

# LIGHT

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"Light! More Light!"—Goethe.

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

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simplicity was richly graced with essentials of the highest art—not any kind of self-consciousness of artistic accomplishment, but the perfect art of utter self-forgetfulness in noble expression. "Not without authority." indeed; being its own unchallengeable authority, whether regarded as a Scriptural utterance or an expression of consummate sacred art, matchless in spiritual realism. This lovely story of "How Jesus came to Bethlehem" is for at least some of those who listened to it one of the things that are unforgettable.

## NOTES BY THE WAY.

### A HAPPY NEW YEAR.

A man of careful and austere mind might send out to his friends at this season a greeting qualified by the bleak conditions which have followed the war. "Such compliments of the season as are compatible, etc." We are quoting from an actual message. We feel under no such restrictions. Melancholy, disillusion—these belong to the lower world, and though we may have to live in it and suffer in it, we remember that there are no tragedies in the spiritual order. We have a great hope; for some it is a great certainty. It is not life itself which is brief and full of trouble, but only its mortal beginnings. The breaking and shattering, "the weariness, the fever and the fret"—these are the signs of spiritual awakening, symptoms of the disease which is Nature's effort to restore health. Health and sanity are signs of normal life. We have no interest and no part in the abnormal. So we say with hope and assurance that we wish all our readers a Happy New Year, confident and certain that happiness is the end and destiny of every soul.

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### THE STORY OF BETHLEHEM: A NEW VERSION.

At the County Hall on the Sunday evening before Christmas, the Rev. G. Vale Owen chose for his address, "How Jesus came to Bethlehem." Announcing his theme, he intimated to the congregation that his story would differ from any relation of the Nativity they had ever heard—"but not without authority." Whether Mr. Owen's beautiful version was taken down *verbatim*, whether it was communicated to him verbally from the world invisible or was an inspired utterance of the hour, we do not at present know. It is our vivid hope that somehow the entire story, word for word, may be given to the world. The manner of telling it cannot, alas, be repeated, probably not even by Mr. Owen himself. He spoke not as one who had been told of the coming to Bethlehem, and who held every detail of the great event in faultless remembrance. His relation was such that it seemed to the hearer of the unhalting and always fitting language as if he himself had been one of the *dramatis personæ*: not that only, but in the story a great literary artist also. For the narrative in its exceeding

### THE FUTURE OF TELEPATHY.

During the war, when the paper supplies ran so low that even the severest economy did not save some journals from extinction, we suggested that the conditions were rather favourable to telepathy, since physical deprivations tend to equalise themselves along spiritual levels. Telepathy is a very wide term. But if we confine it to its general meaning, "the transfusion of ideas from soul to soul"—to quote Sir William Barrett—even in this field we see great possibilities in the immediate future. They will hardly be commercial possibilities. The latest football news, the society divorce case, the newest dance, and such like things, fierce as is the interest for such news, will still for the most part have to rely on the usual method of "transference across material space." Ideas and feelings will be (as now) the main subjects of "transfusion." There is a marked increase in this form of telepathy. The simplest minds can receive ideas and feelings telepathically, but not arbitrary details such as names, dates and figures. During the war we noted many instances of telepathy where the "receiver" was right as to the main event, but the details were erroneous or misunderstood. We are confident that telepathy will grow from more to more and that in the near future it will tend to become general—almost an "every-day affair."

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### SPIRITUALISM: A RE-AFFIRMATION.

In the leading article which appeared in the first issue of LIGHT for 1917 we made a statement regarding Spiritualism, positive and uncompromising, which we repeated in the first issue of LIGHT for 1919. We have never seen and we never expect to see any reason for withdrawing or qualifying it in any way. So we repeat it again for this present year of grace, 1925:—

If Spiritualism cannot survive the most powerful and malignant assaults of its enemies and the worst follies of some of its would be friends, then it is no truth and may be allowed to meet the fate which sooner or later overtakes every error and delusion. There it is. We stand by it and so do all true friends of a subject which needs no apologists. We trust our truth, and we have no qualms about what may happen to it.

## A HAPPY NEW YEAR

## FOR THE KNOWLEDGE SEEKER.

CONDUCTED BY E. E. LEANING.

II.

A beautiful human wish this—"A Happy New Year!" Beginning with simple human kindness, it may go on to be filled with the aspirations of angels, ay, even with the very love of God. With faith in the great law of suggestion, we send it forth to all our readers, known and unknown, young and old, and with this interpretation of it: that true happiness can be found only in harmony—harmony in the inner self, in all our intercourse with our fellow pilgrims on life's road, and in our joyous subjection to all the blessed laws of life and God.

The old year has departed, and with it another chapter of the real life that belongs both to eternity and time. As one has said:—

Silently the omnipotent forces of Nature have moved on—"no speech, no clamour, their voice not heard," but all doing their own work, all fulfilling their appointed end, all the servants and the friends of man—the little round of our own small lives revolving as in the dark, none knowing what a day may bring forth, the tides of human joy and sorrow flowing on with impartial wave ever regulated by unerring law. In life garlands have been woven, and shrouds, and the great mystic Mother has received back to her quiet bosom her tired and wounded sons. Some have shone on the year with smiles, some have bedewed it with tears—garland and shroud have been left within the veil of the departed days.

But, joyous or sad as the old year may have been, we all unite in giving a welcome to the new; and, though we may have to mount the belfry stairs with tears, as we think of what has been, not one note in the harmony shall be wanting, not one bell in the peal shall be unringed: and though some may trouble themselves with none of these things, and others think that to die rich is of more importance than to live well, we will still go up with a good heart, to ring out our ideal peal, and pray the Great King to give us all "A Happy New Year."

And, first, as citizens of the world, our Spiritualism teaches us to overpass all local barriers, and to pray with Jesus the great prayer, "Thy kingdom come. Thy will be done on earth." A Happy New Year to the world, then; that it may make a good year's march on the broad highway; that the nations of the earth may unlearn their jealousies and selfishnesses, and learn instead the glorious truth of Human Brotherhood; and, learning that, see that it is not only a crime but a blunder, not only an iniquity but a stupidity, to raise up barriers between the nations, as though we were separate families instead of one; the Great World-Father having placed us here so as to be mutually dependent, that, in our mutual dependence, we might find the law of unity and the bond of peace.

A Happy New Year for the world, then, that its idol shrines and tyrant thrones may go on crumbling, and all rule be the rule of right and not of might, and its worship be that of the loving and aspiring soul; that rulers may exist for the people, and not people for the rulers; that every form of slavery may disappear; that justice may be done, and peace be loved; and righteousness be made supreme; that great advances may be made in real civilisation, and a signal contribution to be made towards the achievement of the destiny of the race:—

Till each man finds his own in all men's good,  
And all men work in noble brotherhood,  
Breaking their mailed fleets and armed towers,  
And ruling by obeying Nature's powers,  
And gathering all the fruits of peace, and crowned  
With all her flowers.

The story of Mr. Booty's apparition in the Mediterranean, when he was dying at his home in England, is always impressive to the person who reads it for the first time. It begins with carefully dated entries from a ship's log; it gives the names of four captains of trading vessels and the island they were bound for; it states the exact minute in the middle of the afternoon when they and their crews assembled saw two figures in flight up the side of the volcano, the foremost being recognised by Captain Barnaby as his neighbour, Mr. Booty, or "old Booty," in a grey coat with buttons of the same, but "him that run behind," who was *l'ideh*, no one knew. Then it goes on to their return to England, the jovial but ill-advised remark of Barnaby's that they had all seen old Booty "run into hell," the resulting action in the courts, in which Booty's grey coat is brought in as evidence, and all the sailors swear that they saw him, and the judge, evidently impressed, prays that he may never see what they had seen. "So the widow lost her cause," it ends.

I thought this story a striking one once, and never doubted that these ship's crews had seen the apparition (for we know that apparitions of the dying are not an infrequent thing), but thought they might possibly have seen a real man, particularly as there was the curious and very unusual detail of a second figure in pursuit. But no living men could run at the speed these two were going, which was twice as fast as any man could run, up the almost perpendicular slopes of loose rock and scoria, which require three hours to ascend. Then again, I did not know as to the seemingly so authentic sequel, that no such action as Booty's widow brought was possible under English law until the ninth and tenth years of Victoria's reign; or that the records of the Court of King's Bench and elsewhere, for 1687 and 1688, which are the only dates found in any version, yield no evidence whatever as to this case. Susan, Countess of Malmesbury informs me that the late Mr. Underwood, K.C., at her request, caused search to be made for it without result, as above, and the story repeated to her when voyaging in the Mediterranean.

There are other versions than the one I have outlined, but that is the commonest; at least I have found it in nine or ten authors. Lieut.-General Cockburn gives it as a tale of "an English Divine being thrown into Stromboli by the Devil," and comments that if this happened to the clergy, what may we expect! In his second volume he corrects this, and gives the usual form. The story is clearly a well-known naval tradition and must have been written down some time in the eighteenth century. It strongly suggests Deфоe, but such an instance as this, occurring in his own lifetime, would not have been omitted from the books that he wrote, specially devoted to the supernatural and the Devil in particular. Aubrey also, a keen collector and contemporary, would not have ignored it, but it is not in either that I have been able to find.

