

LIGHT

A JOURNAL OF SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"Light! More Light!"—Goethe.

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

No. 2296.—VOL. XLV. [Registered as] SATURDAY, JANUARY 10, 1925. [a Newspaper.] PRICE FOURPENCE.

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NOTES BY THE WAY.

No mortal ill is truly past repair,
So long as life and light and love are there.
J. C. JOHNSTON.

THOUGHT READING AND CODES.

The "Times" of the 29th ulto. contains a letter from Sir James Marchant which we find of especial interest. He tells us that between 1887-9 he studied hypnotism under Carl Hansen, who worked with Binet and Frère. During that time he witnessed many experiments in telepathy. Afterwards he carried out some successful tests with an artist who became his "sensitive." Later he carried on experiments with his sister in trick thought-reading by means of a code supplemented by silent sounds. (It seems that one may become sensitive to sounds which are normally unheard.) Sir James writes:—

Our silent sounds, which I, of course, made, were never discovered even by medical men who stood beside me to listen, but my sister heard them distinctly.

Perhaps now it will become apparent to sceptics that genuine telepathy and codes may exist side by side in thought-transference, one not excluding the other necessarily. We have always found it difficult to convince some persons that public exponents of thought-reading may employ both methods—a fact we gathered long ago by observation and inquiry among public entertainers in the art of "thought-reading."

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PSYCHIC PICTURES AND IDENTIFICATION.

A writer in "Truth" discussing spirit photographs and "recognitions" calls attention to the many cases of mistaken identity which occur in everyday life. This writer gives instances of meeting persons at various times who so closely resembled friends of his that it was difficult to believe that they were not the people they appeared to be. But this is a quite familiar matter to the intelligent Spiritualist, and it is a common observation amongst those who study psychic photography that with some persons recognition is a cheap and easy thing: they will cheerfully identify any face with a chance resemblance to some departed

friend. It is this which makes us so cautious in this subject. But caution may be quite easily carried to foolish extremes. There are many cases in which likenesses have been obtained under the strictest test conditions, likenesses which there is no disputing, and which are sometimes clinched by an arrangement between a spirit communicator and his friends that the picture shall be given. The arrangement is unknown to the photographic medium: the face appears, clearly recognisable. Such cases appear to us impregnable.

* * * *

TELEPATHY AND SIR BRYAN DONKIN.

In a letter to the "Sunday Times" of the 28th ulto., our contributor, Mr. W. Buist Picken, remarks that on the subject of Telepathy, Sir Bryan Donkin takes up an untenable position. Sir Bryan had said:—

Such a test as would produce conviction in the minds of genuine and therefore unbiassed inquirers would necessitate the presence of persons who are sceptical as regards these reports [of telepathic phenomena] and must be made under conditions determined by them.

Mr. Picken retorts that if the persons with a "will to believe" are obnoxious, those at the other extreme, "with a will not to believe, are no better, if not worse. Consequently it is the neutral mind that is best qualified to find out the truth of the matter." Mr. Picken continues:—

Moreover, how can Sir Bryan hold that an ignorant person is more qualified to judge an allegation than one who has some knowledge of the matter?

That is a probing question. The sceptics have so long taken up this untenable position that it is quite time they were dislodged from it.

THE PEBBLE.

A SONNET.

This stone I save from a resounding strand,
Lo! it has tasted Neptune's wasteful tears,
And been tide-troubled many patient years,
To lie at length within my hollowed hand!
Centuries have passed in pageant grave or grand
While one plain pebble—ere I knew the fears
Of human breath—existed with my peers:
Part of God's Scheme of sky and sea and land!

A humbling thought! Yet, not as conquering king
Came Christ to earth, but down a secret stair:
I recognise that e'en this trifling thing
Is part of God; and thence is mine and thine,
Since He it is Who holds us in His care,
And all things, great and small, were made Divine!
—J. M. STUART-YOUNG.

THE "SCIENTIFIC AMERICAN"
INVESTIGATION.

THE MEDIUMSHIP OF "MARGERY."

The "Boston Herald" of the 18th ult. publishes several columns dealing with this case. We take from the account a general summary, as follows:—

In his first reply to the findings of the committee of experts who investigated the powers of the famous Boston Medium, "Margery," Dr. Le Roi G. Crandon, noted surgeon and husband of the psychic, sharply attacks those who impugn the validity of the phenomena and insists that abundant proof has been furnished of the existence of a spirit world.

Not only does he intimate that dissension and jealousy among the observers who acted as judges for the \$2,500 award offered by the "Scientific American" for a genuine exhibition of Spiritism retarded the appearances of the control and prevented an honest or scientific verdict, but he flatly charges that Harry Houdini, the magician, "planted" a carpenter's rule at one of the sésances for the purpose of discrediting his wife. His comment on this occurrence is that he feels it is the duty, "as gentlemen," of all members of the committee who were present to disavow the act and to state frankly to the public what actually happened.

These allegations are categorically denied by Houdini in an answering statement, which characterises the Crandon sésances as clever demonstrations of trickery. He declares that he detected Mrs. Crandon in fraud at every sitting he attended, asserts that certain members of the committee systematically betrayed its secret discussions to the medium, and concludes by offering to forfeit \$5,000 to charity if he is unable to discover and reproduce every effect which she manifests in his presence three times in any public hall or theatre in Boston or New York which Dr. Crandon may select.

Besides giving transcripts of the signed official minutes taken by the committee at several successful sésances, Dr. Crandon devotes much of his statement to characterising the attitude and personalities of the various investigators who attended some 90 tests of Mrs. Crandon's powers over a term of nearly eight months.

He says, with a show of sarcasm, that Dr. Daniel F. Comstock, formerly of the physics department of Technology, apparently has determined to discover the whole psychic code before he will admit proved facts, and that Dr. Walter F. Prince, chief research officer for the American Society for Psychical Research, so obviously distrusts the integrity of his associates that he could only be satisfied with a committee of one.

Of William McDougall, professor of psychology at Harvard, he has little to say, but of Hereward Carrington, author and investigator of psychic matters, and of J. Malcolm Bird, former editor of the "Scientific American," both of whom certified the genuineness of the phenomena at the Crandon home, he has only kind words.

Dr. Crandon frankly declares that he is deeply dissatisfied with the work of the committee as a whole. In commenting on the "acid atmosphere of distrust" and hatred which coloured the relations of the members and impeded the tests, he suggests that logically the body should have been christened "The Society for the Prevention of Psychical Phenomena."

The professional and social prominence of Dr. Crandon, the remarkable powers of his wife, as well as the touch of mystery, which for a long time surrounded her identity, make the "Margery" case almost unique in the history of Spiritualism. The first reports of the tests made by the committee of five well-known experts in the Crandon home at 10, Lime Street, were favourable. In fact, they were so enthusiastic that some scepticism arose, and a movement was started to have Houdini, who was known to be an authority on mediumistic methods, join the investigators as a guarantee of efficiency and good faith.

He consented and attended sésances at 10, Lime Street, and at the Charlesgate Hotel. Results were obtained at some of them, but Houdini was not satisfied with certain of the procedure. The smouldering antagonism between individual members of the committee blazed out and forced Mr. Bird's resignation as Secretary of the body.

At the last sésance, which was a blank, "Walter," Mrs. Crandon's "control," discovered a folded carpenter's rule on the floor of a cabinet in which "Margery" was sitting. The cabinet had been constructed and handled solely by Houdini and his assistant.

This ended the Crandon tests, and since then statements have been issued by most of the persons involved with the exception of the Crandons. Dr. Prince and Dr. Comstock agree that in their opinion the verdict is "not proven," but both believe further investigation to be advisable. Dr. Carrington states that he is definitely convinced of supernatural phenomena. Houdini alone has made direct charges of deliberate bad faith and fraud.

THE STAR OF BETHLEHEM.

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

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We read in the Gospel according to St. Matthew, the story of the Nativity, in which these words occur: "And lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child." (Matt. ii., 9-11, R.V.)

Now what was this star? What was its nature and meaning? All sorts of theories have been advanced to explain its appearance—most of them very wide of the probable truth! No portion of the New Testament Scriptures has been more violently assailed by the Higher Critics and so-called Rationalists, than the beautiful story of Bethlehem. This is very largely due to the unscientific nature of the usual "explanations" encumbered with the accretions of ages of narrow dogma which has given us preconceived erroneous conceptions.

There is no need to dwell on the reasons why the critics and many of the theologians have relegated the phenomena of the Infancy to the region of legend and myth—such as often gather around the early years of a great saint or popular hero—but a few remarks will show how deeply they have undermined the whole narrative—most unjustly, as I shall show!

The great Rationalist, Strauss, dismisses the accounts as mythical and also adds that the orthodox view of the star of the Magi "sanctions the false science of astrology"—though how a science can be false he does not explain. He equally rebuts the ideas of Kuinol, Kepler, Munster, Ideler, Olshausen and Paulus—that the "star" was a natural meteor, comet, constellation, or conjunction of planets. Here Strauss is right, for no real physical star could precede the Magi on their journey and then remain stationary over a particular house just as they arrived there! St. Matthew is careful to give the precise meaning of "dwelling house" in his narrative.

The fact that supernormal events are recorded in these first chapters of St. Luke and St. Matthew, is quite enough to discredit them in the eyes of Strauss and other critics who have his scepticism whilst frequently lacking his ability!

Amongst occultists the astrological explanation is usually held. Thus, according to Kepler—who was a keen and convinced astrologer as well as astronomer—a conjunction of the planets Jupiter and Saturn in the constellation of Pisces, took place three years before the death of Herod and therefore at the computed period of the birth of Christ.

