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LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, DEC 23rd, 1922

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,189.—VOL. XLII. [Registered as] SATURDAY, DECEMBER 23, 1922. [a Newspaper.] PRICE SIXPENCE.

What "Light" Stands For.

"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. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

O clear and shining light, whose beams
That hour heaven's glory shed
Around the palms, and o'er the streams,
And on the shepherds' head;
Be near through life and death,
As in that holiest night
Of Hope and Joy and Faith,
O clear and shining light!
—MRS. HEMANS ("A Christmas Carol").

CHRISTMAS GHOSTS.

That the ghost story should be popular at the Christmas season indicates something more than a mere caprice of custom. It is something deeply rooted in the race-consciousness. It has been suggested that the true reason for the love of ghost-lore at Christmas is that the minds of men being drawn for a time from more mundane things turn naturally to matters that concern the affections. They think not only of family ties with the living but of those with the dead, and so indirectly the idea of the ghost comes up; and as the mass of mankind has been entirely misled regarding the state of the dead by its pastors and masters, the ghost legend assumes its usually sepulchral and terrifying aspect. It sounds plausible, and probably contains part of the truth, but not all of it. We can trace other and more likely origins.

ELVES AND HUMAN SPIRITS.

Let us consider the matter first from the antiquarian and folk-lore side. In the early world the Yule feast was accompanied with rites that had special reference to the Unseen World. Take, for example, the custom, which has come down to us from the dim past, of garnishing our houses with evergreens. That was originally meant for a tribute to the nature spirits—dryads, sylphs, pixies, and the like. That is one instance out of several of the relationship between Yuletide and the spirits. But to our mind the truest explanation lies in the fact that Christmas is a time of family reunion, the remembering of ties of kinship and friendship, and that in countless thousands of homes the departed ones return to take their places

unseen in the family circle. Always there have been persons sensitive enough to be conscious in some dim way of the silent presences. They would not know the truth as a Spiritualist would know it. There would be just the idea of "ghosts," and so doubtless the ghost legend has been nourished and kept alive. The vanished friends and kinsfolk came, human and natural as ever they were there. But all that their presence called up in the minds of their friends on earth was the thought of weird phantoms.

THE EMERGENCE OF THE REAL GHOST.

It has been reserved for Spiritualism alone to displace legend and tradition, fancy and superstition concerning the spiritual world with natural and rational ideas. Whether it is philosophical materialism or the materialism of Gradgrind and Bounderby—a matter of commerce and economics, room has nowadays to be made for the ghost in his true aspect, and it may even be for fairies! It is a strange thing that we should for so many centuries have thought of human ghosts as having a close connection with graves and sepulchres, coming always with "a flavour of churchyard mould," and that the facts are almost exactly the reverse. That is to say that it is we mortals who are most in affinity with the sepulchral side of things. The ghosts have passed through it and beyond it, and we have yet to pass. Again the eternal paradox! It is a great thing that to-day the thought of the world in these matters is being cleansed and quickened. The "spiritualisation of matter" goes on apace, and as it proceeds Christmas will become more and more a festival of the Spirit.

A CHRISTMAS HYMN.

"Little Brother of the World,"
Sang a Pagan long ago—
Hearing first the wondrous tale
Of the child of birth so low,
Who had conquered multitudes
Without sword and without lance,
By the power of his words,
By the radiance of his glance;
"With the lance and with the sword
Many, many have I slain,
Fighting on the battlefield,
Till the blood ran down like rain;
Little Brother of the World,
I am tired of lance and sword—
I would conquer like to thee,
Give to me thy Master-Word!"

We, too, Lord, are tired of war—
Tired of battling, anger stirred—
"Little Brother of the World"
Give to us thy Master-Word!
With thy Christ-mass here at hand,
Close the temple doors for aye,
That of old oped only when
Man his brother man would slay;

Send the message to all men,
"Round the earth, a treasure-trove,
"Little Brother of the World,"
Teach us all to win through Love!

—ALTHEA A. OGDEN.

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and Newsagents; or by Subscription,
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CHILD CLOUD PHOTOGRAPHS.

BY C. LINDSAY JOHNSON, M.A., M.D., F.R.C.S.



Fig. I.—The Madonna of Foligno, by Raphael.
Upper portion of the picture.)

In reading through Mr. Coates' admirable book* on Supernormal Photography I noticed on page 135 a picture of a materialised form photographed by Alex. Martin, a medium for psychic photography, of the city of Denver. In this is seen a pillar or column of children's faces closely packed together, like a pile of oranges, and extending from floor to roof on one side of the picture. (See Fig. III. on opposite page.)

On a second plate another group of babies' faces entirely surrounding and covering the face of the materialised figure can be seen. (See Fig. IV. on opposite page.)

Lastly Mr. Martin describes a third case in which the whole upper half of the picture was completely filled with child faces more or less surrounded—as were the other two pictures — with fuzzy clouds.

Now in the celebrated picture by Raphael, known as the Sistine Madonna, at



Fig. II.—The Sistine Madonna, by Raphael

the Dresden Gallery (see Fig. II.), I noticed that the background of the Madonna in its upper half was entirely made of clouds which were composed of innumerable baby faces (cherubs). In fact, the whole cloud was packed with them. They are not conspicuous, but when the picture is looked at closely the clouds are seen to be filled with these faces. A similar background of baby clouds is depicted in the Madonna of Foligno as well. (See Fig. I.).

Now there must be some motive or reason for this. Why should the three photographs by Mr. Martin, two being photos of materialised forms, and one a human portrait, be surrounded by human baby faces? I think it is a strong argument against the photographs having been faked, because it is unthinkable that a medium should resort to such an unconvincing form of fraud, and yet why should they appear in the photos? It is impossible to conceive that the ether should be crammed with babies in the

* "Photographing the Invisible," by J. Coates. L. N. Fowler and Co., 1921.

way that the late Admiral Fisher would have us believe in his celebrated verses beginning:—

"We are the chosen few,
All others will be damned;
There is no room for you,
We can't have Heaven
crammed."

Now it seems to me that Raphael, like most painters, and all poets, happened to be a psychic, and he painted the background of his glorious Madonna with an ectoplasmic halo or cloud consisting of baby faces.

And the same idea must have occurred to Goethe, who was a pronounced medium and highly psychical, as at the end of the second part of "Faust" he describes the chorus of "Blessed Boys" filling the air in the same way.

There must be some reason, some origin or grain of truth about the matter. Every recorded phenomenon, however strange or unlikely, can always be traced to some material fact—in other words, there is always some real fact on which the legend or phenomenon was founded. This holds true whether it refers to Fairies, or King Arthur, or the Sea Serpent, or the historic dragon or whether to the mythical heroes of Greece and Rome.

To give one or two examples. The seven Kings of Rome were alleged by Mommsen and other German historians to be purely mythical, and yet the Italian excavators, on digging deeper down in the Roman Forum, have discovered the "Lapis Niger," and other traces of the real existence of these



Fig. III.—Flashlight photograph of materialised form, a head and bust of Psychic faces of children (from page 135 of "Photographing the Invisible," by J. Coates).



Fig. IV.—The second exposure on the materialised form, the head and bust of which was enveloped in a cloud of Psychic faces of children (from page 137 of "Photographing the Invisible," by J. Coates).

seven kings or chiefs. Professor Schliemann's excavations in Asia Minor, on the supposed site of Ancient Troy, unearthed the shield of Achilles, which was actually found to be embossed with exactly the same figures as Homer describes in the "Iliad." These heroes really existed although wrapped in m...

Again, what about the Fairies? I cannot vouch for their existence, but I know that they are firmly believed in in Brittany, in Devon, in Cornwall, in Wales, and throughout Ireland, in fact, wherever the Celtic race predominates. Now this is the most psychic race in Europe. Do these people alone see them, or are they purely imaginary? I confess I do not know, but this I do know, that there must be some solid fact behind it all.

Now what is the explanation of these baby faces in the clouds which surround the figures? I should greatly like to know. Perhaps our mysterious and learned friend, "Tertium Quid," or else Mr. de Brath can favour us with the solution.

That these baby forms did not appear by chance in a haphazard way on the plates, is certain. It is also certain that Raphael did not paint them without a motif in the ectoplasmic cloud surrounding his Madonna's head, but was he already aware of the existence of ectoplasm, or did he merely mean to depict an ordinary cloud?

Did Goethe mention them out of mere caprice in his great tragedy? Who can tell?

FRAU SILBERT'S MEDIUMSHIP.

To the Editor of LIGHT.

SIR,—You were good enough to insert some months ago a short report from me upon this medium's remarkable powers. It may interest your readers to know that these powers have now increased, as she had herself predicted, for they vary with the seasons of the year. Previously the phenomena consisted mostly of the emission of visible ectoplasm, and of one clear example of telekinesis. When we sat with her yesterday it was not one but nearly a dozen articles which were brought up in good light without contact from the floor to the table. A small square opening had been cut in the table, with a sliding panel. This panel was opened and shut several times by invisible force, and objects were passed either through the opening or through the table itself. A cigarette case, my watch, and a number of other things came through while the medium was in full observation, seated erect in her chair. So far as one could follow the process, the object dematerialised on one side and re-materialised on the other, the process being sometimes marked by a sharp flash of light. This light is probably accompanied by local heat, for it will be remembered that Zollner found signs of charring upon the wood when Slade disengaged a wooden ring from a rod which was so constructed that only dematerialisation could effect a separation.

The lights emitted by Frau Silbert are the most brilliant that I have ever seen in a séance room, and there was a period of several seconds when it would not be an exaggeration to say that lightning was playing round her head. The flame was blue, crackling and very brilliant. I saw one

bright star of light come out of the very centre of her forehead. It was a remarkable and beautiful exhibition.

Hands were seen by several of the sitters, but I cannot say that I was able myself to discern them. I did, however, see white objects appear and disappear at the opening of the table, which may have been fingers, as the medium claimed. The lights and the movement of objects were, however, the chief phenomena. The latter seem especially worthy of study in connection with apports, since it is the same process apparently upon a larger scale. If space is of little account to these forces, as we have been assured, then the flight of the dematerialised watch from the floor to the table is strictly analogous to those longer flights which have been amply demonstrated by Bailey, Sloane, and many other apport mediums.—Yours faithfully,

Dec. 14th, 1922.

ARTHUR CONAN DOYLE.

FILL THAT NICHE.—There is a niche made to fit every individual in the great living Temple of Humanity. To fill that niche should be the special aim of each and every one of us, and happy are they who find it early. Until that special niche is filled, a weakness, an incompleteness is there, which no other power can strengthen, or trapping adorn. The filling is, in its proper place, just as important, though it be hidden away among the foundations, as the ornaments which adorn the most prominent positions and catch the eye of the most casual observer.—E. ORTON.

LOVE is not dependent upon words; when it is deepest it has no speech. Light is not dependent upon the eyes, the most beautiful visions come to us in sleep. The ears do not capture the most entrancing sounds: "Heard melodies are sweet, but those unheard are sweeter."—E. GRAY.

DR. GELEY'S TEST EXPERIMENTS.

THE PROOF OF PSYCHIC MATERIALISATIONS.

[Considerable interest has lately been aroused in Psychic Research circles, both on the Continent and in Great Britain, by the remarkable experiments carried out this year by Dr. Geley in connection with Psychic Materialisations and as proof of this phenomenon, the obtaining of casts of materialised limbs during the séances conducted under scientific test conditions. An illustrated report of these experiments was published in the "Revue Metapsychique" for September and October this year, and we are indebted to Dr. Geley for permission to give our readers a translation of this report and reproduce the photographs showing the results obtained by the doctor and his assistants.]

CASTS OF MATERIALISED LIMBS.

(From the "Revue Metapsychique.")

Before offering our readers the new series of moulds of materialised limbs, we give part of an unpublished account of previous moulds which have been already dealt with.

I. EXAMINATION OF FINGER PRINTS.

To start with, we have compared the finger prints of the moulds with the finger prints of the medium. The outside appearance, the shape of the moulded hands, the relative length of the fingers, the lines of the palms of the hands were, as we have already said, entirely different to those of the medium. More, the size was not even the same. We have to do with, according to the case, those of adults bigger than those of Kluski, those of females, and those of infants.