The reason of this is, I believe, that we have here a piece of folk-lore, more correctly to be called the legend of Stromboli, than anything else. For Stromboli has been an active volcano for quite two thousand years, isolated, noticeable, a visible mouth of Hell in early Christian times, the "lighthouse of the Mediterranean" in our own. In the sixth century, when Augustine was sent to Christianise the land of the Angles, a holy hermit on Lipari saw Theodoric, King of the Ostrogoths, cast into the crater, bound, by Pope Jolin and Symmachus. Gregory the Great, who sent Augustine, tells us that it was August 30th, 626, the day of Theodoric's death. A famous Englishman, Sir Thomas Gresham, nearly a thousand years later, heard voices about the crater proclaiming, "The rich Antonio is coming," the said Antonio of Palermo being a money-lender whose death coincided with it. On returning to England, the sailor witnesses were summoned to court to give evidence before King Henry VIII. of this surprising experience. It is interesting to notice that in these three stories we find as common features not only a reported death-coincidence, but the death of someone whose punishment is satisfactory and pleasing to the spectators, if awe-inspiring, and an element of high authority, the Pope or King, and in Booty's case the Lord Chief Justice, brought in to clinch the sailors' report. I cannot in the last story offer all these, but it has good points. An English vessel from Devonshire, about the time of Monmouth's rebellion, was cruising in Mediterranean waters and hailed a strange craft. Whereupon a dark figure stood forth, and a great voice answered, "Bound for Stromboli with Mr. Jones on board!" Mr. Jones was a Devonshire lawyer who had actively seconded the cruel Judge in his dealing with the rebels, and was consequently detested. The story is told in an article in "Chambers' Journal" of some years ago, to which I am indebted for the parallel instances here given, and the existence of these, all centring round Stromboli, and "told by the marines," if not to them, points to a sort of wish-fulfillment instinct at work.

## THE EVENTS OF THE NATIVITY CONFIRMED BY MODERN SCIENCE.

By I. TOYE WARNER-STAPLES, F.R.A.S., etc.

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Many and strange are the attempted "explanations" by the critics of the phenomena witnessed at the birth of the Christ—the so-called "natural" ones being the most curious of all. I will give a few examples. Eck regarded the angel who spoke to the shepherds as a messenger from Bethlehem who carried a light which caught the eye, and the song of the heavenly host, he thinks, was "the merry tones of a party accompanying the messenger." I wonder why the critics should assume that the Hebrews were such a simple people capable of being deceived by such stories. Why imagine that they would cherish and hand down from generation to generation traditions about apparitions of angels and other supernatural events unless they had some foundation in fact? Their contact with the Egyptians—masters of Occultism—would surely give them a fair training whereby they could distinguish between real and bogus psychic phenomena. That the authors of the sacred books have recorded such vivid details of supernatural happenings is in itself a witness to the truth upon which they rest. If they never saw such phenomena then indeed it is a "miracle" that they invented details which can be demonstrated to be true to-day. The authors either saw what they record, or else they were more clever and learned than our modern investigators and anticipated our discoveries by hundreds of years—there is no alternative.

Paulus, the Rationalist, who consistently rejected all supernatural events in the Bible, wove together quite a little romance to the effect that Mary met with hospitality in a herdsman's family, and told them her expectations of the Messiah's birth, and that later the shepherds, knowing this, and seeing luminous appearances in the air, at once conjectured that the events had transpired, and interpreting the moving lights as a choir of angels fancied they heard the words recorded as spoken in the Gospels. Strauss justly criticises these attempts, but his own method is still more drastic, for he calls the whole a myth.

Dr. Sandy—a modern English theologian—in a sermon on angels shows that he regards them as merely the conception of the Hebrew mind, though he throws out a feeble hint that "it is possible He (God) makes use of some intermediate forms of being. But whether that is so or not, we cannot tell. Any language we allowed ourselves to use on that head could only be the language of symbol."

Bauer holds that wherever we find angels even mentioned in the New Testament—or celestial beings in human shape—there we have only a mythus (i.e., myth). Had I space I could give many quotations from the critics, all showing how complete is their misunderstanding of all supernatural phenomena recorded in the Bible—and all for lack of a first-hand acquaintance with psychic phenomena!

Nearly every class of psychic phenomena is recorded as happening in the Evangelists' accounts of the Nativity. Let us examine them in the light of modern research. The earliest event—excepting to the parents of John the Baptist—is the appearance to the Virgin Mary of the angel Gabriel who said to her, "Hail, thou that art highly favoured, the Lord is with thee." He then told her that which should come to pass. (St. Luke, i., 26-33). The question is, how did Mary talk with the angel? She may have seen and heard him clairvoyantly and clairaudiently—that is by means of her own psychic faculties—in which case had anyone else been present they would have seen and heard nothing; or the angel may have materialised sufficiently to be seen and to talk as a normal person—either way would be in perfect accord with modern discovery. Then Mary visited Elizabeth, and the latter on seeing her spoke under inspiration, knowing that a wonderful event had happened to the former. The narrative leads us to infer that Elizabeth had not been told in a normal manner—that she perceived it, as we should say, clairvoyantly.

### DREAM GUIDANCE.

Joseph appears to have received his psychic guidance in dreams—there are people to-day who have what are called "true dreams," and it is said that the spirit leaves the body during sleep and functions on another plane, seeing things and places generally invisible to the waking eyes. So Joseph had his doubts answered by an angel "in a dream" (St. Matthew i., 20-21), and was directed how to act under perplexing circumstances. Again, after the visit of the Magi, Joseph saw an angel "in a dream" who commanded him to take the mother and child and flee into Egypt. (Matt. ii., 13). "Behold an angel of the Lord appeareth to Joseph in a dream." He obeyed this dream which was given as a warning to save the young child from Herod's wrath. Yet again in the same chapter we are informed that after the death of Herod, "an angel of the Lord appeareth in a dream to Joseph in Egypt saying, 'Arise and take the young child and his mother and go into the land of Israel: for they are dead that sought the young child's life.'" He obeyed and returned, but hearing that

a son of Herod reigned he feared to go to Bethlehem and was evidently uncertain what to do. Then for the last time he was "warned in a dream," and accordingly withdrew into Galilee, and went and dwelt in Nazareth. So ends the narrative in St. Matthew, but St. Luke gives a few more details.

St. Luke commences with the vision of Zacharias in Ch. i., 8-23, which bears the stamp of true phenomena narrated simply and dramatically. Zacharias was burning incense in the Temple, he was alone and in a very receptive frame of mind, the people were praying outside. Then "there appeared unto him an angel of the Lord standing on the right side of the altar of incense" He in fact had what we should call a clairvoyant vision—had there been others present I do not think they would have seen anything, as it was his psychic faculties that were active. Naturally he was "troubled" and "fear fell upon him" for he was not normally clairvoyant as so many are to-day. Evidently he had at this solemn hour been praying for a son, and though he had thought himself alone, a spiritual being had been there and now answered him. He would hear the words clairaudiently and not with his physical ears, though he would hardly be aware but that this was the case, so real would the voice seem to him. Zacharias was promised a most unlikely and astonishing thing—the birth of a son to his wife Elizabeth though she was now old; naturally he doubted, and asked for a sign that these words and this vision were not his own imagination—and he received one he was forced to believe—for he was dumb until the child was circumcised on the eighth day after birth. Apparently Zacharias was an unusual time over the service and the people wondered why. When he came out of the sanctuary they perceived he could not speak, that his manner and appearance were strange, and he had to convey his experience in signs to them, and "they perceived that he had seen a vision in the temple."

### A FLOW OF PROPHECY.

Again at John's circumcision ceremony in the Temple, a spiritual force or inspiration took possession of him and his dumbness ended in a flow of prophecy—he was probably in a state of trance control. I have already mentioned St. Luke's account of the appearances to Mary, Elizabeth's clairvoyance, and the phenomena seen and heard by the shepherds. The latter probably saw a partial materialisation and heard the "direct voice," as I think it unlikely that several men at the same time should have all heard the same words and seen the same angels, had the whole only been a vision—it is possible, of course, but not so probable. Lest they should doubt the evidence of their senses, they too were given a sign—they were told they would find a babe "wrapped in swaddling clothes, and lying in a manger." Immediately they went into the village of Bethlehem and found the Christ even as they had been told.

Then comes the visit to the Temple and the incident of Simeon. Evidently he was a natural clairvoyant, for it had previously "been revealed unto him that he should not see death, before he had seen the Lord's Christ." (St. Luke ii., 26.) We are told that he came to the Temple "in the Spirit," or as we should say, in a trance, or under spiritual influence, and whilst in this exalted and supernatural condition, he prophesied of the future destiny of the Child.

The prophetess, Anna, also, who was in the Temple at the time, recognised the child Christ and "spoke of him to all of them"—for a prophetess in those days was held in high honour and not accused of deception and witchcraft as in later ages.

All the events narrated in St. Luke's Gospel took place some time before the visit of the Magi recorded in St. Matthew ii., 1-12. We learn that these also were guided by a psychic light—the famous "Star of Bethlehem"—for it was no physical star that acted as the account tells us that star did, and all attempts to fit it in to a physical setting have failed. When the psychic explanation so well fits the facts of the case why should we go further and fare considerably worse in our search for a reasonable conclusion?

Now all these phenomena in the Gospels are discredited by the Rationalists, Higher Critics, and many Theologians—their very wealth of supernatural appearances of angels, dreams and visions has prevented their acceptance with very many to-day. Yet, as I have tried to show, they are quite true if tested by their kinship with the phenomena investigated and placed on a sound basis by the modern psychic science.

To-day there are true dreams like those of Joseph; clairvoyance and clairaudience like that of the Virgin Mary, and Zacharias; subjective clairvoyance like that of Elizabeth; trance control like Simeon's; prophecy or foretelling future events as did Anna; spirit lights like that seen by the Magi; and the "direct voice" and probable materialisations as experienced by the shepherds.

These things happen now, so why should many doubt but that they happened nearly two thousand years ago? And do we not owe a debt of gratitude to all those scientists and investigators, and also the cultivators of the "spiritual gifts" and "spiritual discernment" who are restoring the beautiful story of Bethlehem to its rightful place in belief, and proving to us that the unproved Faith of centuries has a good and sure foundation in fact?

[N.B. All quotations are taken from the Revised Version.]

## PHRENOLOGICAL CHARACTER DELINEATION OF SIR ARTHUR CONAN DOYLE.

By J. MILLOTT SEVERN, F.B.P.S. (Brighton).

