

Light

A Journal of Psychical, Occult, and Mystical Research

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IN
1881

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BLIND MAN'S SEANCE TEST

BRAILLE WATCH SET AT RANDOM IN DARKNESS AND CORRECTLY READ BY SPIRIT-CONTROL

CAPTAIN V. M. DEANE, of The Willows, Braiswick, Colchester, who is blind, writes to the Editor of LIGHT describing a test he employed to discover if a spirit-communicator could see.

Capt Deane recently wrote expressing the view that "spirits could not see," but now, as the result of his experiences during a sitting in London with the Misses Moore, Voice Mediums, he says his theory "requires a complete modification."

The sitting took place on January 24th, only Captain Deane and Mrs. Deane being present in addition to the two Mediums. Captain Deane describes the proceedings as follows :—

"For about half an hour I carried on a conversation with a Scotsman named Andrew, who spoke to me through the trumpet in a man's voice coming from a point just above my knees, while the two Misses Moore, who were neither of them in trance, excitedly joined in the conversation, so that for a considerable part of the time I distinctly heard the three voices talking at the same time, two voices coming from the level of my own head and about five feet away, while the trumpet voice came from a lower level and half the distance-away. *It would be impossible to cheat a blind man as regards the fact that there were three distinct voices speaking simultaneously to him for half an hour.*

"Incidentally, I was given by Andrew several pieces of information which were all correct, such as the name and description of my grandfather, my grandmother, both dead about 20 years ago, the names and ailments of my wife's living sister-in-law and her sister, and the nature of my own eye trouble, all of which were known to me and which the sceptic may comfortably allocate to telepathy. Then came my test.

"Andrew, I said, 'I want to know if you can see me.' 'Yes,' he replied, 'I can see you, but you canna' see me.'

'Very well,' I said, 'Then will you tell me the time by my watch?' 'Is it luminous?' 'No,' I said, and I took from my waistcoat pocket a Braille watch.

"A Braille watch has no glass over the face, but raised dots round the face at intervals of five minutes, by which the blind can accurately feel the position of the hands and tell the time. I opened the face of the hunter watch and turned the face towards the trumpet without feeling the time. 'Ten minutes to three,' said the voice in the trumpet. I felt the time and found it exactly ten minutes to three. Of course everyone must know it was ten minutes to three. Telepathy again. 'Now Andrew,' I said, 'I want you to do this again.' I pulled out the knob and gave it several turns to some unknown point—unknown to me or to any person in the world. Without feeling again for the time, I forgetfully tilted the face of the watch towards the trumpet so that, viewed from that point, it was upside down. 'The half hour,' said Andrew. I then felt the big hand only and found it pointing to the hour and realised that he had been looking at it upside down.

"I said, 'I wonder if you were looking at it upside down.' 'Wait till I come round and see,' says Andrew. Then the trumpet-voice, speaking from over my left shoulder said, 'It's four o'clock.' I then felt the watch, and it was exactly four o'clock.

"I am delighted, Andrew,' I said. 'This is a test I have been wanting for years.' 'It is an awfu' funny watch, any way,' said Andrew, 'It has things sticking out on it.'

"Shortly after this the voice of Andrew, getting fainter, went towards the door, and the trumpet fell on the floor by the door and the sitting was over. No, there is one point which I have omitted. I asked Andrew, 'How could you see the time in the dark?' And he replied, 'From the light of your body.'

"Now, there are several scientific explanations.

Firstly, I, an officer and a gentleman, am a liar; or I am writing this for money—which I am not; or I am writing it for fame—though I have been told that if I give my name to Spiritualism no one will attend my lectures on other subjects. Secondly, the trumpet was a loud speaker electrically connected with a microphone in the next room, where these two religious ladies keep a man permanently concealed to bamboozle the credulous. Or it is telepathy. If it were telepathy, why did they not know that my watch was not luminous? And how can you telepath information unknown to a living or dead person?

"I will stake my life on the accuracy of my report, and my wife appends her signature in corroboration of its truth."

The letter is signed by "V. M. Deane" and "M. L. Deane."

As to his physical and mental competence as an observer of phenomena in total darkness, Capt Deane, says: "I am blind to the extent that I can, by looking at an electric light, tell when the light is switched on or off. The result is that for many years the sense of hearing has been developed to an acuteness of perception in excess of the average sighted man."

LOOKING FOR A NEW INCARNATION OF THE DALAI LAMA

WRITING about the death of the Dalai Lama, a special correspondent of *The Times* says that in Tibet assistance was craved from the gods for the early finding of a new incarnation.

"Dalai Lamas sometimes indicate before their death the place or family of the new incarnation. Presumably on this occasion (says the correspondent) no indication was given. When a Dalai Lama dies, his spirit passes direct into the body of a new-born child. The holiest men of the great monasteries of Lhasa are spending their days and nights praying, performing ceremonies, resorting to magic, applying all their power to the one great issue: Where is the new incarnation? Several children will eventually be collected, and when the time comes, two or three years hence, they will have to undergo the test of proving their identity. The holy one will instinctively know how to handle various personal intimate belongings of the late Dalai Lama, which will be placed before him—articles that were in daily use—his rosary, his bell, his *dorji*. There must also be holy marks on the body of the child, more especially on the shoulders, where distinct signs should indicate the arms of the many-armed god Chenrezig, of whom every Dalai Lama is an incarnation."

A report published in the daily press states that the "new incarnation" has been found.

PSYCHIC PLAY'S SUCCESS

"AFTERWARDS," the play with a psychic interest to which we referred in our issue of December 1st, has passed its hundredth performance at the Whitehall Theatre, London, without any sign of diminution of public interest. Mr. Walter Hackett, the author of the play, says he has no definite views on Spiritualism but wrote on the subject with a perfectly open mind. He feels, however, that the interest his contribution to the question has aroused indicates the intense thought devoted to the subject by a large number of people.

COSMIC CONSCIOUSNESS

STRANGE EXPERIENCE IN THE DREAM STATE

IT was all on account of a boil, painful, unpleasant, and possessive. I had taken a mild sedative in order to obtain temporary relief and some sleep. I dozed, I slept, I dreamed.

My first recollection of anything extraordinary happening was that my mind began to work with a swiftness that was altogether beyond the normal powers of the human mind. It was as though living, pulsating, incessant, and purposeful Mind was in operation. There appeared to be nothing in space or time in which this vast Mind was not at work positively and directly. It was not as though I were watching it work from the outside. It was working through, and apparently on account of, me. It was I, in an extraordinarily enlarged sense, that was working through every instant of time, tirelessly, incessantly, with all the inevitability of law and with the immediacy of execution.

I posed a mathematical problem, and as I did so the answer came freely and immediately. More, I knew the n th multiple and the n th fraction of the solution simultaneously. So, too, I was aware of all the arguments against any other possible solution. I was conscious of every ultimate consequence of the right solution and of every associated idea. My giant mind was picking and choosing with amazing delicacy of perception, celerity of action and irresistible accuracy. Swiftly, inevitably, precisely, unhampered, it worked with the speed of lightning. Nothing relevant was unknown to it, and yet its awareness of other problems was constant.

The most amazing feature of its activity, however, was that everything occurred, if it could be said to have occurred, not sequentially but simultaneously. To think was to know, and to know was to act. Everything was final and complete, irrevocable and sure. There was never any element of doubt, never a shadow of hesitation, and in spite of the immense speed of thought there was no sense of fatigue, no possibility of error, no hurry, and no strain. Instead, there was an extraordinary but apparently quite normal exhilaration as though the putting forth of supreme and maximum energy in an instant of time were the most natural and constant stimulus of fresh thought and effort. It was as though the mind were bathed in coruscating light. All was vibrant, clear, ordered, symmetrical, rhythmic.

I asked what had happened, and it seemed that I was told that I had been privileged to participate in an illustration of the exercise of a function of Omnipotence, Omniscience, and Omnipresence.

I awoke gasping with the exhilaration of the experience, and I recall saying to myself, before I fell asleep again and dreamed of something much more mundane, "Thank God for that boil!" I am sure that those words of praise and thanksgiving were not part of any dream. P.

A BRIGHTON MEETING

A successful propaganda meeting was held under the auspices of the Brighton and Sussex Psychic Bureau in the Banquet Hall, Royal Pavilion, on Wednesday, January 31st. Mr. Frank T. Blake, of Bournemouth, spoke on Survival and Mr. Horace Leaf followed with a remarkable demonstration of clairvoyance, giving in several instances full Christian names and surnames which, with one exception, were immediately recognised.

ÆOLIAN HALL

NEW BOND ST.
LONDON, W.1.

"POWER"

THROUGH
MRS.

MEURIG MORRIS

SUNDAY SPIRITUAL SERVICES: 6.30 p.m.

Doors Open 6 p.m.

