

# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,169.—VOL. XLII. [Registered as] SATURDAY, AUGUST 5, 1922. [[a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

This wretched Inn, where we scarce stay to bait,  
We call our Dwelling-place;  
But angels in their full enlightened state,  
Angels, who Live, and know what 'tis to Be,  
Who all the nonsense of our language see,  
Who speak things, and our words—their ill-drawn pictures—  
scorn,

When we, by a foolish figure, say,  
"Behold an old man dead!" then they  
Speak properly, and cry, "Behold a man-child born!"  
—ABRAHAM COWLEY (1618-1667).

## THE AFRICAN SAVAGE AND DIRECT VOICE PHENOMENA.

Writing in the "Daily Mail" the other day, G. K., of Nairobi, Kenya, tells us that "the African is a Spiritualist"; and goes on to give an account of a native sitting for the direct voice at which a European lady was present. The voice appeared to come from a gourd, and spoke in the Nandi language with which the lady was familiar. The messages given related to "the worldly goods and transient things of those around her, and, most astonishing of all, the past history of those who had died and their fathers before them." She was naturally suspicious, talked of ventriloquism and challenged the medium, who was indignant. To satisfy her he eventually left the hut altogether and sat where it was impossible for his voice to carry. And then, we are assured in all the solemnity of an italicised sentence, "*But in the silence of the hut the words still came from the gourd.*" No doubt. It is not necessary to go all the way to Nairobi to find that the phenomenon of the direct voice is a reality. Thousands of people have had the experience in England. It most positively happens, whatever explanation may be given of it, and it is not due to any form of trick. It is very rare, but also it is very human. We observe in the account given in the "Daily Mail" that no one was injured by it. There was nothing in it of malice or mischief. It purported to be simply a conversation between the natives and their departed friends. Yet the account in the "Daily Mail" is headed, for some inscrutable reason, "Black Magic." The untutored savage used to attribute the steam engine and other marvels of civilised inventiveness to the white man's

"devils." Evidently civilised Christendom has its own superstitions not far removed from those of the savages it despises.

## THE BROTHERLY LINK OF SUPERSTITION.

On this tendency of both black and white races to put down to devils or magic anything which they do not understand one might almost base another argument for the brotherhood of man. The white priest who sees "the work of demons" in psychic phenomena is really not so very superior to the black medicine man who told his tribe that the voice in the gramophone was that of an imp in the service of the white explorer. "The colonel's lady and Judy O'Grady are sisters under their skins." So likewise are John Smith and Sambo Quashee very brothers. When geologists first discovered that the age of the earth was nearer millions of years than thousands, some of our theologians told their flocks that the Devil had inserted fossil remains in the rocks to mislead the faithful. But they still went on despising the black man for his superstitions! Now, some of the savage races, while they have no scientific knowledge concerning psychic faculties, hypnotism and suggestion, are far better educated in the practical resources of these things than many of the most learned of the civilised peoples. They know much of telepathy, too, and use hypnotism and suggestion as the basis of their "black magic" (when it is really black magic and not innocent conversation as in the case of the Nairobi direct-voice experiment). John Smith might learn a good deal from Sambo if he were a little more modest, and less prone to regard himself as in every way superior to his coloured brother.

## THE "POWER" BEHIND THE BRAIN.

Many scientists show a tendency to argue on the *à priori* method, taking the position as a fact, and then proceeding to prove it to their own satisfaction. But when different scientists disagree on the position, the subsequent "proof" assumes a distinctly biased appearance, and the best evidence is, as Miss Dallas shows in her article, "What is the Function of the Brain?" whether the position fits the facts, or rather which theory appears to give the best explanation. In every-day life, if we listen to an argument where one side explains what has happened and the other fails to do so, we unhesitatingly accept the one that explains things. Why not in psychical matters? If we take thought as the "production of the brain," much remains to be explained, and apparently beyond explanation; but if, on the other hand, we take it as something "transmitted by the brain," a something emanating from a higher source, and which is obviously restricted by the material limitation of the brain, we get nearer a solution. Professor Richet is in trouble because he cannot see how the quart of "evidence" can be packed into the pint of brain. Let him do away with his *à priori* position, and he at once obtains a far more spacious receptacle which will have ample capacity for all his facts.

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and Newsagents; or by Subscription.  
22/- per annum.

## THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 467.)

November 16th, 1919.

### SIGNS OF THE TIMES.

"I think what is seen on earth now is the upheaval which follows the demolition of old landmarks and old forms of thought. The world has progressed immeasurably since the days when our ancestors used to own slaves and make their money in the slave-trade, and saw in this only what was natural and must be in the nature of things, and were upheld by the Bible-saying: 'Slaves, obey your masters!' After slavery was abolished a new sort arose, and the factory hands became slaves in fact if not in name. The emancipation of these has proceeded too slowly, and the slaves have rebelled. It matters little whether the oppression of a class has been wilful or thoughtless, the effect is the same, and in time the oppressed will always rise and refuse to live under the conditions to which they have formerly perforce submitted. This unrest amongst what are called the 'working-classes' has made men think, and see evils to which they were previously blind, which is the first thing necessary to bring about improvement, which will be partly through compulsion, but even more through an awakening of conscience on the part of employers of labour. Therefore this time of strife and struggle is not necessarily an evil, and there will be more sympathy amongst all classes, in the end, as the result of this clashing of wills and demands. There is always some cause for it where there is widespread dissatisfaction. I am far from urging that all the claims of the present day should be granted, but there will be an approaching on both sides to one mutual point of view, and then there will be a cessation of the aggravation of dissension by means of strikes and violent measures. It will have done good that men and women of what are called 'the upper classes' have turned their hands to the occupations of the manual workers during the war, and it will have brought them to a better knowledge of the hardships under which these workers have been living heretofore. When there is sympathy between class and class, the adjustment of grievances is not far off; and we from our side are hopeful, and believe that all will be well if only all men show patience and love. You may argue that there has not been much love shown by the working-classes to their employers. No, not as employers, but if during the war a soldier had had his old master as his officer, things would have been on a different footing, as between man and man, and the good feeling would in most cases have been mutual. If he is smarting under a sense of injury, a man cannot think kindly of the one he accuses of injuring him. Here, in our world, no person can harm another, and any injustice or wrong he has done on earth must be forgiven before he can ascend to the higher spheres. We look forward confidently, in years to come, to a better spirit prevailing in the earth-world. We look forward to masters who do not underpay or oppress their employes, and to workers who will be conscientious, and not require the pressure of poverty to urge them to do their duty. We look forward to a time when trades-unions will cease to exist, for every man will have a tribunal in his own conscience. Then perhaps we shall also find that what we, from our side, can teach, will make a vast difference in the outlook of the world, and we shall no longer hear men callously bolstering up rotten institutions by the careless pronouncement: 'It will last my time!' but we shall see them setting to work to root out abuses and remedy grievances for the sake of future generations as well as their own. And so, through trial and strife the world learns, it may be slowly and painfully, but it does learn, and the teaching on earth will be easier for those who come after you because you, in your generation, have suffered and agonised."

November 23rd, 1919.

### THE PERFECT LIFE.

"When we first come over we are not attuned to take in the perfections of this life, and therefore our descriptions may not picture what would appeal to you as 'a perfect life,' but when the spirit-body is accustomed to the vibrations in its new environment, and when a man has become aware of the possibilities of the new life, and has commenced to taste the delights of full and free service for

others, he begins to realise that here is a life such as he never dreamt could be possible. To begin with, we have the most ideal surroundings; our trees, our grass, our flowers, our landscapes are all more lovely than anything the earth can boast of, and we have also much finer buildings than any seen on earth; for we have the master-minds of the architects of long-past generations to help us, and there is no jealousy one of another, but each contributes of his best to rear a thing of beauty. We may have our own houses as we like, and if we have not a sense of the beautiful we might make them ugly, but they are always taken in hand and modified by unseen guides so as to avoid a lack of harmony. But the public buildings are not built by the thought of any single man, and the best powers of the celebrated artists of past ages are brought to bear upon their construction. To make all around us beautiful is a part of the work we do if our talents lie in that direction, not only for our own sake but for that of others; and we want you to realise that when all selfishness is eliminated from a man's character he can take a purer pleasure in contributing to the happiness of others than in pursuing his own. The friendship here is more profound than on earth, and bears with it a deeper love. There are no marriages, but when a congenially-natured man and woman do love each other, whether that love has commenced on earth or here, their whole natures are filled by a pure affection which makes their companionship all-satisfying and does not ask for passion, or a love such as that on earth which often disregards the best interests of its object. Here we would cheerfully give up the companionship of the one we love, were it for his or her benefit. Then too, the children are treated very differently from on earth. They are neither spoilt nor tyrannised over, but are quietly shown any faults they may have and aided to conquer them. And our young men and women who have grown up in the spirit-world, are something akin to the 'angels' in which you used to believe as children. They have not wings, as you used to picture, but they have spiritual wings, and their influence can reach far beyond the power of flight. They are the greatest help to all who come over young, and also to the world-weary and sad, who are so dispirited by earthly trials that at first they resist all ministrations and cannot be roused from despair. But these pure young souls come to them and, in time, break down the walls of reserve and indifference and let hope and love flow into the darkness of their sorrows. We thank God for these young helpers, and we thank God for the children; but more than all, we thank God for the pure and noble souls of the old men and women who have bravely faced the storms of earth and battled with the waves of temptation and disappointment, until at last they have landed unhurt on the shores of their heavenly home. Much as we love those whose earthly life was short, still more do we love those who have known grief and sorrow, disillusion and despair, and have remained steadfast through all. They are truly the heroes and heroines of Heaven, and all unite to do them honour and welcome them when at last they throw off the shackles of earth life. I could write for ever on these blessed ones, but I must say good-bye now."

November 30th, 1919.

### THE CIRCLER OF INFLUENCE.

"The influence which a man or woman can spread is not confined to any one place, but may even at last permeate an entire nation. Sometimes the influence is for evil, and many a young man can trace his downfall to following the pernicious example of one older than himself. But I do not want to speak of bad influences to-day, but of those good ones which can penetrate into places where they are neither expected nor perceived. An entire street may be given over to bad habits and low living. All the neighbours try to outvie each other in profanity and recklessness. There comes amongst them a quiet woman. She apparently takes no heed of their habits, oaths, and bad language. She does not rebuke; she simply goes on her way. Though she is poor, no word of complaint is ever heard. No oath, no foul expression ever leaves her lips, but every word expresses kindness and sympathy. Is a neighbour ill: she sits up with her, and takes her little

dainties she can ill afford. She never preaches: she may have been heard to say: 'I think I would not say that,' when some fouler word than usual has been uttered, but she never stands aloof. If asked to enter a house she goes; but unless there is sickness she keeps to herself; but she never lets her neighbours feel that she considers herself above them. Years may roll by, and gradually a change has come. The women around her have become ashamed of their roughness and coarseness when she is by, and many a fight is now stopped by the knowledge that the woman with the low pleasant voice would be grieved by it. The children love her and quote her sayings to their parents. In time some of the worst offenders remove, and then her influence spreads more and more, until every cottage is clean, every woman takes a pride in her home, and all delight to have a friend in the woman with the pleasant voice, and try to copy her. We have seen these things from our vantage-point in the spirit-world, and we say that you do not know, you who still dwell on earth, what the quiet influence of a good life can be. In the case I have quoted, some of the neighbours whose characters have been changed for the better may go to settle elsewhere, and in their turn, raise the standard of life around them. I say again, you on earth do not know the influence you exercise. Even your very aspect, as you pass along the streets, can have its effect. A gloomy or morbid outlook on life is expressed by the features, and those who meet a melancholy person are chilled and depressed by the hopelessness of his face; but a cheerful countenance can help others to bear more bravely the trials of their lives. There is no living to oneself alone. The stone which we carelessly throw into the water leaves its mark by the ripples on the surface, and these spread and spread till they fade out of sight in the distance; yet they are rippling still, and can only be checked by the opposite shore. So with men's influence, and if each one realised it, there would be less sin and sorrow, less misery and remorse, and a better preparation for the new life."

## HOW WIRELESS WAVES AFFECT BIRDS.

By MAJOR MARRIOTT.

Mr. Collings's most interesting comments on the effect of wireless on birds (p. 461) corroborate a fancy of mine that the extra sense possessed by birds with respect to homing and migration is in some subtle connection with the emanations or electrical condition of parts of the earth from time to time. This extra sense has been supposed to be seated in a gland near the ear, because birds that have been caught belated or seemingly astray have been found to have suffered from some lesion to this gland, or from its entire suppression.

Without some wireless indication to the senses, it would seem impossible to account for the fact that two species of the Bluethroat assemble at the same time on the coast of North Africa, sharing the same conditions, but leave for Germany and Russia at some two or three weeks' interval, to ensure that favourable spring conditions shall be awaiting them. Their receptive sense presumably has been attuned by heredity to certain wave-lengths in the land of their birth and that of their winter sojourn. Perhaps this broadcasting of meteorological conditions is emphasised best in the case of one species of curlew, which has been studied in Hampshire, where it arrives from New Zealand in early spring, and there mates and awaits for the signal "All clear" in Northern Siberia. The observer in this case was in telegraphic communication with another in the summer residence of the curlew, and on the same day that he received a wire that the ice was breaking up, he found curlew and wife had started on their trip!

With the wireless interpretation, the sequel, which otherwise would remain an unfathomable mystery, is dimly explained. The young curlew born in Siberia, as in the case of all migratory birds except the cuckoo and a species of petrel, takes its autumn flight before its parents, and alighting for a rest in Hampshire, starts on its long self-piloted journey to New Zealand, which probably affords only one more halt over thousands of miles of ocean.

Quite recently Senator Marconi is reported to have written: "Some of these experiments" (during his recent voyage) "have seemed to confirm the theory that atmospherics—the disturbances which sometimes interfere with wireless telephony—originate in the Continent and not on the sea." This tends to confirm the idea expressed above.

## THE FABRIC OF LIFE.

Joy and woe are woven fine,  
A clothing for the soul divine,  
Under every grief and pine  
Runs a joy with silken twine.

It is right it should be so;  
Man was made for joy and woe;  
And when this we rightly know  
Safely through the world we go.

—WILLIAM BLAKE.

## "A POLTERGEIST CASE IN SOUTH AFRICA."

A PARCIVAL SEQUEL.

IN LIGHT of 22nd ulto. (p. 454) we printed a long extract from the "Rand Daily Mail," giving an account of stone-throwing and other mysterious happenings of a supposedly "supernatural" character. They appeared, according to the account, to have baffled the police, newspaper reporters and others, and there were many sensational details given in the various newspaper cuttings which reached us. "Rand Sleuths Baffled," "A Fruitless Vigil," were among the "scare" titles used by the newspapers.

A long experience of this sort of thing has made us cautious. We expressed no opinion on the case and were not at all surprised to receive a cutting from the Johannesburg "Star" of June 2nd in which it is stated that a Hottentot girl had confessed to the stone-throwing in which she implicated "two other native children and a male native." It was a "childish prank" and was carried on for days in spite of the vigilance of the police, the journalists and all the other "sleuths." We could offer some reflections on the case if it were possible to place any reliance either on the statements of what happened or the explanation given to account for the alleged happenings. The case must accordingly take its place with the other dreary farces of the same order in which, after a series of sensational stories of the most astonishing occurrences, we are told that some juvenile or other (it is nearly always a boy or a girl) carried out the whole business, the explanation as a rule being more incredible than the "mysterious phenomena" chronicled.

## A TELEPATHIC TEST OF CLAIRVOYANCE.

A very generous offer is made by Mr. Stanley de Brath in the present number to conduct a test into the claim that the results of so-called clairvoyance can be obtained by Telepathy. This assertion is continually made by materialists and other opponents of psychic phenomena, and it would be of the greatest value to obtain a cumulative test as to how far the same results can be obtained from a fictitious "description" by telepathic methods, as are given in normal clairvoyance. The possibility of "lucidity," or some form of psychometry, cannot be eliminated, and will be to the advantage of the "telepathist," but it is most important that the medium, whether professional or private, should not be allowed to handle, see, or even know the whereabouts of the sealed letter containing the description. As this offer will entail a considerable amount of work on the part of Mr. de Brath, it is hoped that any circle undertaking the test will abide by the conditions most carefully, in fact it would be as well to introduce the test during an ordinary sitting as a side issue, and unexpectedly, as far the medium is concerned.

## "BEYOND THE DARKNESS": A NEW SONG.

Mr. Walter Appleyard, ex-Lord Mayor of Sheffield, who is so well and widely known as a Spiritualist, has written a song "Beyond the Darkness," which he dedicates to Sir Arthur and Lady Conan Doyle. It is worthily set to music by Mr. Albert Willerton, an able composer, and published by Messrs. Novello and Co., Ltd. (price 2s. net). It should prove a welcome addition to the musical side of our "New Revelation." Mr. Appleyard gives his message in simple direct fashion and tuneful form, and the composer enters sensitively into the spirit of the verses, of which we may quote the concluding stanza:—

"There is no death"—we hear the cry,  
'Tis just good-night and not good-bye.  
There is no death, but clearer light  
Beyond the darkness of the night.

## INACCURATE STATEMENTS BY PROFESSOR RICHEL.

H. J. Pemberton draws attention to inaccuracies in the reply of Professor Richet to Sir Oliver Lodge in LIGHT (p. 452). Professor Richet definitely asserts that "it is the facts that matter. He then states: "They (the mediums) incarnate whatever one wishes them to incarnate." This is not correct, for on many occasions the incarnation is not the one desired but someone entirely different. Again, "when chloroform poisons the nervous cellules, memory is extinguished (anaesthesia)." On the contrary there are cases of exteriorisation, where the operation on the physical body has been observed and accurately described subsequently. In the latter type of case it is evident that the information is not received by the brain, which has no control over the sense organs, but is subsequently imparted to it when it has resumed normal conditions.

Undoubtedly "it is the facts that matter"!

## A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

(Continued from Page 470.)

Before setting out on our examination of the test experiment with the Crewe Circle, conducted by Messrs Price and Seymour, and recorded by the Society for Psychical Research, we think it as well to give some particulars, as far as we are able, of the qualifications and credentials of the persons engaged directly and indirectly with this test.

**MR. HARRY PRICE:** Has specialised for twenty years in investigating what is known as fraudulent mediumship. On the authority of "The Magazine of Magic," for May, 1921, we learn that "Every trick and subtlety of fake mediumship is known to him, and in his entertainment, 'Half Hours with the Mediums' (which lasts two hours), he presents the whole gamut of spiritualistic 'phenomena,' from table-turning to telepathy." With Mr. E. J. Dingwall, the Research Officer of the S. P. R., he edited the reprint of the work entitled "The Revelations of a Spirit Medium."



MR. HARRY PRICE.

In addition to these activities, Mr. Price is a member of the S. P. R., and, until recently, was the Honorary Librarian of the Magicians' Club. A short while ago he presented his library of magical literature, which is considered to be almost the finest in Europe, to the Council of the S. P. R. Mr. Price has admitted to us that he has some slight knowledge of photography, but in question twenty, which was put to him by ourselves on June 28th, as to whether he had conducted a test or had a sitting with a so-called medium in Psychic Photography before his test of February 24th, the answer was in the negative.

**MR. ERIC J. DINGWALL** is the Research Officer for the Society for Psychical Research. For some little time prior to the beginning of February of this year, he occupied a similar position for the American S. P. R., and on resigning his position in New York, he came to England early in February, and, being appointed during that month Research Officer to the S. P. R. in London, he naturally came into touch with the preparations which were being made for the test with the Crewe Circle. Mr. Dingwall is credited with considerable knowledge of conjuring, and he has done some valuable work on the negative side of psychical research, namely, exposing fraudulent mediums. The book that he edited we have referred to above. We gather that he is a close friend of both Mr. Price and Mr. Seymour. In the past, he has expressed himself on more than one occasion in the columns of LIGHT as being very sceptical of the phenomena of Mr. Hope and Mrs. Buxton. He has not personally to our knowledge carried out any test with these mediums, although more than once he has expressed a desire to do so.

**MR. JAMES SEYMOUR** is a member of the Occult Committee of the Magic Circle. He is regarded as an authority on conjuring, and has been associated, as one of the Occult Committee of the Magic Circle, with the so-called "exposure" of the mediums Mrs. Deane and Mr. Vearncombe, and in respect to these tests, we may have something to say later on in the pages of this journal. Mr. Seymour has stated to us that he has a fair all-round knowledge of photography. That he is a sceptic, however, as regards this branch of psychical research, there cannot be much doubt, for in answering question thirteen, put to him on July 6th, as to whether he had ever seen a photograph containing a so-called "extra" that he had reason to believe was produced without the aid of trickery or normal preparation, he answered as follows: "I would not assert that every so-called psychic photograph I have seen is necessarily a fraud, but I have never met with one that I would vouch for." We gather that Mr. Seymour is an old friend of Mr. Eric Dingwall.

THE CREWE CIRCLE on the occasion of the test with which

we are dealing was composed of Mr. William Hope and Mrs. Buxton. The history of these two mediums is well known to the readers of LIGHT, for we have already given it on more than one occasion. It will suffice to say that Mr.



MR. JAMES SEYMOUR.

Hope and Mrs. Buxton have lived at Crewe for over seventeen years, and, as a result of our own private investigations, we find them both to be highly respectable and honoured citizens of that town. Not a word of gossip or scandal or anything derogatory has ever been mentioned in connection with them, either in their public or private lives. The testimony respecting their mediumship is of the highest kind. It comes from men and women in all ranks of society, and includes the evidence of persons of very high standing, both in Science and the Arts. In dealing with the Bush case last year in the columns of this journal, we had occasion many times to give illustrative evidence of the phenomenal powers of these two mediums in connection with psychic photography. Mr. Hope and Mrs. Buxton belong to the working-class; they are both very simple people, and always impress one with their honesty and frankness. They have never yet disclosed to those who know them that they have any knowledge whatever of conjuring, or that they possess in the slightest degree a knowledge of the technique of photography that would qualify them to perform the feats they have been credited with by those who assert that these mediums are fraudulent.

With the exception of Mr. H. J. Moger, of Pulborough, and of the Secretary of the S. P. R., the above are those persons principally concerned in "A Case of Fraud with the Crewe Circle."

### COLD LIGHT ON THE TEST.

The pivot on which the whole test turns is undoubtedly that of the use of specially-prepared plates, so marked by X-ray that substitution could at once be detected. The S. P. R., in publishing this test in their official journal, naturally consider this experiment as conclusive, and as proving (as they say) that Mr. William Hope has been found guilty of deliberately substituting his own plates for those of a sitter. We will now consider the case step by step, and will not for a moment go beyond the evidence we have before us, and the questions which naturally arise from it. We shall deal with all the facts in the cold light of a judicial enquiry.

The Imperial Dry Plate Company, Limited, of Cricklewood, are a firm of high business integrity, and their statements can without a doubt be accepted, *i.e.*, that they prepared the plates for the test in the manner they described, and posted them to Mr. Harry Price on January 28th to his private address. The company informed us that they were sent by ordinary post without being registered, and Mr. Price acknowledged the safe receipt. We have in our possession a duplicate packet made up for us by the Imperial Dry Plate Company, Limited. The packet of plates is tied up in a brown paper wrapper with ordinary string and ordinary postal labels. There are no seals on the packet. Mr. Price tells us that immediately on receipt of the packet he took it to his friend, Mr. Moger, a neighbour at Pulborough. This gentleman took the packet from Mr. Price and put it in a large envelope, which he sealed with a private seal, addressed the packet to the Secretary of the S. P. R., and posted it.