Now the sign Pisces, according to astrology, rules Palestine and the same conjunction had previously occurred before the birth of Moses. Hence, says Strauss, it was likely that astrologers in the East should look for the birth of a second Deliverer when the same configuration was repeated. The Magi were astrologers who would be well versed in all such lore, which was believed in everywhere in the East.

WHO THE MAGI WERE.

The original Greek word "magi" has been translated "wise men" in our English Authorised Version, but we should use the correct term of "Magi," as such was a designation of the members of the occult priestly orders of Persia, Media and Chaldea, who were mystic adepts and occult masters. The word literally means "wonder-worker," hence our "magician," "magic," etc.

The magi already believed in the survival of the spirit after the death of the body, the psychic faculties of man, and the advent of a Saviour. Thus the first to recognise the Christ were these members of the occult orders. To fit in with this theory of the star, many modern occultists reject Matthew ii. 9, which states that the star "came and stood over where the young child was" because they regard it as interpolation—for no real star could act thus. According to the "New International Encyclopedia" some of the earlier Christian Fathers received the doctrines of astrology, as indeed "it formed a part of the basis of their religion in the Gospel narrative of the visit of the Wise Men of the East, who were Chaldean magi or astrologers."

We receive no aid from modern astronomers, as they are fairly well agreed that no comet or new star was visible at that time, though many speculations have been forthcoming.

Only modern psychic science supplies a reasonable and adequate explanation of the whole phenomena recorded in the story of the Star. There is no need on this occasion to discredit the Gospel account and regard it as a pretty myth or allegory! Nor is there any reason to take the ultra-orthodox stand and attribute these happenings to a special and "miraculous" interposition of the Deity—thereby regarding them as *contrary* to Nature. Nothing can ever be contrary to Nature, though it may be supernatural.

THE REALITY OF THE BETHLEHEM STORY.

I maintain that the Bethlehem phenomena can be accepted just as they are recorded and without straining the texts to fit any far-fetched theories. Judging the narrative on its face value, it bears every mark of being worthy of credence as to its main facts. Textual criticism and endless discussions as to the authorship of St. Matthew's gospel in no way affect the details preserved for us through so many vicissitudes. Mistranslation and misconception may have done their worst, but still enough is left of the original incidents to preserve their startling likeness to modern evidential psychic phenomena.

I believe also that there is a good foundation for the astrological explanation—and both can be harmonised.

It is extremely probable that the Magi made their calculations and set out in consequence, in search of the expected Master. St. Matthew ii. 1-3, refers to this part of the tradition. But from verse 9-12 we have an account of what I may call true *psychic* phenomena.

It was only when the Magi had quitted the presence of Herod, and left the city, and resumed their quiet journey, that, suddenly the "star" appeared and "went before them till it came and stood over where the young child was." This is just what we should expect if the star were of psychic origin. Another detail which supports this theory is the fact that the light—whatever its nature—was only visible to the Magi and not to Herod or the general public, or else surely there would have been a great stir in that quiet village and fuller details of such a wonderful happening would have come down to us! Also a visible "star" would have guided Herod's messengers as well as the Magi and there would have been no need to slaughter all the children to make certain of the death of the One.

This point I have not yet heard mentioned by any preacher or writer, yet it seems obvious from the narrative.

According to modern findings spirit beings have frequently manifested their presence by producing star-like or globular lights which can be seen floating hither and thither in a darkened room. Some of these are brilliant yet do not illuminate their surroundings, and by this are known to differ from most normal physical light, being more akin to the light of the glow-worm.

Sometimes these psychic lights are objective and seen by all present but at others they are only visible to those possessing clairvoyant vision.

In the Old Testament a cloud-like pillar of light was seen in the Tent of Meeting and attributed to the presence of spiritual beings. That an angel or spirit of exalted rank should thus appear, to guide the Magi, is not at all surprising. They themselves were probably clairvoyant and able to see such "lights" though quite invisible to others.

A physical star could not have descended so as to hover over one particular house in a small village, but a spirit being could and would do so under such circumstances. Once grant the existence of spiritual beings and the faculty of clairvoyance—mentioned by St. Paul as "discerning of spirits"—and the whole story becomes natural, credible, and true to modern facts.

This psychic "star" certainly I believe "went before them" and well might they rejoice "with exceeding great joy" as they reached the end of their long quest! The star was psychic not physical—was a fact—not a myth. Only now have we begun to understand something of the truth underlying the beautiful Story of the Star!

And the moral we can draw from this story? Is it not that to him who bravely sets out in the quest of Truth and of the Prince of Life, though the way may be long and hard and the light of the Star not always visible amid the rush of the world, yet that spiritual guidance is always near and at critical moments will be shown to lead him to the One Who came to "bring life and immortality to light."

A CHRISTMAS TREE IN THE SPHERES.

By R. H. SAUNDERS.

In writing an account of what transpired at the service round our third Christmas tree I would take the opportunity of thanking the readers of LIGHT who wrote letters of appreciation of the function, or sent donations, from Canada, South Africa, the United States of America, Holland, Belgium, and many parts of the British Isles. The letters I am grateful for, and the money enabled us to purchase a larger number of toys for the children at the hospital, but at no time have we ever sought assistance this way. It seems to us that the intimate character of our little work would lose its charm if unduly extended.

We dressed our tree this year with many pretty toys, and a couple of strings of coloured electric bulbs much enhanced the effect, and we were told that every toy had been examined by the spirit children, of whom many thousands were there! Most of the toys were labelled with the name of a child who had passed to the Summerland, passed out in all parts of our world, yet, astonishing as it may seem, these little ones were there, and several spoke to us. The love-link is so potent that wherever it exists

a connection is readily established between Earth and the Sphere. In the spirit-world space, as we understand it, does not exist. The rapidity of the spirit's flight annihilates it. They come and go in a flash!

The ages of the children ran from tiny tots in arms to young adults of seventeen or so, and many older spirits were present. We obtained sixteen voices in all, 10 being of quite young children, and six of adults. A baby voice piped up in the sweetest of childish voices "When shepherds watched their flocks," and from the point of view of tune left much to be desired, but its earnestness was undeniable. The voice was helped over the stiles by another girlish voice singing in complete harmony. We encouraged the little mite and said she sang it very nicely, and the guide, Nada, said, "The little one is only three, and the other is seventeen."

The Christmas tree was shaken, and the Japanese wind-bells set tinkling at intervals during the sitting, and some glass balls were detached, although we thought they had been securely fastened on the tree. The Hindu Guide, Nada, spoke (as usual in the third person). "Nada is full of excitement and happiness. The dear children have been a long time looking at the toys, and they have made their selection—they will follow the tree to the hospital and renew their happiness in seeing that of the earth children. Nada would like to be spokeswoman, and to say a few words of thanks for those who con-trib-u-ted (this was said as though prompted) to the happiness of many thousands of children here." Another spirit said: "Oh! if you could see the happy light shining in the eyes of these dear spirit-children you would know your efforts to give them happiness are more than appreciated."

A quite human incident occurred during the séance. Two dolls had been placed at the top of the tree, which was over ten feet in height, and labelled with the name of a child who had passed out in America. The child was there, and said "Thank Grandpa and those across the water for the pretty dolls." Then another childish voice said, "Oh, I should like that beautiful doll on the top. Can I have it?" and we heard the child for whom it was intended say, "Yes, if you like," but an older voice said, "No, they are for Dorothy, but you can have the pretty rabbit," then to us the voice said, "You see, dear friends, there is little of selfishness here in this beautiful kindergarten sphere—little Dorothy would gladly give up to her friend the toy given by those so far away, but we cannot permit that. The other little one will be quite content with the rabbit, and we cannot allow Dorothy to sacrifice her happiness."

The bustle and animation round the tree was heard by all the sitters. We caught the different childish voices at times: "I should like Felix, please," or, "Oh, I would like that pretty Teddy bear," and so on, and the older spirit voices: "One at a time, children—don't crowd—yes, you can have the Teddy bear, but all the toys labelled are for the names on them." A little boy of four who passed over at as many months was delighted at a miniature motor bicycle hung on the tree. We had asked for this child, and an older girl said, "Why, he's been here all the time!"—then, to the child, "Come along, dear, and speak."

Now the child had never spoken on earth, and we were astonished to hear the child say deliberately, "I liked my toy immensely."

"That's a big word for a little boy," we said.

The child replied, "Auntie told me to say im-mense-ly—I did like it."

This child, from the day he was born until he passed away, was never free from pain, and the comfort to know he is as sturdy and joyful a youngster as any parent could desire is unspeakable. He comes and plays with his young relatives, little as they realise it. I would that all who have "lost" (as they imagine) a child would think of this.

Every label was read and commented on by the spirits, but I should take up too much space if I record all that occurred in an hour's marvellous phenomena. Lights, partial materialisations, and voices left not a moment's interval.

The sitters started a carol, and a pure, sweet spirit voice of a girl rang out in the room, above all our voices, in such beautiful harmony that all were delighted. We could hear the children talking amongst themselves. "Doreen will tell us," one voice said, and a clear and vigorous voice saying "What is it you want, dear?" and a homely and natural conversation ensued.

The medium was in very poor health, and the atmospheric conditions were bad, but we were told that additional help had been given by North American spirits powerful in magnetism, and Afid, the old Egyptian guide of Mrs. Cooper, had made special efforts.