ORGAN RECITAL

President: LAURENCE COWEN.

Vice-President: General Sir P. HOLLAND-PRYOR, K.C.B., C.M.G., D.S.O., M.V.O.

"POWER" ON TOUR: SOCIETIES AND CHURCHES PLEASE APPLY TO OFFICES

CONVINCING PROOFS OF SURVIVAL

MR. J. ARTHUR FINDLAY ON A COLONIAL VISITOR'S EXPERIENCES

PROOFS of Survival obtained in London by a visitor from Jamaica were described by Mr. J. Arthur Findlay in the course of his lecture on "Survival After Death Scientifically Explained" at Caxton Hall, Westminster, on Thursday evening last week (February 1st). Dr. Nandor Fodor presided at the lecture, which was one of the series arranged by the Survival League, and there was a large attendance.

Mr. Findlay said the discoveries of science tended more and more to prove that our experiences on earth were diametrically opposed to reality. What appeared to us to be solid matter was but a range of vibrations. The physical body was not the real body, but every one of us had an etheric body which was an exact duplicate. The etheric body held the physical structure together. Death represented the withdrawal of the etheric body from the physical, and when this took place the physical particles disintegrated.

"This," continued Mr. Findlay, "is the scientific explanation of death and what for countless thousands of years has been a mystery, which is only now becoming understood. We are in the 'next world' now, though we do not sense it, because our physical structure makes us insensible to the higher vibrations of the etheric world. At death we lose contact with the physical vibrations and contact the etheric vibrations, so that a person can be dead to this world and conscious of the next though he never moves from the spot at which death takes place. He can be dead to this world and alive to the next and remain exactly where he is. The earth body will be buried, but the etheric body will be alive and active. When the so-called dead realise the change that has taken place, they gradually rise in space to a higher range of vibrations, as the etheric world is not only vibrating within this physical world but in space as well.

"The etheric world is located in what we call space, but it is attached to this earth and revolves with the earth and goes round the sun with the earth. The earth is like a stone in a peach, and the etheric world is like the fruit surrounding it. With our limited sense-organs we cannot appreciate these finer vibrations as these only become appreciated at death."

The Universe could only be explained in terms of mind. Each living thing was a mental creation, and mind governed and directed the Universe. Mind never died, and each one of us had an individual mind with character and personality temporarily inhabiting the physical body.

Mr. Findlay said he had spoken to hundreds of people who were considered dead. They had told him things that only they and he knew and many things he did not know at the time, and had found out afterwards to be correct. He had spoken to them face to face, not by means of a Medium in trance, but had listened to them speaking to him with their own voices. After one had experienced the "direct voice" at its best, trance communications could only be looked on as a second-best, and much less evidential.

Mr. Findlay then gave instances of his own experiences which were so remarkable that to maintain an attitude of doubt and scepticism he found impossible. After five years of scientific investigation, taking the greatest care to eliminate fraud and all chances of hallucination, he came to believe that death was only an incident in life and that those who had died could come back and speak to us on earth when a Medium was present.

After relating some of his own experiences he told how, just an hour before, he had been with Mr. Ernest Nuttall, son of the late Archbishop of the West Indies. Mr.

Nuttall had written to him from Jamaica and in consequence had decided to travel the 4,000 miles to this country in order to try to make contact with one who had recently passed on. Mr. Nuttall was a complete stranger in London, it being twenty-five years since he had last been here. He went anonymously to each Medium and from the very first established contact with the lady who had died in Jamaica. The evidence was voluminous: family details, intimate knowledge known only to them both, details about places in Jamaica came through with ease. He had already received 100 facts which he as a lawyer considered conclusive evidence of her survival.

One remarkable instance Mr. Findlay gave as an example. Mr. Nuttall in his hotel wrote down three sentences and asked aloud that the lady would repeat them when he had his sitting with Mrs. Estelle Roberts. Mr. Findlay read out these sentences from the original sheet of paper on which they were written. After writing them down Mr. Nuttall put them in an envelope and put it in his pocket. He then left for the sitting. The sitting started, and the first words the entranced Medium said were: "The lady wishes first of all to say three sentences which you asked her to repeat when you came here." Each sentence was given exactly without a mistake.

Mr. Findlay gave another instance. Mr. Nuttall's father, the Archbishop, communicating, stated he did not know Findlay, but that he knew the lady who now had the name of Findlay and who was connected with Findlay. Mrs. Findlay, before her marriage in 1908, had stayed with the Archbishop in Jamaica—a fact that no one in London could possibly have known. Mr. Nuttall had never mentioned to the Medium that he knew Mr. Findlay.

This and much more had just an hour or so before been told to Mr. Findlay by Mr. Nuttall, who was so satisfied that he was returning home to Jamaica, determined that for the rest of his life he would do what he could in the Island to spread the knowledge that there was no death.

It all seemed so mysterious and so impossible, but our ancestors thought all the discoveries of science were equally impossible and contrary to the laws of nature. Just as our intelligence advanced, so were we better able to grasp the Universe, and so in time people would be able to grasp this new knowledge, which, when understood, would revolutionise our religious outlook and our social conditions. In the past, we had had to rely on faith and hope to sustain us in our belief of an after-life, but now knowledge had come to take the place of faith, and that knowledge would give us a better comprehension of the Universe and man's place in it, in a way not yet realised.

INTERNATIONAL CONGRESS

THE fifth International Spiritualist Congress is to be held at Barcelona from the 1st to the 10th of September this year, and an appeal for support has been issued by the Organising Committee of the Spanish Spiritualist Federation.

A very wide range of subjects is to be considered—section one including propaganda, organisation, doctrine, philosophy and ethics; and section two dealing with experimental studies, psychic phenomena, mediumship, science and theory.

Mr. Ernest Oaten (Editor of *The Two Worlds*), President of the International Federation, writes saying that British delegates intending to visit the Congress should note that special arrangements are being made for them to travel together and that special terms for travel, hotel reservations, etc., will be fixed. Applications should be made to Mr. Frank Harris, Secretary of the S.N.U., 64a Bridge Street, Manchester.

"ADVENTURES WITH EVIL SPIRITS"

UNDER the heading "My Adventures with Evil Spirits," the following stories are related by "A Christian Spiritualist," in the *Leader*, Allahabad, India.

A WOMAN CURED

"On Nov. 23, 1933, at about 7 o'clock in the morning I received the following letter from a Shia gentleman:—

"Dear Sir,—An Amil (sorcerer) says that my house is haunted and that my wife is troubled by three evil spirits. She is very ill. Pain is killing her. Kindly come and mesmerise her. She is all but dead. Only you can save her life. Doctors are helpless. Kindly come and save her and excuse the trouble."

"I at once went to see the patient. I had no Medium to find out whether it was a case of possession or not but as the patient was groaning and was in the agony of pain, I laid my hand upon her head and prayed. She at once went under into deep sleep. I made passes, made her drink mesmerized water in her sleep, removed her pain and left her sleeping.

"At 2 p.m. I received the following letter:—

"Sir,—Many many thanks for the trouble you took this morning. After passing four restless nights, my wife slept to-day for four hours soundly at a stretch."

AN EARTH-BOUND SPIRIT

"Jai Narain, a student of class X, was after me for some time to treat a boy belonging to his village Town near Bharwari. On Nov. 23, 1933, Jai Narain came up to me and begged me with great importunity to see the lad as his father had brought him with great difficulty from the village. Ram Prasad, son of Munshi Ram Sarat, patwari of that village, was a young lad of 14. He became abnormal about 4 months ago and was almost insane for the last fortnight. I mesmerised one of my Mediums and told him to examine the patient. The Medium at once found out that the patient was under the control of an evil spirit. The spirit was summoned and was brought at once here by the Medium who was ordered to keep the spirit under his control. The spirit would not speak and would not give out his name. When he was severely punished by prayers, he cried out and said that he was ready to tell everything and go out of the boy. The spirit made the following statement:—

"My name is Ganga Prasad. I was Teli (oilman) by caste. I lived in the village Nara and I had a shop there. I made lot of money by unfair means, and buried it there. I died at the age of 45, and am earthbound for the sake of my treasure, buried in my home at Nara. This boy happened to go to my village, so I took possession of him in order to turn him mad. I did some harm to his brains. Please do not punish me, the boy would get all right soon. I have power to harm the boy, but I do not possess power to remedy the injury. I solemnly promise to come to you whenever I am summoned."

"He was ordered to leave the boy and was then released. As soon as the spirit went out of the boy, he recovered his normal senses and was able to recognise his father, relations and friends. He returned home and I hear he is perfectly all right.

"A very sad case lately came under my treatment. The patient was for 10 years under the control of an evil spirit who ruined the nervous system and paralysed half the body. I managed to cast out the evil spirit but could not cure the disease, as the patient was impervious to mesmeric vibrations."