Nevertheless, it appeared interesting to submit to M. Bayle, the distinguished Chief of the Service of Judicial Identity, some of our moulds, together with the hand prints of the medium and my own.

M. Bayle has found some difficulty, as the prints of the finger tips are less distinct than the lines in the skin of the palms and back of the hands. More, it has been necessary to eliminate those of the moulds which showed the fingers folded, crossed, etc., that is to say, the greater number.

In spite of these difficulties, the anthropometrical examination has been made. There is not any resemblance between the prints of the medium and those of the moulds. Here is the report of M. Bayle:—

Prefecture de Police, etc., etc.,
Paris.

April 1st, 1922.

M. Bayle, Chief of the Service of Judicial Identification.
To M. le Dr. Geley,
89, Avenue Niel.

You have supplied me for comparison, on the one hand, four plaster moulds of hands, and on the other hand two imprints of hands on sheets of paper smoked with soot and fixed.

One of these bears the inscription "Medium" and the other "Dr. Geley."

We have noted the four moulds with the letters A, B, C, D.

In general, the moulds do not show finger tips as distinctly as would ensure identification.

Here are the only results at which we have arrived:—

The hand which has made the print marked "Medium" is certainly not the hand which supplied the mould marked A, or that which made the mould C.

We can say nothing definite regarding B, and D.

Also we can say that the mould A, was not made by the hand which formed the mould C, and the mould B was not made by the hand which formed D.—Kindly accept, etc.,

BAYLE.

II. APROPOS OF THE FRAUDULENT IMITATIONS OF OUR MOULDS.

Here is the description of a new method of fraud which has been studied and tested by a well-known artist-modeller, M. Pierre Lorenzi.

M. Lorenzi has happily approached us on this subject in a report which we will now consider.

To get the mould of a hand in one piece we can do as follows:—

You put a ligature on the arm of the person from whom a mould of the hand is wanted sufficiently tightly to stop the circulation of the veins, but not the arteries (as in "bleeding"). After a quarter of an hour the hand is swollen and its size is increased.

Compound a very slippery ointment (petrol, stearine, vaseline, in equal parts), smother the hand, thus prepared, with a thick mixture of plaster.

When the plaster begins to set, the subject should lightly work the ends of the fingers and the hand. At the

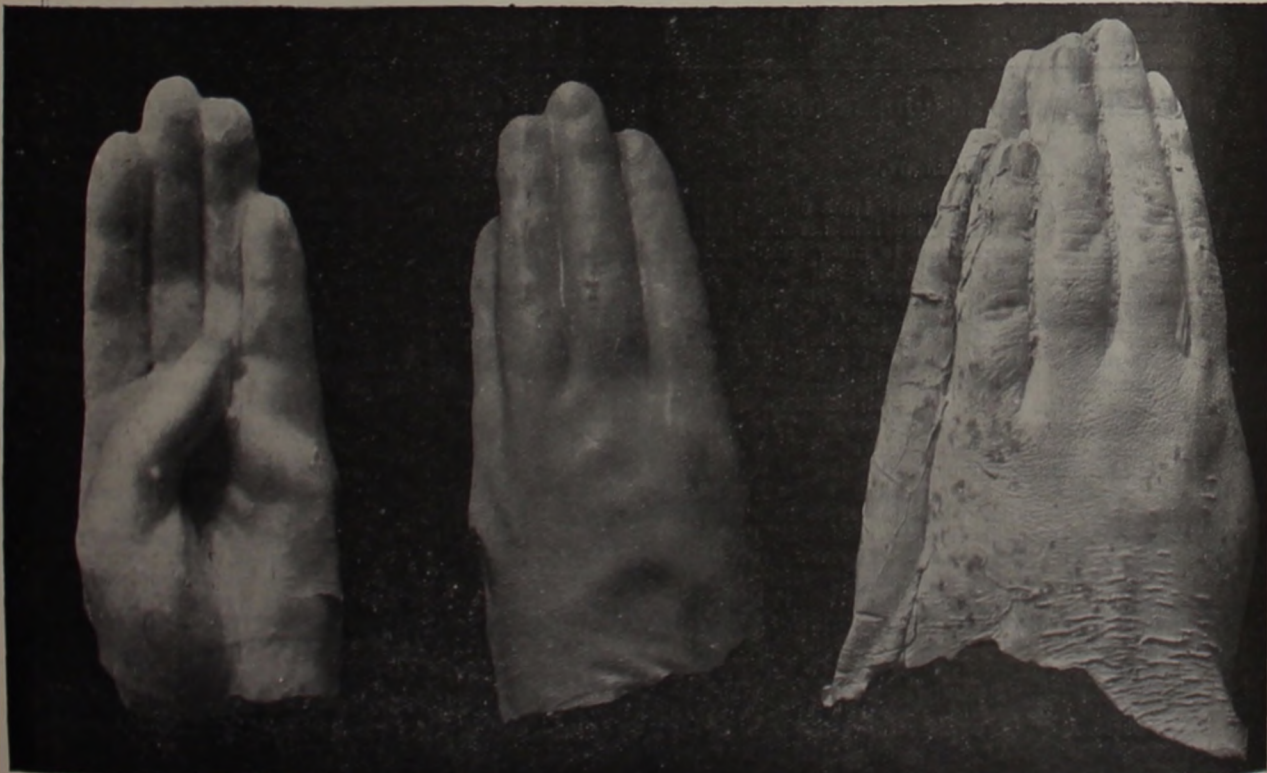


Fig. I.—Mould of a Female Hand

Fig. II.—Same Cast (back view)

Fig. III.—Cast of Two Hands Joined,

same time ease the ligature and raise the hand in plaster to assist the retirement of the blood. The hand becomes smaller, and with care it can be withdrawn, leaving a hollow mould in one piece. It is sufficient to make a cast in plaster from this first mould to get a positive reproduction of a human hand without joint. Per contra, the effort needed to withdraw the hand is not without results to the mould in scratches, twists and other faults.

But this method is not possible if the hand is fully extended and the fingers closed. If one or more fingers are spread, bent or crossed, withdrawal is evidently impossible.

And as this method requires a great effort, the block of plaster in which the hand is moulded must be very thick and substantial. M. Lorenzi has calculated that if paraffin is used, it would need a piece of one kilogram with thickness of at least four centimetres.

One sees that this method of imitating metapsychic moulds ignores certain essential characteristics of our

moulds as perfect as those of Klusk', it will give no right to say that the latter are fraudulent. Our certainty of their authenticity was absolute before the attempts of the modelling artists. They depend on the evidence of our tests (see "Revue Metapsychique," May-June, 1921, and January-February, 1922).

I come now to the new series of moulds. I obtained them during my last visit to Varsovie (April-May, 1922) through the mediumship of M. Franek Kluski. The séances took place in his salon, with the usual precautions—inspection of the room and medium, door fastened from the inside and both hands of the medium held. My principal collaborators were Colonel Okolowicz, M. Stephan Ossowiecki, M. Stanislaus de Yelski, Mme. A. E., Mlle. Ladomira Gzreliak. I have always personally controlled one of the medium's hands, and I am sure of my control.

I obtained eight moulds. Among the eight were four which showed very special and interesting points. They

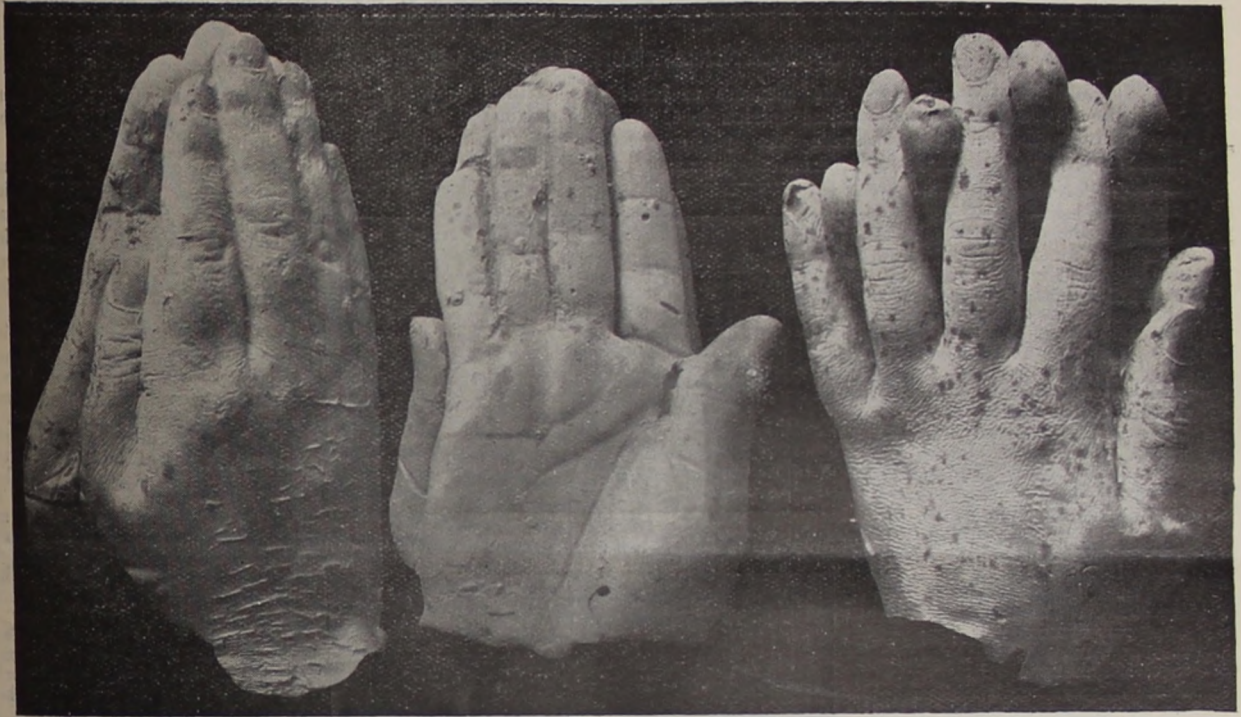


Fig. IV.—Same Cast as Fig. III, from another view. Fig. V.—Cast of Two Hands, right and left. Fig. VI.—Cast of Two Hands with Fingers Locked.

results, such as the extreme thinness of the mould and the bent fingers.

Nevertheless the work of M. Lorenzi is very interesting, and deserves publicity.

We wish that someone would point out any other possible means of fraud. One should be aware of all conceivable methods of imitating metapsychical moulds. The knowledge of such methods would put future experimenters on guard against the tricks of false mediums. Respecting the moulds of Kluski, neither prestidigitateurs nor modelling artists have been able, up to the present, to make identical moulds, that is to say, showing at the same time the following characteristics:—

1. Moulds of ordinary commercial paraffin.
2. Having a maximum thickness of 1 mm.
3. Comprising all the hand as far as the wrist, with one or more fingers spread, bent, or crossed.
4. Reproducing all the anatomical details, including the markings of the skin.
5. In one word, exactly resembling the original moulds.

It is not theoretically impossible that someone may, some day, make such an imitation, but in any case it would be the work of an artist, lengthy, complicated, and unadaptable to the experimental séances.

One comes, of necessity, always to the same conclusion, the only conceivable method of fraud would be by making the moulds outside the séance by some unknown method, and bringing them into the séance by a trick of legerdemain which escaped the control.

But we have proved that our moulds have been made during the séances with our own paraffin, certified by colouring and chemical additions.

The fact that some eminent modelling artists have failed to make identical copies like ours has no doubt great importance, but this fact alone has no final demonstrative value. In fact, there is nothing inimitable, not even a 1,000 franc note, but all the same when a false 1,000 franc note has been passed, it does not prove that all 1,000 franc notes are false or even suspect.

In the same way, if someone succeeds one day to make

necessitate further tests in view of exact investigation. I shall therefore not speak of them in this article. Here are the photographs (natural size) of the other four.

FIG. I.—MOULD OF A FEMALE HAND.

The film of paraffin has not been disturbed. The cast starts at the base of the thenar and hypothenar prominences. It is obviously in one piece. I have filled it with plaster and left it undisturbed. The film of paraffin has the thickness of a very thin sheet of paper. The position of the thumb, crossed in the palm of the hand, makes the withdrawal of a normal hand impossible, and otherwise the fragility of the film of paraffin was evidently sufficient to disprove such a possibility.