After the sitting we were standing about discussing the incidents we had just witnessed, and in the full electric light, when to our surprise the voice of the Hindu guide came again. "Nada would like the medium to take down the toy rabbit, so that the little girl who wanted it can see it when she likes."

Now here are two very valuable test points in this sitting. The tree was outside the circle, tied firmly to the ceiling, and away from the medium who was under strict control. The tree needed considerable force to move it, yet it was shaken several times and all the toys set jingling and in a *bright light* the voice of Nada was distinctly heard by all.

LETTERS TO THE EDITOR.

PSYCHIC PHOTOGRAPHY.

SIR,—In view of discussion concerning possible fraud in the Armistice Day photographs obtained this year through the mediumship of Mrs. Deane, I suggest that next year, attempts should be made with other mediums, especially Mr. George Moss and Mr. William Hope, under the control of Mr. Harry Price, who is now so favourably inclined to psychic photography.

In default of this, I suggest that Mrs. Deane should be got to consent to the fastening up in an inviolable manner of the box of plates which she takes away for magnetising during several days; the plates might be bought and sealed up by Mr. Harry Price, in the presence of Miss Stead and Miss Scatterd, and of the mediums, and two other well-known investigators.

On the return of the box of plates by Mrs. Deane the control of their intact condition could then be carried out by Mr. Price in the presence of the persons mentioned above, and the plates loaded into the slides, after signature, under the same dark-room control, and the slides handed to Miss Scatterd for insertion in the cameras in Whitehall. Mr. Harry Price would no doubt be willing to give a written certificate of the box of plates not having been opened when under Mrs. Deane's charge, and of the proper loading of the slides.

There would then be less talk of fraud in the newspapers; the experiment would have a scientific value, and could not be stigmatised as irreverent, since Press photographers operate freely during the two minutes' silence, with a much less elevated purpose in mind.

If Mrs. Deane and Miss Deane's plates were really exposed for the whole of the two minutes, and the slide shutters were not surreptitiously closed after a few seconds, without Miss Scatterd or Miss Stead having noticed it (which I can hardly believe), it is obvious, as Mr. Harry Price says, that the plates, exposed in sunlight, even on November 11th, for two minutes, with an aperture of F/8 or even less, would have been completely fogged unless their surface was protected by the interposition of some semi-transparent substance in close contact with the plate, or unless the lens was heavily stopped down.

Now I can hardly believe that if Mrs. Deane had slipped a film transparency in front of one of the plates in her double slide while in the dark room, that Miss Stead or Miss Scatterd would not have noticed it; or that, on opening the slide after the exposure, they would not have found the transparency in question!

I fall back, therefore, on the theory favoured by the more scientific members of the Society for the Study of Supernormal Pictures, namely, the hypothesis of the supernormal employment of a "psychic transparency." Many very curious "psychic" photographs support this view, but I cannot discuss the question here.

As regards coloured "psychic" photography, Mrs. Deane had no need to be a genius to employ it, as the Paget process was taught to her by Mr. Fred Barlow, to one of whose experiments I shall refer presently.

The coloured plate issued as a supplement to LIGHT on December 23rd, 1922, and to which Mr. Harry Price refers very wittily in his articles, certainly showed a remarkable gallery of beauties, and one is tempted to remark that if they represent anything more than "thought-graphs" or surreptitiously-introduced transparencies, there will be considerable flirting "on the other side," in which I hope Mr. Harry Price will not have a monopoly, as there are others whose ardent interest in psychic photography should give them some claim to participate in it!

Seriously, however, I note that the Nos. 2, 4 and 5 among these "extras" are claimed to have been recognised by relatives; and their faces are sufficiently characteristic to give some ground for this possibility; they are not all doll-like faces.

As regards Nos. 3 and 6, there is a curious thing, and indeed several, to be remarked, before imputing fraud to these photographs.

The faces of these "extras" and the diamond star ornament adorning the head-dress of number six, appear unmistakably on a remarkable half-plate photograph taken by Mr. Fred Barlow, Honorary Secretary of the Society for the Study of Supernormal Pictures, on October 3rd, 1920, in the presence of Mrs. Deane and her eldest daughter, at a surprise sitting just before the departure of the Deanes from Mr. Barlow's house, on his own plate and with his own camera, all the operations conducted by himself, as certified on the back of the photo and print (half plate), which I now have before me. The lady of No. 6 (in the LIGHT supplement) appears behind Miss Violet Deane, and the lady of No. 3 appears above Mrs. Deane, with the diamond star in her head-dress. The drapery of the figures bears the usual appearance of photographic materialisations; Mr. and Mrs. Barlow are in the photograph, which was taken by pulling a thread attached to the shutter of the lens, exposure stated to be about five seconds with aperture F/4.5. The plate had been "magnetised" at a previous sitting.

These two "extras" are given out by the Deane family as being their "guides."

I note further that the exposure was a short one, and by daylight—too short to agree with the use of a transparency, normal or supernormal.

(I must offer my excuses to Mr. Fred Barlow, and also to the other authorities of the Society for the Study of Supernormal Pictures, for referring to this experiment in print, as it is, I believe, against the regulations of the Society to do so, but in the interests of the truth about these matters. I have thought it necessary to establish the above comparison of photo prints from different sources).

In any case, in judging Mrs. Deane and her methods, let us remember that she is not a professional or amateur conjurer, and quite incapable of spiriting away slides, plates, and transparencies, as Mr. Harry Price, for instance, would be able to do; also, she is a Spiritualist.

Colour photographs showing extras were obtained years ago with the Crewe Circle, by the late Mr. William Walker, who was President of the Buxton Camera Club, and used his own plates and cameras. Mrs. Deane is not, therefore, the first medium with whom these have been obtained. They have a great interest, in view of the possible objectivity of psychic forms and colours photographed; though a simple experiment, which has never yet been tried, would decide that question more efficaciously. I hope to refer to the nature of this experiment later on.—Yours, etc.,

C. J. HANS HAMILTON.

Le Pavillon, Mauze, Deux Sèvres, France.
December 28th, 1924.

SIR.—The articles by Mr. Harry Price on the above, appearing in your issues of December 13th and 20th, have, I see, already provoked some replies, and I am moved to add yet another.

The matter of the articles is, in my opinion, most obscure, and some of the remarks concerning Mrs. Deane, Mr. Hope, and the new and excellent medium, Mr. Moss, in very poor taste. Mr. Price writes in an apparently humorous vein, but many of your readers may find the humour ill-timed.

In his one experiment with Mr. Hope—the Price-Hope case—Mr. Price did the whole cause of psychic science a great dis-service, becoming involved, I believe, in the machinations of others, and dragging the reputation of an excellent medium in the mire. His confessed later experience of genuine psychic manifestations should have produced a more becoming modesty of expression than I can find in this effusion. On page 758, Mr. Price says:—

There is a curious idea among Spiritualists that because one is attempting a "spirit" picture, one can play "ducks and drakes" with the exposure. Never was there a greater fallacy. Though the length of exposure may vary within wide limits for any given subject, the laws governing the exposure of that subject are unalterable and immutable.

I must firmly differ from Mr. Price on this statement, for long experience has demonstrated to others as to myself that in the presence of genuine photographic sensitives, the length of the exposure may be thirty times as long as that given in ordinary photography without causing over-exposure of plates. In other words, a plate prepared by the manufacturers to be exposed for one or one and a-half seconds in full daylight may be exposed by Mr. Hope, Mrs. Deane, or Mr. Moss, from thirty to sixty seconds, and when developed will appear as if it had only received the stipulated exposure of one to one and a-half seconds.

Last month, at the College, I subjected Mr. Moss to very severe tests along these lines. The experiments were conducted under conditions laid down by myself and carried out in co-operation with a member, Mr. S., an expert and careful photographer. A stenographic report was made during the experiments, and a full report will be given in due course, but I will mention at the moment one test, the result of which bears on Mr. Price's remarks regarding exposure. A packet was selected by myself from Mr. Moss's stock of magnetised Imperial Special Rapid plates, which according to makers' instructions and the light under which they were being used should only receive one and a-half seconds exposure. Four plates were taken from this packet and numbered 1, 2, 3 and 4. Plates 1 and 2 were signed and put into the slide by Mr. Moss after my examination of same and of camera. They were exposed by him for thirty and sixty seconds respectively. He was then asked to leave the studio while I dealt with Nos. 3 and 4, put into the slide by myself and exposed for thirty and sixty seconds respectively. A stop watch was used for timing both exposures. Mr. Moss was then asked to return, and to prepare his developing fluid—a sufficient quantity being made to divide into two portions so that each pair of plates might be developed in separate dishes at the same time, and for the same period. This was done most carefully, Mr. Moss developing 1 and 2 and I developing 3 and 4. Results showed that plates 1 and 2 (Mr. Moss's) were as clear as if they had only been exposed for one and a-half seconds, while plates 3 and 4 (mine) were so over-exposed as to be almost black. We were not experimenting in this case for psychic "extras." In view of this and other ex-

periments easily verified, Mr. Price's statement is out of harmony with facts, and betrays ignorance of what takes place in actual experiment.

Mr. Price asks why we are making no progress in the elucidation of this particular phase of psychic activity. A mass of valuable facts gathered from experiments made during the past four years at the College wait to be reported upon when they have been sufficiently tested and considered. These have been gleaned from sittings with our best mediums and the experiments were often conducted by leading photographers. Mr. Price's hurried method of jumping to conclusions, and unwise remarks about our only public photographic mediums, may by producing disharmony hinder further important investigation. Fair and open criticism is desired, but insinuations are entirely out of place.

