who mentions that Lange's monumental work, "History of Materialism," is to be re-issued in English. The first edition was published in 1865, at the height of "the materialistic sixties." Its author died in 1875, before the reaction from materialism was much noticed. Himself no materialist, Lange was sympathetic with the struggle against the old dogmatism. Professor Cohen describes him as "an apostle of the Kantian view of the world," a description that Mr. Russell says is quite correct: "Lange considers that materialism is unable to explain consciousness, and is refuted, on scientific grounds, by the psychology and physiology of sensation, which shows that the world studied by physics is a world dependent on our modes of perception, not a world existing independently on its own account."

Lange's book deals first with the times before Kant, then with the Königsberg philosopher and his successors; but Mr. Russell does not refer to Hegel, who carried the *ad unum* dialectic of thesis and antithesis from dead contradiction to living and fruitful issues. He notes that Kant's system is intimately bound up with the exact sciences as they were in his day—Euclidean geometry the foundation of the transcendental aesthetic, the Aristotelian syllogism as ground for deduction of the categories. "Now that geometry has become non-Euclidean and logic non-Aristotelian," remarks Mr. Russell, "Kant's arguments require re-statement; and to what extent this is possible, is still a moot question."

Touching upon the intelligible and simple theory of Democritus, modified for purely physical reasons, he passes to the Newtonian modification, on to Cartesianism and psycho-physical parallelism, which he sees is now less plausible than formerly. Physical determinism is the "kernel of materialism from the standpoint of ethics, religion, sociology, etc., though not from the standpoint of metaphysics"; and if there is a parallelism between the physical and mental series, "every physical law must have its psychological counterpart, and therefore psychology must be as rigidly deterministic as physics." This conclusion is fatal to psycho-physical parallelism, as an inclusive system of thought. Its pseudo-unity is simply an attribute common to the halves of a dualism.

Spencer could find no reason in support of materialism that had not its complementary reason for the Spiritualistic interpretation, hence agnosticism. Romanes saw clearly that by uniting these agnostic elements of thought in a higher synthesis (after the manner of Hegel) the seeming dualism is only relative to our modes of apprehension, being really a dual-unity—although this term was not used by him. The Universe is equally material and spiritual, at once mechanical and volitional, temporal and eternal; it is a Dynamic Dual-Unity. Whether it appears wholly material or entirely spiritual is an operation of the Principle of Polarity in correlation to consciousness. When the constituents of the Dual-Unity are so related to consciousness that the spiritual is positive and the material negative in the system it is what we call spiritual; when the relations to consciousness are converse, the material positive and the spiritual negative, the system is termed a material one. In his day and generation Spencer was able to show, by necessity of thought, that the conceptions of Materialism and Spiritualism are equally valid, and Romanes by the same method escaped from the old dichotomy, Hegel systematising the new dialectic in his stupendous *Logic*; now we see that the material universe is an effect of universal *outward* motion (or extension), and that the spiritual universe is a creation of universal *inward* motion. This also is a necessity of thought; which, as Lotze says, must hold good though all else bend or break.

W. B. P.

## ARCHDEACON WILBERFORCE: A RECOLLECTION.

Among those fairy gifts at his birth had been the saving grace of an inextinguishable sense of humour which cropped up perennially; as, for instance, when he gave battle to a distinguished vivisector of the College of Surgeons. That gentleman, thinking to nonplus the Archdeacon, used the old argument:—

"If your wife lay dying of a mortal malady and you could save her by so doing, do you mean to tell me you would not consent to put a rabbit on the dissecting table?"

"My dear sir," came the prompt reply, "I would consent to put you and the whole College of Surgeons on the dissecting table to save my wife from a mortal malady."

A pause, during which the eminent vivisector gasps in horror at his clerical antagonist, who then adds with a twinkle in his eye, "But that would not make it the right thing to do."—From "Sparks Among the Stubble," by CONSTANCE MAUD.

I heard a curious story of the Tibetan Lamas at the great "Epic of Everest" film at the Scala the other day. The first performance was given on the day when London was choking in thick fog, which penetrated the theatre and marred the pictures. On the second day, as Londoners will remember, the fog was as thick as ever, but none of it on this occasion, it seems, penetrated into the theatre.