When a man so eminent in the literary world as Sir Arthur Conan Doyle breaks away from the beaten track of Orthodoxy, and becomes an advocate and expounder of Spiritualism, people are inclined to assume that there is something wrong with his mentality. It will be interesting to sceptics of this sort to know the kind of head and intellect Sir Arthur really possesses. His creation of Sherlock Holmes stamped him as a man of uncommon ability and intuition. His keen intuitive discernment of the mysticism of life and the subtleties of human nature have carried him into realms of thought far beyond the range of the average person. The position he is taking to-day as an investigator, expounder and popular propagandist in the field of Spiritualism may arouse in many persons feelings of wonder and surprise, but whatever the outcome of others' reasoning, Sir Arthur is a man of powerful mentality, sterling intellect, and withal exceedingly practical.

The measurements of his head are immense, the circumference being twenty-four inches full, or at least two inches above the average; length, eight and one-tenth, width, six and one-half, and the various lobes of his brain all being large and active endow him with an all-round powerful brain, and a distinctive and unique mentality.

It is interesting to note that when I examined Sir Arthur's head about ten years ago, his circumferential measurement was then a little less than twenty-four inches; length, seven and nine-tenths; width, six and four-tenths; thus there are now marked indications of still further growth in the frontal lobes, corresponding with his strenuous intellectual activities during this period. These facts relative to brain growth after maturity are absolutely at variance with the notions of medical men, who contend that the brain stops growing after twenty-one to twenty-five years of age.

His outstanding mental qualities are cautiousness, courage, mental tenacity, executiveness, practical intelligence, reasoning capacity, intuition, constructive ability, creative intellect, mental resourcefulness, a strong hold on life, and great physical endurance.

Human nature is one of his especially strong faculties, endowing him with remarkable intuitive perception, and a shrewd and penetrative mind; he has wonderful detective instinct and insight into character and motives.

His aspiring faculties are large. He has ambition, is sensitive regarding others' opinions, yet does not allow this quality unduly to sway his character or detract from his liberty as an independent thinker. He is more self-possessed than self-confident, yet manifests confidence in what he knows well; is very diplomatic, and has great control over his feelings; is naturally resourceful, can adapt himself to a diversity of subjects.

Although fairly optimistic, he is not easily carried away by impulse, and while well endowed with spirituality or faith, he will want to bring everything to the test of reason and practical experience before accepting the same as true.

His success is purely a matter of brains. There is nothing mentally mean or belittling in his intellectual make-up. Nature has most amply endowed him with a prolific, diverse and powerful mentality.

The shape of his head is distinctly uncommon. Rarely do we get such a great width of head in literary types; hence there is a wealth of reserve energy, force of character, executiveness of purpose, self-control, driving power and determination to back up his intellectual gifts. In their earlier years, men so endowed, though achieving so very much more than others, are rarely tired. In this respect he has some characteristics similar to Edison, who would frequently have worked night and day on end, were it not that his wife had constantly to remind him of his

proclivity to overwork. The immense value of concentration has never been more highly extolled than of late years. Here, as in the case of Edison, we have a fine example of concentration. Spontaneous in thought, imaginative, original, inventive, yet slow in bringing the mind to the beginning of new things; prolific of ideas, but prone to procrastinate and put off, whilst realising an impelling desire to act. Once decided and having made a beginning, it is difficult for him to wrench himself away from the theme or subject he sets about doing.

His head is not so high proportionally as it is broad, hence there is no fear of religious fanaticism; he is no mere visionary; is far too practical for that, and will aim to bring everything to the test of practical experiment and experience, and once he has thoroughly sifted a subject and committed himself to it, it may be relied upon as something beyond mere theory—something that the majority of individuals will take many decades to arrive at and fully understand.

He is one of the few geniuses who adorn and materially help the period in which they live; whether the subjects he advocates are believed or not. He is in the world for a distinct purpose; he has arrived at his conclusions by reason, experiment and personal conviction; and a man of his mentality, earnestness, careful methods of investigation, and ability for scientific and psychical research cannot be reasonably ignored. It has taken him many long years to get at and realise his life's purpose, but when once convinced there is no retracing of his footsteps.

There is a stability and permanency indicated in the whole of his character and conduct, and a persistency of purpose which few men possess.

Firmness is a strong characteristic, and combining with his large executiveness and combativeness, shown in the great width of his head and fair height at the crown, gives him great powers of endurance, thoroughness, courage and determination.

Whilst possessing a distinctly democratic outlook, his large acquisitiveness conjoined to other qualities gives him a remarkable conservative realisation of things, and much as he himself may deprecate his business weakness, he has a practical business understanding, which gives him a sense of personal carefulness, and the economy and utility of things in nature and materials; as well as the acquisition and conservation of knowledge, and its broad uses and application to present and future human interests.

His exceedingly large constructiveness enables him to understand the construction of things; he is a literary architect, ever building up ideas, themes, projects, plans based on experiment, and he builds on sure and tried foundations. His large language manifests itself especially in literary construction.

His very large perceptive faculties—form, shown in the width between the eyes, individuality, size, locality and calculation, endow him with exceptionally good powers of observation. He possesses a great desire to see and examine things in detail, is distinctly scientific in his methods of investigation, has calculative ability, a comprehensive judgment in respect to proportions and forms, remembers localities, positions and places, and will like travelling for the purpose of seeing and acquiring knowledge and experience first-hand; yet his large inhabitiveness and domestic faculties give him a very home-loving and affectionate disposition.

The breadth of his forehead indicates large causality, comparison, well developed human nature, and also tune and time; hence he is a great thinker and reasoner, capable of taking distinctly broad and comprehensive views, has considerable originality of mind, inventive ability, is critical, analytical, and exceedingly intuitional—a keen penetrative reader of character and motives, sees beneath the surface, experiences strong presentiments, anticipates things often long before they transpire, fore-stalls happenings, and is seldom wrong when he follows his intuitions or first impressions. This combination gives him a prophetic tendency of mind and thought, and ability to penetrate and depict character. It made him the creator of Sherlock Holmes. He aptly visualises character. He should much like music, and whilst possessing good imitative talent, he has considerable originality, which is manifested in most things he does.

His large ideality and sublimity endow him with lucidity of mental vision, remarkable creative capacity, imagination, and appreciation of things beautiful and sublime. He is sympathetic, and possesses considerable sense of humour and incongruity.

Added to his abilities as a literary writer, lecturer and author of extraordinary mental conception, he has abilities also capable of distinguishing him as a scientist, critical psychological investigator, explorer, historian, lawyer and diplomatist.



SIR ARTHUR CONAN DOYLE.

LETTERS TO THE EDITOR.

PSYCHIC PHOTOGRAPHY.

SIR,—Mr. Harry Price is no doubt an able magician, but that does not justify him in making such sweeping assertions as are contained in his article in regard to the whole of the photographs reproduced in the coloured supplement to LIGHT of Christmas, 1922. He is pleased to be facetious on the subject of the "doll-like beauties who look exactly like a collection of wax lay figures from a hair-dresser's window."

I am not in a position to speak about the photographs as a whole, but in justice to Mrs. Deane, and for the information of Mr. Price, I feel bound to refer to the one which contains a psychic "extra" of my daughter. The one I refer to is on the left of the bottom row in which my wife and I are shown, with the picture of my daughter practically obliterating my wife's head.

I entirely disagree with the description given by Mr. Price, as applied to my daughter's photograph. I contend that while in the reproduction the face is full of life, in the original it is far more so and is, I consider, the finest photograph of the kind that I have seen.

Our first introduction to Spiritualism was at the end of July, 1922, when a lady—a complete stranger—who had been introduced to my wife, showed her some psychic photographs, on one of which, taken some three months before by the "Crewe Circle," appeared an "extra" which was undoubtedly the likeness of our daughter. This naturally led us to enquire further into the subject, and in August and September of that year we were able to have some most evidential sittings with Mrs. Etta Wriedt, during which we had some long conversations with our son and daughter and a number of other spirit friends. During the course of one conversation our daughter promised that if we sat for a psychic photograph on her birthday (September 8th) she would try to appear on it. I accordingly wrote to Mrs. Deane, and arranged for a sitting on that day, but except for knowing our name, she knew nothing about us in any way.

We went to her house and sat for the photograph, with the result that the "extra" of our daughter appeared on the plate after development, and was at once recognised by us. Our daughter had passed away after a long and painful illness and had towards the end lost much of her beauty, and she was therefore most anxious—as she explained at a subsequent séance—to show us how happy and vibrant with life she had become since passing into the spirit-world. The extra in question is not a reproduction of any existing photograph of our daughter, but is like what she was when full of health and the high spirits of youth.

The original coloured plate in our possession has been seen by many and all have agreed that it is full of life and far from conforming to Mr. Price's flippant description.

I may add that later on we obtained an "extra" of our son on Paget coloured plate, also taken by Mrs. Deane, and he also appeared in his Service cap on the first Armistice photograph taken by her long before we had ever seen her or had made any attempt to study the subject of Spiritualism.—Yours etc.,

E. A. S. HAYWARD.

Rosyth, Fife.  
December 19th, 1924.

SIR,—It is unfortunate that argument on the genuineness of this phenomenon should so often turn on what can, or cannot, be seen on the negative or the print, apart from the circumstances under which the exposure was made. The cinema is quite sufficient proof that a photograph in itself proves nothing at all.

Those people who really want to know whether the phenomenon is genuine or not, apart from any possible fraudulent exception, must devote their attention to the circumstances attending its production. The real question at issue is not whether Mrs. Deane's "Red Indian" or Cenotaph experiment were genuine, but whether "extras" have been produced under the four following conditions:—

1. Experimenter's plates, signed at the moment of unpacking.
2. Experimenter's camera.
3. Experimenter's development, medium not touching the plates at all.
4. Background unimpeachable.