Mr. Price further states that "as everyone in the business is at loggerheads, investigation is held up." Your readers will see that this is not the case as far as the College is concerned, and if others experience any "hold up," the blame can only rest upon Mr. Price and his quondam friends. Such carelessly written articles as those under consideration hamper serious work; unfounded suspicions are raised in the mind of each sitter who visits a medium, making a condition for experiment absolutely destructive to any free play of the psychic faculty and hurtful to the medium.

Many of the so-called exposures to which Mr. Price refers have as much foundation in fact as his exposure of Mr. Hope, in collaboration with the S.P.R. It was clearly proved, when after months of waiting, I was able to secure the original wrappers from the Research Officer of the Society, that the packet had been tampered with and a trick played upon the medium, before it was ever brought into his presence. My summary of the case set out in various articles in LIGHT and "Psychic Science" in 1923 has never been answered, either by Mr. Price or the S.P.R. and neither the College Advisory Council who carefully examined the case, nor myself, has found any reason to change our views upon the matter.

Dr. Walter Prince, of the American S.P.R., whom Mr. Price quotes, knows nothing experimentally of psychic photography, and his judgment is of little value.

I regret that Mr. Price, whom some were disposed to regard as being on the way to become a serious student, should have penned, from whatever motive, such obscure and flippant sentences on a matter of first-rate importance to psychic science.—Yours etc.,

J. HEWAT MCKENZIE.

B.C.P.S., 59, Holland Park, W.11.
December 26th, 1924.

"THE CHURCH AWAITS REVIVAL."

SIR,—There is a bitterness about Mr. E. Harvey's attack upon the Church that goads my laziness to a gentle reply. The writer's ancestors as likely as not took a share in the mistaken severities of the Dark Ages which he quotes, and if he at the present day is educated beyond such conduct, so are the members of that venerable body which he criticises. The ecclesiastical lands were for the most part the legacies of Mr. Harvey's forefathers and others, who wished to atone for past undutifulness to the Church. The Church is certainly not, nor is it becoming, a "spent force," as tens of thousands of communicants at the Christmas Festival would testify. "Good morality and conduct" are only a fraction of the teaching of the "lamas," these excellent and necessary things being results merely—fruits of the main issue, which is the progressive knowledge of and approach to God, in other words the opening of the spiritual faculties with a *godward* intention. I must disagree with Mr. Harvey that "the one important question" is the conditions of the life that lies beyond. On the contrary it is comparatively of very little importance that we should have an accurate description of the city to which we travel. The enlightened "lama" will tell his flock that Heaven is not our aim but God, it is God we need and want, heaven will follow in due course. I suppose I am a Spiritualist, if twenty years of careful investigation can make me one, and I am unspeakably grateful for what it has taught me, but I know that the Church's well-tried system of Spiritual education, perfected through many centuries of almost universal experience, is a thing to be mentioned with the very utmost respect.—Yours, etc.,

F. FIELDING-OULD.

Christ Church Vicarage, Albany-street, N.W.

SIR,—"The Church is becoming a spent force." So says Mr. Harvey (LIGHT, p. 771). And as an Archbishop has said the same thing in slightly different words, it is clear that the weakness of the Church must be fairly obvious. But such being the case it was really a work of supererogation for Mr. Harvey to spend so much time and toil in amassing the antiquated sarcasms which he directs against the infirm old lady.

Being a very lazy man I hate to see really hard work thrown away, and I might suggest that Mr. Harvey should employ his talent in tackling certain evil-doers whose force

is not spent, and who would hit back viciously enough, "Truth," for example, or "John Bull." Why do these very truculent offenders get off so lightly at the hands of valiant Spiritualists? However, no doubt Mr. Harvey is the best judge of his own fighting capacity.

Old Mother Church, on her own confession, needs revival badly enough; still there is wonderful vitality in very decrepit old ladies sometimes, and I think she will outlive certain very perky babies who are making a great deal of noise just now.

Monastic orders did certainly get a very large part of the lands of this country into their possession, and their conduct is, no doubt, open to criticism. Still as the monks devoted a very great part of their wealth to the encouragement of agriculture, architecture—*hoc genus omne*—while the alternative landowners, viz., the King and the nobles, dressed up like circus artists, were chivalrously butchering each other and our unfortunate neighbours across the Channel—I am inclined to set this fact to the credit of the old dears, and allow them to rest in peace.—Yours, etc.,

ELLIS G. ROBERTS.

Alberbury Vicarage, Salop.

THE DESIRE TO LIVE.

SIR,—Some truly amazing remarks are attributed to Mr. Hamilton Fyfe in LIGHT for December 20th.

"Life is a great possession . . . man's greatest passion is the desire to live—to live anywhere, anyhow, at any price, if only to live; as a pauper; to live blind, maimed, halt; to live bruised in body and soul—just to live."

As I have not seen the whole of Mr. Fyfe's article, I shall treat this preposterous assertion simply as a statement of an opinion that seems to be widely held, and is often expressed more or less clearly. It may be true that some persons desire to live "anywhere, anyhow, at any price"; it may even be true of many; but it is most certainly false if applied to all. The very fact that in some places the rate of suicide is more than two hundred persons per million of population, is alone enough to show that some people do not desire to "live at any price," but are only too ready to cut short their earthly existence when it becomes irksome.

I well remember a very painful illness that attacked me a few years ago. I certainly did not, then, want to "live . . . only to live." I remember contemplating the idea of death with much satisfaction, if only as a release from suffering; and when I was assured by my doctor that the disease, although very distressing was not immediately dangerous, my sensation was not one of relief, but of a bored disgust at the nuisance of it all.

"There is no passion in the mind of man so weak but it mates and masters the fear of death. Revenge triumphs over death; love slights it; honour aspireth to it; grief flieth to it. . . . A man would die, though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over." A very similar blunder is contained in an objection frequently raised against evidence for survival. It is assumed that every-one ardently wishes to survive, and consequently that testimony is spoiled by bias in favour of life after bodily death. But some people do not desire to survive. I do not, for one, and I know that I am not alone in this. The evidence has convinced me that survival is probable—far more probable than extinction—but I regard the prospect with resignation rather than with any warmer feeling; certainly not with enthusiasm.—Yours, etc.,

GWENHWYFAR.

A COLLEGE OF MEDIUMS.

SIR,—I have read with great interest the article by Mr. James Douglas in the "Sunday Express" entitled "A Word for Witches," and I think it is a most fitting time that something should be done now and at once to put an end to the present ridiculous state of affairs. He points out justly that at present, genuine mediums have no legal redress against their calumniators. They cannot bring an action for libel or slander, and not being well paid they are not in a position to help themselves. I beg to state that if such a committee as Mr. James Douglas suggests can be got together it will help Spiritualism to be investigated and realised by a great number of people to whom it will be of enormous benefit.

I shall be pleased to subscribe ten guineas as a nucleus of a fund to be used in the furtherance of Mr. Douglas' idea and to serve on such a committee, if required.—Yours, etc.,

MALCOLM OWEN.

1, Princes Place, Duke Street, St. James', S.W. 1.

MISS MCCREADIE (6, Blomfield Road, Maida Vale, W. 9.) desires to thank her many friends for their Christmas and New Year greetings, as she is unable to do so personally in every instance. She cordially reciprocates their friendly regards and wishes them all a happy and prosperous year.

LIGHT.

Editorial Offices, 5, QUEEN SQUARE, LONDON, W.C.1.

TEL.: Museum 5106.

TELEGRAMS: "Survival, Westcent, London."

ALL COMMUNICATIONS INTENDED FOR THE EDITOR should be addressed to the Editor of LIGHT, 5, Queen-square, London, W.C.1.

BUSINESS COMMUNICATIONS and "LIGHT" SUBSCRIPTIONS should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

ADVERTISEMENTS.—All applications respecting these must be made to "LIGHT" Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

RATES.—£10 per page; 10s. per inch single column; societies, 8s. per inch; classified advertisements, 9d. per line.

"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.

TELEPATHY AND "THOUGHT READING."

Now that the experiments of Lord Balfour, Professor Gilbert Murray and other persons of note have been made public with a profusion of newspaper articles, comments and correspondence, some of those who have been obstinately sceptical on the subject of "thought reading" may be induced to reconsider their position. They may even refrain from offering that very threadbare explanation—a code of signals, in the case of some of the more famous of the public performers, the Zancigs and the Zomahs, for example. Signals may be diabolically clever—some of them are—but we are well assured that they are not always employed, and that in some instances the "trick" is exactly what it is represented to be, *viz.*, mind-reading, thought-transference, or clairvoyance, the outcome of a long and sometimes painful training. Codes of signals, we are told, are found necessary in case the power should prove capricious, much as the net which is used to catch the tight-rope walker in case he makes a false step, and which has the further advantage, by the way, of giving him confidence: and the like may be said of the code.

Quite naturally in the Balfour-Murray experiments, various theories have been broached. One of the theorists suggested supersensitiveness of hearing, which, in the circumstances, struck us as not less wonderful than the explanation which it was thus sought to exclude. But as Sir Oliver Lodge pointed out in the "Times" of the 18th ulto., audition was no explanation since nothing was said. Those who have made a study of telepathy are well aware of this, and it is rather a pity that those who have obviously no real acquaintance with the matter should be allowed to air their ignorance in the Press.