### THE POSSIBILITIES OF TAMPERING.

Now it appears that this packet remained in the custody of the S. P. R. until the morning of February 24th, in

other words, for about twenty-four days. We know nothing of the history of this packet of plates on which this all-important test was to be made except that it was in the safe keeping of the S. P. R. The record, however, omits altogether to state what precautions were taken to prevent this packet being tampered with; the fact that it was sealed by Mr. Moger and further tied up with string and wrapped in brown paper does not eliminate the possibility of someone tampering with the packet. In the questions put to Mr. Price and Mr. Seymour as to whether such a packet could be tampered with they both admitted as experts in legerdemain that it was possible; in fact, we have a statement from members of the Magic Circle to the effect that any sealed packet can be opened and closed in a manner to avoid detection, providing, of course, no steps had been taken in the first place for such detection. For this test to be watertight at this point in its history some official statement should certainly be made by more than one official of the S. P. R. to prove that there was no possible opportunity for the packet to be tampered with during the twenty-four days prior to the test. To some this point may seem irrelevant, but in a scientific test, such as this has been proclaimed to be by the S. P. R., it is important that there should be no mis-understanding regarding the possibility of tampering with the packet. We are not for one moment going to say that anyone did so, but this has been published as a test case, and when questions arise that have not been properly dealt with the investigator into a charge of this character must be no respecter of persons.

On the preliminaries of the test in the studio of the British College of Psychic Science we have no need to comment here except to say that Mr. Seymour and Mr. Price were "satisfied that the mediums were thoroughly taken in by the packet and not suspicious of it," nor upon the gentlemen who went out of their way to ingratiate themselves with the mediums.

#### ALLEGED MARKING OF THE SLIDE.

The next statement of importance in this case is the one in which Mr. Price describes how he marked Hope's dark slide, before they went into the dark room, with twelve indelible marks, six on each side of the slide. Here, we feel, the test, as a scientific one, shows a weakness. We have only Mr. Price's word for this marking. He called no one's attention to his act. We have since seen the dark slide which Mr. Hope alleges is the one that was used that day. There is not a vestige of a mark upon it. We understand from Mr. Price that he had had an apparatus made which fitted on his thumb to which were attached three sharp pins, and by a pressure of his thumb on the slide he could, with this instrument, make three small holes such as one would make with three small drawing pins.

#### IN THE DARK ROOM.

The next point is where we enter the dark room. Price and Hope are alone. The dark room is illuminated with a red lamp. For some reason, or perhaps for no reason, Price selects the first and the second plate from the top of the open box. These are presumably two of the plates on which are X-ray markings. These two plates are placed in Hope's dark slide, the one Price says he marked. Then Price says: "I saw him as he backed, giving a half turn, two or three paces from the light—put the dark slide to his left breast pocket, and take it out again (another one?) without any 'talking' or 'knocking'."

Directly after this Hope invited Price to write his initials on the plates, but Price declined. Price then came out of the dark room and entered the studio, the dark slide containing the X-ray marked plates being in his pocket. As this test is obviously one of the Crewe Circle *versus* Price and Seymour, we in our judicial capacity are justified in suggesting that at this point Mr. Price had an excellent opportunity of substituting a dark slide of his own already loaded with plates, a dark slide the duplicate in every way of the one Hope used in his camera. To obtain a mahogany dark slide similar to the one Hope used in his Lancaster camera is not a difficult thing to do. There are thousands of them about (it is almost impossible to tell one from the other), and Hope at this point would certainly have no opportunity of detecting the substitution, especially as by this time the two experimenters had quite allayed any suspicion that might have arisen earlier in the mediums' minds.

#### THE POSSIBILITIES OF SUBSTITUTION.

Let us now follow up this suggestion. After the two plates had been exposed, Hope, Seymour and Price retired to the dark room. The plates are tipped out of the slide into the developing dish. In answering our question as to what happened at this point to the slide, Mr. Hope told us that to the best of his belief he slipped it in his outside jacket pocket. For two expert conjurers, such as Price and Seymour, it would be the easiest thing in the world for one of them to take the slide out of Hope's pocket and replace it with the one that it is suggested might have been retained by Price. Of course the two X-ray marked plates, No. 1 and 2, would be removed from the slide before it was returned by this sleight of hand method to Mr. Hope.

As we have said before, we do not accuse anyone of anything in this case. But viewing this test from the widest possible angle it would appear from the above suggestions that charges could just as easily be brought against the experimenters as against the person who is the subject of the experiment. If such an action as has been suggested above could possibly have taken place there is, of course, not very much difficulty in being able to account for the possession by the S. P. R. of the X-ray marked plate which they state is one of those that Hope substituted for his own. But this, of course, is merely by the way. A more important point, however, arises, namely that of motive, for what possible motive could Price or Seymour or anyone else connected with this experiment have for trying to trick Hope? We must leave this to our readers. To return for a moment to the alleged substitution by Hope of one dark slide for another, we are amazed at the weakness of this evidence. It appears that it was assumption after all on the part of the experimenters and they concluded that Mr. Hope must have performed the substitution trick at this point of the proceedings because, as Mr. Price states in his answer, No. 22, and to our question, "Why does the S. P. R. report state 'the move was as good as seen to take place'?" Mr. Price said, "Because the exchange of slides being verified later showed that what I suspected in the dark room as an exchange of slides, was actually the case."

So we come back at this point to the pivot upon which this whole test turns (Price, as is seen in his answer admits it), namely, the substitution of plates marked with an X-ray for others not so marked, and that apparently the methods adopted by Mr. Hope to perform the trick were assumed to be of a certain character by experts in conjuring who probably would have adopted the same methods if they had desired to perform a trick.

Mr. Hope, in his sworn affidavit, states that on the occasion of the test he had two slides only, one a dark mahogany type of slide which he used, and another of lighter wood, and this was "out of commission," being in his box in his bedroom and broken. As we have stated, we have seen the slide Hope claims to have used, and also the broken one which he certainly could not have used on that occasion, unless, of course, he has committed perjury.

#### ARE X-RAY MARKINGS RELIABLE?

At this stage in our investigation another most important point must be considered. It is one that has apparently not occurred to the Imperial Dry Plate Company, to the officials of the S. P. R., or to Messrs. Price and Seymour, namely, the possibility that plates marked with X-rays when given an exposure as long as Hope is stated to have given, should, on developing, be found to have no X-ray markings at all, these markings disappearing owing to the long exposure. It will be remembered that the experimenters when they developed the X-ray marked plates at the studio of Reginald Haines in Southampton-row did not expose these plates in a camera before developing. If there is a possibility of X-ray markings disappearing at a certain moment in an exposure, then this test, which relied on the infallibility of X-ray markings, falls to pieces.

Dr. Allerton Cushman has informed us that quite recently he, in conjunction with Sir Oliver Lodge, has been conducting a series of tests on X-ray marked plates, similar in every way to those used by Price and Seymour, and that in the near future the result of these experiments, which are likely to throw a considerable light on the case in question, is to be made public. We have Dr. Cushman's permission for making this statement, and we may also say that other experiments of a similar character are now being conducted, and these we will deal with in due course.

In our next issue we intend to continue our investigations into the alleged fraud with the "Crewe Circle," in which further questions will be raised and facts placed before our readers to enable them to arrive at some definite conclusion as to whether the test conducted under the auspices of the S. P. R. was really a test or not.

(To be continued.)

A DREAM WARNING.—Dr. Frederic van Eeden, a Dutch scientist of European reputation, in the course of an extremely interesting and enlightening paper on the "Study of Dreams," which he read before the Society for Psychical Research in April, 1913, relates a remarkable experience of his own as follows: "In May, 1903, I dreamed I was in a little provincial Dutch town, and at once encountered my brother-in-law, who had died some time before. I was certain it was he, and I knew he was dead. Our conversation was very cordial, more intimate than ever before. He told me a financial catastrophe was impending for me. Someone was going to rob me of the sum of 10,000 guilders. I said I understood him, but after waking up I could make nothing of the matter. This is the only prediction I ever received in a lucid dream in such an impressive way, and it came only too true short!—afterwards—with this difference, that the sum I lost was much larger. At the time of the dream there was not the slightest probability of such a catastrophe. I was not at the time even in possession of the money that was lost afterwards."

## "THE INVISIBLE IS THE REAL, THE VISIBLE IS ONLY ITS SHADOW."\*

By SYDNEY T. KLEIN, F.L.S., F.R.A.S., F.R.M.S., Etc.

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In other words, the Spiritual is the Real, the physical is only its shadow-form, as depicted on our finite organs of perception. Let us first clearly understand what we mean by Real and Unreal.

To most people the world in which we live seems very real and it is difficult for them to believe otherwise; but the longer we investigate and the more knowledge we thereby gain of our surroundings, the clearer we see that behind all phenomena there is a wonderful, incomprehensible "power" which we call the Spiritual, and that that power is quite beyond our senses of perception and therefore of our conception, except in its effects, namely, those appearances which in detail we call phenomena and in the aggregate we call the Universe.

In whatever direction we pursue our investigation we indeed find that *ultimately* it is always the Unknowable which is the cause of the Knowable; the Invisible the cause of the Visible. On the other hand, those who have not investigated or looked beyond the horizon of everyday life and who insist that the Visible is real because they live and move and have their being therein, can only look upon the Invisible as shadowy and unreal. But a little thought shows this conclusion to be quite untenable, because if the Invisible is unreal and the Visible real it would make the unreal actually the cause of the real, which is, of course, absurd. We have therefore to acknowledge that the Invisible is real and is the cause of the Visible which we call the universe, and it remains for us to see whether the Visible is also real.

I propose to lay before you certain facts to show that though we have become accustomed to accept the reality of our surroundings and have thus concluded that there are two worlds, the Invisible and the Visible, in reality there is only one world. I shall show that the Visible, namely, the world of our everyday life, or what I will call the world of appearances, is only real in the sense that dolls, wooden horses and toys, may be said to be real to children; they are useful for their education, but are really only make-believes to help their infant minds to expand and grasp higher truths.

The human race is steadily progressing towards the goal to which the scheme of creation is carrying us; but it is yet in its infancy, as shown by the fact that we still require symbolism to help us to maintain and carry forward abstract thoughts to higher levels, even as children require picture books for that purpose. It is well, therefore, that we commence our investigation in a humble frame of mind, namely, that we first clearly realise our ignorance and the limitations under which only are we able to look out upon our surroundings.

Let us first examine our sense organs through which, only, can we get knowledge of that outside world. It is only comparatively lately that by the study of embryology we have discovered that all our sense organs have been developed from the same source, namely, from the outside skin. In the embryo of every animal we see that the first vestige of the advent of each sense organ is a wrinkle or enfolding of the external skin, and from this common beginning are, in due course, developed the organs by means of which we become aware of our surroundings.

These organs are all formed on the same plan, namely, for the detection of vibrations or movements in the ether, air or matter, and they are each endowed with bundles of nerves or nerve processes which can be affected sympathetically by the particular pitch of vibrations which that organ is meant to receive. Each organ is therefore limited to a certain range of perception, and though in the last fifty years we have invented instruments to extend the powers of those organs, we are still looking out upon our surroundings in a very rudimentary manner; we have indeed to acknowledge that the human race is so much in its infancy that our eyes and other organs of perception can hardly yet be said to be opened.

In addition to the several experiments which I am about to describe, I have arranged two special forms which I shall demonstrate before your eyes. The first can be shown during the reading, but the second will require a little arrangement and must wait till the end of my paper.

\* Address which Mr. Klein recently delivered at the Victoria Institute.

To prepare you for this last experiment, which you may think rather startling, I would remind you that the present demonstration is really a sequel to the last paper I read before the Institute in 1912† on "The Real Spiritual Personality," which was also illustrated by physical experiments. On that occasion I was able to show, on the table before the chairman, "matter praying and being answered in prayer by a material god." The material god was then carried to the furthest end of the hall, and when the material body began again to pray, or to will, or to think audibly, the material god acknowledged the receipt of this prayer, so that everybody present could hear the response. To render this absolutely non-controversial, it was only necessary to postulate that "Nature is made by nature's God," so that I was permitted to refer to the forces of nature as emanations from that God. I propose to-day to take you another step forward in that direction. I have brought here what may be called a "material soul," analogous in the material to the soul or physical ego of the organic world. I shall put this material soul through a *viva voce* examination on the different traits of character which I have found it possesses, and by means of certain invisible sympathetic influences I shall be able to induce it to describe, both audibly and optically, eight or nine of those traits, some of which you will acknowledge to be very beautiful.

The two organs by which we principally gain knowledge of our surroundings are those of sight and hearing, and I will now demonstrate to you how narrow is the possible range within which they can be used in our attempt to investigate the world of appearances.

What we call hearing is the apprehension of vibrations in matter, mostly in the form of the air we breathe; and when these vibrations strike the ear in regular succession, beyond a certain number in a second, they produce the effect of what may be called a solid or continuous sound, namely, a musical note. If a number of these notes are sounded together, we call it a noise. Below sixteen vibrations in a second the ear can hear them as separate beats, but beyond that number the sound is continuous. If I had no regard for your feelings I could have arranged to illustrate this by loud explosions or pistol shots fired in quick succession, and up to fifteen explosions in a second you would have heard them separately, and the noise would have been so terrific that I should no doubt have quickly lost you all as an audience; but if you could have endured the pain you would have had a great surprise when the rate had reached sixteen explosions in a second; as if by magic the harsh noise would suddenly have disappeared and in its place, though the explosions were still going on, you would have heard a wonderful deep musical sound like that given out by the longest pipe of an organ. I have, however, arranged the experiment in a gentler fashion and its demonstration will be pleasant instead of painful.

I have here a large metal disc, which can be revolved at a high speed, and I have had holes drilled regularly on it in concentric circles ranging from sixteen up to five hundred in the different circles. We will arrange for a puff of air to be forced through each hole singly as it is brought round by the revolution of the disc, and when the puffs occur at a lower rate than sixteen in a second you can hear them as puffs, but beyond that number you will hear them as a musical sound and each of the circles will give a special note according to the number of holes therein. On the same disc I have also drilled in concentric circles a sequence of holes, in the exact ratio necessary for combining harmonies, and you can hear that from puffs of air from a single nozzle can be produced the principal chords of the musical clef.

As already stated, the lowest musical note the ear can hear is formed by sixteen vibrations in a second, the octave above this is formed by thirty-two vibrations, and the next octave by sixty-four vibrations, namely, by doubling the number for each octave, and so on until we reach about the tenth octave, where the pulsations are close on twenty thousand in a second, when the sound passes beyond the range of human audition, although we can show that the air is still vibrating and we can count the number

† Published in the Transactions for that year.

of beats and thence ascertain the pitch for another three octaves.

We now have to traverse numerically only about thirty-one octaves, which contain all the pulsations in the ether which we use in wireless telegraphy and also those we appreciate as radiant heat, and we then arrive at the rate of frequencies which, when they strike the eye, gives us the impression of light. The lowest rate gives us the colour red, followed by orange, yellow, green, blue, indigo and violet. Colour in light is identical with pitch in music; they both depend upon the rate of pulsation that strikes our organs of sight and hearing.

If I had time I could have shown, by means of the photo-chromoscope, that the colours red, green and violet are produced by three rates of frequencies which are in exactly the same ratio to each other as those of the first, third and fifth which compose the major triad in music; and that those three colours when combined produce pure white light. The whole range of sight, therefore, only covers a little over half an octave, and above and below this there is darkness for us; and yet it is by means of this about half an octave that we have to see all our surroundings. What a world of knowledge is therefore lost to us by the narrowness of the slit through which we are able to look. We can perhaps understand our limitation in sight better if we think what a world of sound would be lost to us if our range of hearing only covered half an octave. It is true that we have invented instruments which enable us to examine pulsations extending slightly beyond visible light, and have indeed lately made a stride by the discovery of the Rontgen Rays, which are situated twelve octaves above the violet light rays, but taking the total range of our perception, we find that after all we are limited to what may be called a few inches only on the long line of infinite extent, reaching from the finite up to the infinite. Having thus realised the narrowness of our outlook and that knowledge of the world of appearances is so entirely dependent upon vibration or movement in the ether, air or matter, and that without those vibrations we should have no knowledge of our surroundings, we will carry our subject another step forward by considering how that narrowness of outlook and our ignorance surrounds us with illusions.

Perhaps the greatest illusion we have is that we think it is we who are looking out upon nature instead of realising that it is the Reality, the Invisible, that is ever trying to enter into our consciousness by bombarding our sense organs with those particular pulsations which they are capable of receiving and is persistently trying to awaken within us a knowledge of the sublimest truths. It is difficult for us to realise this, as from infancy we have been accustomed to confine our attention mostly to the outward forms only of our surroundings, believing them to be the reality. Let me try and make this clear. In our sense of sight, the only knowledge we get of the outside world is the impression made on our retina by the bombardment of ether rills which have been discharged by or reflected from natural objects. That impression or image is only formed when we turn our eyes in the right direction, and whereas those rills are incessantly beating on the outside of our sense organ when the eyelid is closed, they can make no impression until we allow them to enter by raising that shutter.

It is not then any volition from within that goes out to seize the truths from nature, but the phenomena are, as it were, forcing their way into our consciousness. This truth is more difficult to grasp when the object is near to us, as we are apt to confound it with our sense of touch which requires us to stretch out our hand to the object, but it is clearer when we deal with an object far away. By means of the telescope we are receiving the rills of light from a star, so far away that light, travelling one hundred and eighty-six thousand miles per second, takes over a million years to reach us; and the image is formed on our retina now, although those rills are in fact a million years old, and, invisible to our unaided eye, have been falling upon mankind from the beginning of life on this globe, trying to get an entrance into our consciousness. It is only when knowledge of optics has produced the telescope that it became possible for that star, not only to make itself known to us, but actually to tell us its distance, its size, its conditions of existence and the different elemental substances of which it was composed a million years ago. Yet when we now allow its rills to form an image on our retina, our consciousness insists on fixing its attention upon that star as an outside object, refusing to allow that it is only an image inside the eye, and making it difficult to realise that that star may have disappeared and had no existence for the past million years, although we are looking at it and seeing it there now. We may also understand that if that star did not exist but were created there at this moment, we could not possibly see it there during the next million years. We have therefore to come to the conclusion that because an object is in front of us that is no reason that we should see it, and because we see it in front of us is no reason that it is there.

Again we appear to have no sense of direction when travelling through space, except by noting passing objects. If we are in a train with the blinds down we cannot tell in which direction we are going, and even if we have that

knowledge, and the train, by going in and out of a terminus has, without our knowledge, changed its engine so that we, without moving, are occupying a back instead of a front seat, we are not conscious of this change; and even if we now look out of the window it requires quite an effort to realise that we are not going back to our starting point. In the course of everyday life we are hurried about in trains and motor cars and feel sometimes that we would like to escape for a time from the rush of continual movement; we say we will lie down on a sofa; but we are still being rushed through space a thousand times faster than an express train, though we have no knowledge of this, or the direction in which we are being carried. If the sofa is placed due east and west and we lie down at noon, we are being carried along at sixty thousand miles an hour, the rate of the earth moving on its orbit round the sun. We are at first being carried, say, feet foremost, but in six hours time, without changing our position, we should be travelling sideways, and in a further six hours we should still be carried along, at the same enormous rate, but the direction would then be head foremost, and yet we should be quite oblivious of any change of direction.

I have shown elsewhere<sup>†</sup> that under present conditions our conceptions of the immense and minute in the extension of Space, and the quick and slow in duration of Time, are pure illusions, they are based entirely on relativity. If at this moment we and all our surroundings were reduced to half their size and moving twice as quickly we could have no knowledge of any change; even if our Solar system were reduced to the size of one of the myriads of atoms in a needle point, so that the whole visible universe was reduced to the size of that point, each star taking the place of one of those atoms, and time were increased in the same proportion, so that our earth would be revolving round the sun at approximately the rate that light travels, the condition which we know is actually taking place inside every atom to which I shall refer later, we could still have no knowledge of any change, our life would go on as usual. If the change were made in the direction of expansion in space and slowing down in time, so that each atom in that needle point became as large as our Solar system and the steel point as large as the visible universe, each atom taking the place of a star and motion reduced in the same proportion, it is still inconceivable that we could be conscious of any change having taken place, though the length of our needle, which was at first, say, an inch, would now be so great that light, travelling one hundred and eighty-six thousand miles per second, would take five hundred thousand years to traverse its length; and the stature of each one of us would be so great that light would require thirty-six million years to travel from head to foot; and that thirty-six million years would have to be multiplied one hundred and sixty-three million times, making five thousand eight hundred and sixty-eight millions of millions of years to represent the time that an ordinary sneeze would take under such conditions. And yet we have only gone towards the infinitely great as far as we at first went towards the infinitely small, and it is still absolutely inconceivable that we could be conscious of any change; our everyday life would go on as usual, we should be quite oblivious of the fact that every second of time, with all its incidents and thoughts, had been lengthened to five thousand eight hundred and sixty-eight millions of millions of years. We thus see that immensity and minuteness in extension of space and quickness and slowness in duration of time are figments only of our finiteness of outlook.

There are hundreds of other examples I could give you of illusions in the world of appearances, but I must be content with only a few more of common experience.

The Sun and Stars are seen revolving round the earth, and it was only a few hundred years ago that this was discovered to be an illusion caused by the earth itself revolving on its axis, but for a long time the explanation was declared to be a sacrilegious invention, as it was contrary to Scripture, and those who dared to say it was an illusion were threatened with death.

The Moon is also seen to rise in the east and set in the west, and it is a common belief even now that the Moon is revolving round the earth in that direction, but this is quite an illusion because the Moon is really moving in the opposite direction, namely from west to east; the illusion is caused by the fact that the earth is also revolving from west to east, but twenty-nine times faster than the Moon takes to complete her orbit.

We think that the leaves of a tree are green, but they are not really so, they only absorb the red and the violet, the other primary colours contained in Sunlight, and reflect the green. If we had a leaf showing absolutely pure green colour, it would appear perfectly black in any light which did not contain green.

I have given these examples to show how we are surrounded by illusion through ignorance caused by our narrow outlook and our taking for granted that things in this world of appearances are what they seem rather than what they are.

(To be continued.)

<sup>†</sup> "Science and the Infinite, pp. 13-16.

## LIGHT,

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## ON MATTERS OF TASTE.

It is told of George IV. that he expressed a dislike of "boetry and bainting." We may condemn his lack of taste, but his confession was at least a sign of intellectual honesty. So many people who have no love for or acquaintance with the arts profess a fondness for them in order to seem what they are not, and attain a social distinction to which they have no right. To our thinking, a taste for honesty and straight dealing is more to be commended than a passion for learning or a love of philosophy.

We have it on the authority of Cicero that there is no profit in disputing about matters of taste, and we may all do wisely in following out that excellent piece of advice. But emotion and reason do not always run together. When A. discovers something—it may be a new truth or a new patent medicine—which gives him great personal benefit, it is sometimes difficult to prevent him from insisting that B., C., and D. must be argued into an appreciation of its merits and induced to follow his example. This, while it speaks well for A. as a philanthropist, does not exactly recommend him as a philosopher.