This has been done many times since Mr. Traill Taylor's crucial experiments in 1893. The genuineness of any alleged "extra" depends not on what can be seen on the negative, but on the above conditions. All other arguments are beside the mark. (Eva's "Miroir" photograph, for example, belongs to a quite different category; it was

not a supernormal photograph, but a normal photograph of a supernormal "materialisation," if my memory is not at fault. I have not Schrenck-Notzing's book to refer to.) Many experiments have been published in which the conditions above stated have been fulfilled—my own among the number. Besides the unimpeachable procedure, an additional important point is that some of these are portraits of deceased persons unknown to the medium and differing from any extant photograph.

All this is passed over in silence—one can only suppose because "researchers" are so imbued with the idea of fraud that they cannot bring their minds to the real evidence. I have recently laid my photographs of Dr. Geley before the S.P.R., and offered to submit to the closest cross-examination of the procedure followed; I was very courteously received but I was not asked a single question bearing on that, but only such details as the size of the beaker in which the developer was mixed and who mixed it. The desire not to sift the evidence was obvious.

A gentleman well known in Psychological "research" informed me (without proof or quotation) that Mr. Maskelyne had produced an "extra" without touching the plates. To this the only rejoinder is that if Mr. M. or any other person can produce a portrait of a deceased person unknown to him (a) in a studio to which he has no access (b) using the experimenter's camera and plates, without touching the latter before or during development, and will then publish the trick by which this is done, he will have the immense satisfaction of proving all hyper-physical photographs unreliable; and further, that all of us who are convinced of their genuineness, are unfit to conduct such experiments.

If an "extra" were produced under such conditions. I should still regard it as supernormal unless the trick were explained. Mr. Maskelyne's word that he can do this by a trick (if he has really claimed anything of the kind) is worth no more than Mr. Hope's that he can do it without a trick, apart from the fact that the latter has done this many times. Mr. Hope or any other medium has no monopoly of the supernormal.

At present no attempt is made to meet the real evidence, but instead, we have a mass of irrelevant discussion that evades it.—Yours, etc.,

STANLEY DE BRATH.

SIR,—I regret to see the tendency to attack Mr. Harry Price because he shows caution in his investigation and acceptance of phenomena. As many readers of LIGHT do not know Mr. Price personally, it may be well to assure them that he has no axe to grind, but only wishes to get at the truth.

If the Spiritualistic movement is to consist only of those who are willing to accept phenomena without properly organised tests, it will never capture the world, and is liable to become the victim of all kinds of fraud and humbug.

Neither can we dictate to any investigator the line he shall take, not to mention the conclusion at which he must arrive. Spiritualism must include all who honestly want to get at the facts, and very often those who have been the most difficult to convince, become the staunchest and most useful supporters when they have reached conviction. It is possible to dispute the arguments advanced without implying, or even assuming, ulterior motives on the part of the critic; in fact, criticism should be welcomed as long as it is honest and well-informed.—Yours etc.,

"LIEUTENANT-COLONEL."

MRS. TRAVERS SMITH AND PSYCHIC EVIDENCE.

SIR,—In his recent lecture at the Marylebone Hall, Father Herbert Thurstan quoted from my first book, "Voices from the Void," I believe, suggesting that my faith in human survival had increased since I had become a professional medium. I am glad that so enlightened an investigator as Father Thurstan recognises the fact that increased experience increases belief in psychic communication. It is but natural that continued sittings with total strangers should speak either for or against the theory that the dead are in touch with the world and preserve their memories, partially or as a whole. I have learnt much in the two years during which I have given professional sittings, and I now realise that mental disturbances seldom occur in connection with psychic investigation unless through ignorance of its laws, which demand the presence of a reliable guide if intruders are to be excluded. I am grateful to Father Thurstan for his kind recognition of the progress I have made in my work, which is largely due to the fact that in my professional capacity I have gained experience.—Yours etc.,

HESTER TRAVERS SMITH.

15, Cheyne Gardens, Chelsea.  
December 19th, 1924.

## LIGHT.

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

## 1925 : LOOKING FORWARD.

Like Janus, we looked "before and after" as we stood at the gate of the New Year. We are now across the threshold and we look forward.

No need to don the mantle of the prophet—even if we were worthy of it. The surest prophetic feats come of an intelligent anticipation of the future from a carefully studied review of the past and the causes which lie germ-like in past events. We can study tendencies, too, and draw some of our conclusions from these and such significant tokens as they reveal.

The tide is running strongly with us and for us. We look for marked progress during the year on which we have entered. It is more than a matter of logic—it is a sense upon which the logician looks coldly: the sense of feeling. We feel the presence and approach of great things all along the line. As we have said before, the great spiritual awakening which is coming upon the world is more than Spiritualism—even though Spiritualism, as we are firmly convinced, is the core and centre of it. It is Spiritualism alone which has taken for its special work the proclaiming and the demonstration of human life after death. Without that all our philosophies are in vain.

During the year we expect to see a great advance in the practical evidences not only for survival but for identity. That is part of the science of the subject. We expect to see great progress in the philosophical region—call it the theory of the matter if you will. Such and such things happen. Why do they happen? What do they mean? How are they related to life to give it a meaning and purpose? Religiously we are convinced there will be great progress. Religion touches the emotions and the intuitions, and these propagate themselves as by a divine contagion.

Yes, we shall go forward in every direction. There will be setbacks, "untoward circumstances," but these will be only incidental to the advance. We should doubt the reality of the advance without them.

The time is historical—it is alive with great events. Its history will be written in the ages to come when it can be seen in its true perspective. In those annals the last decade of the period 1900-25 will have a special place. And if we mistake not 1925 will shine out with lustre—*annus mirabilis*, perhaps.

In that spirit we go forward, going as we believe from strength to strength. A Happy New Year.

## THE NORTHCLIFFE MESSAGES.

We learn that Mr. Hannen Swaffer and his friends continue to receive fresh evidences corroborating their conviction that the late Lord Northcliffe has actually "returned"—in the sense that he is able to make his presence felt in the world of which he was once an inhabitant and to give convincing tokens of his identity.

It is our own conviction that whatever he may do or say with special reference to his own interests and concerns, he is being used as an instrument to bring home to the minds of men the reality of life after death. Indeed, he seems to be so far conscious of this as to make human survival a vital portion of his message.

Interest in "The Return of Lord Northcliffe" is now so intense and widespread that the Queen's Hall meeting on the 20th inst.—although very much in the nature of an experiment—should be one of the outstanding events of the year.

## WHEN WE COME TO THE EDGE OF THE WORLD.

By J. M. STUART-YOUNG.

Were this life just a life of pleasure,  
Unalloyed by a pang of pain,  
Would then you and I as the years go by  
Crave its raptures again and again,  
Or at curfew-call would we one and all  
Thank the Lord for its gift of rain?

When we come to the edge of the world,  
Far away in the wonderful West,  
God's skies shall be blue over me, over you,  
Rich crown of our passionate quest;  
We shall cull from green meadowlands there  
Love's Blossom to glory unfurled:  
When our weary eyes shine with a gladness divine,  
And we come to the Edge of the World!

Did we dwell in a land of perfume,  
'Neath the sun's unfalling beams,  
Then in Love's sweet name would we dare to claim  
That this life should be all it seems,  
Just a realm of joy for each girl and boy,  
But for Age a dim realm of dreams?

When we come to the edge of the world,  
Far away in the wonderful West,  
God's skies shall be blue over me, over you,  
Rich crown of our passionate quest;  
We shall cull from green meadowlands there  
Love's Blossom to glory unfurled:  
When our weary eyes shine with a gladness divine,  
And we come to the Edge of the World!

Onitsha, Southern Nigeria.

(Musical Rights Reserved.)

## A FORECAST OF THE FUTURE.

When the truth which Spiritualism can demonstrate has become a common heritage of all races, "Bear ye one another's burdens" will become a popular principle of conduct, and that cruelty, ignorance, superstition and war will cease to be common. It certainly should make for general betterment when such facts as the following become personally provable to every man:—

Life beyond death is a continuance of this one.

The character formed here decides the place and condition in which we begin there.

Goodwill and service qualify for happiness; while hatred, revenge, cruelty and selfishness leave scars in the character as automatically as when fire burns the hand placed within it.

And the value of Christ's teaching must surely become more intelligently appreciated when men can convince themselves personally that the will-to-love expands life into conditions of happiness and progress which continue unchecked by death. It is one thing to receive this on hearsay, and another to have it personally demonstrated.—From Rev. C. Drayton Thomas's article, "Religion and Survival," in "Survival," edited by Sir JAMES MARCHANT.

SIDELIGHTS.

Selected Items from the Magazine and Newspaper Press.

M. Camille Flammarion in a preface to a book by M. Henry Decharbogne, entitled "What do we Know about the Beyond?" shortly to be published in Paris, expressed the view that there exists in nature an active psychic element whose essence is a mystery to us. The soul provides the physical organism and can be transformed after death. Deceased human beings whom we call the dead still possess living souls after the dissolution of their material organism.

The "Daily Sketch" recently gave the following story which is at least interesting:—

Four English sisters have been prompted by a spirit message (said to have been received by one of them) to claim a share in the famous Webber millions.

The sisters are: Mrs. Lavinia Underwood, wife of a Merthyr Tydfil dentist; Mrs. Woodman, Rugby; Mrs. Ramsden, Cirencester; and Mrs. Emil Schmidt, Caracas, South America.

They are daughters of the late Richard John Webber, a Gloucestershire coach-builder.

Four months ago Mrs. Underwood heard a voice which she recognised as that of her dead father, say: "Search in the wooden chest."

The search revealed her father's birth certificate and other papers establishing her father's descent from a brother of William Webber, who was born in Devonshire in 1740, went to America and obtained land, which is now said to be worth a fabulous sum.