One can see under the paraffin, all anatomical details in the plaster below.

FIG. II.—SAME CAST (BACK VIEW).

Notice the folds of the skin, which are clearly shown, also the characteristic details beneath the paraffin.

FIG. III.—CAST OF TWO HANDS JOINED.

The question is, are they the right and left hands of the same person?

They are male hands of an adult of middle age, with hollow folds and wrinkles below the wrist.

(This cast and those following have the paraffin film removed.)

FIG. IV.—SAME CAST FROM ANOTHER VIEW.

FIG. V.—CAST OF TWO HANDS, RIGHT AND LEFT, SUPERIMPOSED.

The cast is less perfect than the preceding ones. The folds of the skin are less marked. This defect appears to arise from the paraffin wax being too cold when the impression was taken.

FIG. VI.—CAST OF TWO HANDS, RIGHT AND LEFT, FOLDED, WITH THE FINGERS LOCKED.

Notice the clearness of anatomical details. The fingers are folded very closely, so that the removal of normal

hands from the mould of paraffin would be impossible without breaking it. These double hands offer special interest from the point of view of control. Several suggestions of possible fraud are eliminated straight away.

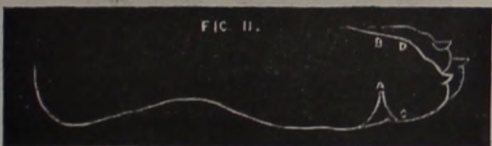
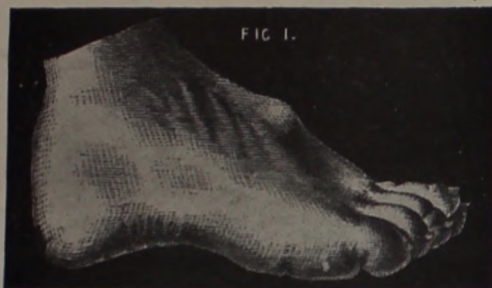
It is evident, for example, that casts of this kind cannot be attributed to fraud by the medium during the séance while his hands are held; liberation of one only would not suffice.

It is also very difficult to assume the fraud of an assistant. In all these séances we make a chain, so that an assistant could not remove both hands to trick; it would be necessary to assume the complicity of his two neighbours.

And still further, we have obtained a new proof, not arranged. We have had the great satisfaction of seeing the hands operate which moulded themselves in the paraffin. The hands were defined by luminous points which were at the ends of the fingers. They moved slowly before our eyes, plunged themselves in the bath of paraffin, dabbled about an instant (a fraction of a minute), withdrew, always luminous; then finally put the mould, still warm, beside one of my hands.

CASTS OF MATERIALISED LIMBS OBTAINED IN 1876.

"To Mrs. Britten,—I have the pleasure to furnish you with engravings of a materialised spirit's foot, which represents with perfect exactitude the plaster cast, moulded by a professional artist, from the paraffin wax envelope. Apart from any suggestions of trickery and collusion the cast itself tells its own tale, for it has the cuticle marks in the crucial parts, which it would be impossible to produce under any circumstances without a mould formed of many parts, as any mechanic, or even ordinary person, can see at a glance. The cast foot is eight inches long by three inches in the smallest part, and nine inches in the widest part. The opening at the top of the foot is two and a quarter inches diameter. And yet through this opening the foot was instantaneously withdrawn. The medium was Mrs. Firman (now deceased). The *modus operandi* was as follows: I prepared the melted hot liquid paraffin, into which the little spirit form dipped her foot several times, so as to make it of sufficient thickness to maintain its figure. After this operation the spirit form—known to us as Bertie—put out her foot with the wax mould upon it, and asking me to take hold of it, which I did, the foot was withdrawn (or dissolved, I know not which) and the mould left in my hand. This was at the house of a friend in Manchester, April 11th, 1876, and the next morning I took the wax mould to Mr. Bernaditto, who filled it with plaster, and, after melting the wax from the plaster, the result was a beautiful feminine human foot, of which the illustration is a



PLASTER CAST OF RIGHT FOOT

of a Materialised Psychic Form known as "Bertie."

The Paraffin Wax Mould was presented by the Form while still on her foot to Wm. Osley, who took hold of it, when the foot was instantaneously withdrawn. Produced in Manchester (England), April 11th, 1876.

The whole of the operation was very quick, at most two minutes.

We publish, without commentary, these new accounts, waiting opportunity to complete this series of experiences.

DR. GUSTAVE GELEY.

(Translated from the "Revue Metapsychique" by "Lieutenant Colonel.")

In view of the above experiments conducted by Dr. Geley so recently as the spring of this year, a description of a very similar experiment and result obtained over forty-seven years ago by Mr. William Osley should prove of great interest at the moment. The details of Mr. Osley's experiment we give below are taken from the report given on pages 203 and 204 of a work entitled "Nineteenth Century Miracles," compiled by Mrs. Emma Hardinge Britten, and published in the year 1833. We give on this page a reproduction of the illustrations which accompanied this report, which reads as follows:—

faithful copy. The crucial test of this wondrous phenomenon is seen by references to Fig. II. The ball of the toe (see D. C.), half an inch thick, had to be drawn through an opening only a quarter-inch deep (see B. A.), which, of course, under ordinary circumstances, is a physical impossibility, without destroying the fine bridge (see A. C.), and it is exactly on this bridge that the cuticle marks are delineated as perfectly as on the human foot. Your space will not permit me to give the means employed to eliminate anything like fraudulent action on the part of the medium, neither is it necessary to do so, as the cast itself—still in my possession—leaves its own stamp of genuineness, for there is not a single mark that betokens anything contrary to what it really is, viz. a cast from a whole and perfect mould, without a division: and I challenge the world to produce the like, other than by similar agency. I, myself, made the so-called cabinet, which was the recess of a bay window, into which nothing could get without being seen by ten pairs of watchful eyes (there was a good light all through the séance). The medium, who was a woman of great size, went inside, and in the course of some fifteen minutes, the little psychic form of Bertie presented herself, and went through the operations as described above. After the performance she disappeared, and in a moment or two I drew the curtain aside and there was Mrs. Firman entranced, and the sole occupant. Where was Bertie?"

"THE ROOM IN THE TOWER AND OTHER STORIES."

(E. F. BENSON.)

"I want first to tell you quite shortly my theory about ghost-seeing," he continued, "and I can explain it best by a simile, an image. Imagine then that you and I and every body in the world are like people whose eye is directly opposite a little tiny hole in a sheet of cardboard which is continually shifting and revolving and moving about. Back to back with that sheet of cardboard is another, which also, by its own, is in perpetual but independent motion. In it too there is another hole, and when, fortuitously it would seem, these two holes, the one through which we are always looking, and the other in the spiritual plane, come opposite one another, we see through, and then only do the sights and sounds of the spiritual world become visible or audible to us. With most people these holes never come opposite each other during their life. But at the hour of death they do, and then they remain stationary. That, I fancy, is how we 'pass over.' Now, in some

natures, these holes are comparatively large, and are constantly coming into opposition. Clairvoyants, mediums are like that. But as far as I knew, I had no clairvoyant or mediumistic powers at all. I therefore am the sort of person who long ago made up his mind that he never would see a ghost. It was, so to speak, an incalculable chance that my minute spy-hole should come into opposition with the other. But it did; and it knocked me out of time."

—("The 'Bus Conductor," p. 195-6.)

SLAVES.

THEY are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they dare not think;
They are slaves who dare not be
In the right with two or three.

—J. R. LOWELL.

THE CHRIST CHILD.

By the REV. G. VALE OWEN.

The spirit of CHRISTMAS is quite a real thing. It is no chance influence, but is consequent on deliberate and intentional activities originating in the heavenly realms.

I have no space at my disposal in which to argue the truth of this statement. I must, therefore, content myself with stating the case briefly, as it has been put to me during the period of my intercourse with those who, from their places in God's Summerland, are able to view the matter from a standpoint higher than my own.

Long ages ago it was decided in the High Courts of Heaven that it was necessary for the progress of the human race that the Christ of all the Heavens should eventually manifest in human form. Age after age He projected His Personality, re-conditioned as He descended the various spheres below His own, nearer and ever nearer to that of our earthly estate.

Then, "when the time was fully come," and a "body had been prepared" for Him, He manifested in Jesus of Nazareth.

Ascending, He took with Him into His own high sphere all those phases of experience, which He had gathered during His descent into matter, to enrich that Divinity which is inherently His. The way between Himself and the human race was henceforth more free than before for a fuller and more intimate communion between Himself and us. Among these phases are those which appertain to the earth-life, from birth through death, resurrection and ascension into the spirit world.

As we, during the year, call to mind the various facets of His life as Man, influences,

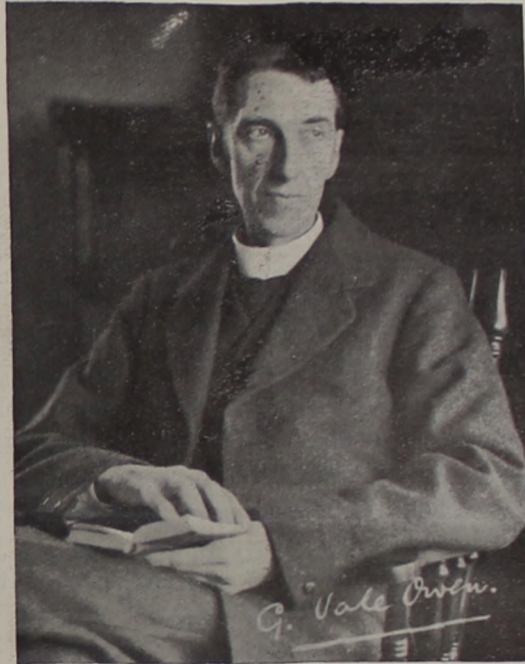
appropriate to each season, are infused into our souls. At Easter, for instance, we partake with Him of the assurance of the life continued beyond the tomb. At CHRISTMAS the spirit of childhood, in all its intrinsic purity and innocence, is sent upon us, and those who have not lost all capacity of response absorb into their natures that sense of buoyant exhilaration which is so characteristic of childhood.

I need not labour this. If anyone doubt the reality of such influence let him look around him this CHRISTMAS-TIDE and note how full-grown men and women disport themselves. Responsive to this heavenly influence, they, too, have become children once again, and they act as children—unashamed. It is normal, we consider, that at CHRISTMAS we should do so. For it is the Children's Festival and that of the CHRIST CHILD. It is the time when the CHRIST CHILD comes to earth again and suffuses Christendom with the atmosphere which was about Him nigh two thousand years ago and which gave to those with whom He came into contact a feeling that here was one who was not as other children were.

This, then, is the spirit of CHRISTMAS, when the CHRIST CHILD goes in and out among us unseen—except by those few who are so pure in heart that to them is given this blessed privilege.

Yet we others can feel His Presence and are able to sing with no uncertain sound, "Unto us a child is born; unto us a Son is given; and the government shall be upon His shoulder."

December 13th, 1922.



[Whitfield Warrington, Lancs.]

THE REV. G. VALE OWEN

The latest photograph of Mr. Vale Owen taken at the Vicarage, Orford, just prior to his leaving for London on December 1st, where he is now busy with the final preparations in connection with his departure to the United States on December 30th for a lecture tour on which he will be engaged for three months.

THE POWER OF PRAYER.

"I did call upon the Lord. I laid me down and slept and rose up again: for the Lord sustained me."

Many, no doubt, have had such an experience as I now write of: prayer for a loved one and the answer so long delayed that one's trust in God had faltered. I had prayed in and out of season and night after night for help for one who is very dear, and the heavens seemed as brass. A night came when, as I prayed, a doubt of God's ability even to hear me rushed over me and I wondered if there could be the power in prayer that I had believed in so implicitly—an inward cry for pardon and then sleep, awaking in the night, and the immediate turning of heart and mind to the one in trouble. Sleeping again, I awoke in the early hours of the morning with a wonderful feeling of peace and the joyous sensation in the certain knowledge that God had heard me. I was fearful no longer. If He could hear me there was not the shadow of doubt but that He could set in motion the power to help. There would be ministering spirits to bring the help which I was powerless to give. Unbounded trust in the potency of supplicatory prayer is to mitigate all the ills of life and lift our souls to a sphere in which all light, hope and love have dominion. Surely "more things are wrought by prayer than this world dreams of."