It is announced in *The People* (Sunday, February 4th) that a school for Mediums, to be known as "The London College of Psychic and Spiritual Science" is to be opened shortly at Wandsworth, and that preparations are being made to enrol a thousand students.

"POWER'S" TOUR BEGINS

MRS. MEURIG MORRIS paid a short visit to Manchester, on Wednesday last week (January 31st). Accompanied by Mr. Cowen and General Sir Holland-Pryor, she left London at 2.50, arriving 6.45, and an hour later opened what proved to be a most successful meeting at the Houldsworth Hall, Deansgate. The hall was full long before the meeting began under the presidency of Mr. Ernest Oaten, Editor of *The Two Worlds*.

In his opening address, Mr. Cowen described events associated with his work with Mrs. Morris since their last visit to Manchester three years ago; and, though the meeting was of the nature of a religious service, there was a loud burst of applause when he sat down. Then, for the space of one hour "Power" kept his hearers spell-bound by a forcible and popular address, delivered with astonishing volume and clarity. His subject was "Life After Death," and he covered a wide range of thought.

The opinion was afterwards loudly and generally voiced that no finer address of its kind had ever been heard in Manchester. Mr. Oaten expressed a deep sense of gratitude to the visitors, in which he was heartily supported by the assemblage.

This Manchester visit represents the initial step in a comprehensive tour of the country planned by "Power" for the coming year.

"Power's" second address on "Re-birth" was listened to by a large audience (in which men predominated) at the Æolian Hall, London, on Sunday evening last. Summing up, he said many people believed that in re-birth all that was experienced was the result of the actions of past lives, but this was not the case. With each new life there was an influx of new causes. This, he said, was one of the fundamentals of evolution.

DIET AND SENSITIVENESS

IN the course of an address on "Diet and Sensitiveness," delivered at a meeting of the Scottish Psychical Society at 30 Heriot Row, Edinburgh, on January 30th, Mr. J. Fraser Nicol said that the psychic faculties in man were associated with the physical body, but Psychical Research seemed to show that sensitiveness was only derived in part from the physical body, its real origin being found in the intangible etheric body or spirit. This required neither food, water, nor oxygen to sustain it. Since, however, it had to manifest itself through the physical mechanism, the latter required special care in the type of food taken by sensitive people or Mediums.

There was sound reason for believing that solid, starchy food retarded the development of the psychic gifts. Flesh foods tended to draw the energy of the body to the stomach, and the fine structures of the brain became dull and irresponsive to the unseen etheric world. Psychic advice received supernormally, supported this belief, and from the same source it was contended that the really essential elements for psychic development were the mineral substances, including phosphorous, iron, and sodium, which strengthened the brain and nerve cells. These food elements were obtained from fruit, vegetables, and milk. (*Edinburgh Evening Dispatch*).

A GHOST THAT KNOCKS

A correspondent of *The People* (Sunday, February 4th) says there is a ghost that disturbs the peace at Mrs. Gertrude Gabrielle Mann's home at Plumstead Marshes by loud and frequent knocking, which began during a broadcast of Indian music. The ghost listens to conversations, it is stated, and answers questions by an agreed code of knocks. From these answers it appears that the communicator is a woman who formerly lived in India.

HUMAN RADIATION

By MISS JACQUELINE

(Of the British College of Psychic Science)

THE existence of rays emanating from the human body was affirmed by clairvoyants long before the late Dr. Kilner discovered and described them in connection with his now well-known work on the human aura.

Dr. Kilner appears merely to have noted the rays and not to have studied them, possibly because of his greater interest in the aura, or he may have considered that human radiation could not be assumed to have any potential diagnostic value. We are thus still confined almost solely to the observations and deductions of the clairvoyant for such knowledge as we possess of the subject; and it has to be admitted that the deductions are, up to the present, decidedly of an empirical nature.

Clairvoyantly, rays appear to emanate—in the case of normal, healthy persons—at right angles to the surfaces of the body and to vibrate. The length of the rays varies with sex, being about twelve inches in the case of a man in good health and of average mental development, and about nine inches in the case of a woman of similar health and attainments. In most normal, healthy persons, the rays appear to have colour—principally blue, mauve and silver; but in some cases the colours will be blue, green and gold.

The colours are most vivid near the surface of the body and tone down toward the end of the rays. The rays and colours end in a kind of mist.

WHEN RAY FORMATION BEGINS

In very early infancy, the rays apparently do not exist—the infant being enveloped merely in a pinkish cloud. There is clear evidence of ray formation beginning between the ages of ten and fourteen, with little or no difference between boys and girls.

Intelligence, occupation, education and psychic condition exert a decided influence upon the length and colour of the rays.

In the case of highly intellectual persons (when the rays are not adversely affected by occupational or other circumstances or by psychic conditions), they will extend far beyond the average nine or twelve inches and the colours will be much more pronounced.

In persons engaged in uncongenial or unhealthy occupations or subject to bad psychic conditions, there is a distinct shortening of the rays and a blurring of the colours, with sometimes a complete loss of a colour or colours which normally should distinguish the rays. Sound education tends to increase both length of ray and intensity of colour. Instruction (as distinguished from education) of an evil type tends to shorten the rays and to diminish their brilliance. It has been observed that many persons who have actually or presumably been generously instructed in evil-doing have radial emanations which appear to be blunted or turned in at the ends. In some ways the rays appear to be unable to extend to what ought to be their full length.

In a certain type of evil-minded person, this ray effect is almost always associated with a slouching stoop, such as is usually connected with the Paris "apache," although Paris is not the only place where such men and women can be seen!

The rays are always in a state of greater or lesser vibration. The vibratory rate is seen to be affected by the physical, mental, emotional and psychic condition of the subject synchronously with the duration of any given condition. For example, the ray vibration of a person suffering from grief or heavy loss appears to slow down; in gladness it appears to speed up. In moments calling for quick decision and action, the rate appears to increase

to such an extent that clairvoyantly the rays seem for the time being to have become a solid mass.

It may be asked: "What is the position and what is the function of these rays *vis-à-vis* the aura?" The position of the rays is one of penetrating and passing through the aura and beyond it. Whether the rays have any function combined with the aura or separate from it, or even if they have any function at all, is debatable. They are more probably simply a natural emanation from all living beings, inseparable from the body except at death, but expressing the condition of the subject at all times.

This latter statement appears to be supported by the fact that the divining-rod in the hands of a sensitive will be deflected at a point of sickness. It is supposed that there is a mingling or junction of the rays of patient and sensitive. While these continue so joined or mingling, the rod remains unmoved; but in passing the point of the rod over a diseased portion of the patient's body, there is a "fault" or "black-out" in the patient's rays at that spot, the established joint radiation is disturbed or broken and the rod is deflected.

RAY SHORTENED IN DISEASE

In disease, there is a marked shortening of the ray—a diminution of brilliance and quantity of colour and a reduction in the rate of vibration. It is possible clairvoyantly to estimate in some degree the physical, mental, emotional and psychic states of human beings by their radiation, and the trained clairvoyant is able to recognise by the variation in the colours of the rays which of these states has been the seat of disturbance. In persons who are very sick, the rays appear to become dissociated from the aura; and, instead of illuminating and colouring the aura, they seem to retreat behind the subject and even at times to become disconnected from him.

In these cases there is also a blurring of the colours.

In approaching dissolution, the colours of the rays gradually fade. At death, the rays and their colours are completely gone.

The writer has observed marked differences in the radiations of various nationals, but it must be admitted that her opportunities of observing those of non-British origin have not been numerous. It may be stated, however, that she has noted that the ray colours of Eastern and negroid peoples appear more accentuated than in the case of men and women of our own country. The Slavic radiation, which has been observed to some little extent, suggests sporadic energy, vivid imagination, melancholy and lack of tenacity.

Recently a play was presented in London in which a character frequently observed: "I do not like his vibrations"; "He disturbs my vibrations." The audience laughed every time as though the remarks were silly. The writer submits that we are all subject to the effect of other people's vibrations upon our own and that it is due to the impingement of the vibrations of others upon ours that we instinctively like or dislike them and *vice versa*, or we are completely indifferent to them and they to us. Happily the study of human radiation is now being taken up by scientists and the medical profession, so we may look forward to the day when it will be possible that the clairvoyants' observations and conclusions will receive scientific endorsement, or at least that we shall not, as now, still "see through a glass darkly."

MR. FRANK HARRIS

We are informed that Mr. Frank Harris, the recently appointed General Secretary of the Spiritualists' National Union, has gone into Oldham Royal Infirmary for an urgent abdominal operation. The latest report is that the operation has been successful and that Mr. Harris is "comfortable."