In the region of Spiritualism we find this matter of tastes frequently cropping up. Many times have we been assured by some friend or chance acquaintance of his detestation of psychic phenomena. It seemed sometimes as if the person concerned feared he might give offence by his confession. He seemed to expect that we should be indignant and "fly out" to defend the subject. On the contrary, we found such frankness refreshing in a world where there is so much of make-believe, posturing and insincerity. It was not merely a matter of the futility of disputing about different tastes. We reflected that in the recognition of a spirit world swift and sudden revelation is not always desirable. It should come in most cases as a matter of gradual growth. Moreover, as no attitude of mind is permanent it seemed possible that after more experience of life the view-point would be changed and the antagonist become gradually changed to a friend. Some of the most lasting friendships, whether between nations or individuals, have begun in a fight. We have in Mr. Robert Blatchford a monumental example of a man who by persistently following his own tastes arrived at last at what for him is a new light. We can certainly say that we deliberately refrained, even on invitation, from trying to "convert" him. We preferred that he should "convert" himself.

On smaller issues the rule is much the same. So long as in following the law of his own nature a man trespasses on the rights of no one else, his power of choice should be sacred. We have met with Spiritualists who confess a strong distaste for Spiritualistic services. That is quite legitimate, and our only advice in such cases is "Don't attend them." It is only when the objector goes beyond this point and demands that such meetings shall be suppressed as offensive to himself that we find any occasion for resistance. He has

no right to interfere with the tastes of others who find in such assemblies comfort and happiness.

At bottom it all comes down to that homely old maxim, the fruit of ancestral experience: "Live and let live." Some of our contemporaries have only a distaste for Spiritualism but a taste for abusing it in round terms. We have no quarrel with either the taste or the distaste, so long as these are honest. It is their affair. We go on speaking as we believe and as we know. We do not ask for the suppression of our enemies, because we are not afraid of them, or indeed of any opposition. Our truth is no egg-shell affair that puts us into a continual tremble lest it be broken. We have proved and tried and tested it in every way, for it is our taste to have things that shall be durable, that shall outlast all the fashions of the hour and all the fickle moods of the crowd.

The essential principle remains the same whether we speak of "tastes" with Cicero, or "loves" with Swedenborg. We shall stand or fall with them, be judged by them and dwell in the end where they have drawn us. The taste for truth will give us truth, the taste for shams will end in disillusion and disgust. That also is a matter which there is no profit in disputing.

## PRACTICAL RESULTS OF A GREAT MISSION.

To the Editor of LIGHT.

SIR,—

I should be obliged if you would give me space in which I may give some account of the financial results of my American tour. I do not believe in announcing from the platform that you are taking no money for lecturing, and then leaving the public to find out for themselves whether you have been as good as your word. I keep my spiritual funds in a separate account, and it is always open to independent audit if anyone would wish to test my own statements.

The expenses of the expedition were heavy, as we were a party of seven and prices are very high in America. None the less in two months of actual lecturing I was able to show a profit of nearly £1,500. Some of this I have had to reserve for possible contingent expenses. Meanwhile I have distributed the following sums:—

	£	s.	d.
London Spiritualist Alliance	300	0	0
National Spiritualist Union	300	0	0
Superannuated Mediums' Fund	100	0	0
Spiritualist Charities	100	0	0
American Spiritual and Psychic Societies	104	0	0
Psychic College	52	10	0
Hardinge Britten Memorial	50	0	0
St. Thomas' Hospital	25	0	0
Poor Officers' Fund	10	0	0
S.S.S.P.	10	10	0
Spiritual Churches	30	10	0
The Stead Bureau	50	0	0
London Spiritual Mission	50	0	0
"Psychic Gazette"	20	0	0
Spiritualist Lecturer (subsidy)	25	0	0
	£1,227	10	0

Yours faithfully,  
ARTHUR CONAN DOYLE.

Windlesham,  
Crowborough,  
Sussex.  
July 28th, 1922.

"UNPOPULAR" SCIENCE.—This attitude of "not caring" for the results of scientific investigation in unpopular regions, even if those results be true, is very familiar to some of us. . . . It is an attitude appropriate to a company of shareholders; it is a common and almost universal sentiment of the noble army of self-styled "practical men," but it is an astonishing attitude for an acknowledged man of science, whose whole vocation is the discovery and reception of new truth. Certain obscure facts have been knocking at the door of human intelligence for many centuries, and they are knocking now, in the most scientific era the world has yet seen. It may be that they will have to fall back disappointed for yet another few centuries; it may be that they will succeed this time in effecting a precarious and constricted right of entry; the issue appears to depend upon the attitude of scientific men of the present and near future, and no one outside can help them.—SIR OLIVER LODGE.

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

In last Monday's issue of the "Star" appeared a story from the United States that may interest some of our readers, and which reads as follows:—

As a test for Spiritualists, Dr. J. Allen Gilbert, of Portland, United States, has placed £100 in a local bank, says the correspondent of the Central News, and offers it to anyone who can bring to him an authentic message from his dead wife. Dr. Gilbert and his wife were both much interested in psychic phenomena, but were not believers in the occult. They agreed before her death that she should try to transmit a message to him after passing into the Beyond. In order that the doctor might be certain that his wife had sent a message to him, they agreed upon a certain countersign. This password is now kept under seal in the bank, which is holding the £100 "test" money. Dr. Gilbert, who is recognised as an authority on dual personality and scientific hypnotism, as applied to the medical practice, declared that he and his wife had several friends who were very earnest in their faith in Spiritualism, and that they have brought to him several purported messages from Mrs. Gilbert, who died in December, 1917. None, however, contained the pre-arranged countersign. Their friends having failed, Dr. Gilbert decided to offer a reward to any Spiritualists in the world who can bring to him a message from his departed wife which contains the secret code.

The "Westminster Gazette" of July 29th published the following letter over the initials J. N.:—

"SIR,—In reference to article by J. D. Beresford (July 1st issue), the cases cited from Mr. Thomas's book, 'Some New Evidence for Human Survival,' are not difficult to explain. Mrs. Leonard's mind was in touch with the mind of the person in charge of the front page of the 'Times.' We must assume that said person was unaware of this contact, but where fraud is intended no elaborate conspiracy is necessary, as any two of these so-called 'clairvoyants' can communicate freely with one another. Briefly, these supposed communications from the other world, from the dead, are really, in my opinion, the thoughts of living people, going through space, like wireless messages. Our brains are wireless transmitters and receivers. The 'mediums' have developed the receiving faculty."

This explanation of the Drayton Thomas "Times" tests might have proved valuable if J. N. had told us the *modus operandi* of communication in such circumstances. Mrs. Leonard's mind, however, would have had to be in contact with more than one person in the "Times" composing rooms, and then no one person or group of persons could have known the exact location of the advertisements until much later in the day than the information was given to Mr. Drayton Thomas. We can, however, picture J. N.'s complete satisfaction with himself and his opinion, especially after seeing his letter in print. We wonder if the writer is a member of S.P.R.

In the "Referee" of last Sunday, Mr. George R. Sims, referring to Mr. W. T. Stead, writes:—"Apropos of my old friend W. T. Stead, with whose spirit I had quite recently a long and interesting conversation, there is no evidence on record that he had any warning from Julia before he embarked on the 'Titanic.' But there is this fact on record. On April 3, 1912, the date of the last sitting at Julia's bureau at which Mr. Stead was present 'before he passed out of the physical body,' an automatic message was received from Julia. She wrote: 'It is a solemn thought that after to-night my beloved circle may not meet in its entirety for some time. I particularly wish the Chief to preside at the service to-night.' The Chief did. It was customary for the president of the service to read a short appropriate passage, generally from the Bible, before the commencement of the proceedings. Stead chose that night the 17th chapter of S. John, and the last words that he ever read in the room known as Julia's sanctuary were, 'I have finished the work which Thou gavest me to do.' On April 15th William T. Stead went down in the 'Titanic.'"

A writer in the "Times" of Tuesday last, who is describing his adventures and impressions on a tour through the Rockies, makes the following observations:—"In regard to the mountain goats, which are usually very much aloft, at first I was utterly unable to see them till the very spot was pointed out. Then, when I grew used to the sort of colour and shape that were to be looked for, I could pick out the goats without any trouble at long distances. It is indeed curious how blind one can be in a strange place and how soon one can acquire sight. We see what we expect to see, and are blind to the unknown. No one so often feels the truth of this as the naturalist. The more learned he

is in sights and sounds, and even scents, the more salient and the richer grows the land he lives in."

We see underlying this paragraph a significant lesson that might profitably be learned by all those who are setting out on the greatest of all adventures, viz., the exploration of the realms of psychical research.

A "Spirit Photograph" is published in the pages of the "Weekly Sketch" for July 26th. Mrs. Walter Tibbits, author of "Pages from the Life of a Pagan," is the sitter, and on her left-hand, near the top of the picture, is to be seen the "Extra," which shows a fairly clearly defined head and face, surrounded by the usual cotton wool effect. The caption under the illustration reads: ". . . the other figure" (the "extra") "shown in the picture is that of the late Lady White, who was murdered by Jacoby. Lady White was an intimate friend of Mrs. Tibbits, who presented her at Court last year. Mrs. Tibbits states: 'I was sitting for my husband, killed last year, when Lady White turned up instead, recognised by her stepson, Dr. Arthur White, and his wife, as well as by myself.'"

The "Birmingham Post" recently has discovered for Londoners a little known church, "where members of all faiths gather." The paragraph reads: "London being a city 'to which all the ends of earth are come,' we are accustomed to seeing every race and every creed meet and mingle in its vast crucible. Protestant and Roman Catholic, Presbyterian and Spiritualist, have their places of worship here with countless others, yet a church where the members of all faiths are welcome is still a rarity. I know of only one such church—the little chapel founded and built by Emelia Russell Gurney, which overlooks the quiet north side of the park. It is not a new chapel, but it remains little known. As you enter you are surprised by the pictures that entirely cover the walls, by the pews that are set facing the aisle, and by the empty, flagged side chapel where you unexpectedly discover memorials to Parnell and to John Webber, the man who sailed with Captain Cook. Behind the building, in the middle of a piece of waste land which has been a cemetery and is now an allotment, is a tennis court. Vegetables, tombstones, and white-clad humanity occupy the ground, yet they do not interfere with the sense of peace within the narrow chapel walls."

According to a recent issue of the "Worthing Herald" a forerunner of Dr. Coué practised auto-suggestion as long ago as 1689, and Sussex claims one of the doctor's patients. The report states:—

The recent visit of Dr. Coué to this country has directed public attention to the method of curing diseases by auto-suggestion. It may not be generally known that this art is as old as medicine itself. In the seventeenth century a London physician, Dr. Gideon Harvey, M.D., published a curious little book on "The Art of Curing Diseases by Expectation," 1689. He is not a relative of the famous Dr. William Harvey, of Folkestone, who flourished half a century before him. Indeed, although Dr. Gideon calls Dr. William "the greatest anatomist of his time," he says that he was "no extraordinary physician," and proceeds to detail two cases in which he made a false diagnosis. In the second case, Dr. William advised a painful surgical operation, to which the patient was "entirely averse, and took his leave with the ceremony due to so famous a physician, and applied himself to another of a much lower form; who, with little preamble, advised him to the Bath, where he received a perfect cure in six weeks." Dr. Gideon explains what he means by the art of curing diseases by expectation as follows: "The applying of remedies that do little hurt, and less good, from which the patient day by day frustraneously expecting relief and benefit, is at last deferred so long that Nature and time have partially, or entirely, cured the disease, which notwithstanding the physician by subtlety, cunning and officiousness doth commonly with success insinuate that the patient is debtor for his life and recovery to the doctor's skill, method and remedies; and in this particular the wisest of men do become half fools by interesting their lives and yielding obedience to most physicians of whom in their art they are incapable of judging by reason of their being unacquainted with the inside of their persons and the varieties of their profession." It is not surprising that Dr. Gideon was not popular in his profession. One of his rivals says of him, "He was a vain and hypothetical prater throughout." But this was the language of jealousy. The man who in the eighteenth century was bold enough to call doctors, whose favourite cure was bleeding, "butcher doctors," was no ordinary man. His reputation had extended to Sussex, for in the first volume of the Sussex Archaeological Collections, 1848, it is recorded that the Rev. Giles Moore, of Horsted Keynes, gave Dr. Gideon Harvey, on October 6th, 1676, at the "Blue Gilded Balcony," in Hatton Garden, London, for "counsell and for pills," the sum of twelve shillings. It would be interesting to know whether these pills cured the vicar by expectation, or otherwise."

## THE INFLUENCE OF PLACES.

HOW THEY AFFECT MINDS AND MORALS.

By F. E. LEANING.

The protest against Capital Punishment, near the conclusion of Dr. Abraham Wallace's paper at the S. N. U. Congress, is one with which not only Spiritualists but an increasing body of the general public are sufficiently enlightened to be in full sympathy. And everyone who supports, even by a passing thought, such a protest, is helping in some degree to bring nearer the abolition which he desires. The reasons for such abolition, followed up as they were by a case in point, can perhaps be better appreciated by those who have studied both sides of life than by those who think life is ended by death. The wretched prisoner who threatened to haunt and influence others gave at least pathetic evidence of his belief in an after-life and what it could be used for. What he announced his intention of doing, of acting as a pitiful missionary of evil within the little sphere possible to him, others have done without announcement, their results being more effectual because the ignorant, being unwarned, are unarmed. Of all enclosed places prison cells must be the most miserable, and their occupants most at the mercy of men both in the flesh and out of it. The mind must indeed be lord of its kingdom if it can resist the benumbing effect of those particular "stone walls."

Whether life is exacted as a penalty by the State, or death is self-inflicted by some despairing creature, the vicinity where this occurs is apparently subject to an unseen and indelible record of the event. The sentry-box which was the scene of so many suicides that Napoleon at last ordered it to be burned; the death-tree at Kolwe, East Africa, which caused so many murders that the Government at last resorted to the same cure; the disturbances on the sites of gallows which in some cases have been built over—all point in the same direction. And if places in the open air are so affected, how much more is this the case when what we may call "cabinet conditions" are provided by a narrow walled space?

### THE HAUNTED POLICE STATION.

The application to prison cells in particular once received a remarkable illustration in New Orleans, where as many as thirteen persons successively attempted suicide in a special cell. Four of these proved fatal. One of the others, a girl named Mary Taylor, was rescued in time, and told a curious tale of finding in her cell "a little old white woman in a faded calico dress, with no stockings and down-trodden slippers." She wore a handkerchief tied round her head, had her dress bound with reddish-brown tape, and wore on her long, faded, and wrinkled hand, a thin gold ring. "This woman," the girl continued, "impelled me by some mysterious power to tear my dress in strips, place one of the strips round my neck and tie the other to the bars. . . ." She added that she knew no more till she found herself under the hands of the doctor and the police, and that she was at the time "under a kind of trance or influence" over which she had no control. She was ignorant of the fact that a previous occupant of the cell, Ann Murphy, who corresponded to the description she had given and which was recognised by the police, had committed self-murder in the very same way. These particulars were tested by the police in quite a scientific manner, though it was before the days when any S. P. R. existed. They "placed a night lodger who had just arrived in the city in this cheerful apartment. Being thoroughly tired and worn out, he fell asleep immediately, but shortly afterwards rushed into the office in a state of terrible alarm. He, too, had been visited by the little old woman, and wisely declined to sleep another hour in the station." These details are vouched for by the clergyman correspondent who communicated them to the Rev. F. G. Lee, and they may be found in his work "Glimpses of the Supernatural," Vol. II., p. 121.

Many instances could be adduced, but for considerations of space and the painful nature of the subject, of the unusually lasting effects of suicide on the locality where it takes place. Mrs. Tweedale, in "Ghosts I Have Seen," relates her brother-in-law's experience in the old Mill House in North Wales, formerly a coaching inn, and justify-

ing its evil reputation that "everyone who lived in it came to a bad or violent end." A story, founded on fact but not at all horrible, and most charmingly told, appeared in a series of "Weird Experiences," by John Fortescue some years ago. It related the effect on a happy young married woman of living in a smart little modern house, but the theme was the same as ever: the psychic atmosphere of that "House of Weeping Women" had been poisoned by a self-taken life. But how many are aware that even when action comes far short of the irrevocable deed, the habit of mind or speech, the killing thought, the bitter or unkind spirit and the resulting unhappiness to others, leave their mark equally on the dwelling that encloses them? Some of England's most beautifully situated homes have been found very uncomfortable by people who were "sensitive" without knowing that they were so. We should beware with what spiritual essences we sow the unseen path we leave behind us: it will tell the tale to someone, assuredly.

### BEAUTY AND SANCTITY.

It is a relief to turn to evidence that good things perpetuate themselves as well as bad. To be sure we might accept one as the logical accompaniment of the other, but there is always a particular satisfaction in getting the fact in hand. The data are much too scanty to generalise upon, but if we could do so there seems one difference between the two. Whereas a deed of violence is a single act inducing to the performance of other single acts, the indulgence of a given tone of mind, leading to its self-expression in many acts and in a pervading emotion, leaves a diffused emotional atmosphere. In a story by Robert Hichens, entitled "A Tribute of Souls," which for its power to hold and purge deserves a place in every list of occult fiction, a young man takes possession of the study of an old clergyman who had suffered the loss of all faith and eventually passed into absolute atheism. Gradually a similar change begins to take place in the young man's mind. Another writer, handling the idea with feminine delicacy and charm (Miss Enid Dinnis, in "God's Fairy Tales,") makes the effect of a "holy anchoress" life felt hundreds of years afterwards by a young couple living in the little suburban house built on the spot where his wattle hermitage had stood. The good Franciscan had been ejected by a wicked lord, but bequeathed a blessing and not a curse—being an "exceeding sweet and lovable gentle man of God"—on those who should thereafter occupy that spot. Even the Persian cat, Pasht, ceased to kill the sparrows. The moral beauty of the idea should restrain the sneers of those who think the conception too far-fetched. Fiction of course cannot prove anything to be true in life, but if life proves that the fiction may be true to it, as it is found, how then?

### THE ARTIST'S LEGACY.

So we will turn to real life. In T. J. Hudson's "Law of Psychic Phenomena," Chap. XX., he speaks of an acquaintance of his, an elderly lady never particularly interested in art, who suddenly developed a curious enthusiasm for it, even to the point of procuring a teacher and practising until she "became very proficient." This he connects with the fact that the man who lived in the house before her, though he was not a particularly good artist, had "his whole soul bound up in his profession." Hudson discusses the mental atmosphere of houses from various points of view, taking account of the fact that the persons are very often still living who are the apparent causes of the effects in question, and on that ground dismissing what he calls the spiritistic explanation. The two are not mutually exclusive, of course, and there is room for both. The point is not so much who is the agent, as the fact that the thought is a living force left behind by the thinker. The late Miss E. K. Bates' book "Seen and Unseen" gives four or five clear-cut experiences of this kind.

One of the most striking, however, occurs in her "Psychical Science and Christianity" (p. 80). She describes a visit to the "Porziuncula" at the Church of *Santa Maria degli Angeli*, on the outskirts of Assisi, commemorating the meeting of St. Francis and St. Clare; and relates how disappointed she was at finding it bare and uninteresting, and especially devoid of the "wonderful and mystic influences" she had fully counted upon finding. But to her surprise, when she knelt down in the chapel which she had previously only looked into, she became conscious of a re-

(Continued at foot of next column.)

## A CONTINENTAL HEALER.

[The following notes on Alfred Pethès, the healer, by the Countess de la Rouelle, are sent to us by a British Army officer in Paris, for publication in LIGHT.]

The law of evolution is based upon love, for love is constructive and hate is destructive. Without love we could not exist, and we live only through the love we feel for others. The man or woman who has evolved, be it ever so little, is manifesting this love in his work, in his science, in his art, in his genius, in his altruism.

One is helping another, one consoles, the other heals. The qualified medical doctor is supposed to cure his patients through his science, but sometimes an exceptional being can cure his brother, cure him radically through his power of love.

It was my good fortune recently to meet one of those great souls that seem to come to earth on an errand of mercy. I mean Alfred Pethès, of Paris and Buda-pesth.

I was told that he had cured thousands of people; that invalids would come to him on stretchers or with crutches and go away without them. Later I saw people healed, and when I saw the healer I understood.

Alfred Pethès is young in body, but his soul manifests through his eyes, his voice, his whole countenance, so much love that it suggests ages of existence. His whole appearance and character suggest harmony, sympathy and insight.

This explains his wonderful personal magnetism which attracts everybody to him, and the healing power that masters almost every disease, be it physical or moral, for Alfred Pethès is a healer for the soul as well as for the body. But does not a disease originate in the mind first, and is it not there that it ought to be uprooted from the very beginning? Yet too often the doctor who is a materialist sees and attends only to the material part of a pain.

Christianity teaches us that to unfold the Christ in us, to be pure and full of love, brings us nearer to Him, and gives us a portion of His power. Saints have the healing quality. Spiritual teachers tell us that a sincere love for God and humanity develops the interior body and gives healing power and psychic gifts, such as intuition and clairvoyance.

Alfred Pethès is a healer as well as a seer, because he has the Christ spirit unfolded in him to a high degree. He was born of poor parents, he lost his mother when he was still a child, and went through every kind of misery till he was an adult and became a well-known musician. Yet in spite of the greatest temptations he was good, he was pure, he was full of love for all. And suddenly his power was revealed to him, and he healed, and he saved.

He has cured multitudes of people, but he turns away from praises, he refuses to be called "Maitre," but he had tears in his eyes when an old woman of eighty, whom he has cured in Buda-pesth, wrote to him, calling him "my son" and said that she would come to Paris to bid him good-bye before his departure for New York. He is a Christian in the broadest sense of the word; he is not concerned with Church denominations; he simply follows the teaching of Christ in all its simplicity. When I asked Alfred Pethès how—not why—he was healing, he told me that when a patient comes to him, he first sympathises so entirely with him, that he feels his pains, knows where they are located and then, with the help of his Master, whose presence he feels specially at such times, he sends forth his power, his vibrations, his love to the unharmonious point, and health, that is harmony, is often set up at once. But generally it takes a longer time to get a radical cure, and also sometimes it is without much effect. When the patient has no faith in the healing, it seems that contact cannot be established. Lately, relatives of an old lady of 77, suffering from rheumatism, begged for his care; twice he came to her, twice she opposed to him a wall of scepticism, and selfishness. He could not overcome it.

Alfred Pethès does not hypnotise, or "suggest" his patients; he does not approve of these methods. He gives his love, radiating forth its light, and driving away disease, and darkness, but he does not force it upon anybody. To me he seems not so much a super-man as a super-spirit.

(Continued from previous page.)

markable spiritual atmosphere. "Wave after wave seemed to pass over me. With no conscious effort on my own part, my whole being seemed to be bathed in this divine element. Prayer appeared all too cold and mechanical"; and it was not until afterwards that she learned that her visit was paid "the very day after sixty thousand pilgrims had been praying in that very spot. Certainly the prayer of faith," she adds, "had left a wonderful impression on those bare wooden benches and plain, rough walls!" She refers in the same place to the atmosphere of other great Catholic centres of worship, Brompton Oratory and the Cathedral at Westminster, whose soothing and uplifting influences are rendered potent by the accumulated pieties of many, rather than the intensive devotion of a few. But the responsibility for their absence lies with us, and not with the buildings, or the Angels who preside there.