A theatrical manager (he is also a contributor to *LIGHT*) who visited the theatre afterwards was told that this miracle was accomplished by the Lamas who were asked to clear the fog out of the theatre! It is a good story, but I cannot vouch for it, having been present only on the first night. And even if I had seen the miracle I should still want to know what part the Lamas really played in it. But such things are not unknown. The wise men of the East have strange powers.

As regards the legal remedy of mediums slandered by the Press, I am told that several lawyers have denied that mediums have no remedy. They can always bring an action. Of course they can. No one denies that. But what then? When the matter comes up for hearing the Law puts on its spectacles and remarks testily, "But there is no such thing as Spiritualistic power. We don't recognise it. It is against the statutes. Therefore it must have been fraud. Case dismissed." If I am wrong in this view I should like to be corrected.

Otherwise it is simply paltering with the question to talk of the mediums having any legal remedy. Of course they can "bring an action." Anyone can bring an action against anybody about anything. I remember a case many years ago in which a gentleman (let us call him "Mr. X"): I can't say "Mr. A.") instructed his solicitor to issue a writ for a large sum against a debtor, Mr. Y. But the lawyer's clerk bungled the matter and reversed the names, so that Mr. X. was served with a writ at the suit of Mr. Y. The rage and indignation of Mr. X. may be imagined. The incident will serve to illustrate my point.

The "Two Worlds" remarks, "We do not know why the 'Weekly Dispatch' and other papers continuously present us with articles on Spiritualism written by individuals who have no knowledge of it." Neither do I, but I can make a shrewd guess. It is doubtless because of the quaint notion that a person who knows nothing of a case is bound to be impartial, and perhaps because a person who really understands Spiritualism might say something in its favour—which is not to be borne! Perhaps I should write in the past tense now, because the "Weekly Dispatch" has lately published an article by Sir Arthur Conan Doyle, who knows a good deal about the question. Indeed, the attitude of the Press is changing rapidly and even the "Die-hards" amongst the newspapers are nothing like so cocksure as they used to be.

The wide-spread prediction of calamities soon to fall upon the earth may—even if they prove true—be regarded with composure by those who have not lost their faith in a Divine order. That was a fine saying of the French philosopher, Bossuet: *Quand Dieu efface c'est qu'il se prépare à écrire*, which may be rendered, "When God wipes out, it is because He is preparing to write."

An ancient anecdote: A roystering young fellow, well fed and in rich attire, meeting a poor hermit, who went lean and scantily clad, remarked to him, "Well, father, you are in a wretched condition if there is not another world." "Truly," said the hermit, "but what is your condition, my son, if there is?"

D. G.

THE "NO MORE WAR" MOVEMENT.—At the Annual Conference of Members of the "No More War" Movement, held at Toynbee Hall, on Saturday, December 13th, the following resolution was passed: "This Conference earnestly invites the co-operation of religious organisations in bringing about a united family of nations by the methods of reason, persuasion, disinterested understanding and goodwill without recourse to violence, or dependence upon armed forces." The offices of the movement are at 304, High Holborn, W.C.1.

THE MARYLEBONE ASSOCIATION.—It is pleasing to note the continued success of the social portion of the work of the Marylebone Spiritualist Association. The concerts and whist drives held at 5, Tavistock Square, during the past year have done much towards getting members more fully acquainted with each other, and the bringing of members' friends to these gatherings has had a correspondingly good effect upon the attendance at the Sunday meetings at Æolian Hall, which is well filled every Sunday. The coming year promises to be one of increased activity for all concerned.

# THE BOOK-MARKER.

Bits from Books, Old and New.

Readers are invited to send us for inclusion in this column any striking passages which appeal to them and which have some bearing on the subjects dealt with in LIGHT. The name of the book and author should be given in each case.