H. C. (Brockenhurst).

We sat down and communed together of many things. He called to my mind past endeavours, and showed me where I might have done my task in better ways; and sometimes he commended me and sometimes did not commend, but never blamed.—Vale Owen Script.

"THE VALE OWEN SCRIPT AND THE PHILOSOPHY OF SEX."

Mr. C. W. Harwood, 56, Crystal Palace Park-road, S.W., writes:—

Referring to the interesting article on "The Vale Owen Script and the Philosophy of Sex," by A. J. Wood (p. 770), I send you two short extracts from my notebook which bear on this subject:—

"There are more marriages made in Heaven than ever were made on earth.

"Spirit mingles with spirit, and those who have waited in all patience to join their affinity in spirit life will have their just reward."—"Not Silent if Dead." By H.

"Heaven consists of angels, each of whom is a man and woman organically conjoined from inmost to outmost, from centre to circumference

"This is the marriage of the Angels who have attained the evolution of the new life."—"Hidden Way Across the Threshold." Street.

May I, as a constant reader, take this opportunity of expressing my great appreciation of LIGHT, which is doing such valuable work.

It is a law in your world as in ours, that "like attracts like"; hence the man who is not liked flees from those who dislike him, because their company makes him unhappy, and he therefore seeks the companionship of those who do not see him in the same light—that is to say, of those who are on his own level; for in the eyes of such people his evil qualities are not so patent.—"Life Beyond the Grave."

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THE POETRY OF CHRISTMAS.

When men were simple and untutored, living very close to Nature, they gained many glimpses of the truth concerning the Unseen World. They had knowledge of many things which amongst their descendants are unknown and unregarded. It is true that many of their ideas were mixed with myth and superstition, but the myth was often beautiful and the superstition at least picturesque.

Around this season of Christmas the myths and legends cluster like garlands, and the truths which they enshrine are as a constellation. Faith and folklore, the Ancient Wisdom and the Newer Science can find in Yuletide a centre rich in human interest.

It is not necessary here to do more than touch on some of the most important of the ideas which revolve about the great Festival. Sun worship, the birth of the Child in the manger, and the Star that guided the Magi to Him; the Yule Log, the holly, mistletoe, rosemary, bay and laurel, all the traditions, rites and customs full of meaning and mystery—how many volumes have been written of these things! They have been traced back into the dim past by antiquaries. There have been explanations in multitudes and much fierce wrangling amongst those who stood for one view and those who espoused another.

Studying some of these interpretations and the controversies to which they gave rise, we were struck with a significant fact. It applied not merely to the origins of Christmas and what is called the "Christian legend," but also to that learned literature which arose as the result of efforts to discover where man originally got the idea that the dead still lived—the genesis of the "ghost legend"! We observed that the erudite explorers of the past, while they could trace the dim beginnings of the idea, were never able satisfactorily to settle the question how the various ideas first arose and why they persisted age after age. Is it not because the core of the "legend" in every case is something in the heart of humanity and the spirit of the race, something inscrutable and beyond the reach of intellectual analysis, something that belongs to the Poetry and not to the Prose of Life?

Trace back the origin of Christmas beyond Christianity to Sun Worship, the Ancient Mysteries and the Pagan Rites, and still the central idea survives closely interwoven with the religious instincts of the race.

Only the Spiritualist who knows his subject in its deeper and broader aspects as a spiritual philosophy of Life and the Universe holds the key to the problem. He can see with Emerson how the whole world is an omen and a sign and every earthly form the shadow and symbol of a spiritual reality—the Inmost Light.

Christmas comes to him with a multitude of meanings, rites and customs, old and new, but even the most trivial linked with the splendours and graces of a Divine Order that is always present and always yet to be. Beyond the tawdry and sordid things, he is aware of the "starry culminations" of the soul. The Christmas toy, the Christmas greeting, the Christmas carol, the holly and the mistletoe, every festal thing, he would keep them. That some custom or ritual is of Pagan origin disturbs him not a whit. He can take

the larger view and find at the centre of each successive stage of the Christmas festival some manifestation of the Spirit each adapted to the growth in heart and mind of the human family, and each divine in its own degree.

Christmas to us is a great song of the stars, a burst of spherical music having many and strange but all intensely human echoes on earth. Whether it be the carols:—

O lovely voices of the sky
That hymned the Saviour's birth.
(Mrs. Hemans.)

The Word which Heaven and earth did make
Was now laid in a manger.

(Ben Jonson.)

or the jovial catches:—

Come guard this night the Christmas pye.
(Herrick.)

So now is come our joyfullest feast,
Let ev'ry man be jolly.

(Wither.)

we have room for them all. But for us the Quaker singer Whittier comes nearest of all to the meaning and mystery of the Festival in his songs of Christmas:—

Blow, bugles of battle, the marches of peace;
East, west, north and south let the long quarrel cease.

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one.

The outward symbols disappear
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise.

Keep while you need it, brothers mine,
With honest zeal your Christmas sign,
But judge not him who every morn
Feels in his heart the Lord Christ born.

SIR OLIVER LODGE ON PSYCHICAL RESEARCH.

At the Guildhouse, Eccleston-square, London, on Tuesday evening, the 12th inst., Sir Oliver Lodge delivered an address on "The Present Position of Psychical Research." In the course of his lecture Sir Oliver expressed a desire that the Church should give more favourable attention to the question than it had done so far. It was primarily a question of fact. If there were no underlying facts the subject became merely a discussion how such a matter arose.

Dealing with physical manifestations, he said that extraordinary phenomena of this order resulted from tapping the resources of powers and intelligences outside of humanity. It seemed unlikely that only human intelligence existed. These things were very strange, apparently incredible, but they were being investigated. He told of the "direct voice" and "direct writing." The Bible was full of such things and it was not wise to throw over the Bible legends, for there was more truth in them than was generally imagined.

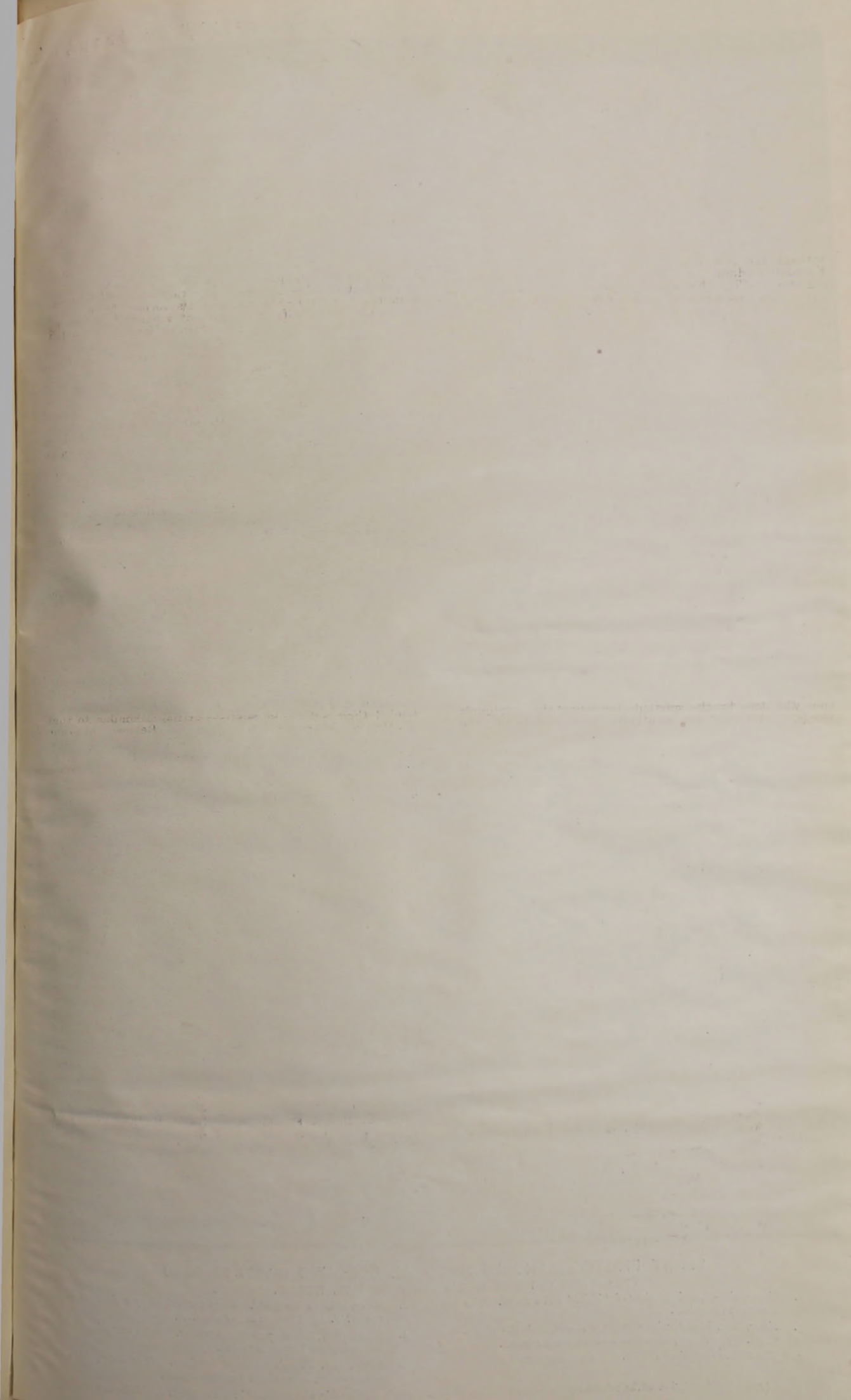
After covering a considerable field of the phenomenal evidences and showing their credibility, Sir Oliver concluded that the facts pointed to survival of the human personality. He believed that intercourse between the two states of being had begun. We were not alone, we were helped, guided and understood, and the things which most affrighted us might have consequences higher and better than we imagined. It might be that the outcome of the Great War would be a brotherhood of man in the widest sense of the word.

A CHRISTMAS GARLAND.

O, whitely glows the Christmas Rose,
And the holly is good to see;
And the long, green leaves of the mistletoe
Lie snug in the apple tree.

Each is the token, the hint unspoken,
That Nature holds in her store
Things for the eye, and things for the heart—
Beauty and love galore.

And so though Yule be a time of dule,
When the life of the earth ebbs low,
There are secrets bright in the Christmas Rose,
The Holly and Mistletoe.





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SPIRIT PHOTOGRAPHY IN NATURAL COLOURS (PAGET PROCESS)
THROUGH THE MEDIUMSHIP OF MRS. DEANE.

1. Sitters, the Managing Editor of "Light" and a friend. The Extra not recognised.
2. Sitter, Miss Estelle Stead. Extra recognised by a member of the W. T. Stead Bureau as her daughter.
3. Sitter, Mrs. Deane, whose son, age eleven, took the photograph. The Extras, Mrs. Deane states, are her guides.
4. Sitter, Mrs. Deane's youngest daughter. Extra recognised by a Birmingham lady as her sister.
5. The Sitters recognised the Extra as their daughter.
6. Sitter, Mrs. Deane's youngest daughter. The Extra, Mrs. Deane states, is her eldest daughter's guide.

(A further description of the coloured plates and particulars of Mrs. Deane's mediumship will be found in the columns of this issue.)