Sir William Barrett's letter, in the "Times" of the 20th ulto., is a valuable contribution to the discussion. He refers to the fact that so far back as 1876 the "Times" published a letter from him asking for instances of thought-transference and that in the same year he read a paper before the British Association in Glasgow relating to a number of experiments he had made with a hypnotised subject. It is noteworthy that in answer to his letter he received letters from all parts of the globe narrating experiences.

As scientific societies and journals fought shy of the subject, says Sir William, it became necessary to found a new Society. Hence, in a great measure, the Society for Psychological Research, which was established in 1882.

Discussing at the close of his letter the nature of telepathy, an inclusive term which takes in the idea of the transference of thought, Sir William writes:—

The evidence all points to the phenomena of telepathy as being due *not* to any physical transmission across space, but to a purely *psychical* process. It thus affords strong presumption of the existence in our personality of an immaterial entity, a soul or transcendental self, which is not limited to the confines of our body, or conditioned by matter, time, or space. Here and now this self lies below the threshold of consciousness and apparently comes into touch, and can interfuse, with other souls; whilst our conscious lives emerge like peaks from a dense mist, a mist that covers and hides the vast plain which unites all sentient beings with one another and with the Universal.

That, we think, well summarises the philosophy of the matter, but we imagine there will always be difficulties until we have got rid of the artificial and arbitrary boundary erected to divide the material and the spiritual, the mental and the psychical. They must in the end be merged into a unitary idea by the joining of two apparently unrelated and apparently antagonistic half-truths. Dual-unity is the solution.

A HYMN.

Strong Fount of Might, Whose power ne'er wanes
Wherever man is found,
The shackles break of sin and shame
With which our souls are bound.

Strong Fount of Right, for ever true,
Justice still calls Thy name,
Through banished self, and wrong, and greed,
Thy Right shall rise and flame.

Strong Fount of Light that ne'er grows dim
But bids all darkness flee,
We turn to Thee our darkened hearts
That lightened they may be.

Strong Fount of Love that flows so free,
Stayed not by earthly hands,
Fill Thou the chalice of our hearts,
Empty in many lands.

Strong Fount of Truth, for ever sure
Midst doubt and guilty pride,
Show us the Truth, for none but Thee
Can draw us to Thy side.

Strong Fount of Life, in Thee we trust,
When sinks the earthly sun,
And life grows dim to work-worn eyes
Then Life indeed is won.

—ALBERT H. WILKERSON.

MR. HANNEN SWAFFER AT QUEEN'S HALL.

The meeting at the Queen's Hall, on Tuesday, 20th inst., at 8 o'clock, continues to be the subject of great interest, and we learn that most of the reserved seats have already been taken.

The idea of the meeting, as already indicated, is to lay before the public, messages of evidential value received from the late Lord Northcliffe by his intimate friends. These are considered to contain not only clinching evidence of the identity of the communicator, but statements of importance bearing upon the questions of the day. The messages were received mainly in the private home circles of Mr. Dennis Bradley, also with Mrs. Osborne Leonard, Mr. A. V. Peters and Mr. Evan Powell.

It is announced that Sir Edward Marshall Hall will take the chair and be supported by a number of persons of eminence in Press, Professional, Social and Spiritualist circles.

Tickets, 3/-, 2/-, reserved and numbered, and 1/-, unreserved, to be obtained from the Box Office, Queen's Hall, and General Secretary of the London Spiritualist Alliance, 5, Queen-square, W.C.1. (See the advertisement of the London Spiritualist Alliance in the present issue).

SIDELIGHTS.

Selected Items from the Magazine and Newspaper Press.

The following two extracts are taken from the statement concerning the "Scientific American" investigation, furnished by Dr. Crandon to the "Boston Herald" of the 18th ult. to which we refer on another page. He is dealing, of course, with the mediumship of his wife.

NECESSITY OF HARMONY.

Now anyone who has studied this subject knows that results vary directly as the amount of harmony among the sitters. We are constantly enjoined to be cheerful and relax. The wonder is that there has been any semblance of success considering the atmosphere of distrust, criticism and hatred that has been exhibited by the committee.

Dealing with this delicate, sensitive, unknown psychic force, of which there have been intimations and manifestations since the beginning of recorded history, regardless of the possibility that certain conditions are requisite for exhibitions of this force, the committee has surrounded this mediumship with the acrid atmosphere of their distrust of each other and has forgotten entirely the psychology of the medium herself, who has to be a factor in every event.

Sir William Barrett recently related a remarkable story of a dying woman becoming aware at the time of her death of the decease of a sister, the knowledge of which had been kept from her. The dying woman had a vision in which she saw the departed sister and greeted her. It is a curious coincidence that the "Star," of the 31st ult., under the title of "The Happy Secret," gives a little story by J. H. Stevenson based upon the same idea. It is a tale of an old and lonely man who, when in his last illness, gives instructions that his daughter, Fanny, in South Africa shall be summoned by cable. On her voyage to England this daughter is taken ill and dies, but the old man, in his last moments, becomes aware that his daughter is beside him. "Fanny was with him. He did not understand and he could not hear very well what Fanny was saying. 'A secret?' (she had always loved secrets). Ah! Now he understood. 'Death's happy secret,' Fanny called it. For, dead, she had come to him because he was dying too."

The Christmas season has provided the usual crop of ghost stories in various newspapers, a perusal of which suggests that discarnate spirits are being taken much more seriously and scientifically than in other days, for there are references to psychic investigation, and the desire for well authenticated stories is clearly marked.

From an interview with Mr. Hannen Swaffer in the current issue of the "International Psychic Gazette" we take the following:—

I quite realise (said Mr. Swaffer) the great task I have before me. I have to analyse, criticise, challenge every detail of the long communications I have received. Sir Oliver Lodge proved to the satisfaction of many thousands that his son Raymond still lives; Sir Arthur Conan Doyle brought comfort to many thousands of bereaved mothers when he satisfied himself that his son Kingsley could still talk to him heart to heart and soul to soul; but, after all, the world did not know Raymond Lodge and Kingsley Doyle. But the whole world knew Lord Northcliffe, at least by reputation. Every great statesman in every country was influenced many times by what he said, and there were epochs when he might be said to control the destiny of the British Empire. To some he was a Caesar; and he had millions of enemies; but he was a definite, indisputable, individualistic, idiosyncratic, positive entity, whose faults were known, whose virtues were apparent, and whose human weaknesses could all be labelled by those who knew him well.

According to an American exchange, Mr. Stewart Edward White, the well-known author and traveller, "is the latest addition of importance to the ranks of Spiritualism, and differs from his distinguished fellows in this field—Conan Doyle, Oliver Lodge, Camille Flammarion and others—in that he is a man of action rather than a scholar."

From a circular and a letter of protest, the latter issued by Mr. C. A. Burgess, President of the Illinois State Spiritualist Association, we gather that a mass meeting of the

Association has been held to protest against the attack made by Houdini on Spiritualism. Mr. Burgess's circular calling the meeting, takes Houdini very vigorously to task in the name of the Illinois Association, a religious body of sixty-five allied churches. He says, "We are going to turn the searchlight of truth on this so-called magician who states that he posed as a medium to deceive the public." At the time of writing we have received no report of the meeting.

THE SPIRITUALIST COMMUNITY: SUNDAY SERVICES.

BY MRS. PHILIP CH. DE CRESPIGNY.

It is often stated that Spiritualism, if not actually anti-Christian, ignores or stultifies the Christianity of the Bible, and encourages no real religious feeling. The services now being conducted at the County Hall, Admiralty Arch, at 6.30 on Sunday evenings, under the auspices of the Spiritualist Community, should do much to combat this impression.

This was in Mrs. St. Clair Stobart's mind when she was first inspired to organise the Spiritualist Community, and start the Sunday Services on much the same lines as those inaugurated by Sir Arthur Conan Doyle at the Queen's Hall a year ago. Such services should prove to the world at large that the Christianity of the Bible—not necessarily the Christianity of orthodox dogma—should walk hand in hand with Spiritualism, each confirming and amplifying the other—a truth dear to the heart of so many Spiritualists who have studied equally the two subjects.

In the inauguration of such a Community, Mrs. Stobart felt that in the Rev. G. Vale Owen, an ordained priest of the Church of England, whose name is known not only to the ranks of professing Spiritualists, but also throughout a wide area of the world outside—himself a psychic of high order—she had found the man of all others capable of becoming the leader of the Community she had in mind.

Anyone familiar with Mrs. St. Clair Stobart's past history—as most of us are—would know that having once put her hand to the plough she was not likely to look back. The dream rapidly materialised, and the services at the County Hall are now an established fact. To judge by the length of the queue stretching away towards Trafalgar Square long before it was time to open the doors, there can be no doubt as to the need for them, nor of the appreciation of the audience who filled the crowded hall on the first two Sunday evenings.

The services consist of a lesson, chosen as illustration of the link between the Bible and Spiritualism, music, and an address by a well-known speaker. The hymns are taken from "Hymns Ancient and Modern." On the first occasion Sir Arthur Conan Doyle presided, and the Rev. G. Vale Owen gave the address, taking for his subject Samuel's call to the Temple through clairaudience. On the second Sunday the order was reversed, and Sir Arthur gave some of his own experiences, and the conclusions he had drawn from them. No one scanning that crowd of faces, all alight with the larger intelligence that is the hallmark of a thirst for knowledge, could fail to realise that these services form a fresh focussing point for the truths we have so much at heart, and will prove a valuable link between the established facts of Spiritualism and the Christianity of the Bible.

THE REALM OF THE OBVIOUS.