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

PROFESSOR RICHEL'S CONCLUSIONS

Sir,—I am afraid that Professor Richet's conclusions (LIGHT, January 26th) regarding survival will carry no weight with anyone who has had any extended Spiritualistic experience. One of his objections is that, if human survival is once conceded, the survival of animals will have to be admitted also. Well! why not? Some animals *do* survive, and I personally have had many proofs of it.

Again, his question as to who it is that survives—the child, the adolescent, the man, the old man—shows no acquaintance with the subject.

Yet again, he says that no new scientific fact has been revealed. Here he is quite wrong. New scientific facts have been revealed long before human discovery. But even if they had not, what has this to do with human survival? Nothing.

Professor Richet is welcome to his opinions such as they are, but they are mere thistledown in the balance and carry no practical weight, nor are they of any value in enabling one to understand or to bear the trials and difficulties of life, or to impart any confidence in the hour of death.

CHARLES L. TWEEDALE.

Weston Vicarage, Yorkshire.

* * *

MALACHI'S TEACHING

Sir,—Mr. J. W. Macdonald thinks that some of Malachi's statements in the two volumes of *Spirit Teachings* may be mistaken. Perhaps Mr. Macdonald has forgotten that, according to Malachi's claim, his mission was entrusted to him by God and that its work is directed by Jesus Christ. Most of the principal teachings are repeated in the books, usually more than once. The repetition signifies that Malachi meant to ensure that his doctrines should not be dubious. He asserted especially that every one of his affirmations was true; and, in the circumstances, we have no ground for questioning that claim unless we reject his teachings altogether.

In respect of the origin of man, he assented to the biological theory of evolution in outline. "Matter on your globe has gone through divers stages from crystallisation—the rudest form of organisation—to man. The rock and earth yield to the plants. Vegetable life supersedes mineral. Sensation added, a nervous system given, and another form of more highly organised life is found progressively, being developed from the lowest zoophyte up to man. Each step is an advance from the last, and man crowns the labour of creation. Man differs in kind as well as in degree by virtue of his divine soul" (*More Spirit Teachings*, p. 82). This passage confirms the rejection of the Pauline doctrine of the fall of man and the character of the atonement.

GODFREY BURCHETT.

Brookside, Wraybury, Bucks.

* * *

"CHANG" AND G. R. S. MEAD

Sir,—In LIGHT (January 26th) you report Sir Ernest Budge as saying of the people of the East: "The spirit-world is not divided from their daily life as it is from ours." A few days ago "Chang" said the same thing to me, in the following connection.

Those who knew Mr. G. R. S. Mead intimately were probably aware of the close friendship existing between him and Mr. Sharplin's control "Chang." When I met "Chang" for the first time after Mr. Mead's death, I talked of him and remarked, casually, that I supposed he would be communicating soon. So forceful was the

negative hurled by "Chang" it was like a blow. Swinging round on his stool he exclaimed:

"No!! Fortunately we have been able to convince him, and to persuade him to realize that if he makes any statements *now*, before he knows what he is talking about, he will have to repudiate everything he says. The very few people of the West who have touched the fringe of the subject, bring over with them such elementary ideas. It is different with those of the East. *The life of the spirit is the important part of their existence on earth*, their physical part being a secondary matter, so that they are in a totally different position when they get here."

It is well to remember that when "Chang" talks, he is telling of present day matters. He is our contemporary, who was in charge of a Labour Corps and fell in France during the War. In him we have a mine of information that our scientific men might explore.

FLORENCE HODGKIN.

Old Southcote Lodge, Reading.

* * *

THE "MARGERY" MEDIUMSHIP

Sir,—I have known Dr. and Mrs. Crandon for some years and have always felt a strong conviction of the reality of the claim for "Margery's" mediumship—that conviction was not only intuitive but a deduction from the facts as put forward by Dr. Crandon and his friends. That there should be strong, even virulent, opposition did not surprise me after my many years' experience in these matters. It has always seemed that so soon as any man rises up to announce a new truth or a new discovery there is always an immediate attempt to discredit or belittle it. It was emphatically so in the present instance. But Dr. Crandon stood to his guns with a most praiseworthy tenacity. The various theories designed to explain away the phenomena have been fearful and wonderful in their complexity, not to say in some instances disingenuous. As a great seer once said, "Truth is always simple but error is compound and generally incomprehensible."

DAVID GOW.

* * *

MR. DAVID GOW

Sir,—The excellence of LIGHT must indeed be a cause for congratulation to its Editors and satisfaction to its readers—news without abuse, "helps" without dogmatic yelps. Yet would I venture to hope that we may still be favoured with "D.G.'s" "Rays and Reflections," those bright and witty paragraphs so skilfully mixing early Spiritualism with its later developments, reminding one of "Jack Point's" words in "The Yeoman of the Guard":—"I can teach you with a quip if I've a mind, I can trick you into learning with a laugh."

I know I am echoing the wishes of many readers in trusting that the absence of "Rays" may only be temporary, and that better health will enable Mr. David Gow to continue to lighten our pathways with his flashes of witty "Reflections," and, at least now and then, with articles from his able pen.

"LIGHTREADER."

[NOTE.—Mr. David Gow is recovering from an illness which has prevented him for some weeks from providing his accustomed features for LIGHT. —EDITOR.]

* * *

STEPHEN THE MARTYR

Sir,—May I thank your correspondent, Mildred D. Collyer, for her interesting account (LIGHT, January 19th) of another presumed contact, through John of Antioch, with Stephen the First Martyr? I am convinced that through mental mediumship we shall learn more of the higher spheres and their interaction with ours, than in any other way. The doors are opening, and it will soon be recognised that Time, in psychic contacts, is no more a barrier than Space.

FREDERIC H. WOOD.

REV. G. VALE OWEN MEMORIAL

Sir,—Some time ago you kindly inserted an appeal in *LIGHT* for the memorial we are placing in Orford Church to Rev. G. Vale Owen, its first vicar. We hoped to panel the Sanctuary in oak at an estimated cost of £300. We have received to date a little over £100. We have already purchased a beautiful reredos of the Last Supper carved in Oberammergau, and are hoping to have the East wall panelled. This will be dedicated on the Sunday after Easter.

May I ask you again to publish an appeal for further donations to cover expenditure incurred to date, and also to complete the scheme? THEODORE ALLWORK (Vicar) Orford Vicarage, Warrington.

* * *

FORBIDDEN SECRETS OF THE EAST

Sir,—Regarding your extract about Sir E. Wallis Budge and his experiences in the current issue of *LIGHT*, surely there is a misunderstanding somewhere. The Pyramid texts are concerned solely with incantations for the benefit of the dead king through offerings, etc. (See *Development of Religion and Thought in Ancient Egypt* by the very eminent Egyptologist, Professor J. H. Breasted). The emerald was unknown in ancient Egypt. Experts have decided that the Egyptian emerald mines were worked in late (Ptolemaic) times for emerald matrix, which is not very valuable. This is what Herodotus and others must mean by "emerald." Is an emerald Egyptian amulet known? Are amulets found in the outer bandages of mummies? Would gnats sting mummies or anything inanimate? It is all very baffling.

ERNEST S. THOMAS, M.A.
Pitt Rivers Museum, Oxford.

* * *

SPIRITUALISTIC SERVICES

Sir,—With reference to Rev. H. Crabtree's article in your issue of December 15th and resulting correspondence ("Spiritualistic Services" and "Training of Mediums") may I, as a Medium, say I am convinced that Spiritualism will never attract intelligent men and women until there are more educated Mediums, lecturers and sound demonstrators. People have no idea of the appalling conditions prevailing in some of the Spiritualist "churches." Religious services are held merely as a cloak to protect them from police intervention. After-circles, psychometry meetings and so on, are often merely "nicer" names for fortune-telling. The Mediums are not always to blame, since many of them rely on these "services" for their livelihood.

C. S. COLLEN-SMITH, M.N.-T.P.S.
27, Manchester Street, W.1.

* * *

"ETHERIC VISION"

Sir,—The writer of the above-mentioned work was extremely gratified on reading a paragraph contained in "Italian Notes" (*LIGHT*, Jan. 26th) regarding the discovery of Thought Telegraphy reported in the Italian journal *La Nazione* of December, 1933.

According to your correspondent, it is stated that Prof. Callegaris has succeeded in causing thought-radiations to assume different forms, according as the transmitter thought of different letters of the alphabet. Thus the form of radiation for each letter has been stabilised, and "it will soon be possible to transmit luminous messages launched into space by thought radiation alone."

It would therefore appear that the experiments described in *Etheric Vision* (the results of which are identical with those of Prof. Callegaris, though carried out some fifteen years ago, and ostensibly *not* with a living person, but with a *discarnate spirit entity*) have at last received official sanction!