The telepathy experiments have naturally excited widespread discussion and suggestions, not all of them valuable. In a letter to the "Daily News," Dr. Charles W. Hayward urges that Professor Murray and Lord Balfour should continue to work together at this subject in the interests of science.

"It is only intimacy and mutual experiment that can gradually find out and synchronise their respective wave length," he says, "and really show valuable advance in the study of this vital subject. Also they will require to practise concentration."

"This requires real work," he continues. "It is not absolutely impossible to prevent other thoughts intruding themselves during one of these experiments. Any other thought acts as a 'jammer' or an 'oscillator,' and renders the experiment imperfect."

"The 'force' is potential in all, but acute in few. It can be cultivated, but only to that extent which the special nervous receptivity and the mental delicacy and response to light impressions has been developed in each experimenter."

Naturally in connection with this subject of thought-reading many stories are being told. Here are two anecdotes given in the "Daily Graphic" as related by Mrs. Arnold Toynbee, who told of experiments carried on by Professor Toynbee and herself:—

Eleven years ago, one evening, they thought of Alister and Malcolm MacDonald, the two sons of the ex-Premier, who were then quite young, running along the platform at Liverpool-street trying to catch a train which was just going out.

When the professor came in, all he could guess was that their thoughts were something to do with a railway station. "There is rather a crowd," he said, "at a big railway station. Two little boys are running along the platform." But he couldn't name who they were.

Once Mrs. Toynbee thought of Keir Hardie blacking boots, and the Professor, trying to read her thoughts, replied, "Labour Party with exceedingly bright boots."

On another occasion the subject was Lewis Carroll drawing pictures of black cats in a parapet room at Naworth, Mrs. Toynbee was again the agent, and for a moment began thinking of Christ Church Oxford, Lewis Carroll's College.

This time Professor Murray replied, "It's Naworth, and it's someone drawing in a parapet room, someone who doesn't belong there. He's drawing pictures of a cat in 'Alice in Wonderland' with a grin. But I can't get him a bit. I don't think it is a real cat. I think it is 'Alice in Wonderland.' At one moment I got a feeling of Christ Church."

In the "Clarion" recently, Mr. F. R. Melton, B.Sc., discourses on the subject, "Does the Mind Leave the Body?" He makes the following statements, which are

interesting as recognising the part played by the ether in psychic experiments:—

During its tenure of the physical body, the mind uses the ether for its mode of what we term mental travel or flight. It has never been found possible for the mind to interfere with so much as an atom of matter without mechanical means, but mind can and does act upon the ectoplasm of the body.

There is a different characteristic set up in the ether that permeates organic matter from that which permeates inorganic matter. That which we call ectoplasm is the vitalised ether in all organic matter. This vitalised ether has not lost any of its original characteristics, but has simply received the addition of that all-prevailing mystery, Life.

"Ghosts do not always appear at night," remarks a writer in the "Birmingham Weekly Post," who tells the following story:—

One sunny summer afternoon I was sitting alone in an ordinary drawing room in Edgbaston, intently reading an interesting book, when the door slowly opened and the face of a female relative appeared, and looked at me for a few seconds, and then withdrew, the door being quietly shut again. I was so absorbed in my reading, and so used to this particular person coming to the house at any time, that I did not think anything of the occurrence. Afterwards, when I went into another room where the family were sitting, I casually remarked that so and so had come, and asked where she was. To my surprise and consternation I was told that I could not possibly have seen her, as at that moment the news had come that my relative had unexpectedly died early that morning.

"I have come to believe from many startling psychical experiences in the reality of the spirit world, where beings of finer texture than ourselves develop their lives."

This declaration (says the "Daily News" of the 18th ult.) was uttered by the Rev. Frederic Spurr, pastor of a Birmingham Baptist church, and formerly a London minister, at Birmingham last night.

Speaking as a healthy, full-blooded man, he said, with a severe mathematical training, temperamentally sceptical, and fully acquainted with conjuring and black magic, he suggested that the Churches ought to find a place for the evidence produced in recent years regarding psychic manifestations.

The "Daily News" of the 19th ult. contains an instance of thought transference in a letter from a correspondent. The account says:—

Last summer, while on holiday with my wife in South Devon, I was suddenly taken dangerously ill with pleurisy and pneumonia. Not wishing to alarm my son and daughter at home in London, my wife kept them in ignorance of my condition.

In my delirium, I called for my daughter, who at the same time became fearful of impending trouble, for the next day she wrote to her mother, asking, "How is Dad? I feel sure that he is very ill." She also informed her friends of her forebodings.

The "Theosophist" for December contains two interesting articles. The first, in the form of a short story, tells of the experience of a human wreck, and his fight against his obsession for drugs. The struggle of a naturally strong nature against his failing is faithfully depicted, until, when the fight appears to be finally lost, a vision of the Christ, Who welcomes him as "brother," turns the scale, and he realises that though he may still fail under temptation, there is still hope, even for the worst, in a future life. The remarkable point in this well-written tale is that the author is a Hindoo, C. Jinarajadasa, who expresses one of the truths of Western Spiritualism in a manner that could not be bettered by any of our own exponents. The second article is "The Evolution of Organic Forms," by R. W. Thomas, and is a very lucid exposition of the origin and subsequent evolution of organic life in this world, and the comparative strength or weakness of the different hypotheses of different writers on this subject.

SPIRITUAL "WIRELESS."—The secret-place is not beyond the stars, but within the soul. If only we will listen-in, we shall hear the voice of God reverberating through His Temple, the Soul. I have been experimenting with my boy's wireless set, and some nights ago got London. With a small set I had actually reached out to London! On reflection I think that is put wrongly: in reality it was London that got me. Berlin, Paris, Madrid, and other stations were all pulsating in the aerial outside my window, and it was for me to provide the power and adjust the instrument to receive, whatever messages the various stations were radiating. What a fine analogy and justification of mediumship!—W. H. C.

## NEW YEAR REFLECTIONS.

BY ALBERT H. WILKERSON.

We cannot afford to neglect the ideal in man. The very elusiveness of idealism is proof of this. Readers of Carlyle will remember that he says, "a resolved life is usually a noble one. To have an ideal, however unattainable, steadies a man, and makes him keep on the look-out against deceptions and errors."

It follows, therefore, that if the units are possessed of a true idealism, the nation will be steadied. Surely this is a purpose worthy of our highest efforts, of our best gifts. The raising of the man—the uplifting of the nation. If we would realise, we must first idealise. In our search for the ideal let us remember that it is not always found where we most expect it.

The Hellenic vision of Æschylus did not bring prosperity to the State; indeed it preceded one of the greatest declines recorded in history, but at the time it first dawned on the eager Greeks it was held to contain the promise of salvation to a world-wide Empire.

Æschylus spoke at a time when Hellenic life and thought were supposed to be at their highest level, yet when he taught the grossest error it was believed, because he appealed to the selfish instincts of the people, and made the acceptance of his doctrine easy to the unthinking and the vain. The Greek philosopher has imitators in every age; they dazzle the eye, they tickle the fancy, but are incapable of anything deeper.

To revive the ideal in man is our imperative duty to-day. The condition of the man, inducing the state of the nation demands it. Only so shall we be saved from the great condemnation "I know you not." Goethe spoke nobly and well when he said, "Choose well; your choice is brief and yet endless."

Have we chosen well? Has our nation chosen well? If we have not chosen well the fault is largely with those who have been content to exalt the non-essential, or to tickle the palate with the light touch of irresponsible buffoonery. The heart of the nation can yet be made responsive to the higher claims of idealism. The time is coming when the shadow will be forsaken, and men will cry for soul. Statesmen will put idealism before opportunism, they will exalt politics by the nobility of their aims. Writers will proclaim the ideal even at the risk of unpopularity, and workers, hearkening not to the voice of the mob, will strive only for the realisation of the highest visions. Therein lies true self-respect, true patriotism.

The mockers of to-day will become the believers of to-morrow, and then our nation may awake to its world-wide mission of conquest, not by force of arms, but by the force of its ideals.

## "DAGONET" FROM OVER THE BORDER.

"The Return of George R. Sims," by a Friend of His, in Collaboration with R. H. Saunders (Hutchinson, 2s. 6d.).

Mr. Saunders has done a characteristically bold thing in putting out such a book as this. He has also presented the reviewers with some unusual difficulties which they will doubtless solve each in his own way, some perhaps by ignoring the book; others by "slating" it vehemently; and others yet by treating it with a cold neutrality—a few quotations without comment. The present writer is fain to confess that he found the more interest in that portion of the book in which Mr. Saunders gives an account of Mr. G. R. Sims ("Dagonet," of the "Referee,") as he lived, and quotes some racy and characteristic letters from the popular writer recording the impressions made upon his mind by the direct voice séances to which he was introduced by Mr. Saunders, who relates with much circumstance the happenings on these occasions. Somehow the "post-mortem" part of the book—that which deals with the return of "Dagonet" as a spirit—leaves us a little perplexed. We are far from dismissing it contemptuously as "séance stuff," in the manner of the purely scientific researcher. There are some arresting things in it. The question of the kind and character of the mediums concerned is an important point here. Mrs. Blanche Cooper was the medium in the first instance, then Mrs. Wriedt, and Mrs. Roberts-Johnson, and, later, Mr. F. T. Munnings, through whom the main communications were received. At times in the book we get the impression of George R. Sims trying to express himself under severe limitations and in a rather murky atmosphere. Put it down as prejudice or ultra-caution. These things are not to be settled lightly. Let the book tell its own tale, and let each reader form his or her own judgment. It is certainly a story to be read and one to challenge attention, whether that attention be favourable or hostile. It is another sheaf added to the great pile of testimony from which the real evidences have (sometimes painfully) to be selected. The excellent frontispiece portrait, showing "Dagonet" in his habit as he lived while "in the flesh," adds interest to the book.