## BELIEF AND KNOWLEDGE.

The religious man or philosopher may believe in survival of death on religious or philosophical grounds, but he cannot convince others. The philosopher can argue, but argument rarely convinces if it is of the *a priori* kind. It has to start from premises which themselves may be questioned. The religious man can say nothing but "believe," for his own belief is the consequence of inner experience, which cannot be shared. He cannot pass it on to others. But psychical research can bring new facts. Its arguments are *a posteriori*. They start from sense-observation, like all scientific arguments. And this is what the times demand. The modern mind, trained more or less in scientific method, must have facts, not arguments based on inner experience.

—From "From Agnosticism to Belief,"

by J. ARTHUR HILL.

## THE GENIUS OF SYMBOLISM.

We cannot learn the message of a symbol with a merely passive and receptive mind, because it is of the genius of symbolism to hide as well as to reveal. When a thing is conveyed to us in clear simple words, or in plain pictures, such as one sees in the movies, there is no need that one make a great effort of his own mind to comprehend it all; but when a symbol is put before us, and we have a reason for securing its message to us, our own minds must act, for no symbol wears its meaning on its sleeve. Its value for us is like gold hidden away in the mountain—the miner must dig for it. And that in itself is a virtue, because many men are cursed by the refusal to use their own faculties. They go through the whole of their lives parroting other men's thoughts, and such a life is necessarily lacking in the pleasure of making mental discoveries, which is one of life's richest joys.

—From "The Great Teachings of Masonry,"

by H. L. HAYWOOD.

## HUMAN PERVERSITY.

One of the most terrible trials to everyone in every state must be the distortion of all that is high and beautiful when misunderstood and read in an earthly light, instead of a heavenly one. Even God Himself must seem not the beautiful Power He is when analysed and proportioned according to man's small conception of His attributes; and in the same way His gifts are misunderstood by ascribing to them other purposes than the purpose for which they were given. It is as manifestly absurd to misappropriate gifts on the spiritual plane as on the material.

If a kind friend gave you a watch, would you quarrel with it because it did not give you a light like a candle? And if water were given you, would you refuse it because it did not glitter and give forth heat like fire? Yet, though it may appear impossible, such is indeed the perversity with which men view and receive spiritual gifts; they reverse their proper functions, and ascribe power to force and force to power, and then wonder why the gift is given them!

—From "Guidance from Beyond," given through K. WINGFIELD.

## THE FUNDAMENTALS OF SPIRITUALISM.

If you ask me, what are the essentials? what is the central deposit of truth that we are to unite in guarding? I reply, first of all, by stating as a cardinal proposition, we are in direct and uncompromising opposition to the materialism of the age. We do not believe that this life is the sum total of our existence. We do not believe that death draws an impenetrable veil over the future. We do not even believe that all the phenomena of earthly existence can be accounted for on the hypothesis of the materialist. Nor do we believe that no evidence can be produced of perpetuated life after physical death.

If I am asked to formulate in a positive form what I have thus negatively stated, I would state what I deem to

## A FORTIFICATION OF FAITH.

Who will say that, in the light of the present needs of the great human world, Spiritualism has no claim to the attention of the Christian Church as a renewal of Christ's teaching, and a reappearance of the signs and wonders which He promised should distinguish the true believer? There are, however, those who have denied its claims, and who have opposed and denounced it as devilish and diabolical! Nevertheless it is destined to become the great reconciliatory agent between Science and Religion. It is the common ground on which in future they must unite. By its aid science will become religious, and religion scientific—on the one hand, by an extension of the researches of science into the realm of spirit, and on the other hand by a palpable demonstration of the foundation on actual facts of the great verities of religion. . . . Spiritualism can render the Christian Church invincible. It can demonstrate to science that revelation is not contrary to and at war with nature; that inspiration is an actuality; that miracles are not violations of but occurrences in strict accordance and conformity with natural laws; that existence beyond the grave is not an illusion but a fact—real, palpable, and tangible.

—From "A New Basis of Belief in Immortality," by JOHN S. FARMER (1881 edition).