H. D. THORP.
The Hague.

FACTS FROM BEYOND

A REPLY TO PROF. CHARLES RICHTER'S CHALLENGE

PROFESSOR CHARLES RICHTER, in the communication published in *LIGHT* (January 26th) said, as one of his reasons for hesitating to accept Survival, that "never yet has a new scientific fact been revealed" (from the discarnate).

In regard to this statement, Mrs. Marjorie Livingston writes to the Editor of *Light* as follows:

"Sir—I was much interested to see in the last week's issue of *LIGHT* that Professor Charles Richter states that no scientific fact of importance has ever been propounded by supernatural means.

"I had it in mind to write to you at the time, suggesting that some of the scientific theories given in my last book, *An Outline of Existence*, might be considered worthy to come under this heading. I desisted only because, knowing nothing of science myself, I doubted whether these theories might be known already both to Professor Richter and the scientific world generally.

"In this (January 30th) morning's issue of *The Daily Mail*, however, I find that Professor Dinsmore Alter, of Kansas University, has propounded as his own the exact theory put forth in extenso in my book. I should be very glad if Professor Richter would compare that theory with the passages from pages 156 and 157 of *An Outline of Existence*."

NEW COSMIC THEORY

The communication to which Mrs. Livingston refers is from the New York correspondent of the *Daily Mail*. It is headed "Snowball Planets, U.S. Scientist's New Theory," and is as follows:—

"A new theory of the universe—which contradicts the ideas of most astronomers that the planets were formed from masses of gas pulled from the sun when another star struck it æons ago—is advanced by Professor Dinsmore Alter, of Kansas University. In a report to the American Society for the Advancement of Science he argues that planets, instead of being of rare occurrence, are common to almost all stars, and that the universe consists of 'solar systems' like our own. He holds that the earth and its sister planets were formed from atoms accumulating in the outer atmosphere of the sun. They were built up, he contends, by a snowball-like process, with two atoms first adhering to each other and then more joining the pile until large bodies were amassed."

The passages from *An Outline of Existence* with which Mrs. Livingston suggests this should be compared read as follows:

"I have said that the earth was an emanation of the sun. Your scientists have advanced a theory of a sudden cataclysm, dramatic and grotesque, to account for the separation of your planet from the parent sun. Not so is the orderly working of divine law. You know that the sun is dissipating its bulk in radiation. What becomes, then, of these radiations? They are not lost, neither shall they pass beyond the boundaries of their own physical affinities.

"It comes within your daily experience that water, under the influence of heat, will dissipate its form and evaporate into steam. The elements have not changed, it is merely the outward form that is altered by conditions. Water which is heated in one bowl may pass through the atmosphere in steam and condense on contacting the surface of another bowl which offers the requisite conditions.

"Regard, therefore, the radiations of the sun as an evaporation of Energy. This radiation can pass freely through the solar aura, or magnetic field, and, given the correct conditions, can be condensed into form. These solar emanations contain all the rudiments of universal matter."

Light

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WHAT THE MEDIUM THINKS

WITHOUT Mediums, physical and mental, there would be no useful Psychical Research. This is frankly admitted by all investigators; yet it is a fact—a remarkable fact—that Mediums are seldom asked how they explain the phenomena and the messages seen and heard in their presence. Generally, it seems to be assumed that what they think is of small importance and that what they say in regard to their own experiences is not evidence. In some cases there may be good ground for this attitude, but not in all. Stainton Moses, for instance, gave very good reasons why messages received through his mediumship should be accepted as coming, not from his subconscious mind, but from the discarnate beings who claimed to speak through him. And Mr. Evan Powell, in an address reported in this issue (p. 90), gave evidence worthy of the attention of scientific inquirers—namely, that, beginning with the assumption that phenomena occurring through his mediumship were to be explained on purely materialistic lines, he had been forced later to the conclusion that this explanation was untenable and that the Spiritualistic hypothesis was the true one. After all, Mediums are in closer and more constant touch with the evidence than investigators; and, provided they have the necessary mental qualifications—as in the case of Stainton Moses and Mr. Evan Powell and many others—there is every reason why their views should carry weight.

BLIND MAN'S SEANCE TEST

IT is admittedly difficult to find a complete answer to the Telepathic theory when used in its extreme form to discount or discredit evidences of Survival. Usually it is possible to say that, if facts contained in a message were unknown to the recipient, they must have been known to *some* living person and that there is therefore always the possibility that they were

somehow radiated from the subconscious mind of that person or surreptitiously abstracted from it.

The test described in this issue by Captain V. M. Deane cannot, however, be explained in either of these ways. Being blind, Captain Deane took a Braille watch to a dark voice-sitting. The watch, he is careful to explain, was not luminous. In the darkness he "pulled out the knob" of the watch and gave it several turns to a point unknown to himself "or to any person in the world." Then he asked Andrew, the spirit-control, to tell him at what time the pointers had stopped, and Andrew did so. "Four o'clock," said Andrew, and when Captain Deane "felt" the watch he ascertained that this was correct. This, following on other tests, convinced Captain Deane that he was actually in contact with a discarnate being and, further—a matter of much importance to him—that this discarnate being could see.

KNOWLEDGE FROM BEYOND

VERY opportunely, Mrs. Marjorie Livingston (author of *An Outline of Existence* and other books inspirationally received) is able to give at least a partial correction to Professor Charles Richet's assertion (*LIGHT*, January 26th) that "never yet has a new scientific fact been revealed" by communication from the "other side." The Professor's argument was that, if Survival be a fact, some of the survivors, being scientists with enlarged vision, should be able to "get through" knowledge as yet undiscovered by science.

We do not agree that failure in this respect could be regarded as disproof of Survival; for it is conceivable that—as indeed, frequently happens—a person on the "other side" may be able to prove his identity without being able to impart secrets that could be described as scientific.

The matter to which Mrs. Livingston draws attention (on page 87) deals with scientific theory rather than with facts—yet it is interesting and instructive. In her book, *An Outline of Existence*, a Communicator propounded an unorthodox theory regarding the origin of planets—namely, that they were formed not by gases or matter thrown out in bulk from the sun, but by the condensation of radiated solar energy.

On the publication of the book, this theory passed without comment—yet, as Mrs. Livingston points out, it has since been elaborated and put forward as a hypothesis by Professor Dinsmore Alter, of Kansas University, and has been published throughout the world as a scientific "discovery."

The answer to Professor Richet is not so complete as it would have been had the discovery related to some easily verifiable fact; but it is nevertheless interesting as proving that scientific theory can sometimes be accurately anticipated from "beyond."

"NO TRAVELLER RETURNS"

BOOK REVIEW

By A. G. EDDISON

THE above well-known Shakespearean quotation is the appropriate title of a book about the future life by Mr. Clarence May, vicar of St. Peter's, Gt. Windmill Street, London,—popularly known as "The Actors' Church." The opening chapters reveal views which seem so much more in line with the accepted philosophy of Spiritualism than with the orthodox teaching (or lack of teaching, perhaps) of the Anglican Church, that one turns to "Chapter viii.—Spiritualism" with anticipations which alas! are largely doomed to the usual disappointment—*more* than the usual disappointment, indeed, because the author has at least been to the trouble of making a few first-hand experiments and the acquaintance of such leading Spiritualists as the late Rev. Vale Owen, and Sir Arthur Conan Doyle.

The opening paragraphs of this chapter are of sufficient interest to quote in full, though, for lack of space, the reader must be referred to the book itself for the arguments—in their entirety—which seem to have convinced Mr. Clarence May (1) that the claims of Spiritualism are not sound and (2) that its practice is not allowable. The chapter begins:

"The surprising thing about Spiritualism is not that it has, since the war, claimed the attention of vast numbers of people, but that it has not already swept the whole field, for who amongst us would not be Spiritualists if only we could be sure of two things: first of all that its claims were sound, and secondly that it was allowable? If only these two points could be settled in its favour, it would, without doubt, be the greatest discovery of the present age, in regard to which the power to fly in the air or to speak across space would pale by comparison.

"To speak to those we have loved and lost—to renew hastily severed relationships—to be able to continue that mental partnership which had never reached fruition here below—to have the opportunity of telling those we love of the things of earth and to hear what they thought about them, and in return to learn something of their life and experiences, would not only be a delight to one's heart, but a thrilling adventure to one's senses, comparable only to getting into touch with Mars and learning by wireless communications of the conditions of life on that or some other more distant planet.

"The immensity of this claim is so staggering that, but for these two considerations, it is quite certain that every thoughtful man would have to be a Spiritualist; also, that the Church would not be loth to admit that what she has always taught as a matter of faith concerning the unseen had now become demonstrable as a matter of reason."