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

The "South Wales Daily News," according to a report in its issue of December 11th, has been investigating the mediumship of a Miss Gwen Davies, of Ferndale, in the Rhondda Valley, South Wales. Our contemporary relates the story as follows:—

Investigation into the reports of alleged cures effected through the instrumentality of Miss Gwen Davies, the Ferndale medium, has brought to light a series of amazing stories. The theory advanced by the medium and her patients is that while she is in a trance her body is taken possession of and used by the spirit of a Persian doctor who has been dead for many years. They hold that the medium herself possesses no knowledge whatever of medicine or surgery, and is not aware, when she comes to after the trance, of what has been said or done by the spirit that has taken possession of her body. Some friends of the medium, who believed they derived benefit from the treatment received, persuaded sick acquaintances to visit Miss Davies; these in turn brought others, until the news spread, and patients came flocking from all parts of the Rhondda. It is not considered essential for a patient to attend the séance in person. If a relative or friend brings some article that has been in intimate touch with the patient, and this is placed in the medium's hand, the spirit states the nature of the complaint and prescribes for it. Extraordinary tales are told of the accuracy with which the spirit, speaking through the medium, has described the nature of the complaints of people after being handed an article associated with the patient, such as a lock of his hair. The following are examples: A man who suffered from violent pains in the head was informed by the "spirit doctor" that during treatment he would probably bleed freely from the nose. This patient bled profusely while he was asleep, but the pains in the head disappeared. A boy suffering from a badly dislocated arm was brought to the medium, who, while in a trance, gradually manipulated the boy's arm until it was restored to its normal position. This was not done at a single séance, but gradually at a succession of séances. It is claimed, of course, that the manipulation was done by the spirit doctor using the medium's hands. Another cure mentioned that borders on the miraculous is that of a Ton Pentre boy who had not been able to walk from birth. Those who have been in constant attendance at the meetings declared that the doctor, according to his own statement, lived for a time in London while on earth. He is a surgeon, but he has a brother in the spirit world who is a physician, and who assists him in his work. The pair have the help of other spirit intelligences, including a Hindoo girl named Ranev, who occasionally takes possession of the medium's body instead of the doctor. "A South Wales News" representative was present at one of the meetings. The medium, a pleasant-faced girl of normal and healthy appearance, sat down and covered her eyes with her hands. A hymn was sung and a prayer was offered up. Absolute silence followed, and all eyes were fixed upon the medium, who was now to all appearances in a trance. Suddenly she started, rose, and spoke with her eyes closed, in a masculine voice that came with startling incongruity from her girlish lips. First came words spoken solemnly and impressively in some foreign tongue. Words of greeting to the gathering, spoken in somewhat broken English with a strange accent, followed. This voice, according to the belief of the assembled patients, was the voice of the spirit doctor. A weird realism was given to the scene by the matter-of-fact way in which those present responded to the "spirit's" greetings. Several said, "Good morning, Doctor," casually, conversationally, just as a man would meet a friend. The medium then walked up and down while the "spirit voice" discussed the condition of a patient present. Often the voice would pause, and the features of the medium would pucker in perplexity; while the spirit, apparently struggling with a foreign tongue, would appear to search for the proper word to express its meaning. Presently a bystander asked whether the "doctor" objected to the presence of the reporter. "No," replied the voice. "He has not come here to criticise; he has an open mind." Now, apparently, addressing the reporter, the voice continued: "I am quite willing to give the news to the people of the world. There is nothing to conceal. The people of the spirit world are anxious to help the children of the earth. I am doing this to show to the half-plane of men that the spirit realms are near, and that those who inhabit them are anxious to do all the good they can." The "spirit doctor" then described his method of diagnosis and treatment. Much of what was said was unintelligible on account of the broken English and strange accent. The voice was understood to say that when a patient was in a very bad state the aura surrounding his body was of a muddy green colour, but as the condition improved it changed into lighter hues, such as pale-blue and white. After speaking for nearly an hour the "spirit voice," after referring to the necessity

of avoiding an undue strain on the medium, bade the gathering farewell. Silence followed, and presently, with a slight start, the medium opened her eyes and smiled as though awaking from a nap.

The general Press, as befits this time of the year, is looking around for ghost stories, and as usual there is no lack of material. As an instance "Reynolds's" last Sunday published the following:—

"A fine old-fashioned Christmas ghost story is reported from the village of Long Drak, near Selby, where the apparition is declared to haunt a local farm. Various descriptions of its appearance are given, but it is generally agreed that it takes the form of a tall and restless shade, doubtless re-visiting the scene of its former trials. Mrs. Ernest Clark, the wife of the present tenant, says that her elder children have seen a dark shadowy form in their bedroom. Annie, a bright, intelligent girl of sixteen, declares that the figure emerged apparently from a cupboard, walked round the bed, and then vanished through the wall. The village generally is firm in the belief that the Old Hall has been haunted for years past, and Signalman Taylor, of the Hull and Barnsley Railway, is another who claims to have actually seen the apparition. He says he saw a dark figure close to the Hall as he was passing at about two o'clock in the morning, but it vanished when he turned a flash lamp in its direction.

Two letters which appeared in the "Westminster Gazette" in a recent issue under the heading of "Evidence and Psychic Phenomena" will, we are sure, prove of interest to our readers who no doubt remember the correspondence that arose over the inclusion of the paper by Sir Oliver Lodge in the publication, "The Outline of Science," on Psychological Research. The point at issue was to the effect that science had not accepted the findings of Psychical Researchers as yet nor could these findings be classified under the heading of science at all. The letters in question read as follows:—

To the Editor of the "Weekly Westminster Gazette."

SIR,—I am afraid that the letter under the above heading in your issue of 11th inst. is based rather on prejudice than on knowledge—more's the pity. Both Prof. Thomson and Sir O. Lodge have, however, already defended their action, in reply to criticism similar to that of Mr. Eshleman, in the "Saturday Review" of June 10th last. In the reply to the suggestion that the "Outline of Science" is deceiving its readers, Prof. Thomson wrote: "The public is not such an ass and the stability of science is not so easily upset. My critics remind me terribly of Uzzah, in the Old Testament, who was so nervous when the cattle (the publishers and myself) jolted the Ark. Finally, I see little use in saying much in public about loyalty to truth, for I believe it takes more than science to lead us there." There is no doubt about the facts of psychic phenomena: these have been attested by many competent witnesses, e.g., Dr. Russel Wallace, Sir W. F. Barrett, Sir Wm. Crookes, M. Camille Flammarion, Professors Lombroso, Schiaparelli, Ch. Richet, Aksakof, Dr. G. Geley, and many others. If your correspondent (and others) would care to investigate for himself, he cannot do better than read "Psychic Philosophy as the Foundation of a Religion of Natural Law," by Stanley de Brath, M.Inst.C.E., of which a new (the third) edition has just been published by the Spiritualists' National Union.—Yours &c.,

EAST FINCHLEY.

To the Editor of the "Weekly Westminster Gazette."

SIR,—I regret that a bad handwriting should lead your printer into error in my letter in your number of November 25th. "Proud" should be fraud, but that is of not much moment. The movement of tables without contact, however, is called "telekinesis," and Professor Ricket should be Professor Richet, the great French physiologist, and the German investigator named is Dr. Schrenck Notzing. May I add that water-divining, which is now a commercial proposition—a neighbour of mine has regularly employed diviners for the last forty years—is included in these metapsychic phenomena? But the science is even yet scarcely in swaddling clothes.—Yours &c.,
The Poultry Court,
Painswick, Glos.

ALFRED THORNTON.

According to Einstein:—

Twinkle, twinkle, little star,
How I wonder where you are!
High above I see you shine;
But, according to Einstein,
You are not where you pretend,
You are just around the bend!
And your sweet seductive ray
Has been leading men astray
All these years—O little star,
Don't you see how bad you are!

—From the "Methodist Times."

PSYCHIC PHOTOGRAPHY.

A SITTING WITH VEARNCOMBE, AND THE SEQUEL, BY MRS. L. M. HUMPHREY, OF BRIDGWATER.

In view of the attacks on our best known photographic mediums, perhaps the following case, which is somewhat "backed" by a sitting with Mrs. Osborne Leonard, the trance medium, may do something to help, on the side of those accused.

On March 1st my mother passed over after a long illness: she was buried on March 8th, and huge masses of flowers were sent by friends that day: they were very beautiful and much impressed me with their quantities and loveliness. On March 12th I went to Mr. Vearncombe, the medium for Psychic Photography, then living in Bridgwater, and placing a question in a sealed envelope I pinned it up on to the screen and had my photograph taken with it. The resulting photo I send you herewith. (See Fig. 1.) I at once thought that the mass shown in my lap consisted of small flowers with an arum lily fairly clearly shown near the bottom edge. However, I wanted confirmation of this structure if possible and I sent the negative to Major Spencer (who makes a study of micro-photography) for his opinion. I quote his letter as follows:—

"I have spent a good deal of time in examining your negative and have taken several prints from the plate, etc., have examined them in various lights and so on, and the mottled effect certainly gives me the impression of something having to do with mosses and a single bloom of the shape of an arum lily, but there is nothing to give you a scale of size. If moss is the solution then there is a lichen that has a small cup-shaped blossom or formation that exactly fits the photographic effect and the scale would be about right."

I was very glad to think that Major Spencer confirmed my own opinion that these were "flowers," and was pretty firmly convinced myself that they were imprinted on the plate as the result of what some folk call *subconscious* action of the mind, due to the presence of such a number of flowers at my mother's funeral.

Personally, I would call it carnate-spirit action, but whatever one calls it, I felt that the result was something to do with me. But now comes a curious sequel: On March 21st (ten days after the photo) I had a sitting with Mrs.

Osborne Leonard, the well-known medium, and here I quote from my verbatim notes of that sitting:—

"There is a young man helping—rather tall and straight—a very long face, firm chin, mouth noticeable and not small, straight nose, dressed in khaki, brown eyebrows and very big forehead, but hair grows back on temples, good brain. Would rather be where he is, etc., etc., etc. He has been to you before, and wanted a psychic photo: you have one but he is not satisfied with it. He wouldn't believe it when he found a world with flowers and trees over there. He asks if he 'got through' with his flowers? He tried to put flowers on a photographic plate quite lately: says they were out of his 'Spirit Garden.' Is afraid they are not so good as they ought to be, but he feels sure they were 'on.'"

I would affirm that though this photograph was not taken under the so-called "test" conditions, yet I have on many occasions got results when no possibility of any fraud could enter, and never once have I had any reason to doubt the entire integrity of Mr. Vearncombe in these matters.

Please note that the photograph was taken on March 12th: the prints therefrom I only got on the 18th: I went up to London that very day and took the negative and prints with me but left them at my lodging. Mrs. Leonard was an entire stranger to me. When the question about the "flowers from the Spirit Garden" came through I should so much have liked to be able to produce a print of the photograph, but as I did not have it with me I was unable to do so.

Also during the same sitting with Mrs. Leonard her control, Feda, gave the following (I quote from verbatim report, and this sentence comes *immediately* before "he asks if he 'got through' with his flowers, etc."): "There is a difficulty about writing; he would love to give his signature some time: he is delighted at the thought and says he'll try on a photographic plate: 'Right ho, I'll try,' he says."

On May 2nd I wrote on a piece of paper, "Harry, do try and give your signature as you said you would: I want it so very much. Try." I sealed this written request, which



Fig. 1.—Photograph taken by Mr. Vearncombe of Mrs. L. M. Humphrey, showing letter pinned up on screen and psychic extras referred to above.



Fig. 2.—The photograph taken by Mr. Vearncombe on May 2nd. Note the attempt at writing across the top portion of photograph.

was quite unknown to anyone, in an envelope, and taking it to Mr. Vearncombe, I pinned it up and he again took my photograph. I venture to send you the result. (See Fig. 2.) My brother Harry's name was Harry Van Trump, and I am of the opinion that he did evidently try to give his signature as I desired, as the photograph appears to show.

OUR COLOURED SUPPLEMENT.