## VERIDICAL VISIONS.

Most persons will have heard of this peculiarity attending the appearance of ghosts. In the case of Professor Dorrien's apparition, mentioned in a former chapter, Professor Oeder saw it, when there was no light in the room, by a flame which proceeded from itself. When he had the room lighted, he saw it no longer; the light of the lamp rendering invisible the more delicate phosphorescent light of the spectre; just as the bright glare of the sun veils the feebler lustre of the stars, and obscures to our senses many chemical lights, which are very perceptible in darkness. Hence the notion, so available to those who satisfy themselves with scoffing without inquiring, that broad daylight banishes apparitions, and that the belief in them is merely the offspring of physical as well as moral darkness.

I meet with innumerable cases in which this phosphorescent light is one of the accompaniments, the flame sometimes proceeding visibly from the figure; whilst in others the room appeared pervaded with light without its seeming to issue from any particular object.

I remember a case of the servants in a country house, in Aberdeenshire, hearing the door-bell ring after their mistress was gone to bed; on coming up to open it, they saw through a window that looked into the hall, that it was quite light, and that their master, Mr. F., who was at the time absent from home, was there in his travelling dress. They ran to tell their mistress what they had seen; but when they returned, all was dark, and there was nothing unusual to be discovered. That night Mr. F. died at sea, on his voyage to London.—From "The Night Side of Nature," by Mrs. Crowe.

be the essentials of the Spiritualist's belief in the following propositions:—

1. That there is a life coincident with and independent of the physical life of the body.
2. That, as a necessary corollary, this life extends beyond the life of the body.
3. That there is communication between the denizens of that state of existence and those of the world in which we now live.

A spiritual life the complement of physical existence uninterrupted by physical death, and a communion between the world of spirit and the world of matter—this, in a nutshell, is my faith as a Spiritualist.

(From an address by Mr. Stainton Moses, M.A., before the London Spiritualist Alliance on July 15th, 1884.)

## INTUITION AND INTELLECT.

LECTURE BY CAPTAIN BARTLETT.

Captain Bartlett, better known in psychic circles as John Alleyne, of the Glastonbury Script, gave a delightful causerie before the members of the Quest Society, at their rooms in South Kensington, on Thursday, December 18th. The President, Sir Lawrence Jones, was in the chair.

Before relating his personal experiences, the lecturer spoke of the powers that were helping to bridge the gulf between matter and things unseen. Intuition, once the light of the ancient world, but so long derided by Western Europe, bade fair to resume its seat as partner and co-equal of intellect.

"Sometimes I think that intuition alone holds converse with spirit and the eternal verities." But intuition had no language nor logic, only feeling, and intellect was the interpreter which translated the visions of intuition into the symbolism of material language, and in the translating often coloured them. The stronger the intuition, the more accurate was the translation—though there was always the difficulty of adapting to the needs of another sphere symbols intended for this environment.

Science was becoming incoherent in places, for it now found itself on the edge of its material ground, and was groping dimly where its threads were vanishing into a different medium, the world of spirit. It was comparatively easy for scientists to prove their theories right up to the edge of the precipice, but there on the edge intellect stood bewildered, and intuition was coming to the rescue.

"Scientists will tell you, half shyly, what they feel but cannot prove—this and that theory—but they are becoming increasingly conscious of a something which cannot be expressed in terms of matter."

Theologians, too, were now growing less logical and more mystic. The crystallised creeds, built up on logic and traditions, were crumbling, and behind their shattered symbolism the truth stood dimly revealed. The religious world was groping for the invisible spiritual reality. Everywhere the veil was being rent, and everywhere it was threadbare.

"The Spiritualists, in whose ranks I now include myself, striving with the full force of human love to pierce the darkness beyond the tomb, bring back to us through their mediums the echoes of our loved and lost." They had brought proof, on the material plane, of continued existence, and of persisting personality.

After a very eloquent introduction, Captain Bartlett gave an account of the development of his psychic powers, and of how he became the medium for the Glastonbury script. He also showed slides of the ruins of Glastonbury Abbey, and the wonderful coloured pictures he executed automatically of various aspects of the completed Abbey.

On the motion of Sir Lawrence Jones, a very cordial vote of thanks was given to the lecturer for his highly interesting talk.

L. C.

## CYRIL SCOTT AND SPIRITUALISM.

(FROM HIS AUTOBIOGRAPHY).