## RAYS AND REFLECTIONS.

"The Return of Geo. R. Sims"—Mr. R. H. Saunders' new book giving the story of Mr. Sims' investigations into Spiritualism and conversations held with him in the Direct Voice after his decease—has excited the wrath of a reviewer in the "Star." "Idiocy" is one of the terms applied to the book.

I don't know whether "idiocy" was a word used by the "Star" concerning the earlier experiments in aviation by the brothers Wright. But, as many of us remember, the "Star" persistently poured ridicule on the idea of aeroplanes before they became accomplished facts. No doubt there was something absurd in the first clumsy attempts when the air-machine rose only an inch or two from the ground, and then flopped back.

But the "Star" should remember that this Direct Voice form of communication is in its infancy and the experiments still leave much to be desired. It is curious that its critic does not recognise that, after all, it is not so much a question of what a supernormal "voice" says as whether it speaks at all. Many of us now know that it is a real phenomenon giving an actual (if, at present, very limited) representation of some departed person. Further, that the proofs it supplies are sometimes of the most evidential kind.

Such a book as Mr. Saunders' record of the return of George R. Sims may be offensive to literary tastes, which, as an old reviewer, I can easily understand. But it deals with something more important even than literature—life. It represents a new discovery still in its raw beginnings. It may well be vastly more momentous a matter than aviation.

I was lately reading a remarkable account of the feats performed by Miss Tarabai of Rajputana. A high-caste Indian woman, she supports on her chest a stone weighing 1,100 lbs. while two men rain heavy blows on it with sledge-hammers. She lifts from the ground with her hair another stone weighing 240 lbs. She allows a cart full of boys and men, eight of them, to be drawn across her body and arms. She pushes the cart with its load by means of a spear against the sharp point of which she presses her forehead. She lies raised in the air on the points of five spears. All these amazing performances are (or were) given in public in India. And the performer is not in the least strained or exhausted afterwards.

I read the account in the "Strand Magazine" of September, 1922, and was intensely interested to find that the writer, St. Nihal Singh, had interviewed her and received her explanation that her feats were accomplished by mental and not by physical power—*pranayam*, the control of breath, and the direction of the life forces. She was early initiated into the secrets of the *yogis*. And reading her explanation, I began to wonder whether some of the more mystifying of Houdini's feats may not have a somewhat similar explanation.

In a letter to the "Glasgow Evening Citizen" recently, an excited correspondent refers to the idea of "spirit," as a delusion of spirit mediums. "Can science analyse, catch or classify spirit?" he asks, and says that to his mind it is nothing more than a word. But many spirit communicators have said much the same thing. Spirit is the unknown X. We can only apprehend it when it takes a material or substantial form. Until then it is nothing. No philosophical Spiritualist would dispute this. So the Glasgow critic is simply fighting the air.

The following has appeared in LIGHT before, but it will bear repetition. Over a cathedral gateway in Italy are three inscriptions on three arches. On one of the arches is a wreath of roses with the words, "All that delights is but for a moment," on the next is a cross, and the motto, "All that disturbs is but for a moment." On the central arch is the greatest of the sayings: "Only that matters which is Eternal." A good motto for the New Year.

D. G.

## THE PROBLEM OF PSYCHIC PHOTOGRAPHY.

A PROFESSIONAL PHOTOGRAPHER'S VIEWS.

By LYDDELL SAWYER.

I am very interested in this question of psychic photography, and if I state that I have been awarded over fifty medals and diplomas for artistic achievements at some of the world's principal photographic exhibitions, I do so simply to prove, at the outset, that I possess some right to speak of the possibilities of normal photography.

At this stage of my personal investigations, I think I prefer to consider the whole of this phenomena as supernormal, rather than psychic, photography. I also venture entirely to agree with the cited opinion, so judiciously expressed by Sir Oliver Lodge, that at least *pro tem.*, we should hold on as much as possible to the facts and suspend our judgment as to the theories of this subject.

I have read Mr. Harry Price's article in the December issues of LIGHT, and I think can perhaps best assist in some elucidation of those facts by considering his references anent the Deane procedure. I wish, at the same time, to correct Mr. Price's wrong interpretation of, at least, some of the photographic facts cited by him.

Through the courtesy of Miss Estelle Stead, I had already had an opportunity of investigating Mrs. Deane's work at the Stead Bureau and, since reading Mr. Price's article, I have again called there to amplify my previous deductions.

For instance, No. 8 stop does not, as Mr. Price concludes, necessarily express F8, and it did not do so in this case, as some lens makers number their diaphragms quite irrespective of any focal ratio.

Again, two minutes would not, as Mr. Price states, over-expose a plate simply because of "the reflected light from the interior surfaces of the camera."

If this interior was non-actinically protected, as practically all cameras are, then almost the whole over-exposure, if any, would be due to the superabundant light passing through the lens alone.

Mr. Price's assumption that the "heads would be nicely printed" in two minutes, if a positive were *somewhere* interposed between lens and plate, is entirely guess-work on his part, presuming he does not first have definite knowledge of the density of the transparency, plus several other factors.

Then Mr. Price must surely know that a sharp impression cannot be obtained from "somewhere" between lens and plate. Taken through the light of a lens, a sharp image, such as was obtained of those Cenotaph heads, could only have been produced from a positive held in intimately close contact with the plate itself. This brings us to the precautions taken by Miss Stead and Miss Scatcherd, which Mr. Price characterises as "ridiculous."

In the first place, I have examined the dark slides which held the Cenotaph plates and I find them to be single, thin metal sheaths with barely room to carry the thickness of one glass plate between their back and front. Certainly, they are without space enough to hold a second glass positive, and it is doubtful if even a positive film could be inserted against the negative plate. Next we have Miss Stead's assurance that the camera and plates never left her hands and those of Miss Scatcherd after the Cenotaph negatives were taken and subsequently developed by them.

As these ladies found no positive in direct contact with the exposed plates, then I think that unless we discredit Miss Stead's evidence, we have here incontestable proof that the heads' images were not impressed by normal photography while the plate was in this camera. Then, of course, we have to consider the question of how Mrs. Deane may have manipulated the sealed packet of plates during the period she kept them in her possession for "magnetising purposes." And here again another normal photographic fact emerges to disprove entirely the possibility of fraud on the part of Mrs. Deane.

If, as I have been fully assured, a plate of, say, average rapidity was exposed in the fair November light of Armistice Day for two minutes, under F.11 ratio of lens stop, then the negative resulting from some hundreds of times of over-exposure would represent, by normal photography, a mass of fog where the shadows of the scene would be but little less opaque than the higher lights. The normal outcome would be that any super-printing of a transparency upon the opaque surface, either before or after this excessive camera exposure, would show practically no result whatever.

The shadows of the transparency would be no deeper than the underlying light opacity of the camera negative. Hence,

where there were no shadows there could be no picture of the Cenotaph heads or anything else from such a process of double printing.

I hold no brief for Mrs. Deane, and indeed I have only met her twice. But personality does count for something, and without any needless reference to her humble origin, I may say she just gives one the definite impression of what in the north would be called a "decent body," quite unassuming and certainly without any slightest indication of capacity or sharpness sufficient to manipulate any of the smart fakes which seemed to be insinuated against her. As to her skill as a professor of normal photography, I consider that it would probably bring ruin to the humblest East End "show" in something like a week! Curiously, the lady herself seems heartily to agree with this rather candid criticism.

Mr. Price further makes capital out of his conclusion regarding Mrs. Deane's expert capacity as shown in her production of Paget colour photographs. But again he must know that those mechanico-chemical colour positives are an entirely separate operation from the negative production itself. Mrs. Deane's capacity in this direction, I understand, was confined to the entirely simple expedient of taking *her* negatives to the well-known Paget firm and getting *them* to make the coloured prints.

I was one of those recipients of the set of published coloured prints to which Mr. Price refers. I duly received them with *my* favourite psychic weekly and because, among other oddments, I chance to be a professional miniature painter, I was perhaps even more than Mr. Price shocked by this supplement.

I imagine, however, from what I remember of the sheet, that Mr. Price is again wrong in attributing the prints to the Paget process. They were probably produced by some manifold photo-lithographic method. But now, let us get back again a little nearer to "bed-rock"—a little nearer to the monochrome originals from which those hectic productions emanated.

I have carefully examined positives from those originals at the Stead Bureau, and so far are they from resemblance to "wax lay figures," that I challenge anyone to criticise adversely their real aesthetic values as judged from any art standpoint. In their monochrome qualities, they are delightfully true in every degree of modelling and range of lighting. And meanwhile their skilful combination of face line, draperies, and drawing generally are surely far beyond the primitive art conceptions of Mrs. Deane. But likewise on about each plate representing these artistic results an unhappy "real" sitter is also portrayed in Mrs. Deane's best East End bankrupt style! Poor Miss Stead appears usually as the sad victim, and I cannot too sufficiently admire her spartan-like courage.

I am again tempted to express some of the tentative conclusions which I have personally come to in regard to supernormal photography generally, but I think at present it is still perhaps best to keep to the lesser tangle of the Deane results now before us. And what most consistent conclusion can we come to from this work? By the points which I have herein attempted to analyse and as based on normal photographic standards, I think I can confidently conclude that any abnormal results apparent in the photographs under criticism are entirely due to some effect or process which is absolutely beyond the conscious control of Mrs. Deane.

No one can lightly dispute the vast evidence there exists of some power of actually photographing spirit entities themselves. But, while I hold the evidence here deduced entirely frees the Deane photographs under discussion from fraudulent reproach, I still do not believe that these results are photographs of actual spirit personalities. But who, then, are the operators who give us those apparently cotton-wool effects posing under the appellation of ectoplasm?

What agency was responsible, in one of the earlier Deane Cenotaph photographs, for sticking a number of cut-out heads on a piece of cardboard, chalking in some very doubtful clouds, then photographing the whole upside down on a Cenotaph scene?

And on the other hand, who was responsible for those beautiful models of the Deane portrait series? Were they just "cribbed," as the Red Indian appears to have been, but from some mundane source not yet traced?