In presenting our readers with a supplement in colour of photographs showing extras in which certain colour effects are registered, we believe we have created a precedent in this branch of psychical research. The six photographs we reproduce were all taken in the presence and under the supervision of Mrs. Deane, the medium, of Islington, London, during the past eighteen months. The Paget process was the method used to obtain the colour effects. This process is a comparatively simple one, though great care and accuracy must be applied. The exposure is made on a panchromatic negative plate, on which is superimposed a taking screen. This screen has a surface prepared with a pattern composed of the three primary colours. A filter has also to be used in connection with the lens. It is, in other words, the three colour process in photography. It will be noted that in the case of Figures 2, 4 and 5, the extras have been recognised. In Figure 3 a curious problem in supernormal photography presents itself. Certain psychical researchers, when examining this plate, discovered that the extra of the Indian closely resembled an illustration that had appeared on a popular magazine cover. In the history of psychic photography, however, this is not the first time that such a discovery has been made. There are cases on record where this has occurred when the medium and operators could not possibly have had access to the original. At present the reproduction of existing pictures and photographs through the mediumship of a psychic photographer is one of the problems facing investigators. All possibility of fraud can in most cases be ruled out, yet the extra will show a close resemblance to some well known picture. The Managing Editor of *LIGHT* has conducted two experiments with Mrs. Deane in colour photography. In the case of the example shown in Fig. 1 no test was imposed. But at the second sitting under test conditions, in which the sitter, using his own plates and handling all details of the experiment from start to finish, obtained a remarkable result, no less than three extras, one of which was recognised, appeared on the plate. Unfortunately, being a novice at this class of photography, he omitted to see that the panchromatic plate and the taking screen were in perfect contact. As a result no colour effect good enough to reproduce here was obtained, only an ordinary black and white print being possible. We hope to give a reproduction of this test photograph at an early date. However, the result of the test was the obtaining of a first-hand personal proof showing that Mrs. Deane is a medium possessing that remarkable gift of mediumship which manifests itself on a photographic negative. One of the many questions, if not the most important, that arises in connection with a supernormal result in colours is: Are these extras, especially those of recognised people who have passed beyond the Veil, posed, though invisible to us, in their natural colours before the camera. Colour must be present in some objective form, otherwise no colour could be registered on the plate. The gift of mediumship for psychic photography is very rare, and the opportunities for studying its various phases few and far between. It is to be hoped that as time goes on the prejudice against this phase of psychical research will be overcome and sympathetic attention be given by scientists and psychical researchers to this branch of mediumship, which offers above all others a field of research fascinating to a degree in its varying phases, and with far-reaching possibilities when its laws have been discovered.

TO AN ANIMAL FRIEND.

There was once a seer who said:—
"Man's soul ascends when he is dead,
But soul of brute is buried!"

Yet there burns within thine eyes
Love's dear light that never dies,
And gleams of faithful memories.

For hast thou not a living soul—
Whose heart is sinless, clean, and whole—
To reach, thro' death, a higher goal,

Perhaps in some diviner shape,
Nobler than flower, or bird, or ape,
As rich wine mellow from the grape?

By the same Maker's hand as we
Shaped, in such near affinity,
May'st thou not reach Eternity?

—C. J. ARNELL.

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THE VALUE OF MODERN SPIRITUALISM.

BY DAVID SMITH, IN "THE PROGRESSIVE THINKER."

"One world at a time is enough for me," said a social reformer recently, when asked his opinion on psychic research, and this seems to be the attitude of many towards Spiritualism. There does not seem to be a clear understanding as to the value of Spiritualism in helping to reform the world. What purpose is to be served in being able to communicate with the dead? Does it add to individual happiness? Does it help in collective welfare? Does it add to the sum of human knowledge? If it does not do any of these things, then it is of no value to the practical man of the world. But Spiritualism does fulfil all these demands. Let us take it to the bar of reason, and see in what way it can add to individual happiness.

About the year 1848, known in Spiritualistic literature as the advent of Modern Spiritualism, there were established in almost every large town in Europe and America, schools and organisations for the spreading of the doctrines of materialism.

The French revolution, with its train of murder and bloodshed, was still fresh in the minds of the people. But France had settled down to her work of reconstruction and had placed on the throne vacated by Louis XVI. the god of Reason.

The works of Thomas Paine and other free-thinkers began to have an effect upon the social, political and religious affairs of mankind. The result was that gross materialism was adding to its adherents more and more every year. The Church's power was declining. It was powerless to stay the onward march of free-thought. The new school of materialism demanded facts. This the Church was unable to give; herein lies the reason for the Church's rapid decline since that period. It had nothing to offer but crude dogmas, while materialism not being able to demonstrate the truth of the continuity of life, concluded that there was no hereafter, and that death was simply annihilation. This was not soul satisfying. Neither is it a sufficient explanation of life and progress for the truth-seeker of the Twentieth Century.

The thinker of to-day demands something more substantial than belief and doctrines. The teaching of materialism that death is the end of all as far as human personality is concerned, is unreasonable. It is not in accordance with the latest findings of science, neither is it in accordance with the immutable laws of nature.

There sprang into being a new school which cast a ray of hope into many darkened minds, a school with no dogmas or beliefs, but based upon facts. Modern Spiritualism brought with its advent the realisation that there was a path of eternal progression open to every human soul. While agreeing with the facts of evolution, Spiritualism went a step further by claiming that death was only the gateway to a further stage in the evolution of spirit.

The early pioneers taught the great truth of involution, as well as evolution. Your physical, moral and intellectual development on the material plane will determine what spiritual sphere you merit at death was the teaching of the spiritual teachers, thereby supplying an aim in life.

The greatest barrier to individual and collective progress is indifference. And the root of indifference is lack of aim in life. The indifferent man or woman has no hope or outlook upon life. But Spiritualism brings mankind to an understanding as to its destiny and the need for progress.

Then what has Spiritualism done to assist collective welfare? At the beginning of the Nineteenth Century there was one who will live for all time in the world's history, as the father of British Socialism. Robert Owen, despite the fact that he started out on his career with an education

comprising the three R's, became the greatest social reformer of his day. His ideals are the foundation of H. G. Wells' "United States of the World." Spirit friends, foreseeing the final results of the industrial revolution, unless great reforms were set going, began to intervene and direct to some extent the affairs of reform. Robert Owen does not hide the fact that it was spirit friends who inspired him with his ideals, and encouraged him in times of adversity. In his autobiography he says:—

I have the best evidence of my senses to know that spirits do exist, and that they communicate now, in the best manner that this new state will admit, with the friends whom they have left living in their earthly forms. . . . Of this character have been my communications with the spirits of many past worthies, who evidently possess a strong desire to improve the condition of the population of the world. . . . The object of these extraordinary communications from the invisible spheres of spirit is uniformly stated by each of these advanced spirits, when asked separately and at different times, to reform the world and to unite the population as one family or one man.

In another part of his autobiography, Owen says: "Little did I then anticipate that after regretting his (the Duke of Kent) death for more than thirty years, his good and kind and enlightened spirit should take the first opportunity that a medium for such communication affords, to communicate with me and give me information of deep interest, and most important for me to know."

Who are in a better position to instruct and guide than those who have, besides the earthly experience, the clearer and deeper insight of the realms of spirit? The great aim of those spiritual teachers, who from time to time communicate with man, is to assist in establishing the greatest ideal of all ages, the brotherhood of man.

Does Spiritualism add to the sum of human knowledge? The history of mankind is largely taken up with the rise and progress of the religions of the world. This is part of human knowledge. Every religion is based on the hope of an after life. Take away this foundation stone, and the whole structure of religion will crumble to the ground. The Jewish religion and Mahomedanism came into existence at the command of a "voice." Buddhism originated with a "vision." Christianity was built upon dreams, visions, voices, and materialisations. Who will say that religion has not added something to the sum of human knowledge? Yet all religions are founded upon spiritual manifestations, such as take place in the seance rooms of Modern Spiritualism.

Man all through the ages has been seeking for truth. He has desired to add some truth to the great temple of knowledge built by the past. Science has given to us the great truth of physical evolution. This was adding to the sum of human knowledge. In the same way Spiritualism has revealed the truth of the evolution of spirit. Astronomy has enlarged our vision of the material universe. Spiritualism proves the existence of a spiritual universe.

Spiritualism has much more to reveal, but the time is not yet ripe for such revelation to be made. Mankind has yet to learn the value of spiritual revelation. The time will come when man will be ready to receive greater and grander truths. Meantime, let us recognise our limitations. There are many things in Spiritualism that are, at present, unexplainable, but we must remember that progress is slow but sure. Spiritualism to-day is of great value to many individuals, and will be of greater service to humanity when man the world over recognises its true value.

PSYCHICAL INQUIRY: THE LIGHTER SIDE.

From F. M., an officer in the Indian Army lately returned to this country, we receive a letter from which we make the following extracts as likely to amuse and interest our readers:—

May I be allowed to add my small quota to the appreciation of *LIGHT* you are so constantly receiving. For many months in India and Burma it was sent to me regularly, and never once did I fail to devour it from cover to cover.

There is, however, just one point on which I should like to find fault with you. You do not run a humorous column! Might I in this connection tentatively suggest that you approach M. Paul Heuze, whose delightful articles in the "Daily Telegraph," together with "Punch," have,

I am convinced, been largely responsible for my recent access of corpulence. I am quite sure that many of your readers, their brows furrowed by the perusal of an article on "Time and Space," by "Lieutenant-Colonel," would turn with chortles of delight to the exposures chronicled by M. Heuze.

To-day, in that worst of moods only capable of being induced by a wet day at the seaside, I opened my "Telegraph" and turned to M. Heuze's article. Before long I was rolling in helpless merriment. A picture had suddenly arisen before me of Professor Richet, Dr. von Schrenck-Notzing, Dr. Geley, and others solemnly investigating the properties of the froth from a bottle of stout.

For an awful moment it struck me that perhaps M. Heuze might intend to be taken seriously. And then my eye caught his naive little insertion, "The reader will form his own opinion"—and my reason was saved!

PSYCHIC PHOTOGRAPHY AND THE CREWE CIRCLE.

"The Case for Spirit Photography." By SIR ARTHUR CONAN DOYLE. Hutchinson & Co. (2s. 6d. net.)

This would be a welcome addition to the literature of psychic inquiry, if only because it puts into a compact form for the general reader much information that has hitherto been available only in a scattered way. But the book has a further and what for some perhaps will be a stronger appeal. It gives a reasoned summary of the mediumship of a man who has for years been the centre of much acute controversy, coming lately to a head in the "Price-Hope Case." But for the recent attacks on Mr. William Hope, attacks often ignorant, sometimes malicious, and occasionally senseless, it is probable that the book would never have appeared. There is truly some soul of goodness in things evil.

As we shall have occasion to refer to the book again in greater detail, it need only be mentioned now that it contains chapters on the "Crewe Circle," "Some Personal Experiences," "Evidential Tests and their Results," "An Examination of Mr. Hope and His Critics," "Further Difficulties Considered," and "The Attack on Mrs. Deane and Mr. Vearncombe."

These chapters, which form the staple portion of the book, are written by Sir Arthur Conan Doyle in his customary vigorous and graphic style, and the extent of the ground covered may be generally gauged by the chapter headings which we have cited. There follows a chapter (VII.), "The Genesis and History of the Crewe Circle," by Miss F. R. Scatcherd, who has for so long been associated with the Crewe mediums and is one of the foremost exponents of psychic photography.

Next we have a chapter (VIII.) on the evidential and scientific aspects of psychic photography, by Mr. Fred Barlow, whose name is now well known in connection with the subject.

The remainder of the book is occupied with statements of evidence from those possessing first-hand knowledge of the Crewe Circle. These include Mr. George H. Lethem, the former editor of the "Glasgow Daily Record," Mr. W. G. Mitchell, of Darlington, Mr. J. Williams, of Rhyl, a photographic specialist, Lady Grey of Fallodon, Mr. H. Blackwell, one of the pioneers of psychic photography, Mr. James P. Skelton, of Belfast, Miss Estelle Stead, and others.

The book is copiously illustrated with reproductions of psychic photographs, which include faces, forms, and written messages, and with which in some instances are included photographs of the originals, that is to say, portraits taken in life of the persons whose psychic likenesses are presented, and in the case of written messages, examples of the calligraphy in life.

A volume of such cogent evidences of the reality of the phenomenon sometimes known as spirit photography cannot fail to have a very pronounced effect on the public mind, which is too often at present distracted by random and irresponsible statements in the Press by those who are either ludicrously ignorant of the facts or who, as in some instances, obviously desire to pervert the course of enquiry.

As we have said, however, we shall have reason to refer again to the book, and this may be regarded as a preliminary notice.

If we were charged so much a head for sunsets, or if God sent round a drum before the hawthorns came into flower, what work should we not make about their beauty.
—R. L. S.

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QUESTIONS AND ANSWERS.

Conducted by the Editor.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

NOTE.—Will intending enquirers study this page in order to see that any question they propose to send has not already been answered. We are always glad of comments, or of information that may usefully supplement the answers given.

PSYCHIC EVIDENCES AND CREDULITY.