It took me more than a year to convince myself of personal immortality; I even fought against the idea with every argument I could devise; but in the end intellectual honesty had perforce to prevail; I now find myself much in the position of Sir Arthur Conan Doyle, who in effect maintains that any person who chooses to study the evidence must inevitably become convinced. I was perfectly satisfied to think that with death ended all personal consciousness, and I wanted nothing in the shape of Heaven either as a reward for my few good deeds or for any other reason. Oblivion would certainly not be unhappiness, so why demand anything different?

But of course, the mistake which I made—and which so many others make—was in thinking that truth has anything to do with personal preference; when people lightly say that to be "snuffed out like a candle" is good enough for them, they say it as if their own personal beliefs or disbeliefs affected truth itself. As psycho-analysis points out, people usually believe what they want to believe, and will advance the most hair-splitting unlikelihoods to bolster up those beliefs. When sceptics felt an aversion to the idea of mental telepathy, they invented explanations to account for the phenomenon a thousand times more difficult for others to accept than the simple fact of telepathy itself. It is little wonder that a witty investigator remarked: "What always astonishes me, is the credulity of the sceptic!"

—From the "Bournemouth Spiritualist Church Magazine."

## CONCERNING FEDA.

Feda is not only a real personality: she is something of a personage. Touching on some psychological difficulties of his friend Tom Groom, respecting mediumistic controls Robert Blatchford, writing in the "Clarion," some time ago, said:—

Personally I have only met one control. She is an Indian (Hindoo) girl and I like her very much. She has tact. Tom will understand this when I tell him about her and our old friend Edward Francis Fay. At the first sitting she told me there was present a tall gentleman; very tall and fat. At this I heard a whisper in a deep voice, and then Feda said: "He is cross that I call him fat. But he is fat and so I must say so." Fay did not like to be called fat.

At the second sitting, Sunday, June 1st, Feda said: "That tall gentleman who came last time is here again: the tall gentleman who is—stout." And later she said: "It is strange to see your lady with that tall gentleman. She is so little and so fine. She is so well finished. Her small head and small features, her tiny, dainty hands and feet. She is like one of those pretty china ladies, what you call Dresden. And the tall gentleman, he is so very tall and so—so unsleander."

I think, Thomas, the word unsleander was delicately bethought.

## VISITS TO THE SPIRIT WORLD DURING SLEEP.

The notion of such visiting may seem at first rather fanciful to those who have no experience bearing upon it. But the sceptic has only to keep in view some established facts of alternating psychological states in which the memories of each are kept entirely separate, and to pursue the study of these far enough, for him eventually to confront the wonderful fact. It is, of course, not a common experience, the normal needs of this world being what they are. In further consideration of Tom Groom's troubles over psychical matters, respecting the difficulties of communication, Robert Blatchford says that amongst a lot of trivial but evidential detail will come answers that startle with their strangeness:—

At the second sitting I put a question to Feda: "medium told a friend of mine, Feda, that when I am asleep my wife comes and fetches me on to the other plane. Is that true?"

And Feda said: "It is true. Your lady says because you were so long and so close together it is easy for her to fetch you. All those years mean something. It was not only that you were man and wife, but you had grown together. Many nights she fetches you. But sometimes you sleep lightly, then she cannot fetch you. And when you wake you do not remember. But some day she will let you remember."

"But, Feda," I said, "I shall only think it was a dream." And Feda answered: "No. You remember a little now. But it is mixed in the confusion of dreams. But she will some day make you to know that you have been with her."

The italics in this excerpt from the "Clarion" are ours. Those two sentences are strangely suggestive. They form a nucleus for much new thought.

## THE STRUGGLE OF THE INNER MEMORY.

"There's a queer story for you, Thomas," remarks Blatchford; "sounds wild, doesn't it? But there is nothing wild or fantastic about Feda, nor about my wife. They are both quick, acute and practical women." He then proceeds to say that although the idea of such a reality is beyond him, recent experience in that direction gives food for thought. He has had dreams lately unlike any ever before experienced by him. They were not logical, nor orderly, nor lucid, but in patches, and intensely real.