## THE EVIDENCE FOR SURVIVAL.

FROM A SCIENTIFIC STANDPOINT.

BY F. C. CONSTABLE.

When two protagonists like M. Richet and Sir Oliver Lodge engage chivalrously in a scientific duel it appears, at first sight, impertinent for an outsider to interfere. But perhaps there may be some who have not troubled to understand fully the rules and restrictions of the combat, so I venture to step in.

Forgive dogmatism, for I am trying to give a Liebig's extract of three books that took me many years to write.

James Ward has shown clearly in his last great work on psychology that science must keep clear of metaphysics, but he holds, too, that the self-conscious subject exists. Science can only deal with the self-conscious subject coupled with human experience. Science cannot deal with the so-called absolute. It must proceed on hypothesis. For instance, the atom was, till lately, held to be indissoluble. With this hypothesis science made great strides. Now, the hypothesis is abandoned and science is making still greater strides.

Richet proceeds on one hypothesis, Lodge on another. All knowledge is relative and exists between limits of contradiction. So all that either duellist can do, scientifically, is "to arrive at a certain degree of probability which may reasonably be accepted as proof for the time being. Nothing can be proved in the absolute. Even gravity is proved (?) only by cumulative evidence.

Now I come to the point that I want to hit. Richet accepts telepathy as a fact of human experience. I wrote "Personality and Telepathy," assuming that if telepathy be accepted as a fact, the very acceptance proved that man exists as a soul. A writer in the "Quarterly Review," who coupled telepathy with Spiritualism and held both up to contempt, adduced, as one argument, that if telepathy were a fact, then man must exist as a soul—he denied the soul in man.

Now consider the case of Raymond Lodge. I am under the impression that Sir Oliver will, as a man of science, agree with what I write. Sir Oliver offers one hypothesis—the return of Raymond (he explains how far he gives meaning to the word "return"). Richet offers another and contradictory hypothesis. So far as the evidence is concerned neither he nor Lodge assumes to prove anything scientifically. Both hypotheses are open to consideration. The one will appeal to some, the other will appeal to others. At the same time it must be borne in mind that Richet's reliance on telepathy, lucidity and clairvoyance may be used, in a process of reasoning, to prove that man exists as a soul, quite apart from all evidence.

I think that Lodge would admit that, so far as the evidence goes, both his hypothesis and Richet's are open for our consideration?

But is this the end of all that can be said as to the question in dispute? I think not. There is a power in man (Kant's *vernunft*) which transcends understanding (*verstand*): transcends thought, I suggest, so far as it is correlated to motion of the brain. There are many of us, including myself, who are fully convinced we have been and are in communion (not communication, cf. "Telergy") with the disembodied. But this proof is personal, it is not evidential. If man had not this power, if he were no more than a "thing" of, and in, normal thought, he could by no possibility get outside his limits and determine thought as merely limited in that it is relative and exists between limits of contradiction.

May it not be, then, that Sir Oliver Lodge's position is this:—

He offers the communications between himself and Raymond as evidence. As to this evidence he offers his own hypothesis as the best, while acknowledging that others may rightly adduce other hypotheses. But he is fully convinced by personal proof of the correctness of his own hypothesis.

In conclusion I may, perhaps, state that the evidence Sir Oliver offers appears to me to point to communion between him and his son, which makes possible the details of communication.

\* Hugh Elliott on "Telepathy and Spiritualism."

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## WHAT IS THE FUNCTION OF THE BRAIN?

By H. A. DALLAS.

A small book published in 1903 by Constable & Co., Ltd., deserves to be more widely known than it is. It is called: "Human Immortality," by Prof. Wm. James. When it appeared Professor James was described in a review in "The Spectator" as the most brilliant psychologist living; and the reviewer added, "Whatever, therefore, he has to say on this subject is worth listening to; for he thinks freely, and he knows all that the scientists know, and more, too." No one who is acquainted with Professor James' writings is likely to consider this to be too high praise.

In the interesting article published in LIGHT (July 22nd), Professor Richet lays great stress on what he considers to be at present an insuperable obstacle to belief in survival, namely, the close relation between thought and the brain. In his view the brain produces thought. He says: "The conscious memory is a function of the perfection of the cerebral organs."

In the above mentioned essay Prof. James discusses this theory (he claims that it is only a theory, and by no means a proven fact); he suggests that there is an alternative theory which in his opinion interprets facts of experiences more completely; and he insists that this alternative ought not to be disregarded. "My thesis," he says, "is this; that when we think of the law that thought is a function of the brain, we are not required to think of productive function only; we are entitled also to consider permissive or transmissive function. And this the ordinary psychophysicologist leaves out of account."

He illustrates what he means by the terms permissive and transmissive. A trigger of a crossbow has a permissive or releasing function, it removes obstacles and lets the bow fly back to its natural shape. "In the case of a coloured glass prism we have an example of transmissive function." So, he suggests, the brain may limit and transmit "the life of souls as it is in its fullness . . . this may break through our several brains into this world in all sorts of restricted forms and with all the imperfection and queer-ness that characterise our finite individualities here below."

This view of the function of the brain he claims to be equally logical with the productive theory, and more in harmony with facts of experience. He maintains that the conclusion which materialism draws from the fact that the brain is the organ of mind and that cerebral changes accompany the exercise of thought is "due solely to its one-sided way of taking the word function."

"In strict logic," he adds, "the fangs of the cerebralistic materialism are drawn." Those "fangs" were the popular notion that there is indubitable proof that the function of the brain is production of thought. Prof. James bodily asserts that "the theory of production is not a jot more simple or credible in itself than any other conceivable theory. It is only a little more popular. The transmission theory also puts itself in touch with a whole class of experiences that are with difficulty explained by the production theory." He refers, of course, to psychical experiences; he continues: "In the mysterious phenomena to which I allude it is often hard to see where the sense-organ

can come in." Further in his essay he quotes the following passage from Kant:—

"The body would thus be not the cause of our thinking, but merely a condition restrictive thereof."

Professor James adds: "It might well prove that the loss of some of the particular determinations which the brain imposes would not appear a matter for such absolute regret."

When two theories are supported by men of equal eminence in science or philosophy, how is the layman, who makes no claim to be an expert in either department of knowledge, to decide which view he shall adopt? Since neither of these alternative theories can claim to be established by indubitable evidence, the theory which explains and co-ordinates the widest range of experiences should, one would suppose, obtain the largest support.

If, as Professor Richet frankly admits, the psychical phenomena, which undoubtedly occur, remain inexplicable to adherents of belief in the "productive function of the brain," and if, as Professor James states, "the transmission theory puts itself in touch with a whole class of experiences that are with difficulty explained by the productive theory," then the judgment of the layman will be heavily weighted in favour of the latter.

The layman is somewhat in the position of a jurymen, who has no special qualification like the judge, but in whose common sense the British public is willing to trust when choice has to be made between the true and the false in weighty matters.

A true theory, he recognises, should be applicable to all well attested psychic experiences and also to exceptional medical cases, such as those cited by Dr. Geley in his book, "From the Unconscious to the Conscious" (pp. 78-81). How can the theory that thought is a product of the brain cells be applied to these cases; some of which were reported to the Academy of Paris and some to the Anthropological Society of Sucre (Chuquisaca, Bolivia)? In one of these autopsies revealed a large abscess occupying nearly the whole left cerebral hemisphere. After citing this and other cases the President asked: "How did this man manage to think? What organ was used for thought after the destruction of the region which, according to physiologists, is the seat of intelligence?" He then goes on to cite another case in which "the *post mortem* revealed three communicating abscesses each as large as a tangerine orange, occupying the posterior portion of both cerebral hemispheres and part of the cerebellum. In spite of these the patient thought as do other men, so much so that one day he asked for leave to settle his private affairs."

If we adopt the transmission theory it is conceivable that the mind might find some other mode of transmitting thought when the cells of the brain usually employed were destroyed. Nature is fertile in resources; life in plants and the lower animals adapts itself readily to emergencies and finds means of manifesting by utilising parts of the organism in unwonted ways. It is, therefore, conceivable that intelligent beings can do the same and that the subconscious self in these cases adapted itself in some way, we do not at present understand, to the abnormal conditions caused by disease.

Whatever the explanation may be, these extraordinary cases remain on record, and it is indeed difficult to see how they can be consistent with the theory that the function of the brain is merely to secrete thought, and that, in the words of Professor Richet, "the integrity of the brain" is "a condition essential for memory."

## ELUSIVE ECTOPLASM.

Dr. J. Scott-Battams (Regent's Park) writes:—

The failure of the medium Eva to live up to her great reputation as an exuder of the elusive ectoplasm, and her rather crude attempts to deceive the four French professors at the Sorbonne will, of course, call forth the usual sweep-and unwarranted conclusions.

Eusapia Palladino was several times similarly detected in attempts at trickery that could scarcely deceive a child. But this did not induce the scientists most closely in touch with her to dismiss as frauds all the various phenomena they had witnessed.

Now, what do academic scientists know as to the psychophysical make-up of such bewildering abnormalities as Eva and Eusapia? Truly, very little; and I suggest that occult science might supply them with a working hypothesis quite as fruitful as many on which science builds.

It would be more scientific to attempt to explain these fraudulent attempts, rather than make them the ground for brushing aside as fraudulent such well-attested phenomena. Nor can it be safe or just to judge so perplexing an abnormal as Eva by ordinary ethical standards; or underestimate the effect of the Sorbonne environment and atmosphere, even admitting the admirable fairness of the French investigators.

The materialising form of mediumship is by no means the highest expression of psychic unfoldment; nor is it necessarily a permanent and increasing possession. Indeed, it

may well be that under training, Eva is slowly losing the lower to reach the higher. Many children are clairvoyant, but, fortunately, perhaps, it is a brief possession.

I venture to suggest that the intense desire of Madame Bisson and Eva to vindicate the reality of the phenomena to the great scientists of France may have had an inhibiting effect on the medium. She held a wide, even if weird, reputation; and, realising a temporary failure of power, and whilst the objective mind was off guard through semi-trance, and the subconscious uncontrolled, this highly sensitive abnormal creature resorted to childish attempts at deception. Why, there are plenty of normal women who in so tight a place, and with less excuse, could give Eva points in such a game!

I write merely as an interested student; but one must be hopelessly prejudiced who can ignore the impressive and far-reaching conclusions drawn by Dr. Geley, Mr. Stanley De Brath and others, from these physical and psychophysical phenomena. The latter's wonderful address should, if more widely circulated, dispel many misconceptions amongst thoughtful scientists.

"ATTEMPT the end, and never stand to doubt;  
Nothing so hard but search will find it out."

—HERRICK

As in a game of cards,  
So in the game of life,  
The glory consists not so much in winning,  
As in playing a poor hand well.

## A SEER OF FLEET STREET.

THE STRANGE DREAM OF EDGAR LEE.

I never met Edgar Lee, although I belonged to a group of writers of which he was himself a prominent member in his day as a contributor to the comic and topical journals; he was at one time editor of a dramatic paper.

He was a well-known figure in Press circles, where he sometimes discoursed of his strangely verified dreams and other supernatural experiences, for he was no stranger to psychical inquiry. He contributed accounts of these to several journals in the 'eighties. Strangest of his dreams was one in which he had a vision of the tombs of himself and a friend then living. It is such a memorable example of a prophetic dream that, although I gave an account of it in *LIGHT* some years ago, I think it worth repeating for the benefit of the several thousands of new readers which this journal has now added to its circulation.

I take the account from an article which originally appeared in "Puck"—an extinct London weekly—of January 4th, 1890, to which Edgar Lee was a contributor.

The author prefaces his story with the statement that he never had written it if he had not been urged to do so by his friends, since the subject was a sacred one to him, and to tell it to the world after the verification of the dream made it a pain. But he adds that it is a narration of facts so remarkable in character that no one who reads them is likely to have heard their equal either in the realm of fiction or the beaten track of life.

He then tells how in the summer of 1884 he was living at Nunhead, within a short distance of the great cemetery there, and was in the habit of going to town every day.

On arriving home one night, thoroughly tired out, he found, much to his annoyance, a letter from the proprietor of a weekly paper which he edited, telling him that a certain article they had discussed a fortnight before must appear in the current issue. That meant that the article had to be written there and then, and, weary as he was, Edgar Lee sat down to his inevitable task. Before commencing he lighted his briar, and after puffing away for a few seconds, "dazed and stupid and sleepy," dozed off.

It seemed to him in his dream that he heard a tapping at his window pane, and the sounds of steps outside, whereupon he rose and opened the door to find Arthur Sutton, then well known as journalist and poet, standing in the moonlight outside. After the usual greetings, Sutton explained the lateness of his call by saying that he was troubled with insomnia, so he had started for a long walk in order to tire himself out (he lived within a short distance of the British Museum, so the walk had been a fairly long one). The two sat and smoked for a time, and then at the suggestion of Sutton they left the house for a neighbouring hostelry, where they remained for a time chatting on literary matters and newspaper work.

The story continues:—

When we emerged into the bright moonlight, Sutton put his arm in mine and said:—

"I am going to make a strange request. Will you come and take a peep into the cemetery?"

"But why?" said I. "In the first place it is not on your way back to town; in the second, it's a trifle uncanny, and in . . ."

"Surely you are not afraid?"

"No, I am not afraid: but it's a curious whim."

"Listen," said he, impressively. "I have a particular reason for wishing to see the inside of the cemetery to-night."

"Very well," I rejoined, "if you wish it I will accompany you, as it will only take a few minutes; but I must say it's not much to my taste."

We passed up by the corner of Brown's Cricket Field to the railinged wall of the cemetery, and walked on and on until we arrived almost at the very end—that is to say, where the wall turns to form the other side of the Macpelah. "My dear Sutton," I said, "I'm past the age of moonlight strolls. Let's go back."

"Presently," he replied; "but I want you to come inside here first with me. I have something to show you that you will never forget."

His manner was singularly emphatic and imperative, too, and the next moment he called my attention to a rickety railing which, on moving aside, left room for a good-sized man to push through.

"Get over," said he, and mechanically I obeyed him, but I remember as though it were yesterday, how I shuddered as the sudden thought struck me that he had possibly lost his senses, and had for some inexplicable reason inveigled me with a madman's cunning to this lonely spot to murder me.

"What's your game?" I asked?

"Simply this; I know you are fond of the marvellous—read that headstone over there."

I did so, and found my own name, the date of my birth, and the date of my death, with this curious shortcoming—that moss and green mould had covered the last figure of the year, which was, as well as I could make out, 1907, or 1909.

"Well," I said, "I seem to have a fairly good innings."

"Yes, you have not much to complain of. Now come and look at mine."

As we wended our ways among the graves I began to feel very puzzled at the entire thing. At last we came to an open grave, by the side of which was a headstone lying face downward on the heaped up, soft clay.

"Mine," he observed with a smile.

"Help me to turn the stone over," said I; and with our united efforts this was soon done.

There, sure enough, was his name, the date of his birth, and that of his death, only that it seemed much fresher, as though newly painted.

"April, 1887," said I. "By jove, Sutton, you haven't much time before you."

"What is the day in April?" said he.

I stooped down to clear off the clay which covered the date, and as I did so I woke to find myself in my armchair, pen, ink and paper before me, just as I had sat down to write my article.

My pipe had dropped out of my mouth, and with that exception everything was precisely as it had been before I went to sleep. I re-lit my pipe and looked at my watch; it was only two minutes past twelve.

This I could not believe; and remembering that just before I dozed off I had heard the kitchen clock strike twelve I went out to examine that ancient horologue.

I had been asleep rather less than two minutes.

I told this story to a good many men in Fleet-street at the time, and, among others, to Sutton himself, who was highly amused at it; but when I heard about a month ago that he had taken to his bed, and that the doctor shook his head over the case, the whole force and recollection of my extraordinary dream came crowding back on me, and I went to see him.

I found him wasted to a shadow. His sisters had come up from the country to nurse him, but they, as well as I, could see there was very little hope.

I was naturally careful, when with him, to make no allusion to my dream in any way, lest it might unstring his nerves, now debilitated by a long illness; but on April 15th I sat by his bedside for a short ten minutes, trying to cheer him by recounting some journalistic anecdotes, which form of gossip he delighted in, and as I rose to go he took my hand in his and said very calmly and solemnly:—

"April, 1887."

"Yes," I said, "I know what you mean."

"You never saw the date, did you?" he asked quietly.

"No."

His head sank on the pillow; and as he died on the 15th I had no opportunity of seeing him again.

Now comes probably the most remarkable part of this singular dream.

His friends, to whom not a word of my dream had to my knowledge ever been breathed, decided to bury him in Nunhead Cemetery on Primrose Day, and I, in common with three or four old friends, went down to the funeral by train from Victoria. On the way down I told this story, much as I have told it here, and I also told them that although I had never been inside Nunhead Cemetery in the flesh, in my life, having shared with Sutton a strange repugnance for the place, such as I have never felt for any other mortal repository, yet I had several times after my dream passed outside the cemetery wall and seen the spot where the ghostly incident took place.

"Could you point it out?" asked one of my companions.

"This seems a tremendous query, and if you could absolutely point to the very place where poor Sutton will be laid, your dream will be singularly corroborated."

We reached the brow of the hill leading to the church, and I looked round over the enormous expanse of graves. At last, far down in the angle of the cemetery I saw the place, and unhesitatingly said, "He will be buried yonder—this side of the railings."

Twenty minutes after we stood round the graveside and saw him lowered to his final rest in the identical spot I had pointed out to my friends, who are residents in London, and who will, I feel sure, be able to attest to the truth of what I have set on record.

Edgar Lee himself passed away on December 14th, 1908.

For calling my attention to this singular story I am indebted to Mr. W. Kensett Styles, a former member of the Council of the London Spiritualist Alliance, who was editorial assistant to Mr. Lee in the years 1895-96.

D. G.

AN amusing story is told of a man who was making a hurried toilet at a country house in preparation for a ball. While in a state of "undress" curiosity led him to open and pass through a door in the room, whereupon he found himself, to his utter confusion, in the ball-room in which many of the dancers were already assembled. We can imagine that his state of mind would be very much the same as that of the suicide who hurls himself into the next world before he is in a proper state to enter it.

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## RAYS AND REFLECTIONS.

A correspondent writes emphasising the necessity for rigorous accuracy of statement in regard to records of psychic phenomena, and gives examples of the erratic way in which some cases are handled even by acknowledged authorities. I cordially agree with my correspondent, but after a very long experience of the laxity which obtains in these matters I have become rather case-hardened. Accuracy is a rare jewel.

I have seen wildly inaccurate versions of cases of which I had first-hand knowledge. But the mis-statements were never all on one side. The sceptic's version was sometimes farther from the truth than the account given by the enthusiastic propagandist. The one said that the thing never happened at all; the other mis-stated it out of all knowledge. The exact chronicler, being a moderate person, never had the ghost of a chance. Nobody heeded him! All the recognition went to the extremists. It was a wonder "past all whooping," marvellous, stupendous, dazzling in its evidential value, etc. Also it was all fraud, delusion, "spurious drivel" and all the rest of it. And that is how we get along! Realising that the truth is well able to take care of itself in the long run, I reconcile myself to the situation. The loose speaker, the lax writer, and the confused thinker we have always with us. The facts will survive their worst excesses.

The point is that you cannot make some people exact, especially when they are ardent partisans, not of the truth about things but of one of two sides or parties, each of which apparently regards a fact as a kind of football. The scientific recorder may set down a case with mathematical precision only to find it garbled almost beyond recognition when it falls into the hands of the contending sides. People who take up psychic investigation without much experience of the world may be dismayed by these things. But it is precisely the same in the political world, the financial world, the commercial world, and even, as I have reason to know, to some extent in the scientific world. The average engineer is the most exact man I have met with, but even he is liable to strange aberrations outside of his engineering. An old and successful business man once told me that if he insisted too much on accuracy in his business he would never get anything done. He allowed for a certain number of blunders, and so long as they were not fatal blunders he was content. There was a kind of rough philosophy about it—the philosophy of the practical man who despises purists and precisians.

Talking of accuracy, I am reminded of a recent visit to the seaside when I sat listening to the music of a fine orchestra, which by the popular demand was compelled to include many "Fox-trots" and musical comedy pieces in its repertoire. One of the items on the programme was "The Farewell Symphony," for which I waited expectant. But when the number was reached, instead of the Symphony the band gave us a "jazz" tune! It seemed to me a kind of parable of life, not without its comic side.

Reading for the second time that delightful little book, "Cecilia de Noel," I was struck by a passage in an after-dinner conversation on the subject of ghosts. Lady Athley complains that her servants think the house is haunted (as indeed it is), upon which her uncle, Canon Vernade, makes the following delicious comment: "Preposterous! perfectly preposterous! The Education Act in operation for all these years and our lower orders still believe in bogies and hobgoblins! And yet it is hardly to be wondered at: their social superiors are not much wiser. . . . Persons who are supposed to be in their right mind gravely relate to me such incidents that I could imagine myself transported to the Middle Ages. I hear of miraculous cures, of spirits summoned from the dead, of men and women floating in the air; and as to diabolic possession it seems to have become as common as colds in the head." This very neatly hits off the conventional ecclesiastic of a few years ago whose thinking was done in water-tight compartments.

Clerical logic is rather more intelligent to-day. For this we are under some debt to our Sadducees, whose jibes are not without some justification. If the idea of ghosts and spirits is the result of ignorant superstition to-day, then *a fortiori* it must have been the product of ignorant superstition in ancient times, they say, and a Church founded on the idea of spirits cannot safely deny its own principles, even on the ground that what was once a fact is no longer a fact.

## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

### NOTE.

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

### PHYSICAL PHENOMENA.

"SUTHERLAND" finds accounts of physical phenomena intellectually distasteful and unnatural. They are to him repulsive and he reads of them with aversion. Can they be true? Presumably it is to the accounts of recent investigations into the phenomena of materialisation that you allude. A German scientist has described a case in a truly Teutonic manner. It is the description and not the phenomenon that is repellent. Materialisation in its more advanced forms can be very beautiful. We advise you to read "Shadowland," by Mme. d'Espérance, one of the greatest materialising mediums the world has ever known.

### THE REAL AND THE SPURIOUS IN PSYCHIC SCIENCE.

W. STEWARTON thinks that many of the conclusions drawn from so-called psychical phenomena are illusory or misunderstood, having their origin in psychological rather than psychical causes. Undoubtedly some so-called psychic phenomena are due to psychological causes such as auto-suggestion, but the expert investigator can, as a rule, detect the spurious from the true psychic manifestation. The correctness of the conclusions drawn from any happening, whether psychic or otherwise, depends upon the knowledge and analytical power of the observer.

### HYPNOTISM.

M. DALGLEISH.—Like telepathy, hypnotism is the subject of much popular misunderstanding. Both terms are used carelessly with little knowledge of their true meaning. It is not true that anyone can be hypnotised against his will and wish. The subject must be in some way a consenting party. There is no force which can do away in these matters with the human will. A hypnotic subject may do many things which are disagreeable to him personally, but which he is not positively disinclined to do. Yet there is always a point beyond which he will not pass. Thus he might commit a mimic murder with a paper knife, or a toy pistol, but he would not, ordinarily, in the hypnotic state, consent to use a real weapon. If he is honest he will not commit an actual theft, and if he is of a kindly nature he will not be influenced to cruelty. But examples of personal influence, good and bad, are so common in ordinary life that it is unnecessary to treat hypnotism as

anything supernatural or mysterious. It is simply an example of the influence of one mind over mind in a special form.