J. McQ.—To your question whether it is true that spirit manifestations "can be elicited only when there is an atmosphere of belief in them," we reply that it is not true. It is time that this old delusion was abolished; it is so very stale as well as being false. In this matter we can speak from experience, knowing of robust unbelievers who have sought and obtained evidences denied to those who approached the matter with the will to believe and who ardently desired to witness phenomena. We have known earnest Spiritualists whose presence at a séance seemed to "kill" the phenomena—phenomena which would come readily in the presence of some cheerful scoffer. Of course this is not to say that an atmosphere of goodwill and receptivity is not more desirable in these matters than one of suspicion and distrust. But is not that the case everywhere? And, considered as a social reunion, a séance is quite a natural and human affair, very much under the same laws that prevail in the social life of earth.

MEDIUMSHIP IN THE SPIRIT WORLD.

H. F.—Yes, we have every reason to believe that, as it was stated in *LIGHT* recently, mediums are necessary both on this side of the veil and on the other, where clear communications are to be obtained. This has been often stated in messages, and we have checked it by the observation that there are frequently intermediaries between the communicating spirit and the medium on this side. We cannot, of course, say whether it is a universal rule. We do know that some spirits seem to be quite unable to make communication on their own account even when they are in contact with a medium here. They have to obtain the assistance of other spirits who possess the requisite gift. Apart from this, advanced spirits appear to be unable to come into close contact with earth conditions except through the agency of other spirits of an inferior grade. This has been shown many times as, for example, in the Vale Owen Scripts. After all, the idea of mediumship is amply illustrated in everyday life. We all employ mediums, human or mechanical agents, to carry out our work,

especially when it is a question of transmitting messages. Some people can do certain things, others cannot, and have to employ those who can. When you want to send a telegram you employ the telegraph operator as your "medium" and he resorts to the telegraphic instrument as his "medium." It is all very natural, and we cannot understand why the necessity for a psychic medium should appear so strange and perplexing.

THE USES OF PHYSICAL PHENOMENA.

"A NEOPHYTE."—A little more acquaintance with the subject would have solved your difficulty. It is perfectly true that "impressions and intuitions" are on a higher grade than material manifestations, but the spiritual principle is universal and expresses itself on innumerable grades. As to this "low order" of manifestation let us quote from "Objections to Spiritualism," by Miss H. A. Dallas: "The phenomenon of materialisation meets materialists on their own ground. A thoroughgoing materialist will only accept the testimony of his senses. The appearance of a departed spirit in a materialised form appeals to the testimony of the senses in the most complete manner, and if the spirit is also recognisable as one known in earthly life the evidence thus afforded is of a kind difficult to put aside." That will apply very much to physical phenomena generally. The chief consideration for us is that they are facts, and therefore have a place and purpose in life, if not for us then for others who are equally worthy of attention. "To each according to his need."

THE EXISTENCE OF FAIRIES.

INCREDULOUS.—You may call the idea of fairies a superstition—something contrary to reason and common-sense. But it remains that many people amply provided with these qualities find that the belief is very well-grounded. We may refer, for instance, to Dr. Evans Wentz, who secured a Literary Degree at Rennes and a Science Degree at Oxford for a thesis, proving that fairies actually exist. He has written much on the subject of fairies, and if you are interested in the matter you can turn to his work and that of such other writers as Mr. W. B. Yeats, the poet, and Sir Arthur Conan Doyle, who took up the question more recently. For our own part, even if we thought it a myth, we should have only a kind feeling for the idea of fairies. It will be a cold world when all the imagination and fancy are killed out of it. And remember that truth is not entirely a matter of fact. There are poetic truth and dramatic truth, and the child's vision may have more of reality than the facts of logic.

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NOTES FROM "THE BLUE BIRD."

The revival of Maeterlinck's charming play, "The Blue Bird" (at the Duke of York's Theatre) comes at a time when interest in the mystical side of life is keen and widespread. The play is full of delicate hints and suggestions, which to-day more than ever should find a responsive audience.

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That it is the Fairy "Light" who acts as the children's guide, revealing the mysteries, points an allusion which only modestly forbids us to make!

We recall the scene in which the children, standing in the graveyard at night, see it suddenly transformed from a place of tombs to a fairy-like garden over which rises the first rays of dawn. Seeing dew flowers and listening to the murmur of the morning breeze, the singing of the birds, and the humming of the bees in the sun, the children take a few steps hand in hand seeking for the tombs.

MYTYL (*looking in the grass*): "Where are the dead?"

TYLTYL (*looking also*): "There are no dead!"

We recall Tyltyl's visit to his grandfather and grandmother, long departed from earth, but surprised to learn that they are regarded as "dead," an idea they do not understand. Granny Tyl expresses her surprise at the stupidity of the people on earth. "They don't know yet. Do they never learn anything?" and her husband, Gaffer Tyl, remarks, "It's as in our own time. The Living are so stupid when they speak of the Others."

Amongst the many sayings of the fairy "Light" in the play, we may quote one that has much significance for us. It is when the children visit the Palace of Happiness and behold the beauty of the hall in which the angel forms of the Joys and Loves assemble. Tyltyl cries, "Oh, what a beautiful hall! Where are we?" And "Light" replies:—

"We have not moved; it is your eyes that see differently. We now behold the truth of things; and we shall perceive the soul of the Joys that endure the brightness of the diamond."

NEW PUBLICATIONS RECEIVED.

"Out for Character." By F. C. Sharp, Ph.D. L. N. Fowler. (5s. net.)

"Everyman and the Infinite." By L. C. Beckett. L. N. Fowler. (2/6 net.)

"The Phenomena and Philosophy of Spiritualism." (A Book for Inquirers.) By Julius Frost. Published by Morland, Amersham, Bucks. (2/6 net.)

SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—Sunday, Dec. 24th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, service. Wednesday, 27th, 8.30, social evening.

Croydon.—Harewood Hall, 96, High-street.—Dec. 24th, 11, Mr. Percy O. Scholey; 6.30, Mrs. Julie Scholey.

Brighton.—Athenaeum Hall.—Dec. 24th, 11.15 and 7, Mr. Punter; 3, Lyceum. Wednesday, 8.15, Mr. Hotton.

Camberwell, S.E.—The Guardian Offices, Havill-street, Peckham-road.—Dec. 24th, 11, Mrs. Thomson; 6.30, Miss V. Burton.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Sunday, 11, Mr. G. W. Sharpe, address and clairvoyance; 7, Mrs. E. Neville; 3, Lyceum Carol Service. Wednesday, 8, Mrs. Mary Crowder. Free healing; Thursday, from 5, children; Friday, from 7, adults. Saturday, 30th, 7, Grand New Year Social and Dance.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—24th, 7, Rev. G. Vale Owen. Thursday, Dec. 28th, 8, address and clairvoyance, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—Dec. 24th, 11, public circle; 7, Mr. Percy Mills. Thursday, Dec. 28th, 8, Mr. Fruin.

Peckham.—Lausanne-road.—Dec. 24th, 7, Mrs. B. Bell and Mr. C. J. Williams. Thursday, 8.15, Mrs. C. O. Hadley.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, Dec. 24th, 11, Mr. W. Drinkwater; 7, Mdme. Clare O. Hadley.

Worthing Spiritualist Mission, Ann-street.—Dec. 24th, 6.30, Miss Thompson. Thursday, Dec. 28th, Mr. Cager.

Central.—144, High Holborn (entrance, Bury-street).—Dec. 22nd, 7.30, Mrs. Collins. Dec. 24th, no meeting. Dec. 29th, 7, Mrs. Neville.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Regent-street, Dartmouth-road.—Dec. 24th, 6.30, Mr. R. J. Porteous. Wednesday, Dec. 27th, 8, service.

Richmond Spiritualist Church, Ormond-road.—Sunday, Dec. 24th, 7.30, Mr. T. W. Ella. Wednesday, Dec. 27th, 8.15, 1922.

MEDIUMSHIP AND PSYCHO-ANALYSIS.

To the Editor of LIGHT.

SIR.—In the "Observatory" in LIGHT of the 9th December, 1922, I notice that it is reported that Dr. Carver stated that sensitives and mediums should, "as a matter of course, be subjected to a psycho-analysis." Psycho-analysis is no new thing: it has been practised for many hundreds of years by trained priests of the Roman Catholic Church, and I confess that I would rather trust myself to a priestly psycho-analyst than to a medical one, even though the latter might possess a "diploma for psychic medicine," whatever that may be!

G. K. Chesterton said a witty and true thing when he said: "Psycho-analysis is confession without absolution."

It would be most distressing if Mrs. Leonard, Mrs. Warren Elliott, Mrs. Brittain, and other well-known mediums, were to be subjected to a thorough psycho-analysis (supposing they were fool enough to submit to it), for assuredly by the time he had finished with them the eminent psycho-analyst, with his diploma of psychic medicine, would, through the suggestion with which psycho-analysis is fraught, have imbued them with his own pet theory of "how it is done"; incidentally, he would have irretrievably ruined their mediumship. However, wisely enough applied, the process might have the excellent and perhaps desired effect of killing that silly superstition, Spiritualism: "Encore, encore," cried the Scotsman, "we'll hae nae mair o' that!"

—Yours, etc.,

"C. E. B. (COLONEL)."

7th December, 1922.

OUR NEXT ISSUE.

We intend publishing in our next issue, dated December 30th, the index for the volume of LIGHT which is completed with that issue. The address given by Captain E. N. Bennett, M.A., before the members of the London Spiritualist Alliance on Thursday evening, December 14th, will also be included. Further data on the Hope case, a *resumé* of 1922, and a criticism by Mr. F. Stephens on "Spiritualism and War," by Mr. Stanley de Brath, will be amongst the articles and papers of interest that will close this volume.

"THE MORROW OF DEATH," by "Amicus," with a Foreword by the Rev. G. Vale Owen (A. H. Stockwell, 2/-), is useful and attractively-written little work, descriptive of the life beyond. It strikes the present reviewer as eminently reasonable in its statements, and its note of reverence and devotion adds to its appeal to the thoughtful inquirer.—H. F.

DECEASE OF MR. HERBERT BURROWS.—Just as we go to press we learn, with regret, of the death of Mr. Herbert Burrows, which took place on Thursday, the 14th inst. A man of fine mind and high courage he stood at one time in the front rank of the reform movements of the day, but of late years he was laid aside by ill-health. He was an interested reader of LIGHT, and gave at least one address to the London Spiritualist Alliance. We shall have more to say of his career in a later issue.

"LIGHT" for 1921

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Continuation of "Speaking Across the Border-Line" that has reached its 8th Edition.

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FOOD REFORM GUEST HOUSE.—Good cook home-made cakes. Specially recommended by Mr. E. H. Bates. M.A. 2s. to 5 guineas weekly. On Sea Front, Verandah sunny rooms. Doves, noised for healthy climate, and in close touch with Folkestone, Margate, Canterbury. Deal also France and Belgium—Apply Mrs. Ernestine Burrows or Miss Mitchell, 13, Marine Parade, Dover.

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The Autumn Session closes with Mrs. Wallis's Meeting on Friday, December 15.

The Library will be closed from Dec. 22nd to Jan. 1st. The offices of the Alliance will be closed from Dec. 22nd to Dec. 28th. only.

The Spring Session will commence with the Special Meeting on Thursday evening, January 11th, 1923, when Sir Arthur Conan Doyle will give an address on "Psychic Photography," illustrated by lantern slides.

The full programme of engagements for the forthcoming Session will be announced at a later date.

GEORGE E. WRIGHT, Organising Secretary.

BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

There is no better Christmas present than a good book. The selection of works detailed below contains books to suit all tastes and all pockets. Such gifts will give much pleasure to the recipients if they are Spiritualists, while if they are but inquirers they may lead them to further progress in the Great Inquiry of Spiritualism.