Exactly! But it must surely occur to the reader that no thoughtful investigator of so important a subject ever would become a Spiritualist without a profound conviction, *based on well-founded evidence*, that its stupendous claims are indeed true! In most cases such first hand evidence takes much long and patient research. Few of us are natural Mediums, and are therefore faced with the alternative of spending laborious years in the cultivation of our own latent and usually inadequate psychic gifts, or of availing ourselves of the services of professional Mediums. Most of us, perforce, pursue the latter course, but this is only one faltering step in the right direction. People who can "tune in" with any Medium, selected at hazard, are almost as rare as those psychically gifted.

Mr. Clarence May's experience at his "only seance with a well-known public Medium" was as unfortunate as it deserved to be considering his self-confessed attitude of mind. At the same time it was an interesting example of the well-known suggestibility of the Medium's subconscious mind when it is in a disturbed condition in contrast to the way it functions in a sympathetic environment

and under the complete guidance of spirit-control. It does not necessarily indicate conscious fraud on the Medium's part, although of course that seems the obvious explanation to anyone who has not made a long and careful study of the psychology of mediumship.

But even the best of sitters (i.e., one who refrains from giving or asking specific information or from being in a mentally adverse mood, but maintains a passive and open attitude of mind) must expect a good many unsatisfactory sittings before finding the Medium best attuned to his individual idiosyncrasies. It is rather like getting the wave-length of some particular place on the wireless without the help of any indicator! Having at last found a suitable Medium, a long series of experimental sittings with very careful sifting of evidence is needful before being in a position to pass judgment on so extremely intricate and difficult a subject.

Unfortunately, the author of this book has not only contented himself with very inadequate personal investigation but seems to have fallen into the common error of judging the soundness of spiritualistic claims by the poorest instead of by the best of its literature, and by the least evidential types of phenomena, such as trance-addresses, promiscuous automatic writing, and amateur table-turning or rapping.

Since there is nothing to prevent anyone who can pay for publication from rushing into print, it is true that there is a perfect spate of rubbish masquerading as Spiritualistic literature. Since there are not nearly enough qualified Mediums to satisfy the demand, it is true that on public platforms and in private sittings we have too many partially developed psychics, as well as hysterical men and women acting under the auto-suggestion that they are "controlled" (all perfectly honest, but ignorant and emotional) as well as a much smaller number of more or less clever frauds. But all this dross in no wise affects the value of pure gold, however small the grains of it may at first seem to be to the impatient prospector.

But Mr. Clarence May is neither bigoted nor bitter in his opposition to Spiritualism. When he has studied the subject more scientifically (and, perhaps, when he realises how closely the mediumistic resembles the artistic temperament, more sympathetically, too!) he will see the need to cultivate psychic talent as much as any other talent, and not to rely exclusively on the sporadic manifestations of unusual genius.

"Spiritualism," he says, "which is free of the Medium and, if possible, also of any material aids; Spiritualism which is not self-induced, but breaks through from the other side, may be regarded as definitely spiritual."

No "Spiritualism," no spirit-manifestation under any other name, of any kind or degree whatsoever, has ever been independent of a Medium, nor ever *is*, nor in all probability, ever *will be*! The "material aids" are mere means of facilitating the process, and will doubtless be brought to greater perfection. And why should all effort come from the Other Side, instead of being reciprocated?

But after all our author pays the movement such a handsome tribute, that one hopes this Saul—like the two other Sauls—may someday be counted among the prophets (Strange how little we hear of King Saul's *first* mediumistic encounter—with the paid "Seer"!) If this should happen, and his eloquence be enlisted on our side, even St. Paul's would be as packed for his Sermons on Spiritualism as St. Peter's always is for his Sermons on Plays!

"We have to thank Spiritualism for opening our eyes to the fact that the vast majority of people are enormously concerned as to the condition of the departed. We have to thank it also because it has tended to break down those false barriers which tradition had erected between this life and the next. Spiritualism has borne its witness to the fact that the next world and its citizens are within hailing distance, and, as a result of it, orthodox Christians have made the great discovery that the companionship of the next world was a neglected article of their own faith."

MEDIUM'S POINT OF VIEW

MR. EVAN POWELL ON THE IMPORTANCE OF THE SITTERS

IN the course of a lecture on "Physical Phenomena from the point of view of the Medium" at the British College of Psychic Science, London, on Wednesday last week (January 31st), Mr. Evan Powell, the well-known physical Medium, distinguished between "conscious" and "unconscious" Mediums.

After thirty-two years of experience, he said, he had come to the conclusion that, in the case of the unconscious Medium (the one who is in trance), the forces which produce the phenomena issue from the left side of the body; while in the case of the conscious Medium they issue from the right.

In the early stages of his mediumship his outlook was completely materialistic. He looked upon mediumistic phenomena as purely physiological manifestations. The intelligence which the activity displayed he was inclined to ascribe to himself. Riper experience, however, had taught him the lesson that the intellectual exteriorisation of the Medium as a theory is untenable. He came to view Mediums as persons through whose psychic forces discarnate entities manifest.

How does this manifestation take place? What is its effect on the Medium? A discarnate entity subdues, or overshadows, the consciousness of the Medium in the same manner as the hypnotiser. Trance is a hypnotic state induced by a spirit. He feels his head being squeezed, and before he knows what is happening he is falling, falling . . . and loses consciousness. For whatever happens he is dependent on the observations of the sitters.

"I refuse to take credit or blame," he said. "I am part of a party. All the sitters are contributory factors to what may happen. The Medium is dependent on their fluctuating influences. Sitters should not come wondering what they may get, but what they may give. As long as they do not realise their share and responsibility in and for the result, there will be failures and consequently there will be a dearth of Mediums. The unconscious Medium is helpless. Nothing matters to him. Personally, I am not interested in seance-work at all. Why should I come to ten people, go to sleep for three-quarters of an hour, and find when I awake two or three people saying that the Medium might have done it? The fact is that the sitters have an important share. I would to God that Mediums might become as sensible as they are sensitive, and the sitters as sensitive as the Mediums."

Mr. Charles Marshall was in the chair. An interesting discussion followed the lecture.

UNIVERSITIES & PSYCHICAL RESEARCH

A CHAIR in Psychical Research has been established at the University of Leyden, Holland to which (according to the *Tijdschrift voor Parapsychologie*) Dr. P. A. Dietz has been appointed. He began his lectures in a small room which soon had to be changed for a larger one accommodating 150 students.

Regular courses in Psychical Research have been instituted at the Philosophic Faculty of the University of Belgrade. They include two lectures weekly on the general conditions of experiments in Psychical Research—Medium and sitter, the technique of experimentation and the development of mediumship. A permanent exhibition of objects of psychic interest is also arranged. The establishment of the course is due to the initiative of M. Latisieff and Mme. Lebedeff-Pavlovitch.

A memorandum for the creation of a Psychical Research Institute has been submitted to Chancellor Hitler of Germany by Mr. P. Voigt. Prof. Hans Driesch declared his willingness to prepare plans and all German research societies are ready to co-operate.

OSCAR WILDE'S GHOST

REPORTED TO BE "WALKING" IN HIS OLD ROOM AT OXFORD

THE ghost of Oscar Wilde—a pale-faced dandy of a ghost in a loose-flowing tie—is reported to be walking again in the rooms he occupied 60 years ago in Magdalen College, Oxford. The present occupant, Mr. Tony Kelly, claims to have been visited at midnight last week by his predecessor (says the *News-Chronicle*, February 3rd). Mr. Kelly is an Australian, and plays ice-hockey for the University—not a man given to aesthetic fancies.

"I had gone to bed about half past eleven," he said yesterday, "but for some reason I could not get to sleep. Suddenly I had a most extraordinary feeling, a sort of goose-flesh, as if someone was in the room."

"And so there was. He was standing by the window—a tall man, with a long jacket, very old-fashioned, with rows of buttons and very short lapels. His tie was loose and tied in a big knot."

"He began to walk up and down. I spoke to him but he did not answer. I put out my hand as he came near me and it went straight through where he seemed to be."

"Finally he walked away into a corner of the room and just faded out of sight. There isn't a door in that corner either."

It was in these rooms that Wilde wrote the poem "Ravenna" that won the Newdigate Prize when he was an undergraduate.

LECTURING on "Thought Transference" to a large gathering at Edinburgh Psychic College last Friday evening, Mrs. Hewat McKenzie said people who advanced Telepathy as an answer to the theory of Spiritualism did not realise what a very difficult thing thought transference was.

MESSRS WRIGHT & BROWN, of Red Lion Court, London, announce for publication shortly a new book by Mr. Ernest Hunt entitled *The Gateway of Intuition*. This is written along lines of spiritual rather than definitely Spiritualistic import. It will be published at 2/6.

A NEW AND OUTSTANDING NOVEL

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by

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FROM ALL BOOKSELLERS.