### SPIRITUALISM AND INTELLECTUALISM.

IGNORAMUS.—It does not need a great intellect to understand the deepest truths of life, and as for the philosophy of Spiritualism it may be mastered by the simplest minds. You are evidently intimidated by the many long and high-sounding words you meet with in your reading. Be comforted. Nearly always cloudy and confused words come from cloudy and confused thinking. We have in this life to rely mainly on words to express our ideas and the words sometimes are not equal to the strain put upon them! We have met amongst Spiritualists very unlettered people who have yet a deeper and clearer apprehension of spiritual truths than many who acquired great reputations as scholars and who have a wide vocabulary. There are minds which might be classed as "feminine" in character, having receptivity, insight and intuition, and therefore seeing many things which are "hidden from the wise and prudent." Of course it is better when these minds are aided by those of a more masculine type—those which insist upon accuracy and order and the use of right words to express ideas, matters in which the purely intuitive mind is often deficient. It does not need a great intellect to grasp the reality of spirit existence, the fact of spirit communication and the laws which govern it. Simple minds, although they may be led into strange mistakes on details, for want of mental training, which sorts and selects and reasons out facts, may yet arrive at all the most important truths connected with Spiritualism. Common-sense may be more valuable than "intellectual superiority."

### THE PSYCHIC OR SURVIVING BRAIN.

JOHN COWARD.—The mind certainly requires a vehicle through which it can express itself. During earth life this is the physical brain, but obviously this brain would be of no use in other and non-physical conditions. But it is well known, from both "communications," and cumulative evidence on this side, that a psychic body which is in some way a replica of the earth body, is still attached to the spirit and acts as its vehicle in its new conditions. You must not imagine that this psychic body is an exact copy of our present body, it is suited to the new conditions, and will possess a brain which can function under those conditions. The L. S. A. Library contains about 3,000 books dealing with the subject of "survival," many of which deal with this part of the subject, and you can obtain suitable works by application to the Secretary.

## DRAWING AND DESIGN

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## ANSWERS TO CORRESPONDENTS.

CLAUDE TREVOR.—We have already explained to another inquirer our interpretation of a contributor's phrase, "forbidden ground," in connection with the doctrine of reincarnation, i.e., that it is a highly contentious subject. If the contributor in question regards the doctrine as unsound, he is, of course, entitled to his opinion on a matter so speculative.

F. H. (Letchworth).—It is a question with more than one aspect. We would rather deal with it in a reply, as it is not necessary to publish the whole argument against the aphorism we quoted.

M. E. CADWALLADER.—Thank you. We deeply appreciate your letter and wish you a happy return to that field of useful service for which you are so splendidly equipped by temperament and aspiration.

J. C. R.—Your article would lead to contention, on religious matters and views, a position we carefully avoid.

E. G. B.—"The Road of Life" is very expressive, but it is of too general an interest for use in LIGHT. You did not enclose a stamp for return of the article.

T. STEPHENSON.—Your question has been already replied to in late issues of LIGHT, very notably in Schrenck-Notzing's criticism of the Fournier D'Albe tests, considering that the former is not a convinced Spiritualist.

Y. H. DAVIDSON.—You ask whether Dante Alighieri was a seer. What is "a seer?" Man has the power of vision in some degree, but in all cases the vision is more or less coloured by the receiving brain, according to the education and viewpoint of their day.

## NEW PUBLICATIONS RECEIVED.

"Beyond the Darkness." A song written by Walter Appleyard, composed by Albert Millerton, and dedicated to Sir A. Conan Doyle and Lady Doyle. Novello and Co. (2s. net.)

## SUNDAY'S SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—Sunday, August 6th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. A. Maskell. Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Woodford Saunders.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. Spencer; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Hotton.

Church of the Spirit, Camberwell.—The Guardian Offices, Havil-street, Camberwell Town Hall.—August 6th, 11, church service; 6.30, Miss Violet Burton.

Holloway.—Grovedale Hall, Grovedale-road (near High-gate tube station).—Saturday, 7.30, Whist Drive in aid of Building Fund. Sunday, 11, Mr. T. Davis (late vice-president); 7, Mrs. E. Edey, address and clairvoyance; 3, Lyceum. Monday (Bank Holiday), Lyceum social from 7 p.m. Wednesday, Mrs. Grace Prior, address and clairvoyance. Free healing: On Thursday, 5-7, children; Friday, from 7, adults. Membership invited; annual subscription, 6s.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—7, Mr. Richard Bush. Thursday, August 10th, Flower Service, address and clairvoyance by Mr. Austin.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. and Mrs. Muspratt. Thursday, Miss Rush.

Peckham.—Lausanne-road.—August 6th, 7, Mrs. C. O. Hadley. Thursday, 8.15, Mrs. A. Jamrach.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, August 6th, 7, Dr. W. J. Vanstone.

Worthing Spiritualist Mission.—17, Warwick-street.—August 6th, 6.30, Mrs. Redfern. Thursday, August 10th, 6.30, Mr. Spencer.

St. Leonards Christian Spiritualist Mission (bottom of West Hill), St. Leonards-on-Sea.—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

Central.—144, High Holborn (entrance, Bury-street).—Re-open Friday, September 1st. Closed during August.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—August 6th, 6.30, Madame M. Hurst.

Richmond Spiritualist Church, Ormond-road.—Sunday, August 6th, Mrs. Stevenson-Howell. Wednesday, 7.30, Mrs. McCann, psychometry.

Mrs. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 37, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

Lady urgently desires post as typist in office of Spiritualist. Knowledge of Shorthand and office routine.—Reply, Box 115, T. B. Browne's Advertising Offices, 163, Queen Victoria-street, E.C.4.

## FAREWELL TO MRS. MARY GORDON

The Farewell Social and Dance to Mrs. Mary Gordon at Mortimer Hall on Monday last proved a highly successful gathering. The large attendance in mid-summer was a striking testimony to Mrs. Gordon's popularity, as well as to the vitality of the Spiritualist movement. Large numbers wrote from holiday resorts expressing their keen regret at unavoidable absence, and at the same time sending contributions towards expenses. Among those who wrote were: Dr. Abraham Wallace, Mr. and Mrs. Vout Peters, Mr. and Mrs. George Craze, Mr. Ernest W. Oaten (Editor, "The Two Worlds"), Mrs. Osborne Leonard, Mrs. Neville, Mrs. Marriott, Miss McCreddie, Mrs. Clare O. Hadley, Mrs. Cannock, Miss Constance Holmes, Mr. Henry Blackwell, Major and Mrs. Claude Scott, Mr. Harold Carpenter, Mr. Ernest Hunt, Dr. W. J. Vanstone, Mr. Staveley Bulford, Mr. John Lewis (Editor, "International Psychic Gazette"), Captain Dimmick (Honorary Organist, Marylebone Association), Mr. Tayler Gwinn, Mr. Ernest Meads, Mrs. Annie Brittain, Professor and Mrs. Dicksee, Miss Violet Burton, Colonel and Mrs. Cowley, Miss Stella Wood Sims, Mrs. Grenville Byam, Mrs. Stuart (Bowes Park Spiritualist Society), Mr. Dawson Rogers, and Mr. E. W. Beard.

During the evening short speeches were delivered by Mr. Leslie Curnow (chairman), Miss Estelle Stead, Miss Felicia R. Scatcherd, Mr. H. W. Engholm, and Mrs. Barnard (Clapham), who presented Mrs. Gordon with a handsome handbag, a gift from Lyceum members. Mrs. Gordon, replying, expressed her deep appreciation of the many evidences of the good will of her fellow Spiritualists. She spoke of her coming American lecture tour, and outlined her reasons for taking this step. She also told something of her early association with the Spiritualist movement. Her remarks were received with loud applause, and during the night many friends wished her *bon voyage* and God-speed.

The enjoyment of the evening was greatly added to by the beautiful songs rendered by Mrs. Winifred Gow and Miss Lilian Coomber, A.R.A.M. Mr. A. Weismann contributed a pianoforte solo in his customary masterly style. Mr. Leslie Curnow, who organised the meeting and to whose efforts was largely due the success of the evening, was congratulated by all present on having given the many friends of Mrs. Gordon the opportunity of bidding this well-known medium farewell.

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## THE MEMORIAL ENDOWMENT FUND.

To enable the London Spiritualist Alliance to carry out more fully the great purposes for which it exists, it is necessary first to meet some of its more urgent financial needs. At the present moment there are two such needs pressing for attention. A very large sum is required to complete the purchase of No. 4, Queen Square, on which a deposit has already been paid; and in addition it has been found necessary, acting upon the advice of our surveyor, to undertake at once certain important structural repairs in our present premises in order to ensure their stability. All donations to the purposes of the Alliance will therefore, unless the donors expressly direct otherwise, be added to our Memorial Endowment Fund, which will be devoted to meeting these expenses. Since the amounts acknowledged in last week's "Light," we have received from Sir Arthur Conan Doyle a most generous gift of £300, part proceeds of his lecturing tour in the United States. In addition we have to tender our grateful thanks to "J. A. G." for £5, to "J. H. P. C." for £3 3s., and to Mr. H. A. Roelvink, of Heemstede, Holland, for £1. These contributions bring the total sum up to date to £347 11s.

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A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

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

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## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

STAR to star vibrates light; may soul to soul  
Strike through a finer element of her own?

—TENNYSON.

### PROFESSOR RICHTER AND THE "SPIRIT THEORY."

Mr. J. Stoddart (Falkirk) writes:—

It seems still necessary to point out that the "spirit theory" was not "invented" by Spiritualists, as Professor Richter and others constantly assume. The words of Myers: "We are not the originators here," are as applicable to that "theory" as to the phenomena themselves, . . . a fact which seems to be constantly overlooked or ignored by scientific critics; and yet a fact of vital significance, particularly if the whole subject be viewed from the standpoint of philosophy rather than from that of science.

Mr. Stoddart is perfectly right. Whether we apply to spirits the terms "forces," "entities," "agencies," or what not, the claim that they are discarnate human beings came from them. It was constant; it was consistent; it was emphatic; it was evidenced in innumerable ways. And that is why the Spiritualist holds by his conviction and is not to be shaken by the scepticism of scientists who know so little of the evidences that they think that the theory of spirits was the invention of people who had a bias in favour of the theory. It is not so. Many of us fought our hardest against the idea, but found in the end that the facts were too much for us, and that the claim made by the communicating "forces" was a valid one.

### EVOLUTION AND CO-OPERATION.

We have been reading an article by H. Reinheimer in the current "Psyche" on "Evolution at the Crossways," in which he points out the limitations of Darwin's theory of Evolution, for Evolution can lead to extinction as well as progress, and it was borne in on us how this points a moral in circles nearer home, even the Spiritualist movement itself. The author draws attention to the missing factor in the theory, Symbiosis, the mutual co-operation between species, without

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which, however high the degree of evolution of any species, it will be squeezed out of existence by the rest of the organic world. At the present day Spiritualism is evolving rapidly, both in inner knowledge, and in recognition as a world power which may affect the happiness of progress of generations to come. The result depends on ourselves, if we learn the lesson of evolving in community with others who are working for the same end. There is no need for dogma, we can agree to differ, but it must not be the bigoted radical differences which lead to disintegration, but the agreed differences of combination, like the different functions of one organism which are helpful to the common good.

\* \* \* \*

### SPIRITUAL AND MATERIAL PERCEPTION.

From Mr. William Kingsland's new book, "Our Infinite Life," which one of our reviewers elsewhere notices with high appreciation, we find place here for a short excerpt that illustrates how the author employs accepted science in his able exposition. Discussing matter and substance, he writes:—

The atom on physical matter is composed of smaller bodies, *corpuscles*, or *electrons* as they are called, which are etheric rather than physical in their nature. The atom itself is so exceedingly minute that if someone had started to count out one atom per second one hundred million years ago, he would not yet have accumulated a sufficient number to constitute a visible speck of matter. The electrons are proportionately as much smaller than the atoms as are the Planets of our Solar System smaller than the whole system—which itself is only an atom in space. When we think of these magnitudes we pause, and ask ourselves whether, truly, Space, or Extension, is not in some sense an illusion; whether it is not in fact rather how we see things than *what* things really are.

The latter query implicates the natural orders of correlation, a principle of Nature only slightly comprehended even by our most advanced scientific thinkers. The correlation of a complex organ of sight to physical light is brought about precisely as spiritual perceptions are correlated to the spiritual world. The same principles and laws of Nature operate in both cases.

### THE WHITE GATE.

(A Memory of "The Road-Mender.")

Across the open downland the long white roadway lies,  
Cooled by the soft sea-breezes and warmed by sunny skies.  
The speedwell tints the wayside, the lark's song swells above  
And tired wayfarers linger at the white gate that I love.

The woodbine trails its tendrils about my snow-white gate,  
I do not fear the shadows as patiently I wait,  
The Lord of Life has bidden my weary feet to stay,  
And when He bears me Homeward my soul will pass that way.

Beyond the trailing woodbine, beyond Death's shadowed  
aisle,  
Beyond the tranquil silence, pause of "a little while,"  
I shall see the King in His beauty in the land where angels  
dwell.

At the gateway then I bid you Farewell awhile! Farewell!  
M. G.

## THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 483.)

December 7th, 1919.

### THE WARRING OF GOOD AND EVIL.

"Many people say: 'Why should there be evil in the world, and war have to be waged against it?' Because no progress is possible without fighting for it, and because a world in which there were no contrasts would be absolutely colourless, and people would only develop like plants of the lowest order—keeping to one dead level, with no progression in beauty. It is hardly possible to picture such a world; there must be opposites. After a long spell of happiness, when misfortune or sorrow at last overtakes a man, then for the first time he truly realises how blissful his life has hitherto been. In a world without contrasts there would be no opportunity for helping others, for though sorrows might come to them they would come in a different way, and be possibly less hard to bear than misfortune caused by the wrong-doing of others, or even by the sufferers' own falling away from the true standard of conduct. I sometimes try to think out what the earth would be like if there were no good or evil; or rather, if all were fixed on one uniform plane of goodness, and there were no contrasted evil. The lives of men might be fairly happy in a negative sort of way, but there would be no moral progress, and if the future life of the spirit were still designed to be one of automatic advancement according to life previously lived in the earth-world, then, as all people must necessarily have led much the same sort of life, when they were confronted with the conditions on this side, they would be quite unprepared for them, and would have to begin their education here instead of on earth. Happiness and sorrow are not the same thing as good and evil, and though men are apt to think the terms synonymous, in very few cases is this perfectly true, and in fact many a heavy sorrow has turned out the greatest blessing, by changing a careless or selfish, and therefore unhappy man or woman, into one devoted to the welfare of others and for the first time tasting real peace of mind. These large questions are often discussed here, and it is a help to write of them in the old terms of earth, and to see how one's former point of view has changed; but from whatever standpoint we look at them, I think we must all admit that if we believe the aim of the creation of the world to be the progression and final happiness of all its inhabitants, no better method could have been devised for securing this end than the present scheme. You may possibly think that the methods used are severe, and in some cases appear cruel. Where this seems to be so it is because men have not advanced as they might have done or were intended to do. Supposing that mankind had always tried to live up to the highest standard; there would then be a very different state of things on earth than that seen in the present day. War would have ceased ages ago. There would still have been notable scientific inventions, but they would no longer have been warlike ones. There would have been better housing, better lighting, better machinery in factories—machinery which would not involve risk to the workers, but which would have demanded fewer working hours under more favourable conditions of labour. The use of all poisonous materials in industries would have been abandoned; children would have been better cared for by their parents, and, except in the case of orphans, all the existing institutions would have ceased to be required. Many things which might have been a blessing to mankind have been turned into a curse by the uses they have been put to, and your aeroplanes, your tanks, your long-distance guns, your poison gases, are all instances of men's powers of invention being utilised for wrong and demoralising purposes. We do not want to repress inventions; far from it; but they must be for good ends and not for evil and destructive aims. Scientists should use their inventive faculties for peaceful and progressive purposes as actively and keenly as they have employed them for methods of destruction in time of war, and if this were the case, the rapid and real progression, both material and spiritual, of mankind would be assured, since material progression, if on the right lines, leaves the way open for spiritual advancement."

December 14th, 1919.

### THE TRUMPET CALL TO ACTION.

"The absolute war is now over, but the after-effects have still to be faced, and I want to try to show you how men could turn the present situation to the best advantage, were they only willing to do so. In the first place, above and under all that we deplore: the strikes; the unreasonable demands; and the selfishness shown by some bodies of people, there is a very real grievance struggling to make its inarticulate voice heard. I refer to the fact that the willing worker is often unable to obtain work. It was bad enough before the war, but it is infinitely worse now. Many people argue that there is employment for all if men and women would only take what is offered. But this is not so. A man trained to one trade cannot turn his hand to another at a moment's notice, nor can a woman who has done rough work in a factory, at once satisfactorily take her place in a household. No, judgment must be fair and impartial and it must be admitted that the hardship is real, especially amongst clerks and typists and those who have not been manual labourers. It seems impossible to believe that England, and other nations also, who can organise in an incredibly short space of time all the complicated plans which a war involves, yet cannot think out any scheme by which this injustice can be prevented. The unemployment dole is worse than useless, for it is not charity but suitable work which is the need. We should have suggested that the entire working population be divided up into very small districts, each looked after by a Committee responsible for providing employment, either temporary or permanent, in its own area. Say a clerk in an office was for the time being occupying the place of a man at the war, the latter would have been met when demobilised and his prospects of getting work made the subject of enquiry. If the former employer had reinstated him, then the temporary clerk would have had to be provided with another post. But the Committees should have had power to compel employers to take on their former employés, or if delay were unavoidable, to provide them with sufficient to prevent hardship during the interval. It would only have been by dividing the country up into very narrow areas that this scheme could have succeeded, or could succeed now, for each Committee would have to be acquainted with every man and woman in their own area, and be able in every case to adjudicate with perfect justice and impartiality. Something of the sort has been attempted, we know, but the districts are too large, and the men and women are insufficiently known. A demobilised man should be provided for at once, and not allowed to eat his heart out in vainly tramping the streets in search of work. That is one thing that needs doing. The next is the changing of public opinion as regards war. There should be a Peace Propaganda, not confined to a few isolated societies, but taken up by Government and taught in all schools as part of the curriculum. And for adults there should be free public lectures in each town and district, showing the causes leading to war, and explaining how better ends could be obtained with more finality by arbitration. It should be laid down as an axiom that war is wrong in itself, and that it is only a remnant of ancient savagery. In olden days any attempt to put down duelling would have been scouted; now, any proposal to revive the practice would meet with a similar fate. Then there should be more far-reaching efforts made to solve the housing problem, which threatens to become a source of moral danger and physical disease. Land should not be allowed to lie idle when so much is needed, and legislation could make the sale of such land compulsory. During the war there was perhaps too much commandeering—now there is too little. Compulsion and drastic measures are sometimes necessary for worthy objects."

December 21st, 1919.

### THE TRIUMPH OF ORDER.

"At present, law and order seem at their lowest ebb in the world, for all that has been undertaken for the benefit of the classes who were down-trodden in the old

(Continued at foot of next page.)

## DR. FOURNIER D'ALBE AND THE GOLIGHER CIRCLE.

To the Editor of LIGHT.

SIR,—The three criticisms which have appeared in your columns on my book, "The Goligher Circle" call for some reply on my part.

Mr. G. E. Wright (July 15th) calls attention to some minor omissions from my report, such as the size of the tennis ball (1) used in my second séance. The only important point he raised concerns my tenth séance in which he doubts Miss G.'s ability to produce the observed phenomena with her feet, without risk of detection under the conditions obtaining. Concerning this point, I need only say that, on going over the arrangements after the séance, I found, to my own surprise, that I could myself, with some little management, produce all the phenomena with my feet exactly as I had observed them.

The stool experiment (R.P.P., p. 24) on which both Dr. Crawford and Mr. Wright laid such stress, is the very experiment which I repeated with the original apparatus in my thirteenth séance, and which failed so disastrously for the medium (my report, p. 34).

I pass on to Mr. J. Arthur Hill's good-tempered strictures appearing in your issue of July 22nd. I admit that the decanter experiment is not dealt with in sufficient detail. Perhaps I can make things clearer by saying that it was possible to invert the decanter, remove all the objects, including the mercury, and then pour in a new drop of mercury so as to give the impression that the decanter had not been inverted—all under the conditions of the actual experiment. It would have been exceedingly difficult to avoid the sound of water being poured in or out, and therefore I considered that water made fraud impracticable.

As regards the tenth sitting (June 21st) the rice was within easy reach of the medium's feet.

Mr. Hill's question regarding the eleventh sitting is soon answered. The bell was rung by the medium's foot. True, I had fixed a rod in a position which prevented such action, but that rod was found torn away at the end of the séance, thus neutralising my effort to obtain evidential results. Mr. Hill will find this all-important fact stated in my report (p. 31).

I am quite aware that muscular jerks accompany phenomena produced by genuine mediums, but I never heard that these jerks simultaneously occur in the muscles of the medium's parents.

Dr. von Schrenck-Notzing, in his contribution to the discussion (July 29th), puts his criticism on a broader basis. He confronts me with an array of names of persons who vouch for the Crawford phenomena. Of these, I can only attach weight to two names, *viz.*, those of Mr. Whately Smith and Sir Wm. Barrett. But these assisted at only two or three sittings, and they expressed their opinions with considerable limitation and reserve. Sir William Barrett has never, to my knowledge, endorsed the fantastic results given in Dr. Crawford's third book,

in which the "structures" are first figured as hazy, luminous columns (on the strength of a photograph ascribed by the photographer himself to an accident); then described by the "operators" as rigid tubes filled with a supernormal gas; and finally illustrated by an array of photographs of what looks like Indian muslin and nylon falling in the normal catenary curves of textile products.

There is one allegation on which I feel strongly, and which only Dr. von Schrenck-Notzing has dared to make. It is that I had a prepossession or prejudice against the genuineness of the Goligher phenomena. What is the truth? I went to Belfast fresh from the sittings with Eva C., and convinced of the actuality of teleplastic phenomena. I had a firm faith in Dr. Crawford's reliability and accuracy. I went full of enthusiasm, congratulating myself on being privileged to explore a veritable fair-land of new and intensely interesting phenomena. I expected a gifted medium, surrounded by her simple, honest folk, filled with the earnest hope of contributing to the enlightenment of the world. For five sittings I kept my faith and my enthusiasm. Had I reported then, my report would have been like the reports of Sir W. Barrett and Mr. Whately Smith. But then came two blows—first the contact photographs, then the evasion of control, then the actual evidence of trickery. The sight of the "medium" raising the stool with her foot filled me with amazement and bitter disappointment. The "simple, honest folk" gradually turned out to be an alert, secretive, and troublesome group of well-organised performers. I eventually unravelled the whole history of this adventure, which began with girlish pranks and ended in tragedy. I learnt how Dr. Crawford, under the influence of occult literature and an attractive young "medium," but without any experience in these matters, had been led from one "phenomenon" to another until he was bogged in a mass of contradictory theories hastily strung together to suit his interpretation of what he saw.