<p>WHEN HALF GODS GO. JUST OUT. By LITITIA WITHALL. 175 pages. 3s. 10d. post free. A book in which high Spirituality is combined with grace and beauty of style and expression.</p>	<p>THE CASE FOR SPIRIT PHOTOGRAPHY. JUST OUT. By SIR ARTHUR CONAN DOYLE. Profusely illustrated. 2s. 10d. post free. A weighty contribution on the affirmative side of the present controversy.</p>
<p>A BEAUTIFUL & INEXPENSIVE CHRISTMAS GIFT BOOK. JUST OUT. HEAVEN'S FAIRYLAND—THE CHILDREN'S SPHERE. Edited by W. R. Bradbrook. Art wrappers, 8vo., 64 pp. illu. treated. 2s. 9d. post free. A record of trance communications of great interest and beauty, dealing with the state of Children in the After Life.</p>	<p>By THE REV. CHAS. L. TWEEDALE, M.A. MAN'S SURVIVAL AFTER DEATH. Or the OTHER SIDE OF LIFE in the LIGHT OF SCRIPTURE, HUMAN EXPERIENCE AND MODERN RESEARCH. Cloth, 582 pages, 11s. 3d. <i>The book which so greatly impressed Mr. Robert Blatchford.</i></p>
<p>TEACHINGS OF LOVE. By "M. R." With an introduction by the late Dr. ELLIS POWELL. 96 pages, 1s. 8d. post free. <i>A little book of very high spirituality carrying a special appeal to all religiously-minded people. Very suitable for a Christmas present.</i></p>	<p>SPECIAL OFFERS. By SIR ARTHUR CONAN DOYLE. THE VITAL MESSAGE. Cloth, 228 pages. Published at 5s. Reduced to 3s. post free. <i>This most valuable and arresting book is now offered at a substantially reduced price. Strongly recommended.</i></p>
<p>By H. ERNEST HUNT (Member of Council, L.S.A.) NERVE CONTROL: The Cure of Nervousness and Stage Fright. 128 pages, net 2s., post free 2s. 2d. A MANUAL OF HYPNOTISM. (3rd impression.) Cloth, 132 pag-s., net 2s. 6d., post free 2s. 9d. SELF TRAINING: The Lines of Mental Progress. Cloth, 240 pages, net 4s. 6d., post free 4s. 10d. A BOOK OF AUTO-SUGGESTIONS. Wrappers, 64 pages, net 1s., post free 1s. 2d. THE INFLUENCE OF THOUGHT. Cloth, 238 pages, net 5s., post free 5s. 6d. THE HIDDEN SELF, and its Mental Processes. Cloth, 172 pages, net 4s. 6d., post free 4s. 10d. <i>A series of clear and concise works by a well-known authority on Mental Control and Suggestion.</i></p>	<p>THE NEW REVELATION Paper 170 pages. Published at 2s. 6d. net. Reduced to 2s. 3d. post free. <i>A terse and cogent summary of the Facts and Philosophy of Spiritualism. Now offered at a price within the reach of all. A valuable work for propaganda.</i></p>
<p>By STANLEY DE BRATH, M.Inst.C.E. (V. C. Deserts) PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW. With Introductory Note by Alfred Russel Wallace, O.M., F.R.S. Third Enlarged Edition. Cloth, 380 pages. 9s., post free.</p>	<p>By GEORGE E. WRIGHT, Organising Secretary, L.S.A. PRACTICAL VIEWS ON PSYCHIC PHENOMENA. 136 pages. 2s. 9d., post free. THE CHURCH AND PSYCHICAL RESEARCH. A discussion of the implications of Psychical Research on the Christian Faith. Cloth, 147 pages, 3s. 9d. post free.</p>
<p>By CAMILLE FLAMMARION, the great astronomer. BEFORE DEATH. AT THE MOMENT OF DEATH. Cloth, 870 pages, 11s. 3d. each volume, post free.</p>	<p>By MRS. JOY SNELL. THE MINISTRY OF ANGELS. Wrappers, 174 pp. 2s. 3d. post free. <i>This little book gives in simple yet most convincing language proof of the guidance and help of mankind by the Spirits beyond the veil.</i></p>
<p>A BOOK OF THE HIGHEST EVIDENTIAL VALUE. JUST OUT. By THE REV. DRAYTON THOMAS. SOME NEW EVIDENCE FOR HUMAN SURVIVAL. With Introduction by Sir Wm. Barrett, F.R.S. Cloth, 8vo., 11s. 3d., post free. <i>This book includes the remarkable "Newspaper Tests," obtained through the Mediumship of Mrs. Osborne Leonard.</i></p>	<p>SPECIAL OFFER. THE DIVINING ROD AND ITS USES. By J. F. YOUNG and R. ROBERTSON. Wrappers, 137 pp., illustrated. Published 1s. 6d. net. Offered at 8d. post free. A number of copies of this work by two of the best-known and most successful water diviners in Great Britain, is now offered at One Third of the published price. The wrappers are somewhat soiled, but in other respects the books are new.</p>
<p>By E. W. WALLIS (Editor of "LIGHT" 1899-1914) and MRS. (M. H.) WALLIS. SPIRITUALISM IN THE BIBLE. Boards, 104 pages, 1s. 8d., post free. A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT. Mediumship Explained. II. How to Develop Mediumship. III. Psychical Powers; How to Cultivate Them. Cloth, 512 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2d. each, post free. <i>Mrs. Wallis who recently completed 50 years' service to the cause of Spiritual Progress, has a unique knowledge of mediumship and the development of psychic gifts.</i></p>	<p>A BOOK WHICH EVERY SPIRITUALIST MUST READ. Through the Mediumship of the REV. STANTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance. SPIRIT TEACHINGS. With a Biography by CHARLTON T. SPEER, and two full-page portraits. Ninth Edition. Cloth, 324 pages. Price, 6s. 6d., post free.</p>
<p>By SIR WILLIAM BARRETT, F.R.S. ON THE THRESHOLD OF THE UNKNOWN. Cloth, 336 pages, 8s., post free. <i>A cautious and comprehensive description of the evidence for Psychical Phenomena, by a great Scientist. Strongly recommended for Sceptical Inquirers.</i></p>	<p>By JAMES COATES, Ph.D. SEEING THE INVISIBLE. Cloth 284 pag-s. net 6s. 6d., post free, 7s. HUMAN MAGNETISM. Cloth, 253 pages, net 6s., post free 6s. 6d. PSYCHICAL PHENOMENA. 188 pages, net 2s., post free, 2s. 3d. IS MODERN SPIRITUALISM BASED ON FACT OR FANCY? 95 pages, net 2s. post free 2s. 3d. <i>(Valuable works by a great pioneer.)</i></p>
	<p>SECOND IMPRESSION. FACTS AND THE FUTURE LIFE By the REV. G. VALE OWEN. Cloth, 191pp., 4s. 10d. post free</p>
	<p>By H. A. DALLAR OBJECTIONS TO SPIRITUALISM (Answered). 128 pages, 2s. 2d. <i>A valuable little book for those who have religious and other difficulties in regard to Spiritualism.</i></p>
	<p>By DAVID GOW (Editor of "LIGHT"). SPIRITUALISM: ITS IDEAS AND IDEALS. Paper Covers, 2s. 3d., post free. <i>A collection of some of this brilliant journalist's recent contributions.</i></p>

The above publications and all other works on Spiritualism, Psychical Research and Allied Subjects can be obtained of the Publicity Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C. 1. Send Remittance with order.

"MUST WE DIE?" THE QUESTION OF THE CHILDREN.

SHALL THE CHRISTMAS BELLS RINGING IN PEACE & JOY TO YOU TOLL THE DEATH KNELL OF THE CHILDREN?

Make ONE of your Xmas Gifts
that of LIFE to a Starving Child.

MOST of us are anticipating the best Christmastide since the war, for things seem better with the World!

We are all busy buying gifts, our thoughts are full of goodwill, and there is a kind of smiling expectancy of the pleasures in store.

Do not, however, delude yourself—all is not well with the World. **AT THIS VERY MOMENT** when the approach of Christmas means the approach of pleasure and thanksgiving, there is Tragedy—devastating and complete—threatening thousands of innocent little ones in Europe which beggars description!

Against tremendous odds the "Save the Children Fund" has fought its way into Death-Stricken areas of the World and snatched innocent little victims from the jaws of Famine. But now it will be forced to **CUT DOWN THE FEEDING** unless further funds immediately come in.

At this hour, at the Festival of Childhood, the Great Festival of Christianity, are these innocent little mites to be allowed to slip back into the awful chasm of agony and peril of death, all the more terrible in that they had escaped from it once?

It is not in one place or one country that children are in dire need of your immediate help, and it is not in one spot that the "Save the Children Fund" is fighting death from Starvation. The spheres of activity are many, and from various stricken areas come most pitiful appeals.

Refugee Children in the Near East have been driven out of their ruined homes into exile, misery and destitution—After being tossed from one place to another, their faces aged with pain and terror in their eyes, they have found peace, happiness, safety, under kindly British care. Must they be flung back on to the world, friendless, homeless, foodless exposed to nameless cruelties, outrage, torture and massacre?

Refugee Children in Poland, the Balkans, and the Baltic States have been placed in orphanages, clothed, fed and educated. Are they to be driven out again on to the pitiless roads, to seek for refuse for food and to cower under hedges at night?

Children in Russia for over a year have been coming daily to the S.C.F. kitchens. Picture the despair if they come and find the doors of the kitchens shut. They will stand outside in the driving snow, hoping against hope that their kind helpers will after all come back, that they will see the doors open and welcoming hands beckoning them in . . . Alas, no. Hope will be over. Nothing but death left.

Austrian Children from middle-class homes, once prosperous, now destitute, have been receiving fortnightly packets of food. What a miserable day it will be for them when the last packet has been given



Will yours be the hand that cuts the Gord of Rescue, because you have withheld the trifling sum needed to sustain life in an innocent child? Will you even jeopardise a child's life by delay—why not send now—all you can, this very instant! At this hour, at the Festival of Childhood, the Great Festival of Christianity, are these innocent little mites to be allowed to slip back into the awful chasm of agony and peril of death, all the more terrible in that they had escaped from it once?

SPECIAL APPEAL TO CHILDREN.

With the cordial approval of the Archbishops of Canterbury and York, the leaders of the Free Churches, and many Bishops and Ministers of Religion throughout the country:

THE CHILDREN OF ENGLAND are being asked to make a GIFT for the CHRISTIAN REFUGEE CHILDREN IN THE NEAR EAST.

We earnestly appeal to all clergy, school-teachers, and men and women connected with Children's guilds and societies to help in this effort. Special services will be held in St. Martin's-in-the-Fields (January 10th), and other Churches where representative children may offer their gifts in the name of the infant Christ.

All willing to help in this particular work should write at once to Sir Frederick Holiday, Chairman of the Children's Gift Committee, 42, Langham Street, W. 1.

"SAVE THE CHILDREN FUND."

(Registered under the War Charities Act, 1916.)

To LORD WEARDALE, S.C.F., (Room 172B 42, Langham St., W. 1.)

FORM (Name).....
Address.....

My Christmas Gift to the starving children is £.....d..... to be utilised as, and where, the Council of the "Save the Children Fund" may determine, or for.....children.

* If it is desired to earmark the gift for any special country please write here.

The "Save the Children Fund" is co-operating in the All British Appeal with the Imperial War Relief Fund and the Friends Relief Committee in its work in Russia, and with the Imperial War Relief Fund in its work in Greece. **ADULTS.** The "Save the Children Fund" is feeding adults in Greece on behalf of the Imperial War Relief Fund.

Your Instant Help Needed to Save Poor Children From an Agonising and Terrible Death.

What will your gifts be this Christmastide? Presents for relatives and friends, of course. Diplomatic gifts, grateful gifts, friendly gifts, and, best of all, loving gifts. Assuredly we most of us take a special pleasure in buying toys for the children, because we love to hear their cries of delight, and their joyous appreciation of our kindly Xmas thought. Have you no Xmas gift for these waifs and strays—these innocent victims of Famine, War, and Massacre?

Make a Christmas Gift that will be the best thing you have ever done—the noblest action yet of all your generousities. Upon YOUR decision to-day the issue will depend. Your contributions spell L I F E—your neutrality spells D E A T H. And remember, it is the Spirit of Christmas that calls you, and the sacred cause of the little children.

BRITISH DISTRESS

The "Save the Children Fund" now, as hitherto is distributing funds for the relief of British Children. All who send money earmarked "British Relief" may rest assured that it is used exclusively for British Child Relief.

ONE SHILLING WILL FEED A STARVING CHILD FOR A WHOLE WEEK.

£1 will feed 20 Starving Children for One Week, £5 will feed 100.

£100 will Save a Whole Community of Helpless Little Ones.