And why do "they" try so successfully to imitate the alleged frauds of the pseudo-psychic photographer?

The answer at present seems to lie between the frolics of immature spirit entities and of some unchained irresponsibility existing in our individual or collective subconsciousness.

Miss Stead and Mrs. Deane have both offered me opportunities of further investigation with Mrs. Deane at the Stead Bureau studio, and I hope then we may be perhaps permitted to delve a little further into this mysterious subject.

In the second instalment of Mr. Price's article, he mentions the rather elementary fact that the laws governing photographic action are understood to be unalterable. Yet, in those Deane results, I claim that we have proof of those same immutable laws of normal photography being disturbed. That is the crucial point.

## A NEW YEAR'S EVE REVERIE.

The years overtake us on our homeward way, each one new and old, burdened with desires unfulfilled, lightened by memories of things accomplished, coloured by resolutions of general good and happiness to be realised. At the beginning of every year the great star of Hope is in the ascendant, and then even the pessimistic minds may show a tint or a reflected hue of optimism. In "Counsels and Maxims" the prince of pessimists himself optimistically agrees with Schiller that we are all born in Arcady: "In other words," he writes, "we come into the world full of claims to happiness and pleasure, and we cherish the fond hope of making them good." Schopenhauer, however, never discovered that our disappointment in this is not debitable to God, or the Universe, nor even to man, but to men and circumstances, as many of us understand.

Wordsworth, in his inspired Ode, "Intimations of Immortality," discloses the spiritual and enduring ground of our Arcadian expectations; and the great Seer of the nineteenth century reveals to us the common causes of those unordained disappointments.

The message of the poet:—

Our birth is but a sleep and a forgetting:  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home:  
Heaven lies about us in our infancy!

Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither;  
Can in a moment travel thither,—  
And see the children sport upon the shore,  
And hear the mighty waters rolling evermore.

W. B. P.

## DREAM OF JAPANESE EARTHQUAKE.

The "China Press" of Shanghai gives the following remarkable dream, which is certified by the editor:—

"We had left Yokohama on Wednesday and our steamer, on the open sea, made towards Kobe. On Thursday evening some of the passengers stayed late at table conversing when one of them, Dr. George C. Ballard, doctor of the Rockefeller Foundation, told us that he had had a terrifying dream during the night. 'What was it?' he was asked. He replied: 'Most assuredly the most frightful nightmare I have ever had. I dreamt that the whole city of Tokio was ravaged by earthquake and fire. I saw the whole city entirely overwhelmed, great edifices in ruins and the people perishing by hundreds of thousands.' They laughed round about the table on hearing such a tale and someone suggested that the Doctor must have eaten more than usual the night before.

"On the evening of Saturday, about 5.30, our boat, the 'Lincoln,' arrived at Kobe, and we learned that a seismic disturbance had been felt in the town. We heard a few details but did not hear of the catastrophe which had taken place a few hours previously at Tokio and Yokohama. At midnight the 'Lincoln' received a message from a boat at sea stating that it had on board three hundred Japanese passengers collected at Yokohama. We did not learn the whole importance of the catastrophe till the next morning when we were leaving the port of Kobe to continue our voyage to Shanghai."

Dr. Ballard offers no explanation of his prophetic dream.

## THE CATHOLIC CHURCH AND THE LIFE AFTER DEATH.

"A Catholic Subscriber" (Rome), moved by some allusions in Mr. Hannen Swaffer's letter in *LIGHT* of November 15th to Roman Catholics and Spiritualism, sends us a leaflet containing a pronouncement by Monseigneur Bougaud, Bishop of Laval. Our correspondent thinks that a perusal of the Bishop's words should lead to a more liberal view of the attitude of the R.C. Church towards Psychical Research and Spiritualism. The following is a copy of the leaflet in question:—

## OUR DEAD ARE NEAR TO US.

The great and sad mistake of many people, among them even pious persons, is to imagine that those whom death has taken leave us.

They do not leave us, they remain!

—Where are they?—In darkness?

Oh, no, it is we who are in darkness.

We do not see them, because the dark cloud envelops ourselves; but they see us.

Their beautiful eyes, radiant with glory, are fixed upon our eyes, full of tears.

Oh, infinite consolation! Our dead are invisible to us, but they are not absent!

I have often reflected upon the surest comfort for those who mourn. It is this: a firm faith in the real and continual presence of our loved ones. It is the clear and penetrating conviction that death has not destroyed them, nor carried them far away.

They are not even absent, but living near to us, transfigured: having lost in this glorious change not one delicacy of their souls, not one tenderness of their hearts, nor especial preference in their love; having, on the contrary, in depth and fervour of devotion, grown larger a hundred-fold.

Death is, for the good, a dazzling translation into light, into power, into love. Those who here on earth were only ordinary Christians, become perfect; those who were only beautiful become good; those who were good become sublime!

MONSEIGNEUR BOUGAUD.  
Bishop of Laval.

## CONCERNING MYSTICISM AND OCCULTISM.

There is nothing to prevent the occultist from being a mystic, but there is very much to prevent the mystic from being an occultist; and it is seldom if ever that the latter occurs in the sense in which we are here using the term *Mysticism*. We have seen, indeed, Miss Underhill expressly repudiating any connection between *Mysticism* and *Occultism* as she understands the latter term. This is hardly to be wondered at when we find her saying that, "the occultist is willing to rest in the 'astral' and develop his perceptions of this aspect of the world. It is the medium in which he works." The education of the occultist is wholly directed to this end." Such a statement can only be made if the term *Occultism* is confined to the very lowest of its aspects; and it is not true even then. It arises mainly from Miss Underhill's use of the term "magic" as being synonymous with *Occultism*, and her somewhat unfortunate endeavour to expound the nature of the latter from the works of Eliphas Lévi, who certainly cannot be regarded seriously as an occultist. Miss Underhill would have done better to have taken Louis Claude de Saint-Martin as her reference; but she appears to treat him as a mystic rather than as an occultist. Saint-Martin, although connected with and instructed in certain occult schools and practices, did not regard these as an end, or even as a true method. "I have never had much taste or talent for the operations," he says; and again: "I am very far from having any virtuality of this kind, for my work takes the inward direction altogether."

—"Rational Mysticism," by WILLIAM KINGSLAND.

## CURRENT ITEMS.

The "Glasgow News," in an article on "Thought Reading," expresses the view that "we can hardly hope for a Commission of Inquiry into the Claims of Telepathy; the subject is not dry enough, and its pursuit gives no prospect of anything the Chancellor of the Exchequer could tax." But Lord Balfour and Professor Gilbert Murray "are now satisfied that telepathy is as sound a proposition as the Nebular Hypothesis or the latest theories of ether and the atom."

In an article in the "Sunday Express" of 21st ult., Miss N. St. John Montague, herself a remarkable clairvoyant, supports the case put forward by Mr. James Douglas in the previous issue of the journal for the legal recognition of genuine clairvoyants and mediums when they have proved their merit by training and test.

The Zomahs have been giving private demonstrations of their gifts as thought-readers, and have shown evidence of the reality of the powers. From "The People" we gather, that Mr. Zomah is in private life a builder (Alfred James Giddings, of Hornsey).

The Rev. F. C. Spurr's testimony to the truth of Spiritualism has made a deep impression in Nonconformist circles. He holds that psychic phenomena conform to the main tenets of Christianity, although he admits that the Churches have a right to be cautious.

In a West Ham fortune-telling case in which a female fortune-teller was trapped by two policemen, and afterwards fined fifteen pounds with the alternative of two months' imprisonment, it was stated that the crystal she used was worth £500! If that were true it should have been more profitable to sell the crystal than to keep it for divination—especially when the results were so unlucky.

ANSWERS TO CORRESPONDENTS.

R. BARRON (Durham).—We are greatly obliged for the newspaper cutting, but we have such an overwhelming mass of Press material that we can only deal with the vital points in it.

NEW BOOKS.

"Ghosts, Helpful and Harmful." By Elliott O'Donnell. William Rider and Son, Ltd. (5/- net.)  
 "The Message." By Alfred Wainwright. Arthur H. Stockwell. (3/6 net.)  
 "Ghosts and Marvels. A Selection of Uncanny Tales." Made by V. H. Collins. Humphrey Milford, Oxford University Press. (Cloth, 2/- net; Leather 3/6 net.)

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

DATE	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Jan. 4	London.	Old County Hall	Miss Phillimore, 5, Queen Square, Bloomsbury.
" 11	Walsall.	Temperance Hall, Freer Street.	Mrs. S. B. Brown, "Hydesville."
" 18	London.	Old County Hall.	Miss Phillimore.
" 25	Chiswick.	—	Mr. R. B. Hawthorn, 29, Althorp Road, S.W.17.
" 28	Eltham.	Spiritualist Church.	Mr. P. P. Buxton, 38, Phineas Rett Road, Well Hall, Eltham, S.E.

THE KENSINGTON SPIRITUALIST GUILD held their Dedication Service, at 73, Earl's Court-road, W.8, on Sunday, December 28th, when interesting addresses and clairvoyance were given. The service was well attended.

BROADCASTING SPIRIT VOICES.—Mr. R. H. Saunders writes: I am sorry to see an attempt has been made to put this matter on a commercial footing. I am convinced the results will never be so satisfactory as the conditions under which I held my experiment produced.

OBITUARY: MR. THOMAS BROOKS.—We regret to record the decease of Mr. Thomas Brooks, President of the Manor Park Spiritualist Church, who passed away on Christmas Day at the advanced age of eighty-two. He had been associated with the Spiritualistic movement for a great many years, and was active almost to the last. His end came from heart trouble complicated with other maladies. A memorial service will be held on Sunday, January 4th, at the Manor Park Spiritualist Church, Corner of Shrewsbury-road and Strone-road.