PROBLEMS OF PSYCHIC PHOTOGRAPHY

Assuming that the production of genuine supernormal photographs has been proved, students of the subject want to know how the 'extras' are secured and what are the essential conditions for their production. In the following article, these problems are examined by an expert who expresses his conclusions in popular terms; so that what he writes should be of interest to the general reader as well as to the student.

By THOMAS A. DAVIDSON

I.—PREAMBLE

ALTHOUGH the abnormality of psychic photography has been recognised for more than 70 years, it must be admitted that comparatively little result has so far attended any efforts to place the phenomenon on a scientific basis. We do not yet know definitely the wavelength or rate of vibration of the light emitted, reflected or used by the spirit operators, which affect a photographic plate.

In 1919 a society was formed to study the question, and it remained in existence for a few years only. This Society for the Study of Supernormal Pictures collected a lot of spirit photographs and data, but no journal was issued, its proceedings being private. Apparently, as a society it did not reach any definite conclusions upon the subject, although opinions appear to have been held by individual members, some of whom wrote books on the subject.

The following list gives the names of the principal works, dealing entirely or in part with spirit photography:

Chronicles of the Photographs of Spiritual Beings and Phenomena invisible to the Material Eye Miss G. Houghton, 1882
The Veil Lifted A. Glendinning, 1894
"Borderland" W. T. Stead, 1894-7
Man's Survival After Death Rev. C. L. Tweedale, 1909
Photographing the Invisible Dr. J. Coates, 1911
Proofs of the Truths of Spiritualism .. Rev. Prof. G. Henslow, 1919
The Case for Spirit Photography Sir A. C. Doyle, 1923
Psychical Research, Science and Religion S. de Brath, 1925

The highly complicated nature of the problem is perhaps not fully appreciated until one considers the different factors which are involved. It would take up too much time and space to enumerate all the data already collected, most of which can be found in the works mentioned.

2.—FACTORS INVOLVED

Let us try, however, to summarise and consider all the essential factors which have been recognised in operation. They are as follows:—Medium, spirit control, sitter, light, photographic plate, camera, lens, sundry unknown conditions.

Let us now see how many of these factors are essential for different types of spirit photographs. Of types, there are three, (1) where 'extra' is external to camera; (2) 'extra' is internal to camera; and (3) skotographs.

The factors involved in case 1, external to camera are: Medium, Spirit Control, Sitter, Light, Photographic plate, Camera, and Unknown conditions; in fact, all the factors.

The factors involved in cases 2 and 3 are the same. They are Medium, Spirit control, Sitter, Photographic plate, Camera or Dark slide and Unknown conditions. Medium and Sitter are often the same person. I have not put down Darkness as a factor, since it is only the absence of light.

The factors themselves require careful consideration, as many of them are far from being simple; and I propose to survey these factors in this article, to see how far it may be possible to deduce some logical conclusions from them. Much of the data we have is of a very general nature, and is lacking in precision with regard to such details as nature and intensity of lighting, camera stop, kind and speed of plate, and the relation of the exposure given to that of a normal exposure under the same conditions.

3.—NEED FOR FURTHER WORK

It is obvious that much further work, accompanied by more careful scientific data, will be required before Spirit Photography can hope to be placed on a scientific basis. The work which Dr. W. J. Crawford has done for telekinesis is a standing example to other psychic investigators, and forms an illustration of what one would like to see done with psychic photography, for we are as yet ignorant of the manner in which the spirit operators act when producing the image of their spirit extras on the plate, and what variety of radiation they use.

4.—PHOTOGRAPHIC MEDIUMSHIP

Photographic mediumship is a distinct type of mediumship which may or may not be accompanied by other forms. Such mediumship may consist in supplying a type of ectoplasm, which is in some way utilised by the spirit controls; possibly to surround and support psychic transparencies, where such are used.

5.—SPIRIT CONTROLS

It is more reasonable to imagine that a band of spirit operators work together with the Medium, rather than one control only. We are not sure what power they may require from the Medium or from the sitter, nor how that power may be utilised by them. Where a psychic mould or transparency is used, it is probable that it has been prepared some time beforehand; but how long beforehand, or what may be the minimum time between its preparation and use, is as yet an unknown quantity.

6.—THE SITTER

From the fact that a comparatively low percentage of the spirit extras are recognised—I understand that 25 per cent. is quite a fair average figure—it would seem to suggest that the sitter, except in particular instances, is a relatively unimportant factor. By the spiritual law of attraction—like attracting like—one would expect the spirit extras to be mainly those of close family relationship, but in actual fact, the percentage of such is much below the average of recognitions. The sitter will probably attract spirits of similar spiritual development to his own, and their number may be many, and far removed from kinship. In special instances, sitters have received advice from the spirit world to sit with such and such a Medium, or at such and such a time, in order to obtain an extra of someone dear to them.

7.—LIGHT SPECTRUM

Light is invisible. The ordinary white light of sunlight is not uniform but consists of rays covering a wide range of wave-length. These rays can be separated or dispersed by allowing a beam of white light to pass through a glass prism, or better still, a hollow glass prism filled with carbon disulphide, as with the latter a greater degree of dispersion is obtained. If the emergent rays are allowed to fall upon a white card, a visible coloured spectrum can be seen there. If these coloured rays, instead of falling upon a white card, are allowed to pass through a similar prism placed the opposite way, so as to gather the rays together again, the emergent rays are found to be uncoloured, thus re-forming the original beam of light. A large invisible field exists beyond both ends of the visible spectrum—the ultra-violet (U.V.) and the infra-red.

Radiation of one kind may differ from that of another by its vibrations being more rapid than those of the other. Its characteristic frequency is therefore greater, and its wave-length shorter. The spectrum may be classified by a numerical scale of frequency, of wave-length, or of number of waves per centimetre. It is customary to use a scale of wave-length. For the purpose of this article

(Continued on page 94)

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Feb. 22nd. DR. OSCAR PARKES on "The Art of Healing, Orthodox and Unorthodox." Chair: MRS. VIOLET FORMAN.

March 8th. MISS OLIVE PIXLEY on "The Law of Transmutation." Chair: DR. FIELDING-OULD.

March 22nd. MR. CYRIL SCOTT (Composer) on "Some Occult Aspects of Music." Chair: LADY HARRIS.

SYLLABUS ON APPLICATION.

REINCARNATION

CONTINUING his addresses at the Free Public Lectures, Mr. W. H. Evans took for his subject on Tuesday evening this week the vexed question of Reincarnation. He said the great difficulty with many minds is that Reincarnation is not demonstrable, but it had to be remembered that this was true of other beliefs held even amongst scientific men. The ether, for example, was not demonstrable, and efforts to prove its existence had, up to the present, failed. Many, however, believed in its existence, because the hypothesis of an all-pervading ether meets certain difficulties and provides an intellectual tool by which further discoveries become possible. It was therefore unphilosophic to discard the theory of Reincarnation because one has, at present, no means by which it can be proved scientifically. It was claimed that it explained certain difficulties met in life, and, to use a Miltonic phrase, "Justifies the ways of God to man."

Many, he said, put forward the objection that nearly all who claim to have some recollection of past lives have been someone great or prominent in the world. This is merely human vanity and does not really affect the question, any more than the claim of an ignorant Medium to be controlled by some great philosopher although he is unable to transmit the simplest philosophic principle affecting the question of spirit-control. Being human, we are all affected with certain weaknesses, among which vanity is one of the most prevalent, attacking the greatest and the least of men.

If, continued the speaker, there is any truth in the assertions of many spirits that we have descended from the loftiest planes of life (involution) and have during the process of evolution worked our way through the many kingdoms of nature, learning our lessons as we did so, there should be some means which would indicate this. May not suggestion give us the key? It is well known that if a subject is hypnotised he exhibits a much larger range of consciousness than when normal. Also, he will, upon accepting a suggestion, make modifications in bodily structure, indicating that the subconscious mind

has a knowledge of physiological processes. One may ask where that knowledge has been gained? It is not a foolish question, for we only have what we work for. Labour is the law of increase of life, and this is true upon all planes. How are bodies built? How does the caterpillar build the winged butterfly which emerges from the chrysalis? Instinct is a name, it is not an explanation. It is among such phenomena that we might find some evidence, or otherwise, of the truth of the theory of Reincarnation.

TWO-FOLD PREDICTION FULFILLED

EIGHTEEN months ago, a friend with whom I had lived for the best part of my life, undertook the care of the two children of a cousin who had died, and to whom we had been much attached.

There came a point when my friend felt doubtful as to whether she had really done the right thing, and, being in London, I thought I might help her by going to a sitting on her behalf. Mrs. Hirst, the Medium, brought just what I sought: messages from the children's mother, full of gratitude and assurance. "Now I can rest in peace," she concluded.