Spiritualism and Psychical Research have nothing to gain from such work. The chaff must be sifted from the wheat. The spurious imitation must be relentlessly cast aside, even though our hopes suffer for a time.

The Goligher Circle has repeatedly been urged by myself and others to submit to further investigation by a fresh investigator, but so far without success. If they do consent, I can predict two things with confidence:—

- (1) No genuine psychic phenomena will be observed; (2) No evidence of fraud will be obtained.

Members of the circle are exceedingly wary, and the evidence of trickery which I obtained was gathered under conditions which they had not foreseen, but which they will doubtless avoid in future.

I also feel safe in predicting that, if Miss Goligher's feet and hands are controlled, and the co-operation of the other sitters is eliminated, there will be no levitation of any kind.

Yours, etc.,

E. E. FOURNIER D'ALBE.

21, Gower-street, W.C.1.

(Continued from previous page.)

times seems but to serve now to make them impatient of any restraint and eager for pleasure to the detriment of their work. But so it is when quicksilver is dropped: it all runs its separate way, and each little globule asserts its own individuality. Let a large globule, however, approach the others, and all will merge into the greater one and form one whole. That is what will happen in the present case. Now all classes are crying out for the freedom of each individual unit, but soon there will appear leaders in the different sections of the community who will draw all under one banner, for they will be animated by a new spirit, and will have a knowledge of the future that awaits all mankind, and be able to point out how men have cut themselves adrift from the path that God had appointed for them. It will not be a very speedy process, for new ideas take a long time to graft on to minds accustomed to a certain groove, and to the belief that they have to fight for their existence against all put in authority over them. But, all the same, slow and gradual changes are the most lasting, and steady improvement will set in when once the impetus has been given. We want, from this side, to train a few fearless and resolute men and women on earth, that they may be pioneers, and convince the working-classes—so-called—that their methods are wrong, and will not advance their cause either on earth or themselves in the hereafter. When men realise that laws fulfil themselves automatically, they will see that to oppose these laws and try to break the chain of order is to hurl themselves against a rock. We are trying to get the earth-world into harmony with the eternal laws of spirit. You may think: 'Why not leave the earth to work out its own salvation, seeing that so many are wilfully blind and deaf to the truth?' We could do so, of course, but then we should not feel our consciences clear, for we ourselves were faulty when on earth, and therefore we cannot justly condemn our fellow-men who still remain there. No, let us unite to do our best—you on your side, and we on ours—

and pressure being thus brought to bear from both the seen and unseen worlds, great improvement will be the result in the future. Mankind will see that the present standard of conduct 'does not pay' and that they must work in harmony with God's laws to make their lives a success either in the material or the spiritual world."

(To be continued.)

## THE HOPE CASE: A CORRECTION.

To the Editor of LIGHT.

SIR,—Two mis-statements concerning myself appear in the continuation of your investigator's criticism of the test with the Crewe Circle. On page 484 of the current issue of LIGHT it is stated that I "admitted" to your investigator that I possessed some "slight knowledge" of photography. No question concerning my knowledge of photography was ever put to me. As a matter of fact, for many more years than I care to remember I have been actively engaged, as an amateur, in publicly lecturing upon, and in experimenting with, nearly every known photographic process, from colour photography to the recording, by means of a sensitive emulsion, the Morse alphabet transmitted by wireless. In the official Report of the Hope case it is stated that the S.P.R. officers possess "spirit" photographs taken by me over twenty years ago.

In the same paragraph with above it is recorded that I have "presented" my library of magical literature to the Council of the S.P.R. This is incorrect; my collection is loaned to them.

Yours faithfully,

HARRY PRICE,

Arun Bank, Pulborough, Sussex,  
August 3rd, 1922.

## A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 485.)

### QUESTIONS OF COLOUR AND THICKNESS.

Our readers will remember that, towards the end of the test sitting, on February 24th, Mr. Price, on the plea that one of the two negatives exposed contained a good portrait of himself, obtained it from Mrs. Buxton and Mr. Hope, who allowed him to take it away. In the S.P.R. report of the experiment, facing page 282, there is a half-tone reproduction of the portrait of Mr. Price, and it is called Plate II. On the same page beside it is also a half-tone reproduction from a print of the negative, on which appeared the "Extra" of which Mr. Price said, "I wonder whether this was my mother." This picture is called Plate I. In the S.P.R. Report it is stated of Plate II.: "This plate, now lying before us, is of thinner glass than those received by Hope at the sitting, and of slightly different colour. It is one of the two plates substituted by Hope (as described above)."

There is, however, no corroboration of the statements of variation of thickness and colour in the report. An independent witness, an engineer accustomed to make measurements with micrometer calipers, has informed us that he had the opportunity of gauging this plate against one of the X-ray marked plates, and that the difference was very slight; such a variation could often be detected between one plate and another even when cut from the same sheet of glass. The S.P.R. Report gives us no comparative measurements or weighing tests. As to the question of colour, this is important, if proved; but we have questioned those who have inspected the plates, and their opinions vary. The report in the "Journal" has no evidence to give on this point, except a bare statement.

In view of the above, assuming, of course, that the S.P.R.'s conclusions are correct—viz., that Hope successfully substituted the X-ray plates for two of his own—it seems an extraordinary proceeding on the part of Hope to allow Messrs. Price and Seymour to possess themselves of one of the two alleged substituted plates. If, as is alleged, Hope had carefully prepared a loaded dark slide with which to perform the trick on the experimenters, does it not seem inconceivable that he should have deliberately played into their hands in this manner?

In the Statutory Declaration made by Hope on June 15th, before a Commissioner for Oaths (already referred to), the following are the questions and Hope's answers on this point:—

- Q. Were plates Nos. 1 and 2 your plates?  
A. No.  
Q. Where did Mr. Price get these two plates from?  
A. He got them out of his packet.  
Q. In your opinion Mr. Price brought these plates with him?  
A. If he did not, I don't know who did.

While we are on the question of the substitution of plates by a change of dark slides, the following questions and the answers given by Mr. Price to us are worth considering.

We asked in question 17, "What kind of dark slide was it Mr. Hope handed to you and which you say you marked indelibly?"

- A. An ordinary wooden slide.  
Q. What was the dark slide like which you say Mr. Hope substituted?  
A. Like the one I marked, only without any marks.

### THE ALLEGED MARKING OF SLIDE.

As we have already stated, we have only Price's word that he marked the slide with the thumb-instrument. He, it will be noted, admits that the alleged substituted slide was similar to the marked one in appearance. Did Price mark the first slide after all, or only imagine that he did? The S.P.R. Report gives us no proof that he marked it. Even Mr. Seymour cannot say Price did so. Had Price, at this juncture, the time to examine the dark slide carefully to ascertain if he had really marked the slide at all? Is it possible that he trusted to his thumb-pressure only for the marking, and did not look at the slide (both sides) for fear of rousing Hope's suspicions? If this is so, when Price looked at the slide after it had been loaded in the

dark room he may have been looking at the same slide again and on which his attempts to mark had failed. Again as Hope may have been looking at him he may have made only a hasty examination and missed the pinhole marks, if, of course, they had been imprinted at all. In the Statutory Declaration, what does Hope say regarding this question of slides? Our questions and his answers are as follows:—

- Q. How many slides do you keep?  
A. I could not tell you; any number. I only used two slides for the Colley camera at the British College.  
Q. Can you again bring to your mind whether you had the two slides that day?  
A. To the best of my recollection I only had one on me; the other one was in my trunk, broken.  
Q. Did you in the dark room take the slide from Mr. Price and put it in your breast pocket and take out another dark slide?  
A. No.

At this stage of our examination three questions arise, viz.: Is the variation in thickness of Plate II. proof of substitution? Is the alleged difference in colour of the glass of Plate II. proof of substitution? Is the uncorroborated statement by Price that he marked the first dark slide with twelve indelible marks possible to accept in a scientific test such as this is regarded to have been by the S.P.R. and the experimenters?

If the answers to these questions are in the negative, and in face of the evidence this seems inevitable, we come back at once to the starting point—the pivot upon which the whole case turns—viz., the fallibility or infallibility of X-ray marked plates. If it is proved that X-ray marked plates are not infallible, then the question of the possible tampering with the sealed packet before the experiment, and of the opportunities open to the experimenters of tricking Hope, need not arise, although, strictly speaking, these points are in themselves serious objections against the test being regarded as a watertight one.

### ARE X-RAY MARKINGS DEPENDABLE?

The Imperial Dry Plate Company in their letter to Mr. Price state, "We have tested this method [marking the plates with a design by X-ray] and find it to be quite INFALLIBLE." The Company, however, do not state whether or not they subjected the plates, which they tested, to varying exposures before developing them in the course of their experiments. Nor have we any evidence whatever that Messrs. Price and Seymour, and Dingwall (the S.P.R. Research Officer) had ever experimented with X-ray marked plates before. It would appear that everyone concerned in this experiment set out on this venture provided with a packet of plates with every confidence, as Price stated to the Secretary of the S.P.R. that the experiment would "show us absolutely whether the plates have been substituted," when, after all, the very plates themselves constituted a new experiment in photography and detection, viz., exposing flashlight plates with a speed of 400 for eighteen and nineteen seconds respectively. Price admits in his report that it was an abnormally long exposure for plates of 400 H and O. It was indeed a very unusual exposure for flashlight plates. When "trying our various tests by which we can invisibly mark the plates which will be handed to Hope," as Price writes in his letter of January 24th to Miss Newton, did he, we wonder, try the experiment of exposing in a camera X-ray marked flashlight plates for eighteen seconds? There is no evidence that he or anyone else did so. If it is discovered in subsequent experiments that an exposure in a camera of X-ray marked plates for eighteen or nineteen seconds shows on development that the X-ray markings are not visible, then the obvious conclusion is that the experiment with the Crewe Circle on February 24th was entirely successful as far as the medium's powers as photographic sensitives for super-normal photography were concerned; for, it will be remembered, it is recorded in the S.P.R. report that Price stated in the dark room, when negative number two was being developed, "I am so glad we have an 'extra' in here. Thank you very much indeed."

At the same time the negative in the developing dish although showing no visible signs of its having been marked

by X-Rays, could very possibly be one of the six plates brought by Price for the test.

We will now deal with the concluding statements in the S.P.R. Report, which statements are their own official observations and comments on the experiment and report of Mr. Harry Price.

THE MYSTERY PLATE.

After commenting on the supposed difference of colour of the glass of the alleged substituted plate and the variation of thickness (which we have dealt with above), the Report proceeds: "Of the two original plates retained by Hope one, as we have said, is now in our possession, thus making only one blank in the complete set of eight plates, including the two kept by the Imperial Dry Plate Co., Ltd. (see their letter above), which they returned for the purpose of discovering what portion of the design had been retained by the medium."

The officials of the S.P.R. refuse to give any information as to how they obtained this plate; the Report in the May issue of the Society's "Journal" is silent on this point; the Secretary and the Research Officer have been approached not only by members of the S.P.R., but by others who have a right to know the history of this plate, and they have been told that it was handed to the Society by someone on the condition that the manner of obtaining it and the name of the individual who brought it must not be divulged. We feel it is a universal opinion that the behaviour of the S.P.R. over this plate is, to say the least of it, most unscientific. One is justified in asking, What right had the officials of the Society, as representatives of a body of persons, many of whom are scientists of high standing, to accept such a vital piece of evidence conditionally at all? As a scientific society they should have refused to accept the plate unless they were at liberty to include its history in their official report or make it public.

In LIGHT of July 29th we published a letter on page 497 from Mr. Hewat McKenzie, as follows:—

Your readers will be interested to learn that Mr. Hope and Mrs. Buxton authorise me to say that they willingly agree to co-operate with the Society for Psychical Research in the proposed experiments on the lines set out in your recent issue; it being, however, a condition that the Society shall first provide Mr. Hope with details as to the extra marked plate purporting to belong to Mr. Price.

Upon this being done, the sittings will take place in the autumn, and, to establish the best conditions, will be carried out with as little public attention as possible.

It would appear from this letter that Hope welcomes a disclosure of the history of this plate. As a man who denies upon oath the charges brought against him, he is obviously in his right to demand such a condition to any subsequent tests

with the officials of the S.P.R.

To the question put to Hope, and recorded in his Statutory Declaration, viz.: "Can you in any way account for the statement made in the S.P.R. 'Journal' that they now have in their possession one of the two marked plates that Mr. Price says you put into your breast pocket?" Hope answered: "It's a mystery to me." It is apparent that Hope, as well as many other people, would like to know how that plate was obtained and who it was who imposed the condition when handing the plate over to the S.P.R. If Hope is the guilty man he is stated to be by the officials of the S.P.R., his desire to have this matter cleared up and made public seems very strange and plainly suggests he has nothing to fear from such a disclosure.

UNSCIENTIFIC METHODS.

To return to the final conclusions and comments of the S.P.R. Report we will now quote this in full:—

In the above case, it can, we think, hardly be denied that Mr. William Hope has been found guilty of deliberately substituting his own plates for those of a sitter. The move was as good as seen to take place, and the supposition that it did was abundantly confirmed both when the slide was examined, and when the plates were developed. Presumably that substitution was effected by the medium in order to obtain a plate upon which an "extra" had already been impressed. If such was the case (and we cannot conceive of any other reason for substitution), it implies that the medium brings to the sitting a duplicate slide and faked plates for fraudulent purposes. Possibly he has other methods when substitution is not possible. Possibly also these methods could be detected as easily as substitution, were competent witnesses, with adequate photographic and magical knowledge, permitted to test the "phenomena" produced by Mr. Hope. Meanwhile—desiring in this matter to be scrupulously just—we are willing to publish in a later number of the "Journal" an account of a sitting with Mr. Hope, in which any fraudulent manipulation is considered to be ruled out, provided that the evidence appears to us sufficiently good to merit scientific consideration.

Reports submitted must be fully detailed, and the sitters must give some evidence that they possess that combination of photographic knowledge and acquaintance with the principles of deception which is absolutely necessary for such experiments.

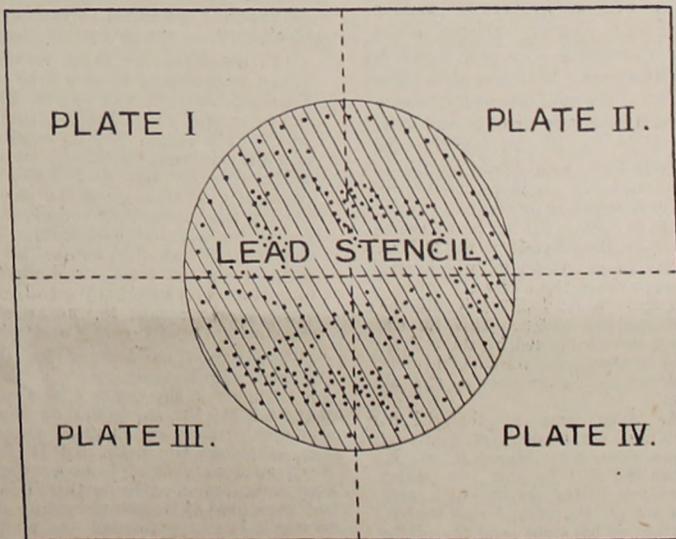
It should be evident to everyone after reading the above comment on the case by the officials of the S.P.R. that the high standard of test conditions set up in the past by the Society is not upheld in this experiment with the Crewe Circle. There is no recognition at all of the fact that

(Continued at foot of next page.)



PLATE I.

A reproduction (untouched) from one of the two negatives exposed at the Test, showing Mr. Price as the sitter, and an "Extra," of which he remarked, "I wonder whether this was my mother?" This negative is in the possession of the British College of Psychic Science, on whose premises the experiment of February 24th was conducted. Plate II. is in the possession of Mr. Price, and shows no extra. It is alleged that Hope substituted these plates for Price's, because no X-Ray markings became visible on development.



HOW THE X-RAY MARKING WAS DONE.

The Imperial Dry Plate Company, Ltd., who prepared the special set of six flashlight plates for Mr. Harry Price, have informed us that their method of marking and cutting the plates was as follows: Two sheets of glass, coated with sensitised emulsion, were used. In the centre of each sheet of glass a lead disc stencil was laid (see illustration above). The X-Ray was then applied, and each sheet of glass afterwards cut into four plates. A corner of each plate, therefore, contains a portion of the stencil design marked by X-Rays. The Imperial Dry Plate Company sent Mr. Price six plates, three from each sheet of glass, the company retaining one plate from each sheet of glass for comparison after the Test.

**"THE INVISIBLE IS THE REAL, THE  
VISIBLE IS ONLY ITS SHADOW."\***

by **SYDNEY T. KLEIN, F.L.S., F.R.A.S., F.R.M.S., Etc.**

Reprinted by Kind Permission from the "Beacon," June, 1922.

(Continued from page 487.)

To many it must be a puzzle to explain the phenomenon of what is called "up and down" in our consciousness. It is a fact that in our sense of sight all objects are inverted on the retina; for instance, the image of a tree is depicted there with its roots pointing upwards and its branches pointing downwards, namely, towards our feet, yet we see it right side up. It is, however, possible to arrange so that an image is formed on the retina in its natural position and in that case we see it upside down. If a small hole is pricked in a card and held close in front of the eye so that a pencil of light passing through that hole impinges upon the retina, and a pin with its head uppermost is placed between the hole and the eye, the image of the head of that pin is thrown on the retina without being inverted, namely, it is pointing what we call upwards, but our consciousness, which has learnt to deal only with inverted images, makes us see that pin with its head pointing to what we call downwards.

There are many who still persistently cling to the fallacy that "seeing is believing," they soon get tired of thinking otherwise and long to get back to their dolls, wooden horses and toys, though in every decade the truth is being driven home more and more that they are contenting themselves with make-believes. To such I would like to propound the question, "Can we really be said to have even seen matter?" Let us turn towards a common object in this room; we catch in our eyes the multitudinous impulses which are reflected from its surface under circumstances very similar to those in which a cricketer "fields" a ball; he puts his open hand in the way of the moving ball and catches it, and, knowing the distance of the batsman, he may perhaps recognise by the hard impact of the ball that he has strong muscles, but by no stretch of the imagination can he be said to see the batsman by that impact, nor can he gain the slightest knowledge as to his character or appearance. So it is with objective intuition, though in this case we are fielding myriads of impacts; we direct our open eyes towards an object and catch thereby rills of light

(Continued from previous column.)

some of Price's statements are without corroboration, and the scrupulously careful manner of reviewing evidence which has usually placed the Society's methods on a true scientific level is in this Report entirely absent. It is true that Hope receives considerable attention in the final comments. Judgment is passed on this medium in a very definite and arbitrary manner; the very title of the Report contains the verdict that the Crewe Circle have been found guilty of fraud. There is not a word, however, in this summing-up regarding the questions we have found it necessary to raise. The handling of the whole case from start to finish seems to suggest a blind acceptance by the officials of the S.P.R. of any statement, uncorroborated or otherwise, which tells against the Crewe Circle and favours the obviously preconceived idea of the experimenters—that Hope could be caught by the use of X-ray marked plates. This Report before publication should have been subjected by the S.P.R. to that careful and critical examination which is usually exercised in their reports of psychical experiments, and all their findings recorded.

We have before us the July issue of the S.P.R. "Journal," in which is published an account of a sitting with Hope and Mrs. Buxton related by Major R. E. E. Spencer, an Associate of the S.P.R. In this test Major Spencer used his own camera and plates, six of which were exposed and "extras" obtained on the second and fourth. The box of plates was never out of his sight, and the plates themselves were handled and treated by him only, neither Hope nor Mrs. Buxton touching them. The dark slides (Major Spencer's own) were metallic, and each slide contained one plate only. The only contact made with the camera by Hope or Mrs. Buxton was when Hope touched the shutter lever twice for each exposure. In the report the Major goes carefully into other details of his test which we need not repeat here. Major Spencer's Report in this case is most carefully criticised. Every possible point that

reflected from it at different angles; by combining all these directions we have learnt to recognise form and come to the conclusion that we are looking at, say, a chair. The eye catches rills coming in greater quantity from certain parts and we say that those parts are polished; the eye catches rills of higher or lower frequencies and we call that colour; we also recognise that this chair prevents the eye from catching light rills reflected from other objects in the room and we say it is not transparent. These are the conditions under which we are said to see our surroundings and upon which is based the fallacy of "seeing is believing."

If we now take another step forward and analyse this phenomenon "Vibration," upon which, as we have seen, rests our very belief in the reality of our surroundings, we shall be able to realise that the whole outside world is really only a pseudo-conception caused by ignorance and the finiteness of our outlook. It has been sensed as real by our limited physical organs of perception but has no reality or value for us apart from those senses. The explanation is, as already pointed out, that all human sense organs depend entirely upon vibration or movement in the ether; air or matter for their excitation; without that form of incitation there would be no knowledge of the outside world, no perception and, therefore, no knowledge of physical existence. The cause of this absolute dependence upon movements for gaining knowledge of our surroundings, is that all our sense organs are confined to working under the two modes of perception or limitations called Time and Space, making Motion the only possible basis of objectivity, because motion is the combination of these two modes; the very sensing of motion is the perception of the time taken to traverse a certain space; and we cannot imagine motion unless it contains both of these modes in however small a quantity. We may have the greatest imaginable space traversed in a moment of time, or the smallest imaginable space traversed in what may be called, for want of a better word, an eternity; but we still have to postu-

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may show the slightest weakness is dealt with. The most trivial actions of Major Spencer are commented upon. This most exacting psychical researcher and photographic expert is dealt with in the Report in these words:—

In conclusion we think we ought to point out that in a test experiment of this kind it was a pity that Major Spencer's camera was left on his unlocked despatch case in the studio with Mrs. Buxton when he and Hope were in the dark room. We do not imply that the camera was actually tampered with (this appears indeed very improbable), but the fact that Major Spencer allowed such a possibility to arise gives the sceptic some ground for suggesting that there may conceivably have been some opportunity for a fraudulent manipulation in another part of the sitting, which was either not noticed by Major Spencer at the time, or discarded as unimportant and forgotten afterwards. We call attention to this point in order to emphasise the importance of conducting such experiments under exact and methodical conditions.

We can find no demand for the observance of "exact and methodical conditions" in the case of Messrs. Price and Seymour in the Crewe Circle experiment by the officials of the S.P.R., but we do find an entire absence of corroboration and certification at many stages of the experiment—a state of things which the S.P.R. has ignored or condoned. We have been obliged to point them out. We should not have been compelled to do this if the officials of the S.P.R. had presented this case according to the traditions of the Society. It is presented as a "watertight" case. The "infallibility" of X-ray marked plates is taken for granted, the actions of Messrs. Price and Seymour are never questioned; their word is taken but never examined. Is this a "watertight" experiment in which it is proved that Hope substituted plates for those of the experimenters? Next week we are giving some particulars and data of a vital character which will we think enable our readers to come to a definite conclusion in this case.