In matters of everyday life there are certain things which are never disputed—they are obvious—that is to say, the evidence for them is so great, and the probabilities against them so slight, that no one, except a crank, considers it worth while to give any weight to the remote probabilities.

It is a well-known truism that nothing in this world can be absolutely proved, except in the realm of mathematics, and it is necessary for communal existence to accept a certain degree of proof as final, at any rate, until sufficient disproof has been produced to contradict it.

In the case of "survival," this degree of proof has been reached, for the hypothetical alternatives are so problematical and devoid of evidence in their support, that few men who have investigated both sides of the argument, without an *a priori* bias, can have any doubt as to which theory amounts to an obvious fact, as far as absolute fact is attainable.

The same thing can be said about communication with the so-called dead. The remarkable nature of the evidence on many occasions, and the great cumulative effect of the evidence produced, puts the point beyond question, if the questioner is open to conviction.

But Spiritualism is based on these two main points, and if they are obvious facts, minor points, such as the methods of mediumship, and the explanation of psychological phenomena, do not matter; they will solve themselves in time.

W. W. H.

LEAVES FROM THE DIARY OF A
CELEBRATED MAN.

The following extracts reach me from a private source. They purport to have been taken from a diary picked up during a visit abroad. The owner's name is not legible, but apparently it contains one or two "T's":—

MONDAY.—I am a conjurer, the world holds no secrets from Me. Consequently I was not surprised when I received a letter asking Me to join a committee to investigate the claims of a certain medium to produce supernormal phenomena; and as I considered that I was the most suitable person in existence to investigate these matters, I accepted, with the condition that I should not be bound by any decision of My colleagues that I considered incorrect.

I am a conjurer, and I consider that I know everything that is to be known about things, supernormal or otherwise, and I do not allow Myself to be biased by evidence, for I know that I can reproduce anything. I have only to read about any of these so-called psychical performances to know precisely how they are produced.

I am a conjurer, and I consider it to be a great slight that other persons were asked to assist Me in elucidating matters which are simple to a man of My skill, besides their opinions might differ from My own, which would be absurd.

TUESDAY.—As I have already said, I accepted the invitation to join the committee, with reservations. I required that I should be free to express My elucidation of the fraud, although My colleagues might be deceived through their lack of observation; it was My duty to Myself and the world.

To avoid misconception, and the assertion that I was unaware of the *modus operandi* previous to the sittings, I have taken the trouble to write down My decision, in a sealed envelope, which I shall open before the astonished eyes of My colleagues, at the termination of these farcical proceedings. If there should be any dispute over the decision, I shall accuse the rest of being accomplices of the medium, and demand that they be removed from the committee, leaving further investigation to Myself alone.

I shall also claim that My decision shall be received without question, for am I not—no, I will not mention the name, for I must not be egotistical.

WEDNESDAY.—I am a conjurer, in fact **THE CONJURER**, and there was no need for Me to attend any of the sittings, but I decided to do so that I might explain to others who were present how the tricks were done.

I took no interest in the precautions at the first sitting, for is it not evident that no precautions would prevent Me from doing these things? Bolts and bars would not stop Me, oak and iron would not confine Me, then why should these feeble imitations of the startling things I could do, interest Me?

During the sitting I plainly showed how bored I was with the whole proceedings, but at the conclusion, as the remainder of the committee appeared impressed with some of the futile tricks they had seen, I proceeded to explain how simply I could have duplicated them.

I laughed at their control, and explained that I should have transferred the hand of My right-hand neighbour to the hand of My left-hand neighbour, and the foot of My right-hand neighbour to the foot of My left-hand neighbour, leaving Me perfect liberty to do all the tricks with wires and a gramophone.

When I was asked how I should have introduced wires and a gramophone into the room without observation, I declined to answer impertinent questions, and terminated the sitting.

THURSDAY.—I was still more bored at the second sitting than at the first, for had I not explained how everything was done, and I could not see the need for wasting My time in useless repetition. Presumably steps were taken by the others to prevent transference of hands, after My exposure, but this did not interest Me, for no one would have prevented My doing so, had I desired.

There were no phenomena at this sitting which I could not have duplicated, far more efficiently.

At the conclusion of the sitting, the rest of the committee asked Me to explain the phenomena, which I did in the same manner as I had on the previous occasion, and when I was requested to give a practical example, I withdrew from the committee, as I considered it was unnecessary, and that My time could be better spent in advertisement.

FRIDAY.—I sent in My report, explaining how perfectly suited I was for the investigation, the degree of skill I possessed in these matters, the impossibility of deceiving Me, the remarkable and world-shaking performances I had given, and finally My knowledge, even prior to the investigation, that these phenomena were fraud.

There was a minority report, by the rest of the committee, which was not worthy of notice.

SATURDAY.—Have written a book exposing all the mediums that ever existed.

W. H.

RAYS AND REFLECTIONS.

Once more the "visions at Versailles" as recounted in the book, "An Adventure," are being attributed to kinematograph preparations—a cheap and easy solution readily adopted by the uncritical sceptics. As Sir Oliver Lodge points out in the "Manchester Guardian," the kinema operations did not take place until two years after the period of the visions.

If the chuckleheaded people, who will readily swallow any explanation of a psychic experience rather than the psychic one, would only stop to think, they would not make so many egregious blunders. And in this case of the visions at Versailles they would learn that there are other witnesses to these things, besides the two ladies who originally published the story; and further that all possible normal explanations were examined by the ladies themselves (Miss Morison and Miss Lamont) and found inadequate.

A sprightly writer in a weekly journal imagines what a terrible state of things would prevail if telepathy was universal, and we knew each other's thoughts! What a wholesale slaughter of all the social lies, the honeyed falsities and hypocrisies would result! There is little fear of this at present. Humanity is in no condition at present to have its soul laid bare—to itself at least. But there is no doubt that we are all surveyed by "larger, other eyes than ours" who see us exactly as we really are. Even the lower animals know us, in some ways, rather better than we know them, for they use a telepathy of their own. A man may deceive another man by pretensions and artifices which any intelligent dog would see through in a moment.

One could cite instances innumerable. For the moment I am thinking of Bill Sikes' dog when the amiable Bill designed to catch and drown it. It will be remembered that the dog somehow divined this intention and kept out of the way. But animal telepathy is a wide subject. There is enough material in it for a good book.

I have more than once listened to denunciations of those persons—sometimes in our movement—who decorate their names with cheap foreign degrees. But I have been long familiar with the practice, and regard it as simply the outcome of childish vanity. When one reads letters signed let us say, "Professor Twizzle, D.Sc., F.O.Z.," and the like, one has an uneasy feeling that no professor of any real standing and with reputable degrees would sign himself in this way. It rather suggests some person of the class which signs its letters, "Yours truly, Mrs. Mopps." And when you meet a "Reverend Doctor," Something-or-other, who is clearly quite illiterate, you can only stare and wonder.

Spiritualism, I fear, has suffered a good deal from this sort of thing. I recall the attack made on Dr. Crawford during his life by a leading Rationalist, who referred to him as W. J. Crawford, "D.Sc." The quotation marks indicated a malicious doubt. Unfortunately for the attacker, Dr. Crawford held a Glasgow degree, as he showed, and the Rationalist had to apologise publicly for what might be construed as a libel. Dr. Powell derived his degrees, D.Sc. and LL.D., from London University. But I fear some of the persons who parade their titles and degrees gained them in a less worthy fashion. Their honours are of the "cheap and nasty" kind.

"Our readers air their views on Spiritualism" is the way in which a weekly journal refers to its correspondence on the subject. The spectacle of the views being "aired" is rather suggestive of a back-yard clothes line hung with frayed and unsightly under-garments.

A sceptical investigator maintains that in a certain phase of psychic phenomena which he is studying, he puts the idea of spirits entirely on one side. "We have the facts," he says, "and what we have to ascertain is how and why they happen, and how they are to be explained by reference to laws as yet unknown without falling back on the theory of spirits being at work. That is the science of it." Yes, it is the science of it; but not the common-sense of it.

D. G.

MR. B. D. GODFREY, the former librarian of the London Spiritualist Alliance, desires to acknowledge and thank all those who have written to sympathise with him in the loss of his wife. His acknowledgment is rather belated owing to illness and infirmity, for he is at a very advanced age. He desires to give all his old friends his most cordial wishes for happiness and prosperity in the New Year.

DR. JOHNSON AND THE SPIRITUALISTS.

A HITHERTO UNRECORDED CONVERSATION.

BY D. N. G.

BOSWELL: "Have you read, sir, the account of this disreputable sect of people calling themselves Spiritualists?"

JOHNSON: "I have heard of the people. But in what respect are they held in dispute?"

BOSWELL: "Why, sir, I conceive you will agree that all men of probity must condemn wantonness and profligacy. What will you say when I tell you that one of these same people is well known to be a knave?"

JOHNSON: "Depend upon it, sir, he is a Scotsman."

BOSWELL: "Nay, I beg you will be serious, Doctor. Are we to gaze unmoved at the spectacle of Vice masquerading under the cloak of Religion?"

JOHNSON: "By no means. But consider, sir, you have as yet only indicated *one* of these people as being a knave. Is it commonly held that they are all knaves?"

BOSWELL: "Why, as to that, I believe that many of them are in doubtful repute. It is known that they hold certain rites in the dark, where all sorts of monstrous and scandalous happenings are believed to take place."

JOHNSON: "Sir, if that is true it is indeed a sorry business. But what manner of belief have these Spiritualists? What is the basis and foundation of their creed?"