And the broken, obscured sequence of them, like glimpses of a strange landscape seen by flashes of lightning, is always the same: some woman is with me, or trying to reach me, or reluctantly leaving me; some woman who loves me. And the sense of her presence and the convincing reality of her caress or kisses are deeper and stronger than I ever knew, in normal times.

Is it a fantastic credulity, or an intelligent faith, that leads one to interpret friend Blatchford's mysterious dreams as a sort of fiction founded on fact?—the fiction mundane; the fact, in this case, a contribution of the world invisible.

"THE great legacy we have inherited from Greek thought consists in two clear convictions: first, that there is a spark of the divine in man (this was the element of truth in polytheism, and of it we are the residuary legatees); and second, that the laws of the world which man discovers are divine thought."—G. K. HIBBERT.

## NEW BOOKS.

"The Return of George R. Sims." By a Friend and R. H. Saunders. Hutchinson & Co. (2/6 net).

## ANSWERS TO CORRESPONDENTS.

L. M. and E. C.—Thank you for the little tribute to Mrs. Roberts Johnson's mediumship, for which, however, we are unable to find space. But in any case the happenings are so much along the lines of the regular manifestations that it does not specially call for publication.

REV. G. VALE OWEN'S LECTURE TOUR,  
1924 and 1925.

DATE	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Dec. 28	London.	Old County Hall	Spiritualist Community.
Jan. 4	London.	" " "	Miss Phillimore, 5, Queen Square, Bloomsbury.
" 11	Walsall.	Temperance Hall, Freer street.	Mrs. S. B. Brown, "Hydesville."
" 12	London.	Old County Hall.	Miss Phillimore.
" 2	Chiswick.	—	Mr. R. B. Hawthorn, 29, Althorp Road, S.W.17.
" 28	Eltham.	Spiritualist Church.	Mr. P. P. Buxton, 28, Phineas Rett Road, Well Hall, Eltham, S.E.

**SOME NEW MUSIC.**—Mrs. Bartlett, better known in the musical world as Maud Wingate and Carlyon de Lyle, has long since been recognised as a fine musician. Three new pieces composed by her have reached us, viz., "The Lily Pond," "Time, the Mower," and "The Vow." The first is a solo for the pianoforte illustrating a poem by her husband, John Alleyne (Captain Bartlett). The second and third are songs, the words by John Alleyne. All three pieces (published by Swan & Co.) are marked by distinct individuality and graceful musical quality, but are within the range of the average pianist. We need hardly mention that Captain Bartlett is also the "John Alleyne" of the famous Glastonbury Scripts.

**THE AGE OF MIRACLES.**—"Have you seen the chamois frolic on the rocks and glaciers of the Wetterhorn through the telescopes of the Bear Hotel?" This and other questions are asked in an advertisement column of a Sunday newspaper by a gentleman who advises us to take one of his tours to the lakes and mountains of Switzerland and Italy—for a consideration. If a chamois can frolic so readily through a telescope, it can't have been so difficult for a camel to pass through a needle's eye as the people of Jerusalem were led to believe.—THOMAS MOULT, in the "Clarion."

**AN ENQUIRY.**—Miss Eleanor Gates, of 730, Fifth-avenue, New York, U.S.A., writes: In a series of trance sittings with the medium, George Wehner, again and again has come the word, or name, "Torquistone," or "Torquaystone." I have been unable to find that this is either the name of a person or a place; it belongs, however, in the British Isles or Europe. At one time, I thought the name "Torpichen" might be meant, particularly as there was described a tall man who ran sand through his hands (Sandilands). I shall be most grateful if any of your readers can help clear up this matter for me.

## THE IMPORTANCE OF THE NAME.

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## SUNDAY'S SOCIETY MEETINGS.

**Lewisham.**—Limes Hall, Limes Grove.—December 28th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. F. L. Brown. Wednesday, December 31st, 8, Mrs. B. Petz.

**Croydon.**—Harewood Hall, 96, High-street.—December 28th, 11, Mr. Percy Scholey; 6.30, Mr. Percy Scholey.

**Camberwell.**—The Central Hall, High-street, Peckham.—December 28th, 11, open circle; 6.30, Mr. Ernest Meads. Wednesday, 7.30, at 55, Station-road.