(To be continued.)

late motion. This, of course, follows from the fact that when we are looking outwards, as we are doing when looking at the world of appearances, our thoughts require both these modes for forming concepts. Let us now take another step forward and examine these two factors of vibration under which our senses act. If we try to analyse our conception of Time and Space we seem forced to postulate that they are both infinitely divisible and infinitely extensible, they are both what we call continuous and not discrete; both duration in time and extension in space can be reduced to a mathematical point. All parts of time are time, and all parts of space are space; there are no holes, as it were, in space which are not space; nor intervals in time which are not time; they are both complete units. Space cannot be limited except by space, and time cannot be limited except by time. So far they are alike, but, on the other hand, space is comprised of three dimensions, namely, length, breadth and depth, whereas time has the appearance to us as comprising only one dimension, namely length.

Our conception of time is an inconceivable, intangible something which gives us the impression of movement without anything that moves it. Space is an omnipresent intangible nothing, outside which nothing that has existence can be even thought to exist.

We arbitrarily divide each of these two modes of perception into two parts, which parts are separated from each other, in either case, by a point which has, apparently as its centre, our very consciousness of living. In the case of Space we call the point the *Here* and on one side of it we have extension towards the infinitely great and on the other intension towards the infinitely small. In the case of time, we call the middle point the *Now*, and on one side of this we have the duration of time towards the future, and on the other what we call the duration of time towards the past. In the case of space we have the here and the *overthere*, equivalent in time to the present and the *future*; but though time and space are, as it were, twin sisters, upon whose combined action depends our very consciousness of existence, we do not treat them both equally.

It is a remarkable fact that the human race on this particular world has in some inexplicable way come to look upon the future as non-existent until we arrive at it and are able to perceive with our senses what is happening there. This is all the more inexplicable when we realise that in traversing space we have to *move* to get anywhere, but in traversing time we have nothing equivalent to movement. This way of looking upon the future as non-existent is probably another sign that our race is still in its infancy and that we have hitherto looked upon time not only as a reality but as actually moving or extending along a line from what we call the past to future eternity; whereas, under our present outlook, we have no consciousness of the existence of time except as intervals between successive thoughts. Our consciousness of the existence of time is based upon our repeating the present by saying to ourselves the words *Now-Now-Now*; but there is nothing that can be called movement in this any more than when we stand still and repeat the words *Here-Here-Here* relating to space.

Our present conception of the future may at any time be rectified by either a slight rearrangement of the slender network of nerves or microscopical filaments attached to the cells in the grey cortical layer, or even a single bridge thrown across from one convolution to another in the brain; a very slight alteration would open up to our consciousness the present existence of the future. The prime perceivable difference between our brain and that of the apes and other animals is the larger number of enfoldments or convolutions that are developed in the human. Each new line of thought, or sequence of thoughts, requires and is provided with a new wrinkle or microscopical convolution, and it probably only requires the attention of the race to be focused for a time on the subject to evolve the slight alteration or bridge necessary to enable us to realise that the future, as also the past, does actually exist and is included in the *Now*. It may make this a little clearer to consider that if we maintain that, in traversing the duration of time, the future does not exist until we arrive there, we should also maintain that, in traversing the extension of space, our destination, say *Rome*, does not exist until we arrive there and can see it with our eyes.

That is as far as I can take you, in this present paper, towards the appreciation of this curious illusion of time, but I would like, however, to say here that I could take you much further and that, from my own personal experience, it is not impossible to grasp the realisation referred to. In another place (\*) I have indeed shown that it is quite conceivable that, at a not far distant date, the books which are *now* being written in the future, say even 5,000 years hence, may actually be in our hands, so that we can read them, in a similar manner to that which enables us *now* to handle and read those which were written 5,000 years ago.

The more we study the subject of time and space the more clearly we see that they are only the temporal finite modes under which our senses act on the physical plane. They are temporal and therefore not real in the sense that they are not eternal: the only Reality is the Eternal *Now* of time and *Here* of space.

(\*) "Science and the Infinite."

Let me put before you another aspect to show that time and space are not realities except in the sense that they are limitations to our outlook.

The whole of the physical universe is what may be called the manifestation or materialisation of the Thought or Will of God. He is not subject to time limitation and that *Thought* must therefore have the aspect of being what we should call instantaneous. It is only the finiteness of our outlook under time and space limitations which necessitates our looking at Creation as though it were a long line of events, in sequence, extending from past to future eternity. Under these conditions we appear to be in a similar position to that of a being whose senses are limited to one dimensional space, namely, to a line. We can only gain knowledge of what is in front and behind us in time; we know nothing of what is to right or left. We appear to be limited to looking lengthwise in time whereas an Omniscient and Omnipresent Being looks at time, as it were crosswise and sees it as a whole. A small light, when at rest, appears as a point of light, but when we apply quick motion, the product of time and space, to it we get the appearance of a line of light, and this continuous line formed by motion of a point is, I think, analogous to the physical universe appearing to our finite senses as continuous in time duration and space extension, though really comprised in the *Now* and *Here*. We have a similar limitation in reading a book; we can only deal with it as a line of words in succession, a long sequence of thoughts, whereas the whole book is lying complete before us.

A consideration of our limitation in space may also be useful to show how impossible it is for us to see by our senses the Reality or by our thoughts to know the Spiritual. Our senses and thoughts are limited to a space of three dimensions, and we can therefore only see or know that part of the Absolute which is or can be represented to us in three dimensions. A being whose senses were limited to a universe of one dimension, namely, a *line*, could have no knowledge of another being who was in a universe of two dimensions, namely, a *flat surface*, except so far as the two-dimensional being could be represented within his line of sensation. So also the two-dimensional being, on a plane, could have no true knowledge of a being like ourselves in a universe of three dimensions. To his thoughts, limited within two dimensions, a being like ourselves would be unthinkable, except so far as our nature could be made manifest on his plane.

So can it be seen that we, limited by our finite senses to time and space, and our consciousness dependent upon that limited basis of thought, can only know that aspect of the Reality or Spiritual which can be manifest within that range, namely, as Motion or what we call physical phenomena.

Again the Spiritual is the cause of all causation in the Universe, and what we call the forces of nature are only our limited aspects of Spiritual activity. Matter is one of these aspects: it is composed of atoms, all of which are built up of exactly the same bricks. Each element has in its atom a certain number of these cosmic bricks, which number gives that element its special characteristics. These bricks are only units of electricity which, by vibrating at an enormous rate, send out impulses which affect our senses. Matter is therefore electricity, namely, one of the forces of nature, and is one of our finite aspects of the Spiritual. Each atom is somewhat similar to our Solar system. The cosmic bricks, namely, units of negative electricity, of which it is composed, are revolving at an enormous rate round the centre which is composed of units of positive electricity. If Spiritual activity were withdrawn, these bricks would have no motion; they would not come under our observation in time and space; matter would then cease to have any properties which could be detected by our sense organs and would cease to exist as an objective.

We see therefore that the whole world of appearances is only our limited aspect of the Spiritual; it is not real except in the sense that dolls, wooden horses and toys represent living beings to children, or as the shadow on the floor represents a table. If, therefore, we confine our thoughts to the outward forms as is done by many in the use of Intellection, we can never get to understand the Reality, the Spiritual, which underlies and transcends all phenomena. To do this we have to look inwards instead of outwards, to employ *Introspection*, or what St. Paul calls *Spiritual Discernment*, to enable us to grasp the meaning of our life and surroundings here. St. Paul says that the unrighteous, namely, those who have no knowledge and therefore no love of God, shall be without excuse because "the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity."

(To be continued.)

Don't any of you regret my going. I believe I have got more to do than I could have ever done in the earth plane. It is only a case of waiting and just meeting every one of you as you come across.

—"RAYMOND."

(\*) Romans i., 18-20 R.V.

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## A MOSAIC OF MESSAGES.

FRAGMENTS FROM THE BOOKS OF ANNE SIMON.

Anne Simon was an artist in literature and music. She was a fine spirit; her mind was cultured, subtle and profound, and her heart rich in sympathy and understanding. "On her brow rested the touch of genius," it was said of her.

Among the many beautiful reflections in her journal (written during her life) is one having reference to her passing from mortal life:—

The plum-blossoms are to be prized because they appear in winter on the naked boughs, and even in the snow. They fall before they wither. How much more beautiful than to cling to the bough and decay. In this way I would like to pass out.

She had her wish, for she passed swiftly and peacefully "beyond the Night" while still relatively young in years, but with a mind full-ripe—the wheel had come full circle.

Neither she nor her husband, Otto Torney Simon, knew very much about Spiritualism. It was never a matter of more than passing interest to them, although they were receptive to the idea of its possibilities.

But some time after her passing onwards there came upon the husband an impulse to write, as it seemed, under her inspiration.

The messages were collected, and two volumes of them have been published under the title, "The Message of Anne Simon." They were reviewed in LIGHT some months ago. Our purpose now is simply to quote some passages which struck us as attractive, and likely to be of interest to readers like-minded.

We give them with little comment. It is almost needless. The messages contain many thoughts that convince by their presence, self-luminous, but we select those which follow, less for any charm of expression than for their qualities of simplicity, of solace and of stimulus.

There is Identity here. You will know me. And give the message: There is no Death, but there is Life, a new Life which mortals will understand when they know Love. The veil is thin. Use [the word] gossamer: it is beautiful. Love will rend even this. Give this message! . . . We are Radiance with Identity.

We who at times wrestle intellectually with the problem of identity are here given something that seems to dissolve the difficulty as by a lightning flash.

On the question of communication we get this:—

The medium of communication is finer than the magnetic ray . . . a communication through ether space . . . a medium which is far finer than electricity as heaven is than earth. This is our communication here. Conditions, atmospheres, personalities, are immediately sensed. . . . Telepathy is for earthly use, a medium for the earth-man's later use. Sometimes I had this development when I was with you in the body, but the spirit language in the spirit sphere where I am is this subtler essence, so that entire conditions may be sensed at once and not one little portion. . . . The intuitions of the genius and the artist come through this finer material of communication of the spiritual world.

Here is a passage, intense and graphic, that will awaken swift response in those who know the inadequacy of the purely intellectual life:—

The intellectual types, like the scientific type and those that deal in facts and mental deductions, that depend on working processes of reason, are like children here. . . . The intuitive processes have been rather repudiated by them. Everything to be proven, or not accepted! They are often the drag-weights of the world. . . . Precedent! the old rut, well-worn, the beautiful ways through which one may peer and see new vistas of unknown lands. The mathematical truth of existence before venturing! Wriggling figures!

There is no groping to Heaven, a blessed thought to mortals. Happy itself, often, so very often, the last look of happiness and serenity on the features that remain, is the soul's last seal of affection and farewell for the body that has been its home. May be a little broken and weak in places, but it has been our abode for the mortal life, and we touch it tenderly with our spirit fingers as we leave . . .

"How many?" is an earth-dream-form to me now. Numbers and time are not considered here. They mean nothing.

Where we came from does not disturb the spirit life. The butterfly forgets his chrysalis, and so the exalted spirit life of this spirit-world does not concern itself with past experiences.

The will to conquer is an indomitable force of mortal man, but appreciation of the spiritual forces as the far more exalted and easier and complete solution of the problems of mortal life has not been realised.

And lastly this:—

As material wants become lessened, material words will drop away like waste-matter, more and more, leaving only the gleaming spirit words, each one a mortal soul-condition, little stars of light expressive of an entirety of feeling or thought . . . an entire atmosphere projected in one emanation.

The sayings are but fragmentary—gleams and glimpses from a great light. We give them for those who can understand with the heart.

## THE ATTITUDE OF PROFESSOR RICHEL.

Mr. A. W. Orr (Eastbourne), an old investigator, writes:—

It would seem necessary from the attitude of Dr. Richet and others, who are in doubt as to the continuance of personal identity after the death of the body, to adduce evidence to prove that in cases of what is known as "spirit control" the intelligence manifesting through an entranced medium is a personality entirely distinct from the medium and capable of action on his (or her) own volition quite independently of the medium, as is shown in the following incident which I witnessed on more than one occasion.

The late Mr. J. J. Morse was kind enough to invite me to be present at meetings of his family circle when I visited Manchester, a privilege I greatly enjoyed. One of the unseen friends who manifested through Miss Morse was in earth-life a young Australian soldier who was killed in the Boer war, and was an extremely interesting personality. He had a great liking for a very handsome Russian cat that belonged to Mrs. Morse and was called "Tony." The cat was never in the room during the holding of the circle, but when the young Australian came he would ask (through Miss Morse's lips) that he should be allowed to bring "Tony," and would leave control for a minute or two in order to fetch his favourite, who was in his bed in another room, probably asleep. On resuming control the spirit visitor would say to Mrs. Morse, "I've brought 'Tony'; he's coming now!" and directly afterwards the cat's scratching on the door would be heard, and on being admitted he would jump up on Miss Morse's lap and remain there till the control left, when he would jump to the floor and go to the door in order to return to his resting-place.

This repeated occurrence seems to overthrow the suggestion that manifestations through an entranced medium are caused by modifications of the medium's personality, and to establish the truth of the Spiritualist's contention of a separate personality. As the truth can only be established by well-observed occurrences, perhaps some readers may be willing to record confirmatory instances that they have experienced.

THERE is an exact spiritual counterpart of all that exists in your world, and this spiritual counterpart is solid and material to our senses, and has the same properties of colour and general appearance that your world has to you.

—"LIFE BEYOND THE GRAVE."

## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

"The Times" of August 4th records the death, two days previously, of that "many sided man," the Rev. Matthew Albert Bayfield, at Hertingfordbury Rectory, Herts, aged 70. He was a scholar of varied interests who will be remembered for his novel theory of English prosody and for his championship of psychical research, as well as for his two headmasterships and his school editions of classical texts. In its biographical note "The Times" referred to Mr. Bayfield as "a man of varied interests. He was an active mountaineer, so long as health permitted, and a member of the Alpine Club. It was in one of his Swiss holidays that he made the acquaintance of Dr. and Mrs. Verrall, an acquaintance which ripened into a life-long friendship. In conjunction with Mr. J. D. Duff he wrote the memoir of Dr. Verrall, published after his death. Another consequence of this friendship was the keen interest he developed in psychical research. He was a member of the council of the Society for Psychical Research for many years, and contributed numerous articles to its 'Proceedings.' Convinced, as he was, on religious grounds of the survival of human personality, he considered that scientific research had demonstrated, not only the fact of survival, but also the possibility of communication between the dead and the living. He vigorously defended psychical research before the Church Congress, and in the pulpit and elsewhere he spoke frankly of his beliefs to his parishioners, holding that in this way he might best help them. He quoted with much pleasure the saying of one of them that he had 'taken away the fear of death.' The above account will give some indication of his many-sided activity and enthusiasm. To his charm of manner, his sincerity of mind, and his warmth of heart, his many friends can testify."

In a recent issue of the "Evening News," London, there was a very outspoken article by the Rev. B. G. Bouchier, Vicar of Hampstead Garden Suburb, entitled "The Bankruptcy of the Churches." The Vicar, writing on the official mind, made the following observations:—

Who, with any knowledge of the average clergyman, has not painful recollections of this? "Because a thing has been, therefore it must *always be*" represents the mentality of most parsons. Instead of facing up to every question and problem and saying, "Now, what would Christ have said or done in this particular instance?" you invariably find the cleric, after the manner of a gramophone, bleating about what "the Church" says. As though the Church were a machine, turning out to pattern, instead of being the most human institution in the world, Divinely founded to treat and deal with men and women as *individuals*. The whole tendency of the official parsonic mind is to ignore individuality, entirely forgetting that every being born into this world is a unique, an original. Official and stereotyped methods where salvation is concerned are impossible. I doubt if any two persons find God by the same method. Hence the parrot-cry, "The Church hath thought good to order" whilst saving one, may as likely damn a thousand. Equally foolish it is to try to impose the *forms of truth* accepted in one age upon another. Fancy doing this in the realm of secular knowledge! Yet the official mind is guilty (to the detriment of God knows how many!) of the crowning absurdity of trying to make the twentieth century speak the religious language and think the religious thought of the fourth, sixth or seventeenth century. As well expect the *débutante* of to-day to wear a crinoline!

It was at the Church of St. Jude's, Hampstead Garden Suburb, of which Mr. Bouchier is Vicar, that the late Dr. Ellis T. Powell was officially connected for many years, and up to his death in June last, the Rev. B. G. Bouchier was a close friend of the doctor, and his remarks in the "Evening News" recall to our mind a similar observation made by Dr. Powell in the course of his address as chairman at the meeting on May 22nd at Queen's Hall, London, on the occasion when Mr. Vale Owen also spoke. Dr. Powell said: "You cannot have a continual advance in scientific knowledge with a change in the aspects of what were once regarded as final definitions of the truths of Christianity. Put a scientific treatise in the hands of a man who reads it with only a small degree of understanding. He will discern its truths in a rather imperfect fashion. They will not grip him with their full force. Let him enter upon scientific studies for five years and then take up the book again. Its aspects will be entirely altered. He will read it with comprehension, and perhaps with joy; and

with every year, as his knowledge advances, will be able to see the more adequately to see the pregnancy and beauty of what was once obscure. Even so is it with the Catholic Faith as set forth in the New Testament. Every advance in our scientific, and especially our psychic knowledge, opens up new vistas of glory and beauty in its text, and demonstrates that even in ten thousand years of study the inexhaustible resources of the Sacred Deposit will be as inexhaustible as they were at the start. To attempt to tie down the human mind to such aspects of those truths as were discernible by our unscientific ancestors of three hundred years ago is as futile as it would be to attempt to garb a grown man in the suit which he wore as a child of six years old. The Christ of Psychic Research looms immensely larger as a cosmic force than He did in the vision of our mediæval, or even our mid-Victorian, forefathers."

On August 5th the "Daily Mail" Paris correspondent reports: "The 'Matin' announces that, despite the prize of £1,000 it has offered to any medium who could raise a table by supernatural means, nothing worthy of the name has been submitted to the committee of scientists who are acting as the judges."

Under the title of "Religion and Psychic Phenomena," the "Daily News" of August 4th publishes a letter over the name Isabel Kingsley, which reads: "Sir,—May I remind Miss Evelyn Underhill that George Fox is no exception to the rule that with the great religious teachers psychic phenomena are a normal part of spiritual experience? The 'Journal' is full of such instances as the retrocognitive vision of the Woe of Lichfield and the prophetic vision of the Fire of London. We shall fail to reach completely adequate conclusions regarding mystical experience if we ignore, or dismiss as abnormal, the psychophysical phenomena that so often accompany its highest manifestation."

With a scare line, as the Americans call a newspaper heading, reading "End of the Ether," the "Daily Mail" reviewed in its issue of Tuesday last, a work just published by Routledge entitled "Philosophy and the New Physics." The book is by Professor Louis Rougier, and has been translated by Professor Marius. The reviewer gives the following interesting survey of the work:—

What it shows is that that mysterious thing called ether, which, as the late Lord Salisbury said, exists "to supply a subject to the verb 'to undulate,'" has been practically eliminated from modern science. It was always incomprehensible. It must behave like an elastic solid, endowed with a rigidity surpassing that of steel in order to transmit nearly instantaneously the transverse vibrations of light; it must behave like a fluid with a density much less than that of the lightest gas, in order not to retard the translatory motion of the stars and not to rob them of their atmosphere; but in the neighbourhood of the electrons it must have a density far surpassing that of lead. The new view of energy is that it is "a substance, endowed in itself with existence," so that the ether is no longer necessary to explain it. It is held, moreover, that energy is always electrical or magnetic in its source, that it has weight, and that it exists in grains of force, which are called quanta. It is not radiated in continuous streams, but in discontinuous particles, like the bullets fired from a machine gun, between each of which there is a distinct, if tiny, gap. All this is very startling and brings us face to face with a new world. The material things which we see are ultimately made up of atoms, which are themselves made up of electrons (particles of negative electricity) and protons (particles of positive electricity). Both have been isolated and measured in recent years, and though both are incredibly minute—enormously below the power of any conceivable microscope—methods of observing them have been devised with extraordinary skill and ingenuity. Thus solid matter is nothing but electricity, or particles of electricity, in violent movement. As has long been suspected, the atom itself is possibly like a tiny solar system, the sun being represented by a nucleus of protons and electrons, closely packed together, while rotating about it, as do the planets about the sun, are a number of electrons. Another view represents the atom as being like Saturn, the nucleus being the sphere of the planet, and the electrons whirling round it as do the particles in Saturn's rings. To the almost infinite astronomical figures correspond the almost infinite figures of physics. Thus the number of electrons which pass every second through a 16-candle power electric lamp is so enormous that it would take 2,500,000 people, counting continuously at the rate of two a second, 20,000 years of twenty-four-hour working days to enumerate them.

## COLLECTED BOOKS ON SPIRITUALISM.

By DR. ELLIS POWELL.

[The following article, one of the last written by the late Dr. Ellis Powell, is reprinted here (in a slightly abridged form) by kind permission of the "Bookman's Journal" of June last, in which it appeared.]

Modern Spiritualistic literature first emerges into definite form in the reign of Queen Elizabeth. The Tudors had recognised the existence of spirits. Acts of Henry VIII. and Edward VI. had dealt with spirit intercourse; and ultimately the Act 5 Eliz. c. 16 provided severe penalties for any person who should "entertain, employ, feed or reward any evil and wicked spirit." Quite early in the next century the Grand Jury of Middlesex found a true bill against one Thomas Browne, who was alleged to have sold his soul to a certain spirit in consideration of an annuity of £1,000 a year to be paid by the spirit for the rest of Browne's life. The documents in the case are still extant, good proof that our ancestors did not regard spirit intercourse as an imaginary thing. In such realistic surroundings it is not surprising that a literature began to grow up.

The most important of the earlier books are those of the famous Dr. Dee, who was philosopher, alchemist and psychic researcher all in one during a career which began in 1527 and ended in 1608.

His private-diary, which is in the Bodleian Library at Oxford, was transcribed and printed for the Camden Society in 1842 by the late Mr. J. O. Halliwell-Phillipps. As Dee resided for part of his career at Manchester, the portion of the diary referring to that city, viz., from 1595 to 1601, was edited by Mr. J. Eglinton Bayley in 1880, but only twenty copies were printed, and they are naturally very rare indeed. Dee's spiritual diary, or "Liber Mysteriorum," has not been printed as regards the first five books, which still lie in the British Museum as the Sloane MSS. 3188. The rest, however, were printed by Casaubon in his "True and Faithful Relation" in 1659. The "Liber Mysteriorum" is largely concerned with the spirit revelations alleged to have been made to Dee through the mediumship of the notorious Edward Kelley. It is impossible here to give any lengthy extracts. One of the most thrilling descriptions, however, is that of a spirit summoning fifteen evil entities to an interview with Dee, at the end of which Kelley professes to see the whole gang sink down through the floor of the séance room—"a thing like a wind came and plucked them by the feet away." Dee's own autobiography, known as the "Compendious Rehearsall," has been collated with Ashmole's transcript of the original MSS. (partly burned) and edited by Mr. James Crossley for the Chetham Society under the name of "Autobiographical Extracts of Dr. John Dee, Warden of the College of Manchester" (1851). Crossley indicated a further volume of extracts, but it may save the labour of collectors if they are told that this, in fact, never appeared.