BOSWELL: "Is it possible, sir, that you can interest yourself in the beliefs of a band of heretical wretches, many of whom are known, beyond all doubt, to be evil-livers?"

JOHNSON: "Why, sir, I believe a parson may be a base wretch without affecting the central truths of Christianity. Are we to say, that because a hundred, or even a thousand, ministers of the Church are convicted of evil-doing, therefore one must not be interested in religion?"

BOSWELL: "I confess I cannot compete with you in skilful argument. Nevertheless, sir, if you yourself were a parson —"

JOHNSON: "Sir, it is not necessary to be personal. I have expressed a wish to be informed of the beliefs of a body of people called Spiritualists. Their private lives have no bearing upon the question, I believe."

BOSWELL: "Well, sir, as to their beliefs, they make certain claims that are entirely new. To begin with, they say there is no such thing as death."

JOHNSON: "How can that be, sir, when we see death and decay all around us?"

BOSWELL: "Perhaps, sir, I have not expressed myself well. I would say rather that they claim that a man continues to live a further life after death."

JOHNSON: "That belief is not new, sir. You are taught that in the Church of England. You would be taught that in a Mahomedan country, in a Brahmin country, and in a Buddhist country. You would be taught it in Africa, the Americas, China, Japan, Turkey and Mexico. You would find the same belief in many savage and uncivilised lands. As to Scotland, I cannot answer with any certainty, but it is not impossible, sir, that you might find it even in that benighted country."

BOSWELL: "But, consider, sir. These people claim that after a man has passed through the state of death, he is able to communicate with people still living on earth."

JOHNSON: "Neither is *that* belief new, sir, as you will acknowledge if you have ever heard of the Communion of Saints."

BOSWELL: "But the Communion of Saints is a

miracle. Are we to conceive of miracles taking place at the present day?"

JOHNSON: "Sir, one day you will talk sense. *That* will be a miracle."

BOSWELL: "Very well, sir. I see I have not impressed you with the true baseness of these Spiritualists. What will you say, sir, if I tell you that they pretend to communicate with departed spirits by means which are so fantastic that even the most tolerant must stigmatise them as futile?"

JOHNSON: "How, futile?"

BOSWELL: "Why, sir, these departed spirits are alleged to communicate their messages by raps, and the tilting of tables, and the use of trumpets. Even you, sir, must concede that such proceedings are idiotic."

JOHNSON: "As to that, sir, is it not idiotic for a man to endeavour to communicate his thoughts by scratching black marks on a paper with a goose feather? Yet I believe that wisdom and foolishness may be written with the same pen, according to the user of the pen."

BOSWELL: "But, sir, at least you will concede that the tilting of tables is undignified."

JOHNSON: "Sir, a man trundling a wheel-barrow is undignified, and yet he may be performing a useful and worthy task. What manner of messages are those which are received from the departed spirits?"

BOSWELL: "Oh, sir, the veriest trifles. They recall insignificant incidents in their life upon earth, such as the losing of a handkerchief, or the breaking of a chariot wheel, or some such bagatelle, and then assure their friends on earth that they are happy in their new condition."

JOHNSON: "Pray, sir, what would you have them say?"

BOSWELL: "Why, sir, as to that, I would have them discourse upon the wonders of Heaven, and give expression to noble and worthy sentiments and exhortations, for the guidance of those who are left behind."

JOHNSON: "But, consider how much more significant are the apparent trifles. If the departed spirit of my brother Nathaniel were to rap a message upon this table at this moment, what means have I of assuring myself that it is actually my brother? If he tells me that Heaven is a city of pearl and gold, I should remain in doubt. But if he reminded me that on his eighteenth birthday I gave him a pair of stockings, I might be convinced of his identity."

BOSWELL: "I grant you that, sir. But supposing that you were to die to-morrow, and that I were to remain alive."

JOHNSON: "Well, sir?"

BOSWELL: "Why, sir, suppose you desired to get into communication with me from your new sphere of life."

JOHNSON: "Sir, I find it difficult to imagine any such desire."

BOSWELL: "But assuming that you did, sir. I apprehend that you would make yourself known to me by your powers of reasoning, your depth of learning, your eloquence, and command of language; not by condescending to such puerile trifles as, let us say, the number of cups of tea you drank at Mrs. Thrale's last Sunday?"

JOHNSON: "Nay, sir, I should be more apt to refer to some trifle which would serve to arrest your attention."

BOSWELL: "And, pray, what sort of trifle would you refer to, sir?"

JOHNSON: "Nay, I cannot say what. But assuredly, sir, it would be some important incident only known to us two."

BOSWELL: "Indeed, sir, I am curious to know what kind of incident you would refer to."

JOHNSON: "Why, as to that sir"—and here the learned Doctor raised his right foot and directed it vigorously towards Mr. Boswell's coat-tails, "I should reveal my identity to you by recalling to your memory a certain occasion when I deemed it necessary in the interests of good sense to kick you."

"THE PSYCHOLOGICAL MOMENT."

SOME NEW BOOKS.

In the popular but perverted meaning, this familiar locution beats the drum to a remarkable *olla podrida* of an editorial on the subject of "Din," in "Psyche," before the sound of the subject-proper reaches the expectant reader. How vogues come and go truly concerns psychology, illustrating the psychological "moment" in the original sense of the term. The editor thinks the apparent certainty of *time* (the perverted and popular sense of *psychological moment*) "for the launching or the desertion of a movement, a campaign, or an exposure" is "at times very mysterious." Disestablishment of Secular Education

will be allowed by the experts at a certain moment (say) ten years, before it again can be taken down from the shelf. Continuation Schools or Land Taxes are at one moment regarded as a foregone conclusion, at the next moment as dead for a generation at least: a Channel Tunnel or the Obviation of Premature Burial relapses into oblivion for seven years: Diabolo, Psycho-analysis, Standard Bread, Einstein, or Ectoplasm vanish from the shop windows as quickly as they arrived. We have our own views about the mystery, but while it remains, the discerning person will continue to time his arrival by the crest of the wave, and will advise his friends to scan the horizon for such stars as permit of wagons being hitched to them.

It is to be hoped that our *confrère* will one of these days communicate to us the views about the mystery to which he alludes—in language less metaphorical than the Emersonian phrase that referred to personal poise and conduct.

A NEW PHILOSOPHY OF LIFE AND OF ART.

Mr. E. Wake Cook has just completed the crusade he began years ago against "Anarchism in Art, and Chaos in Criticism." In his new volume* he shows that those amazing movements which must have bewildered so many of our readers are part of the revolutionary rage which is seething throughout the world, and which culminated in Bolshevism. The author says: "There is a curious parallelism between Bolshevism and the 'Modernity' movements in Art; Lenin promised Russia a heaven and gave it a hell!" The true inwardness of these movements is given in terms all can understand.

But the second, or the constructive part of the book, should interest readers generally. It gives a new philosophy of life and of art; and that is our philosophy. He shows that neither Theology nor Philosophy could give any satisfactory conception of the purpose of life until the advent of Spiritualism. Without such a conception there could be no true view of the purpose of Art, and it is the lack of this which has brought chaos into criticism and anarchy into art. So Mr. Wake Cook is able to supply the missing chapter in the philosophy of art. This gives art in its whole range, poetic, dramatic and pictorial, a greater place among the higher utilities than has ever before been claimed for it.

This part of the work is a vigorous protest against smallness and narrowness of view which form the root of so much evil; urging that Theology and Philosophy must rise to those grander conceptions which Physical Science and the Greater Spiritual Science have rendered possible. The newer knowledge raises man immeasurably in the scale of being, and gives that reinforcement to the moral sanctions which can alone save civilisation from its manifold menace.

The author views most of the great problems confronting us from the standpoint of "The Harmonial Philosophy," and he gives a pretty full account of the works of Andrew Jackson Davis, "the literary marvel of the century."

Mr. Wake Cook deprecates the backward gaze, and urges that we should realise with the good Bishop Westcott that God has not only spoken, but He is speaking, that all should be reverent listeners-in to the Divine broadcasting which is flooding the world with oceans of living thought at the service of the open mind.

Six illustrations of the artist's work are given in colour; but they have naturally suffered a little in reproduction, when compared with the originals, but such subjects as "Dreamland Pageantry" and the "Paradise of Art" show that the painter has been inspired by visions of the "Summerland," or an unusual wealth of imagination.

So many vital questions are raised in the constructive part of the book that we hope to return to it later.

X.

* "Retgression in Art, and the Suicide of the Royal Academy." Hutchinson & Co. 15/- net.

"Psychology, the Key to the Mystery of Life, Love, Evil, and Death," by Alfred Stringer. (Sherratt and Hughes). This is a variant of many such variously-compounded "new thought" productions.

Mr. Stringer insists that he is a psychologist—"a scientific psychologist," upon rather scant evidence. His little book is "for students and masters," he says. As one of the latter order he asks his readers: "What is Electricity? You do not know. I will tell you what it is—it is Love, or the impelling power of Love." Most commonly the idea of unification is less in evidence than that of differentiation, but the converse is the case here.

"Faith, Christ, and Truth," by Callie Margaret Smith. (The Christopher Publishing House. Price \$1.75).

This appears to be an example of "automatic writing," Professor L. . . . and Dr. J. . . . the communicators, who inform the automatist thus: "You are not a medium, you are not a Spiritualist, in as that word contains more than one, two or three personages (that is our interpretation of the word Spiritualist), you are modest in that you are proud to assist us, if there be applause, not wishing any for yourself." That may be enough for the readers of LIGHT, as it certainly is for the unfortunate reviewer, who has looked through this product of the "psychological state" from beginning to end.