**St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).**—December 28th, 7, Rev. G. Nash. January 1st, 8, Clairvoyance.

**Shepherd's Bush.**—73, Becklow-road.—December 28th, 11, public circle; 7, —. Thursday, January 1st, 8, —.

**Peckham.**—Lausanne-road.—December 28th, 7, Mrs. A. Boddington. Thursday, 8.15, Mrs. M. Clempson.

**Bowes Park.**—Shaftesbury Hall, adjoining Bowes Park Station (down side).—December 28th, 11, Mr. R. Butcher; 3, Lyceum; 7, Dr. W. J. Vanstone. Wednesday, December 31st, 8, Whist Drive. 11, Watch Night Service, at 54, Whittingdon-road, Mr. Wm. Mooring.

**Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).**—December 28th, 11 and 6.30. Mr. Harper. Thursday, January 1st, 6.30, Mr. Harper.

**Central.**—144, High Holborn.—December 28th, 7.30, no Meeting. December 28th, 7, Mrs. E. Marriott.

**St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.**—Minister: Rev. J. W. Potter. December 28th, 6.30, service, Holy Communion and Address. Healing Service, Wed., December 31st, 7 p.m.

## THE SPIRIT BODY.

AS DESCRIBED BY ANDREW JACKSON DAVIS.

A human spirit is no immaterial substance; on the contrary, the spiritual organisation is composed of matter—such as we see, feel, eat, smell, and inhale—in a very high state of refinement and attenuation. The spiritual body is vastly more potential than the bone and muscle which its elements can so readily and powerfully move while inhabiting the earthly body; neither is it impalpable or intangible, except to the material senses; for, to the spiritual senses—which senses are opened by entering the superior condition, and generally speaking at the moment of death—the spiritual organisation is a more tangible, palpable, and substantial piece of Reality than it is possible for the unenlightened or materialistic intellect to imagine.

The reader doubtless well knows that the general impression, with regard to those who have passed through the process of death, that they are, as it were, without form—a kind of melancholy ghost—gravely emerging from a sepulchre, the spectral apparition of a thin, transparent, cloudy, vapourish combination of something, which may be nothing after all; or else, a spirit is by most minds conceived of as being wholly immaterial, which term, when properly analysed, is only another word for nothing.

We should turn to the principles of Nature for instruction. They teach us that a spirit cannot pass through walls, because it is itself an organisation of substantial elements. Many individuals think that a spirit (supposing it to be but a disembodied essence) can penetrate and pass through hard substance, as the sun sends down to earth its rays of light through windows into a room, or as atmospheric electricity darts from mount to mount through space. But these processes will not subserve the purpose of a basis upon which analogically to infer that so it is with spirit. The case is widely different; spirit is not a mere element like light or electricity; but is a combination of elements and principles beautifully and organically constructed.

**Wanted: Spare-time agents for Sale of Spiritualist book.** Good commission. Apply—Box 61, Hutchinson and Co., 34, Paternoster Row, London, E.C.4.

**Wanted to purchase, a copy of Hafed, Prince of Persia.**—Reply stating price to Mrs. Jarvis, Elm Grove, Bramley, Leeds.

**South Devon.** Restful happy holiday for paying guests, central heating, electric light, good garden, sunny aspect.—Sister Mercia, Hulham House, Exmouth.

**To Earnest Christians.**—Few vacancies in group just being formed for healing and development in communion. No money to pass for any purpose.—F. T. Langhouse, 1088, Harrow Road, N.W.10.

**Gentlewoman Required after New Year as useful help** one lady. Daily maid kept. Some housework and cooking. Please state salary, free times required, if previous experience, and ref. Near station, and 20 miles from London.—Box 61, Hutchinson & Co., 34, Paternoster Row, E.C.4.

## London Spiritualist Alliance, Ltd.

Established 1884.

Incorporated 1896.

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Southampton Row,  
London, W.C. 1.