I was putting away my pencil, thinking the sitting was over, when the Medium said:

"Wait just a minute; someone has a message for you now"; whereupon she described and gave the Christian name of my friend's mother, who had been almost a mother to me as well. This lady expressed grave concern for my health, to which my mental comment was: "But you always used to be worried about that. I am quite well just now, for me, dear; nothing at all to worry about."

Mrs. Hirst continued: "She is showing me a very large industrial town in the North—she says she came from there" (correct, Manchester) "and she says that you will be going to live there soon, and she is very glad."

"Now," I said to myself, "a good sitting is being spoilt by rubbish—what a pity!"

Probably the Medium, or the control, got this thought, for she resumed: "Well, she says you *will* be going there, though perhaps only for a long visit."

I drew my pencil through the whole of this latter portion of my notes, attributing it to some sort of a backwash come in at the end when the power was becoming thin. I felt no special ill-health; and secondly, my work at the time seemed as permanent as possible, and there was nothing in the world, so I felt convinced, that could take me to Manchester of all places. I regretted the incident. People might easily say: "The first part of the sitting was simply what was *wanted*—in other words, telepathy; and you yourself admit, the last bit was quite inapplicable."

So we judge in our ignorance. (1) Within a month I was in hospital for a major operation; (2) I was forced to abandon my work in consequence, and by an intricate train of circumstances, I found myself three months later domiciled—in Manchester—with a lady of whose very existence I knew nothing at the time of the sitting. It turned out to be "a long visit," thus proving what I had considered the "bad" part of the sitting to have been accurate in every detail.

M. A. BUSH.

ST. NINIAN.—A correspondent thinks that some readers may be interested to hear how this Saint manifested at one of her sittings last Christmas night. She was controlled and gave a suitable seasonal message. Two clairvoyants who were present described her own figure as being blotted out by the seated figure of a tall old spirit, with a long beard, in a brown habit, and holding a tall broken cross. A spirit visitor who followed assured them that this Christmas visitor was St. Ninian, of whom the writer, Miss Julia M. Smith, at the time had never heard at all.

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11 a.m.—Mr. C. Glover Botham.

Clairvoyante: Mrs. Stella Hughes.

6.30 p.m.—Mrs. Hewat McKenzie.

Clairvoyante: Miss Lily Thomas

Sunday, Feb. 18th, at 11 a.m. .. Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. Fillmore.

Sunday, Feb. 18th, at 6.30 p.m. .. Mrs. St. CLAIR STOBART

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6.30 p.m.—Open Meeting in the Grotrian Hall.

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3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments, write to Miss Michell (Hon. Secretary).

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PSYCHIC PHOTOGRAPHY

(Continued from page 91)

I propose to use the millimicron (mm) as the unit of wave-length, each unit being equal to the one millionth part of a millimetre.

The wave-lengths of the rays of ordinary sunlight can be divided up into the following regions.

Kind of Radiation	Approx. wave-length in mm.	Kind of Radiation	Approx. wave-length in mm.
Ultra-violet	100 to 390	Yellow	575 to 590
Violet	390 to 440	Orange	590 to 630
Blue	440 to 490	Red	630 to 700
Blue-green	490 to 510	Deep red	700 to 760
Green	510 to 550	Infra-red	760 to 1,000,000
Yellow-green	550 to 575		

It is the considered opinion of investigators that the type of radiation responsible for spirit photography lies in the ultra-violet region, i.e., somewhere between the limits of total absorption of U.V. by the gelatine in the plate, and visible light, viz., between 220 and 390 mm. This wide range is equal in extent to 46 per cent. of the range of the visible spectrum.

It would be a distinct step forward, if by further investigation, it were found possible to pin the effective radiation down to some definite narrow band in the U.V.

8.—PHOTOGRAPHIC PLATES

Photographic plates contain bromide and iodide of silver suspended in a gelatine vehicle, and are now produced under very strict chemical and physical control, with the speed of every batch determined and marked on the boxes. Their uniformity and reliability is in marked contrast to the plates prepared by the old collodion process, which had to be prepared when required by the earlier psychic photographers, such as Mumler and Hudson.

Modern plates vary in the kind of response they make to light, according to whether they are "ordinary" plates, or have been treated with traces of certain dyestuffs to increase the range of their response.

"Ordinary" plates are sensitive from the U.V. just into the green, say from 220 to 520 mm and show a maximum sensitivity around 460 mm.

"Orthochromatic" plates have the same range as the ordinary but go beyond slightly into the orange, their range being from 220 to about 610 mm.

"Panchromatic" plates have a still further range of sensitivity, which goes well into the red, from 220 to approximately 710 mm.

"Infra-red" plates have the same range as an ordinary plate, 220 to 520 mm. They are blind beyond that to about 630 mm when they again become sensitive up to about 890 mm, with a maximum sensitivity round about 800 mm.

These plates are supplied in various speeds, from slow process plates of H & D 20 up to very rapid plates such as the Ilford Iso-Zenith of H & D 1400, which John Myers prefers to use.

Photographic plates would be sensitive to much smaller wave-lengths of light, were it not for the fact that gelatine has an increasing absorptive effect for radiation ranging from the violet end of the visible spectrum down into the U.V., reaching total absorption at 220 mm approximately, and at this point, the silver halides, though themselves sensitive, are shielded from any further action.

For special work in the ultra-violet, a class of plates known as Schumann plates are produced in which the amount of gelatine is kept down to the minimum. They have a sensitivity running down to about 185 mm, which is about the limit of transmission of air for U.V. light. Actually the sensitivity goes much lower than this under special conditions. They are more expensive than ordinary plates, costing about 5 or 6 times as much. Though they have been referred to in the literature, I am not aware whether or not they have been used for this work, but I should be interested to learn of any experiments where they have been used, and what kind of results were obtained.

It is possible to improve the response of plates to the U.V. light, by treating them with a trace of a fluorescent substance—paraffin oil would do—but it must be re-

moved by washing the plate in a solvent before development. A fluorescent substance has the property of transforming the rate of vibration of light falling upon it, and emitting light of a longer wave-length, which will then readily affect a plate.

9.—LIGHT FILTERS

We are all acquainted with the effect of white light passing through a piece of coloured glass, as in a stained-glass window—a red glass transmitting red light, a blue glass blue light and so on; but I wonder how many recognise that the reason for this is that all the other visible coloured rays have been cut off or screened by the glass.

Light filters or screens are now a regular standard article for the use of the photographer, and can be obtained as coloured gelatine films, suitable for transmitting selected portions of the spectrum. I am not aware that any special filters have been developed for use in the U.V., as attention appears so far to have been mainly confined to the visible spectrum and the infra-red. It is interesting however, to note that Dr. Kilner in his book "The Human Atmosphere" recommended the use of an alcoholic solution of dicyanin, a blue dyestuff, as a visual screen to facilitate the observation of the human aura. A screen prepared with such a dye might be of service for photography in the U.V. Incidentally, I wonder if the human aura has ever been photographed by its use.

In recent psychic photography, the lens does not appear to be necessary, in which case the use of screens fitted to the lens will be of no value. Such screens would have to be put on top of the plate in any investigational work, with the approval and co-operation of the spirit controls.

10.—THE CAMERA

The type of camera used appears to be unimportant, just as good results being obtained with a cheap camera as with a more expensive one. The essential point appears to be that it forms a dark cabinet, or one which the spirit operators can make entirely dark. We are aware how many types of physical phenomena are inhibited by light, and it may be, that as in the case of skotographs, the spirit operators require a dark chamber in which to work. It is an interesting fact that exposures are generally prolonged much beyond that required for a normal exposure, yet the sitters are not over-exposed. This lends support to the suggestion put forward by A. Campbell Holms in *The Facts of Psychic Science and Philosophy* (1925) par. 204a., that during a part of the exposure, the plate must have been protected from actinic light by the spirit operators. In other words, they must interpose a screen to absorb or cut off the light from the lens during some part of the exposure.

11.—THE LENS

The ordinary camera lens is made of glass, and cuts off the ultra-violet rays below about 320 mm.

A quartz lens cuts off below about 185 mm, which is also the point marking the limit for the transmission of U.V. in air. It does not appear to have been of any greater help in spirit photography than a glass lens. We are therefore free to infer that in the case of "external" extras, the wave-lengths of light which are effective must lie between the limits of 320 and 390 mm.

12.—SUNDRY AND UNKNOWN FACTORS

Under this heading I would include such factors, as the usual seance conditions, and the type of operations of the spirit controls. It is possible that they make use of ectoplasm drawn from the Medium, and possibly from the sitter, to build up a surround and support for the psychic moulds. They may be able to make this luminous or non-luminous at will. There is also a possibility that fluorescence may be a factor made use of by the spirit operators to convert very rapid vibrations which do not affect a photographic plate into slower vibrations which do.

[Next week Mr. Davidson will finish his analysis and state his considered conclusions].

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