"The Land of Vision," an Allegory, by Pauline Russell. (The Christopher Publishing House. Price, \$1.00).

Intended to assist in visualising the truth of pre-natal maternal influence, this imaginative form of exposition of psychological fact will no doubt appeal to some people. As the authoress remarks, "It is an accepted belief that the mother has the power to mould before birth the child's attributes of character." Her method of teaching is meant to make the truth as concrete as possible.

"Love Songs to My Wife," by Arthur Bennett. (Wallace Gandy, Price, 5/- net).

These selections, including eight poems not before published, are limited to poems directly due to the author's wife, also three others written to his only son, with some closing verses to him and his wife, written on their wedding day. The book is a purely personal expression, confined to the domestic sphere in its beautiful sincerity. The poem, "In the Night-time" has a distinctly fine quality, and only lack of space forbids our quoting some of its stanzas.

UNSOLICITED PHENOMENA.

A SMALL BUT IMPRESSIVE INCIDENT.

Spontaneous phenomena of a luminous kind are interesting, and startling, too, when witnessed by anyone of limited experience in "psychic pyrotechnics"—a term used by a sitter at one of Mrs. Everitt's sances, which I thought aptly described the rapid appearance and disappearance of the lights which often accompanied that lady's remarkable mediumship. On one occasion when at afternoon tea with Mr. and Mrs. Everitt in their house at Hendon, and whilst engaged in ordinary conversation, we suddenly heard loud raps on the floor. I at once looked under the table, and saw a small ball of light moving rapidly to and fro. Of course I expressed surprise, but when others looked—there were seven of us present—the light had vanished; almost immediately afterwards the words, "Look again," were spelt out by raps (four significant raps were nearly always given by the "invisibles" when they wished the alphabet repeated), and this time a pear-shaped light was seen by all of us except Mrs. Everitt, who looked too late. This light vanished when in close proximity to Mrs. Everitt. I record this instance—one amongst very many—because I think it shows in a remarkable manner how alert spirit people can be when conditions are propitious, and what throughout my experience has proved more important still: when we, in the body, regard spirit visitants as *beings like ourselves*, and not as if they were a kind of poltergeist marionette combination evolved by the medium, which seems to me how some investigators are all too prone to regard our arisen friends who are ever ready to prove their ability to communicate with us when opportunity serves.

L. H.

A TELEPATHIC VISION.—At a Paddington inquest on the 2nd inst., on the body of Stanley Russell, a chauffeur found dead in his employer's garage, his father testified that on the fateful night he and his wife could not sleep. They felt that something was wrong with the absent son. Then the mother exclaimed, "He is at the garage," and the father seemed to see the son as in a vision. Rising from the bed, he dressed hurriedly and ran all the way to the garage in Bayswater. Arriving there, he found the place full of fumes from the engine and the son sitting dead in a chair at the rear of the car. He had been overpowered by the carbon monoxide gas generated by the engine of the car, on which he had been at work.

ANSWERS TO CORRESPONDENTS.

ELEANOR GRAY.—We thank you for the inspiring verses, especially one tribute, which, although personal, we may use, but you have omitted to give your address.

JOHN OLSON (Johannesburg).—Thanks very much for sending the statements made by communicating spirits to you, but none of them is evidential, and they are therefore quite useless except as examples.

NEW BOOKS RECEIVED.

"Hits and Misses," by Philip T. Kenway. Arthur Brenton, 70, High Holborn, W.C. 1 (3/6 net). [A book of humorous and satiric verse.]
 "Retgression in Art and the Suicide of the Royal Academy. Part the Second: The Coming Renaissance, with an Outline of a New Philosophy of Life and of Art," by E. Wake Cook. Hutchinson and Co. (15/- net.)

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

DATE	TOWN OR DISTRICT.	HALL.	LOCAL ORGANISER.
Jan. 11	Walsall.	Temperance Hall, Freer Street.	Mrs. S. B. Brown, "Hydesville."
" 18	London.	Old County Hall.	Miss Phillimore.
" 25	Chiswick.	—	Mr. E. 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.

SIR ARTHUR CONAN DOYLE AND SHERLOCK HOLMES.—Sir Arthur Conan Doyle has renewed his Sherlock Holmes stories in the "Strand Magazine," the January issue of which contains "The Adventure of the Three Garridebs," which is to be followed by another, which, we understand, will be one of his best, namely, "The Adventure of the Illustrious Client." Sir Oliver Lodge is to contribute an article to the February issue to form one of the series entitled "When I was Young."

SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—January 11th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. W. A. Melton. Wednesday, January 14th, 8, Miss L. George.
 Croydon.—Harewood Hall, 96, High-street.—January 11th, 11, Mr. Percy Scholey; 6.30, Mr. C. Glover Botham.
 Camberwell.—The Central Hall, High-street, Peckham.—January 11th, 11, open circle; 6.30, Mrs. C. O. Hadley. Wednesday, 7.30, at 55, Station-road.
 St. John's Spiritualist Mission, Woodberry-grove, North Finchley (opposite tram depot).—January 11th, 7, Mrs. Miles Ord. January 15th, 8, Mrs. Miles Ord.
 Shepherd's Bush.—73, Becklow-road.—January 11th, public circle; 7, Mr. and Mrs. Holloway. Thursday, January 15th, 8, Mrs. Golden.
 Peckham.—Lausanne-road.—January 11th, 7, Mrs. S. Podmore. Thursday, 8.15, Miss L. George.
 Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—January 11th, 11, Mrs. Redfern; 7, Mr. Vout Peters. Wednesday, January 14th, 8, Mrs. Frances Tyler.
 Central.—65-66, Chancery-lane, W.C. 2 (Holborn end).—January 9th, 7.30, Mr. Osborn and Mrs. Diehl. January 11th, 7, Mrs. A. Boddington.
 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 11th, 6.30, service, Holy Communion and Address. Healing Service Wed., January 14th, 7 p.m.

OBITUARY.

MRS. A. M. CRAZE AND MR. A. W. JONES.

As we go to press we regret to learn that Mrs. A. M. Craze, President of the Marylebone Spiritualist Association, passed away on Saturday, the 3rd inst., at her home at Wembley, after a long illness, borne with rare fortitude and patience. The interment was announced to take place at the New Cemetery, Wembley, on Thursday last.

We also learn of the decease on the 28th ulto., of Mr. A. W. Jones, of Holloway, after a very brief illness. He was for over thirty years associated with the Movement, and passed away at the age of 74.

THE entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.—RUSKIN.

THE RETURN OF GEORGE R. SIMS.—"The Referee," of the 4th inst., contains an article by Mr. Michael Temple, headed "Threshold of Death," in which he refers to the recently published book, "The Return of George R. Sims." Mr. Temple says he does not find it very convincing. "I can find nothing in it which might not have been written without his help by anyone who knew him fairly well." After making the time-worn complaint that "the alleged communications from the Other Side are confined to trivialities," reference is made to the writings of M. Richet, and the article concludes with the following somewhat significant words: "But if the Unconscious, lingering here, can function at all, we have at least some ground for hoping that the Conscious Self also survives and continues to function somewhere else. Indeed, if the one is proved, it is difficult, if not impossible, seriously to doubt the other."

MR. HARVEY METCALFE'S NEW BOOK.—"The Evolution of Spiritualism" is the title of a book by Mr. Harvey Metcalfe, the well-known clairvoyant, shortly to be published by Messrs. Hutchinson and Co. It is ambitious in its scope, dealing with the expression of psychic faculty during fifty centuries, with special chapters on the psychic history of India, Egypt, China, Greece, and Rome. The modern historical survey is given in five chapters of intense interest. Two chapters which should arrest attention are "The Confessions of a Medium" and "A Psychic Theory of Life." "The book," writes a correspondent, "is both critical and caustic in treatment, but does not lack philosophical construction. Although it is written in the shadow of tragedy—the author believed to be dying of tuberculosis—it is marked by much grace of diction. Sir Arthur Conan Doyle has written the Preface, and if it were safe to prophesy, I suggest that the book may yet become a classic."

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

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.

MRS. S. FIELDER, Clairvoyant, Psychometrist. Interviews daily, 2 to 8. Saturdays excepted. Psychometry by post (send birth date and stamp), from 2s. 6d. Phone: Mount View 4863. 29, Fairbridge Road, Upper Holloway, near Highgate Tube, N. 19.

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- Chapter I—Infinite Life and Power.
- Chapter II—The Overcoming of Life's Difficulties.
- Chapter III—Fate or Freewill.
- Chapter IV—Cause and Effect.
- Chapter V—Success.
- Chapter VI—Health.
- Chapter VII—The Secret of Abundant Supply.
- Chapter VIII—The Power and Limitations of the Sub-Conscious Mind.
- Chapter IX—The Use of the Super-Conscious Mind.
- Chapter X—Character Building and the Overcoming of Habit.
- Chapter XI—Happiness and Joy.
- Chapter XII—The Use and Mis-use of Mental and Spiritual Powers.
- Chapter XIII—Overcoming Limitations and Awakening Inward Powers.

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Established 1884.
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SUBSCRIPTION ONE GUINEA, PAYABLE ON JANUARY 1st.

**THE SPRING SESSION opens at
Queen Square, on Wednesday, Jan. 21st.
The Syllabus is now ready.**

MR. HANNEN SWAFFER AND LORD NORTHCLIFFE.

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

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

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

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

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.

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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, 4/10. (3192).
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.
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