Telephone: Museum 5106.  
Tubes: Holborn—Russell Square  
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SUBSCRIPTION ONE GUINEA, PAYABLE ON JANUARY 1st.

### THE SPRING SESSION Syllabus will be ready early in January.

The work of 1925 is to be heralded by a special meeting at the Queen's Hall, which should prove as great a stimulus to research into the arresting facts of Spiritualism as any public meeting yet held.

### MR. HANNEN SWAFFER AND LORD NORTHCLIFFE.

A meeting of outstanding and unusual interest is being arranged to take place next year on Tuesday, January 20th, at 8 p.m., for which the Queen's Hall, Langham Place, W.1, has been engaged.

Messages of evidential value have been received from the late Lord Northcliffe by his intimate friends who are impressed not only with their content, but also with the extraordinarily characteristic manner of their transmission. Besides evidence of identity the communications contain ideas of importance relating to the problems of the day.

Mr. Swaffer considers these facts to be of such importance that he is prepared to meet the public in person and to take them into his confidence by giving them a clear impartial account of his experience, in the private home circle of Mr. Dennis Bradley, with Mrs. Osborne Leonard, Mr. A. Vout Peters and Mr. Evan Powell.

Mr. Swaffer will be supported by a number of eminent men and women who, after examining the evidence for the return of Lord Northcliffe, will at this meeting express their considered opinions upon it.

### SPIRIT PHOTOGRAPHY.

Those who are in possession of unrecognised, clear Psychic Extras are invited to place a copy in the care of the L.S.A., in order that all interested in spirit communications may have the opportunity of recognising any of their friends who may have appeared in the picture.

Names of sitters and Medium employed should in all cases be sent with the portrait. This information will be entered in a private register, a key number only appearing on the exhibited photos. If desired the sitter's face could be erased.

### ADVANTAGES OF MEMBERSHIP.

1. Use of excellent Library.
2. Free admission to all ordinary meetings.
3. Use of a room for private sittings.
4. Introductions to mediums approved by the Council.
5. Opportunity of joining experimental circles in mental phenomena among members.
6. Advice and practical help willingly given.

The Council are pleased to announce that the majority of our gifted mediums have agreed to help the L.S.A. by giving private sittings to members at a substantial reduction from their usual fees.

### THE MEMORIAL ENDOWMENT FUND.

This fund which is now re-opened was started in order to acquire for the Alliance a commodious headquarters which should also stand as a memorial to the departed relatives and friends of the contributors, and it was proposed that a room in the house should be dedicated to this purpose, where photographs of the departed might be displayed.

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.

All communications to be addressed to the General Secretary.

### BOOKS THAT WILL HELP YOU

On the Threshold of the Unseen.—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-. (2789).

A Psychic Vigil in Three Watches.—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free 3/6. (242.)

From Agnosticism to Belief.—By J. Arthur Hill. Cloth, Post Free, 7/10.

Some New Evidence for Human Survival.—By Rev. Charles Drayton Thomas. Introduction by Sir William F. Barrett, F.R.S. Cloth, Post Free, 6/6. (3095).

The Case of Lester Coltman.—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10. (3192.)

The Outlands of Heaven.—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3156).

The Wanderings of a Spiritualist.—By Sir Arthur Conan Doyle. Cloth, Post Free, 6/6. (3056).

Heaven's Fairyland (The Children's Sphere). Post Free, 2/9.

Raymond Revised.—By Sir Oliver Lodge, F.R.S. Cloth, Post Free 6/6. (3107).

My Letters from Heaven.—By Winifred Graham. Cloth, Post Free, 4/10. (3173).

A Book of Auto-Suggestion.—By H. Ernest Hunt. Paper Cover, Post Free, 1/2. (3161.)

The Law of Psychic Phenomena.—By Thomson Jay Hudson. Cloth, Post Free, 8/-. (2789).

Science and the Infinite.—By Sydney T. Klein. Cloth, Post Free, 4/10.

Survival.—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-. (2789).

The Harmonial Philosophy.—By Andrew Jackson Davis. Cloth, Post Free, 11/-. (2802).

Ancient Lights, or The Bible, The Church, and Psychic Science.—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-. (3168).

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