MR. HARRY PRICE IN DENMARK.—At the invitation of the Danish Society for Psychical Research and the Copenhagen Society for the Study of Psychic Phenomena, Mr. Harry Price is visiting Denmark early in January. His lectures, illustrated by means of lantern slides, will include accounts of the phenomena witnessed through Stella C., Willy Schneider, and other Continental mediums. His visit coincides with the exhibition of objects of psychic interest which will be held in Copenhagen from January 10th to 18th, inclusive, an account of which we hope to present to the readers of LIGHT in due course.

THE KENSINGTON SPIRITUALIST GUILD,

HYDESVILLE, 73, EARL'S COURT ROAD, KENSINGTON, W. 8  
 SUNDAY, JANUARY 4TH, AT 7 P.M.—  
 Address: MR. WILLIAM FORD, of Reading.  
 Clairvoyance: MRS. E. A. CANNOCK.  
 WEEK-DAY MEETINGS.  
 MONDAY, JANUARY 5TH, AT 8 P.M.—  
 Clairvoyance: MR. C. GLOVER BOTHAM.  
 MONDAY, JANUARY 12TH, AT 8 P.M.—  
 WHIST DRIVE. Tickets 2s., including refreshments.  
 Application for membership invited. Annual subscription: 5s. per annum.

LONDON: The Litton, 11, Prince's Square, W.2.  
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 Single Partial Board 45s. Full Board 52s. 6d.  
 Double Partial Board £4. Full Board £4 15s.

To Earnest Christians.—Few vacancies in group just being formed for healing and development in communion. No money to pass for any purpose.—F. T. Langhouse, 1088, Harrow Road, N.W.10.

Miss Archer, interviews Mondays and Tuesdays, 12 to 7, fee 2s. 6d., or by appointment for Spiritual, Psychic, and Material Advice.—4, Grove Green Rd., Leyton, 2 minutes from Leyton L. & N. E. R.

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—January 4th, 11.15, open circle; 2.45, Lyceum; 6.30, Miss M. Mills. Wednesday, January 7th, 8, Mrs. Redfern.

Croydon.—Harewood Hall, 96, High-street.—January 4th, 11, Mr. Percy Scholey; 6.30, Mr. Percy Scholey.

Camberwell.—The Central Hall, High-street, Peckham.—January 4th, 11, open circle; 6.30, Mrs. Filmore. Wednesday, 7.30, at 55, Station-road.

St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—January 4th, 7, Communion Service, Rev. G. Ward. January, 8th, 8, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—January 4th, 11, public circle; 7, Mr. Mills and Mrs. Betts. Thursday, January 8th, 8, —.

Peckham.—Lausanne-road.—January 4th, 11.30 and 7, Mrs. Blanche Petz. Thursday, 8.15, Mrs. E. Neville.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—January 4th, 11, 3, and 7, Lyceum Anniversary Services.

Worthing Spiritualist Mission, Mansfield's Hall, Montague-street (entrance Liverpool-road).—January 4th, 11 and 6.30, —.

Central.—144, High Holborn.—January 2nd, 7.30, —. January 4th, 7, —.

St. Luke's Church of the Spiritual Evangel of Jesus the Christ, Queen's-road, Forest Hill, S.E.—Minister: Rev. J. W. Potter. January 4th, 6.30, service, Holy Communion and Address. Healing Service Wed., January 7th, 7 p.m.

"The Brotherhood of Light," 97, Ledbury-road, Bayswater, W. 11.—January 4th, 7, Mr. C. August Muller. Subject: "The Art and Practice of Breathing."

THE SUPREME AUTHORITY.

Nature is the universal exponent of God; and Reason is the eternal exponent of Nature; therefore, Nature and Reason [not Intellect] combined, constitute the only true and reliable standard of judgment upon all subjects—whether social, political, philosophical, or religious—which may come within the scope and investigations of the human mind. It is the nature, and tendency, and divine prerogative of the human soul to explore, to investigate, to classify, and reduce to a practical application, every thought, and principle, and science, and philosophy, and religion, which rests upon the everlasting foundations of the universe; and likewise, it is man's nature and prerogative—with an eye single to truth—candidly, freely, and fearlessly, to examine all sciences, and discoveries, and mythologies, and theologies, and religions, which have been, or which may be, developed among men. It will be found that human happiness, liberty, and virtue are as much within the control of the combination of mind as the locomotive is under the power of the skilful engineer.

Hence, when man shall convert bad physical and social conditions into good and healthy influences, the moral wilderness will blossom as the rose, and the lion and lamb of the interior man will lie down together in peace.

—From "The Seer" (Vol. III. "Great Harmonia").

INTERNATIONAL METAPSYCHIC INSTITUTE.—We are informed that Dr. Eugene Osty, the author of "Supernormal Faculties in Man," has been offered and has accepted the directorship of the International Metapsychic Institute (89, Avenue Niel, Paris), rendered vacant by the decease of Dr. Geley.

"LIGHT" for 1924

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

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

### MR. HANNEN SWAFFER AND LORD NORTHCLIFFE.

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

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

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

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

**TICKETS:** 3/., 2/., reserved and numbered; 1/- unreserved; to be obtained from Box Office, Queen's Hall, and Gen. Sec. L.S.A., 5, Queen Square, W.C.1.

### SPIRIT PHOTOGRAPHY.

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

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

### ADVANTAGES OF MEMBERSHIP.

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5. Opportunity of joining experimental circles in mental phenomena among members.
6. Advice and practical help willingly given.

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

### THE MEMORIAL ENDOWMENT FUND.

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

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

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

All communications to be addressed to the General Secretary.

### BOOKS THAT WILL HELP YOU

**Phantoms of the Dawn.**—By Violet Tweedale. Cloth, Post Free, 8/-.  
**The Outlands of Heaven.**—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3156).  
**Rupert Lives.**—By the Rev. Walter Wynn. Cloth, Post Free, 1/-. (2870).  
**The Case of Lester Coltman.**—By Lilian Walbrook, With an Introduction by Sir Arthur Conan Doyle. Cloth, Post Free, 4/10. (3192).  
**Facts and the Future Life.**—By Rev. G. Vale Owen. Cloth, Post Free, 4/10. (3103).  
**Towards the Stars.**—By H. Dennis Bradley. Cloth, Post Free, 8/-. (3194).  
**A Book of Auto-Suggestion.**—By H. Ernest Hunt. Paper Cover, Post Free, 1/2. (3161).  
**The Way of Attainment.**—By Sydney T. Klein. Cloth, Post Free, 5/4.  
**The Morrow of Death.**—By "Amicus"; Foreword by Rev. G. Vale Owen. Post Free, 2/3. (3117).  
**Spirit Teachings.**—By Rev. W. Stainton Moses (M.A. Oxon.). Cloth, Post Free, 2/3.  
**Ministry of Angels.**—By Mrs. Joy Snell. Paper Cover, Post Free, 2/3. (2838).  
**How to Develop Mediumship.**—By E. W. and M. H. Wallis. Post Free, 2/3.  
**The Gift of the Spirit.**—By Prentice Mulford. Cloth, Post Free, 5/4.

**New Evidences in Psychical Research.** By J. Arthur Hill. Cloth, Post Free, 3/9.  
**Survival.**—Edited by Sir James Marchant, K.B.E., LL.D. Cloth, Post Free, 8/-.  
**From Agnosticism to Belief.**—By J. Arthur Hill. Cloth, Post Free, 7/10.  
**Making of Man.**—By Sir Oliver Lodge, F.R.S. Cloth, Post Free, 3/9. (3185).  
**The Law of Psychic Phenomena.**—By Thomson Jay Hudson. Cloth, Post Free, 8/-.  
**Science and the Infinite.**—By Sydney T. Klein. Cloth, Post Free, 4/10.  
**Some New Evidence for Human Survival.**—By Rev. Charles Drayton Thomas. Introduction by Sir William F. Barrett, F.R.S. Cloth, Post Free, 6/6. (3095).  
**The Harmonial Philosophy.**—By Andrew Jackson Davis. Cloth, Post Free, 11/-. (2802).  
**On the Threshold of the Unseen.**—By Sir Wm. Barrett, F.R.S. Cloth, Post Free, 8/-. (2789).  
**A Psychic Vigil in Three Watches.**—"Anon." (Commended by Sir Oliver Lodge, F.R.S.). Cloth, Post Free 3/6. (242).  
**Spiritualism in the Bible.**—By E. W. & M. H. Wallis. Post Free, 1/9. (1897).  
**There is no Death.**—By Florence Marryat. Cloth, Post Free, 3/9. (678).

**Psychic Philosophy.**—By Stanley De Brath, M.Inst.C.E. Cloth, Post Free, 5/10. (819).  
**Human Personality and Its Survival of Bodily Death.**—By F. W. H. Myers. Cloth, Post Free, 8/-. (1635).  
**Guidance from Beyond.**—Given through K. Wingfield. Cloth, Post Free, 5/4. (3114).  
**The Blue Island.**—Communicated by W. T. Stead. Cloth, Post Free, 3/9. (3109).  
**Automatic Speaking and Writing: A Study.**—By Edward T. Bennett. Post Free, 1/9. (1858).  
**Psychic Research in the New Testament.**—By Ellis T. Powell, LL.B., D.Sc. Post Free, 1/2.  
**A Guide to Mediumship.**—By E. W. & M. H. Wallis. Cloth, Post Free, 7/-. (1490).  
**Psychical Self Culture.**—By E. W. and M. H. Wallis. Post Free, 2/3.  
**My Letters from Heaven.**—By Winifred Graham. Cloth, Post Free, 4/10. (3173).  
**The Progression of Marmaduke.**—By Flora More. Cloth, Post Free, 3/9. (3172).  
**Ancient Lights, or The Bible, The Church, and Psychic Science.**—By Mrs. St. Clair Stobart. Cloth, Post Free, 8/-. (3168).

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