Around Dee and Kelley there has grown up a mass of literature, some honestly historical and some entirely fictitious. Godwin's "Lives of the Necromancers," published in 1834, is well known, as is Charles Mackay's "Memoirs of Extremely Popular Delusions," issued in 1841. Mr. A. E. Waite has given us the "Lives of the Alchemical Philosophers" in addition to the "Alchemical Writings of Edward Kelley," the latter published in 1893; while Dee figures as one of the "Twelve Bad Men" in Mr. Secombe's book of that name, published in 1894. As portrayed in "John Dee, Astrologer of Queen Elizabeth," by Hippocrates Junior, and in John Robey's "Traditions of Lancashire" (1906), Dee is only the centre of an aggregate of more or less romantic fiction.

The power behind Dee would have been contemporaneously defined as witchcraft; and exactly what witchcraft was I doubt if anybody can tell us. But its manifestations in the sixteenth century can be studied in Mr. T. A. Spalding's "Elizabethan Demonology," issued in 1880, or in Sir Walter Scott's well-known "Letters on Demonology and Witchcraft" (1830). The specific witchcraft literature of the sixteenth and seventeenth centuries is not small. The King himself, to wit, James I., wrote a treatise on "Demonologie." This was in 1603. Sixteen years before in 1587, George Clifford had published "The Subtle Practises of Witches," which itself had been preceded in 1584 by Reginald Scot's "Discovery of Witchcraft," and by Henry Howard's "Defensative against Poyson," published in 1583. But perhaps the best known of the earlier treatises is "Saducismus Triumphatus, or Full and Plain Evidence concerning Witches and Apparitions." This was the work of Joseph Glanvil, at one time a Chaplain-in-Ordinary to Charles II., and an early Fellow of the Royal Society. Glanvil divides his treatise into two parts, in the first of which he considers the possibility of the existence of witches

and apparitions, and in the second demonstrates their real existence. The frontispiece of the second edition, which bears the date of 1682, professes to be a representation of the famous séance at Endor, around which endless controversy has been waged. It is certainly drawn with vigour and boldness. Unfortunately, the artist, like other artists of his time, falls into palpable anachronism. He sketches the witch's abode with a seventeenth-century interior, although the original séance at Endor must have taken place more than a thousand years B.C. Further, he can have known nothing of the realities of psychic manifestations, since he has a large candle on the witch's table. This sheds a brilliant light in the room such as would have been absolutely fatal to any such manifestation as he portrays.

All this earlier literature, however, is characterised by what a modern psychic investigator would call vagueness. Not till 1848 was there any opportunity to put the science on clearly defined lines. In that year certain disturbances, in the shape of knockings, broke out in a house at Hydesville, in the United States, occupied by a family named Fox. For our present purpose there is no need to particularise the phenomena which occurred. Suffice it to say that their investigation started psychic research in its modern form. Since the Hydesville knockings the study has continued to expand until now some of the foremost scientific men of the day are prominently associated with it. Of the later literature thus generated the most conspicuous example is Robert Dale Owen's "Footfalls on the Boundary of Another World." Copies of this in its original form can occasionally be met with, but it is more familiar to this generation of psychic researchers in the edition with numerous appendices produced by the present writer under the pseudonym of "Angus McArthur." Owen also wrote "The Debateable Land" (1871), dealing largely with the same subject, and this in its original form is comparatively rare. The same may be said of De Morgan's "From Matter to Spirit" (1863), which is extremely valuable because of Morgan's high standing as a mathematician. Next to these in seniority comes "The Researches into the Phenomena of Spiritualism," a republication from the "Quarterly Journal of Science," 1871. It is a record of the early experiments by the late Sir William Crookes, F.R.S. Perhaps its main interest at the present time lies in the account given of the materialisation of spirit forms through the medium Katie Cook. Crookes's assertions were regarded at the time of their publication as proof that he was crazy. Later observers (including the present writer) have themselves often witnessed the phenomena of materialisation, and Crookes's reputation therefore stands unimpeached. To the day of his death Crookes was absolutely sure of the accuracy of his observations. So much the present writer can affirm, for he was one of a small group of scientists, photographed with Crookes in the centre, only a few months before the latter passed away. Crookes's adherence to the cause of psychic research brought in a multitude of investigators. Of these the most distinguished was the late F. W. H. Myers, whose "Human Personality and Its Survival of Bodily Death," published in two volumes in 1903, is the classic of the whole science and an indispensable component of any collection of books on the subject. Rather earlier, in 1877, the late D. D. Home, a medium of extraordinary powers, published his "Lights and Shadows of Spiritualism." In spite of many attacks Home's reputation has not been seriously impugned, and the fact that Sir Arthur Conan Doyle has recently devoted considerable attention to him must have added to the value of the original edition of "Lights and Shadows."

Since the medical profession began to admit the existence and potency of some of the psychic forces there has been a renewed demand for Reichenbach's "Physico-Psychological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallisation, and Chemism," as edited in 1851 by the late John Ashburner, M.D. Still another very valuable addition to the collection of psychic literature is "Miracles and Modern Spiritualism," published in 1875 by the late Alfred Russel Wallace.

Brief allusion has been made to the frontispiece of Glanvil's "Saducismus Triumphatus" as an instance of the inaccurate portrayal of an alleged psychic happening. Apart from so-called spirit photography there is very little in the way of illustration in any of the literature of psychic research. The reason is that the conditions almost inevitably exclude the possibility of photography. Consequently unless the sitters include an artist, no permanent picture is likely to be produced. Probably the most conspicuous exception to these principles is the extremely rare volume

(Continued at foot of next page.)

## EXPERIENCES OF AN OLD AUSTRALIAN SPIRITUALIST.

BY HORACE LEAF.

The magnificent city of Sydney has the largest population in Australia and is rapidly growing. Sir Arthur Conan Doyle regards it as the home of Spiritualism, and my experience confirms that conclusion. One of the most pleasant features about the movement here is the good feeling prevailing among the various Spiritualist organisations. They unite together with the greatest good feeling when any special effort on behalf of the Cause is being made. In this way my brief stay in Sydney was made a great success, and a most pleasant experience.

There have been many remarkable mediums at different times in Sydney, and I took the opportunity to gather from the oldest and most experienced supporters of Spiritualism accounts of their best and most convincing experiences.

One of the sources from whence I drew my information was Mr. Nettleton, a hearty Yorkshireman, whose experience of psychic phenomena extends well over thirty years, and who is President of a Spiritualistic Society known as the Spiritual Scientists of Sydney, an active and progressive body founded in 1912 by Mrs. L. Elmore, of U.S.A. His reliability is shown in the great respect in which he is held by his fellow workers, and the genuine love shown to him by the congregation over which he presides. My personal testimony is not without value, as Mrs. Leaf and I had the good fortune to enjoy the hospitality and friendship of Mr. and Mrs. Nettleton, during part of our stay in New South Wales.

Mr. Nettleton's most remarkable experience of the power of clairvoyance is the following: About 1886, knowing nothing of clairvoyance or second sight, and having heard little for or against Spiritualism, he went to see a certain medium who was almost totally blind. He had no belief in what he regarded as fortune telling, being a strict Methodist, and was careful not in any way to give the medium any clues which would help her. He had never seen the medium before, and it is very unlikely that she knew anything of his existence, as Mr. Nettleton was a total stranger to the district in which the medium lived, and had not long arrived in Australia from England.

The medium asked Mr. Nettleton to place his hand on top of hers, and placing her free hand over his, immediately told him his name and business, and stated that she could see his shop and a lady in it selling a certain article, mentioning even the price received for it. Mr. Nettleton on arriving home found that the medium had exactly described what had occurred in his own shop, and the correct time.

After requesting Mr. Nettleton not to speak too much, but to leave the talking to her, as that was her part of the sitting, she asked him if he had any questions to ask. He then requested her to inform him, if possible, how his brother was. His brother was living in England, and there had been very little correspondence between them for some time, but news had reached Mr. Nettleton that his brother was ill. Without any assistance the medium said: "I am at Leeds, and now I am going along a country road. I am in a long street"; and thereupon she described Mr. Nettleton's brother's place of business, and said, "He is a saddler and harness maker," even reading aloud the sign which she declared she saw over the door of the brother's shop. She then said, "I see a man standing at the door smoking." And on describing this person, Mr. Nettleton realised that it was a splendid description of his brother. Continuing, she said: "This gentleman has been very ill, but is now much better." Later, on making enquiries, Mr. Nettleton found all this to be true.

It will be observed that there is nothing spiritual about

(Continued from previous page.)

"Twixt Two Worlds," a narrative of the life and work of William Eglinton, published in 1886 by the Psychological Press at 16, Craven Street, Strand. This is the story of manifestations obtained through one of the most remarkable physical (materialising) mediums of the present generation, and the illustrations are exceptionally vivid and accurate. They include spirit lights and spirit hands. The present writer having often seen the actual manifestations himself, can testify to the truthfulness of the pictures. The matter also, running to nearly 200 pages, is of the most informative type. The only copy which the present writer has ever seen is the one in his own possession, but there are a few other copies in the hands of fellow-students of psychic research.

Altogether, this literature is one of exceptional promise for the collector. The interest in the subject, which has now spread to every class of society, from the Royal Family down, guarantees a continual augmentation of the library in which the essentials of the science are canvassed and elucidated. On the other hand, up till quite a recent period the circle of students was extremely limited and the editions were but small. Combine an ever-widening interest in a subject with the severe limitation of all early books connected with its study, and the result is bound to be a very keen demand for the early productions.

this form of clear seeing, so far as evidence of survival is concerned. This in itself will be sufficient for certain thoughtless and narrow-minded critics to condemn it as unworthy. To do so, however, is to pass an adverse judgment upon one of the most remarkable and curious of human faculties. Second sight is apparently as old as the human race and common to all peoples. It raises important scientific or philosophical questions, for if man can see without the use of the physical brain, it is evidence that the consciousness is really independent of that organ, and perhaps the physical body altogether. This is at least good *prima facie* evidence that man is destined to survive death.

Mr. Nettleton certainly has every reason to be thankful for the existence of this wonderful gift, as it resulted in finding for him three lost horses, even as Samuel discovered the whereabouts of Saul's father's lost asses. Having sent three horses away for grazing purposes, after six months he wrote for them to be returned. In reply he received a letter delaying their arrival for a few days; a process which continued for several months. Later he discovered that the man in whose charge he had left the animals had disappeared; so likewise had the horses. Much perturbed in his mind the unfortunate owner applied to various mediums, hoping to obtain some trace of his beasts, but without success. Finally he applied to the blind woman, and placing in her hand a letter connected with the affair anxiously awaited the result. Immediately she said, "This letter is concerning horses, and there is a mystery about them." She then told him to go and make enquiries along a certain road some distance from Sydney. He would then trace the horses and make arrangements for two to be brought home, while he would himself bring the other. This is exactly what occurred. One of the horses being of a docile nature he brought it back with him; but the other two being rather restive he had to arrange to be sent back later.

One of Mr. Nettleton's brothers had a curious experience in the way of a coincidence accurately prognosticating the circumstances under which he died. On his way through England he had his "future read" in the street by an Italian with canaries. On paying a penny the woman caused the bird to select a folded slip of paper from amongst many others tightly packed together. The slip read, "You will go to a foreign country and be drowned." This came to pass. Several years later the man went to Australia and was unexpectedly drowned there in a boating accident.

### "OUR INFINITE LIFE."

"Our Infinite Life," by William Kingsland (George Allen and Unwin, 6/6 net), is a new and condensed version of the author's earlier and larger work, "Scientific Idealism," which was very favourably received by the popular Press. Dealing with the general problems of life and consciousness in their relation to matter and force, Mr. Kingsland builds his structure of Idealism upon the basis of acknowledged science. The scientific and philosophical reader will therefore find his way easy and pleasant in the exploration of these fruitful pages.

Beginning with the concept of the *Self as constituted* of life and consciousness, our author says we must "plant our feet firmly on the ground of Science before we attempt to build up any Ideal." The two fundamental facts from which this enquiry starts are our consciousness of individual life and of an objective world of matter and force. His first chapter, "Our Rational Nature," concludes with the postulate, or "principle," that "The Universe is a Unitary Rational whole." Each chapter has appended to it a summary of its thought in a series of such "principles," or "articles of belief," forty in number. In the chapter on "Facts and Theories" it is well said that "no knowledge is ever final; no formulation of a theory or concept can ever give us more than a relative truth. For our rational nature *Truth is the clear perception of the relation and proportion of things.*" Again, "What we now need, therefore, is not a final all-inclusive concept such as the metaphysician and the theologian strive for—and can never attain—but a practical working hypothesis which shall enable us to understand ourselves both in ourselves and in our relation to the external world of our perceptions." The present writer experiences a pure delight in commending Mr. Kingsland as an excellent guide for the student, whether old or young, of man and the universe.

W. B. P.

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### MRS. CORA L. V. RICHMOND.

AN APPRECIATION OF A PIONEER WORKER.

Mr. Theo. Flammer, of Seattle, Washington, U.S.A., sends us a long panegyric on the life and work of Mrs. Cora L. V. Richmond, whose name is well-known to the older generation of Spiritualists. She was a remarkable orator, and many years ago gave eloquent lectures in London, notably at the Town Hall, Kensington. We are unable to give Mr. Flammer's glowing appreciation in full—much as we sympathise with his plea that the work of the pioneers of Spiritualism should be worthily celebrated—but we take the following extracts:—

Imagine a young girl of thirteen going forth to battle with the sinister forces of superstition, darkness, ignorance and bigotry! And this crusade she kept right up, with but little material intermission, for nigh a half century. Like a great pendulum, her course swung back and forth between San Francisco and England, and now, her lecturing work having closed several years ago, she rests quietly in Chicago. This has been her home for some forty-seven years. For about twenty years she ministered to the spiritual needs of the first Spiritual Church of that city. Prior to her advent in Chicago, she had just returned from her first trip to England, where, although meeting with much opposition, she had on the other hand endeared herself to many, fully as much, as here, in her native land, and was for that reason constrained, on several occasions, to return there.

Bear in mind that the early part of her work happened to fall into the period prior to the Civil War and during its prosecution. These were exciting times, and passion ran high, not only on political questions, but in religious controversies as well. You will remember that the Church, for instance, was divided on the slavery question. But this valiant soldier of the Spirit preached Spiritualism just the same. She went forth like Schiller's Knight, and conquered the Dragon. Not only was hers the victory over the Dragon, but over herself also, for like the knight, she was loyal to the lesson of obedience. To quote Schiller:—

"The Mameluke makes of courage boast (but)  
Obedience decks the Christian most". . . .

"Let me embrace thee now, my son;  
The harder fight is gained by thee  
Take then, this cross—the guerdon won  
By self-subdued humility."

They were trying times for her. Even bodily harm was, at times, feared. Then consider the vile attacks by priests and Press, all of which were hurled at this frail young woman! How could she survive such onslaughts? No mortal, finely organised as she was, ever could have suffered such abuse and lived, without angel aid. This, of her guides knew how to sustain her, often tempering the course, she had to the fullest extent, and although she was frequently prostrated, as the result of insult and slander, her guides knew how to sustain her, often tempering the harm intended, by wise counsel, and healing the wounds inflicted upon her sensitive mind. The work which was laid out for her by the Spirit World was, as we now know, stupendous. It was far beyond the capacity of any half dozen or more persons with the aid of as many stenographers and clerks to perform. Nor shall we forget the splendid assistance, her husband, Mr. Wm. Richmond, gave her in this enormous task. I am glad to have known this splendid man. He passed on several years ago, and we can rest assured this noble soul has found its reward.

Let me give you a few instances of the hate and bigotry she had to meet. Mr. Harrison Barrett relates, that when she first began speaking in Wisconsin, "people were often so excited that her relatives were obliged to collect around her, to guard her from insult and injury." Again, there was a Tammany leader, a "Tammy rough," who, with a gang of others, rushed into one of Cora Scott's meetings in New York City in 1857, saying, "Let's go in here boys, and break up this nonsense." The account tells how they came to "scoff, but remained to pray." Again at Lynn, Mass., in 1857, in an audience of Catholics and ignorant Protestants, "scholarly" men proceeded to put a number of questions with the intent of confounding her, among which were the following: "When will two parallel lines meet in space?" Another question was: "Could she give the diameter of a bucket that was filled with water to the brim?" These bigots got answers so telling that they desisted from asking any more questions.

Speaking of herself, she said:—

"Spiritualism would have been if I had never existed, and its great work could have been done without me. Even if my gifts were entirely blotted out of its record, there would be left such a vast record of fact and inspiration that the labours of my individual self might not be greatly missed by the vast majority. Yet I recognise that my mediumship is an integral part of Spiritualism, and as such, entitled to a place in the annals of its history."

It is over forty years since I left Chicago. I have not been in touch with the activities of Mrs. Richmond since that time, except in so far as I gathered information through the Press. From 1875 to 1881, however, I was a

member of the First Spiritualist Church of Chicago, of which Mrs. Richmond was pastor.

I have known Mrs. Richmond for about forty-seven years as a lecturer, medium and worker in the cause of Modern Spiritualism. But six of those years in Chicago, did my wife and I move in her environment. We attended her receptions, and Mr. and Mrs. Richmond visited our home, as they visited the homes of other members of the church. It was during this comparatively short period, that I had the honour to become acquainted with this remarkable woman, and it is this experience which enables me to briefly delineate the rare traits of her personality, and express reverence for the teacher, and my high esteem and regard for the woman.

But there is another, and more important part of human needs, that she met with equal power and charm. I mean the craving of our spirits for sympathy and love; a yearning for the atmosphere of rest, of trust. A reminiscence of the spirit-home, where there is no pride and exaltation, but where all share alike in the Father's love.

Mrs. Richmond possessed the faculty, in a marked degree, to respond to this human, and yet at times unconscious appeal, with a spontaneity which is most unusual. I believe this is owing to that inner education with which she was favoured. Her perceptive faculties could sense and feel quicker and deeper than the eyes could have fathomed. And so, although one was impressed with the dignity which attended her, her smile at once informed you that she was but "thy fellow-servant."

It was her great task to submit her personality patiently and obediently to the superior will of a great Spiritual Power, and to dedicate her life to the advancement of the welfare of humanity. It was a noble work. But the recompense is commensurate with the demands made upon her.

We may rest assured that, as "the long day closes," she is conscious of a happiness which far exceeds any glory that worldly applause could bestow. It is a Life-Work like this that affords the strongest proof of a great Spiritual Truth. Lives like that of Cora L. V. Richmond, Andrew Jackson Davis, Moses and Daniel Hull, Hudson Tuttle, Lyman C. Howe, Thomas Gales Foster, Dr. J. M. Peebles, W. J. Colville, Mary S. Vanderbilt, and others who have offered themselves upon the altar of self-sacrifice, demonstrate the truth of Modern Spiritualism far more conclusively than any of the minor evidences, in the investigation of which Science and Psychical Research are now so laboriously engaged. These, of course, have their place, and are needed in satisfying the demands of the human mind, and in unfolding the possibilities of the spiritual nature of man.

The life of Mrs. Cora L. V. Richmond is a great Spiritual Manifestation. As I have said before, her role is unique, and I know of no mortal intellect that can compare with that of this medium in scope and power. She was the chosen channel, through which many exalted minds communicated their wisdom, and incidentally proved their continued existence in spirit-life, after the change called death.

Witness, for instance, her appearance before the Chicago Philosophical Society, where that mighty intellectual force towered head and shoulders above all those learned men, dominating them both collectively and individually! Witness the ease with which captious, scientific, intricate, sarcastic, embarrassing, vindictive and malicious questions propounded at various meetings were conclusively answered; not after mature reflection, but instantly. Witness the lecture on the "Gyroscope," when Professor Mapes placed the instrument in her hands, during entrancement, shortly after Abner Lane had invented it in 1859. Professor Mapes declared: "It was the only clear description which has ever been given in relation to this mysterious invention!"

Again, witness the testimony of N. P. Willis, who may be ranked among the classic poets of America. He said, among other things: "I am, perhaps from long study and practice, as good a judge of fitness in the use of language as most men, and in a full hour of close attention I could detect no word that could be altered for the better—none indeed (and this surprised me still more) which was not used with strict fidelity to its derivative meaning. The practised scholarship which this point usually requires, and the curious, unhesitating and confident fluency with which the beautiful language was delivered was (critically) wonderful. It would have astonished me in an extempore speech by the most accomplished orator in the world!" . . .

Now, here to me, and no doubt to very many minds, is the very strongest proof of the continuity of life. It positively could not be Mrs. Richmond who delivered the lecture Mr. N. P. Willis was praising; nor any of her lectures, many of which, most likely, excelled that one. Another mind, though invisible, was evidently present. Had the scales fallen off the eyes of the members of the audience, i.e., had they been clairvoyant, they would have beheld the spirit-lecturer, and a shining host attending him. After all, is it not simple? Spiritualism has not come to present mysteries, but to explain them.

Consider that the motive power, during all these years, came from the spirit side of life, and you will not fail to conclude that here is a body of evidence, which in itself establishes the continuity of life, even if there were no other evidence. All the various spirit manifestations added to

the testimony of our lecturers (called prophets in days of old) make the case still stronger. The variety of mediumship is needed to satisfy the cravings of the numberless different mentalities, each one of which views life from a different angle. But the most comprehensive and enduring testimony in support of the spiritual philosophy comes through our great lecturers, our Apostles of Modern Spiritualism.

Other workers in the field of Spiritualism have performed their mission as Mrs. Richmond performed hers. They have brought with them a vast body of evidence, which still further strengthens the truth of spirit-communion, and if we add the statement of that great scientist, Alfred Russel Wallace, who said, speaking of the phenomena of Spiritualism: "They are quite as well proved, as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them." Also that of Sir Wm. Crookes to the same effect, as well as the findings of a number of scientists since their day, we have a body of testimony establishing the fact of spirit-communion, which is so ponderous and immovable, that any doubts expressed of that irrefutable fact, are as futile as the lashing of an angry sea against the Rock of Gibraltar.

Mankind owes Mrs. Cora L. V. Richmond, as one of the apostles of Modern Spiritualism, a debt of gratitude, which it can best repay by a sincere consecration of themselves to the truths for which she has ever been the willing and eloquent mouthpiece.

At present, she lives in retirement at her home in Chicago. She carries to see the golden sheaves, as they are gathered from the harvest of her own planting. From what she has told us about her frequent visits to the spirit-land, especially set forth in her "Experiences out of the body, and my return after many days," we know that she is but patiently and obediently waiting the Father's call. When that summons comes, we may say: "Earth has an Angel less; Heaven has one more."

## THE QUESTION OF TELEPATHY.

The following valuable suggestion from Mr. Stanley de Brath should have been included in our last issue but was crowded out. It is hoped that the offer will be accepted and acted upon by a large number of "permanent" circles, that is, circles who are in the habit of sitting in a fixed place at a similar hour, and practically confined to the same sitters. It is most important that the "conditions" mentioned in Mr. de Brath's letter should be carefully complied with, in order that the evidence may be of conclusive value. Mr. Stanley de Brath writes:—

"Mr. Robert Blatchford, in his article in the 'Sunday Chronicle' (Manchester), of July 23rd, suggests a very good experiment. He says:—

I think the telepathic explanation is overworked. Suppose a medium tells a man he does not know that he sees his mother, and goes on to describe his mother as she was in life some thirty years ago. She had dark hair, good teeth, hazel eyes, a mole on her chin, and her hands were somewhat deformed by rheumatism. She wore an old-fashioned cap and an old-fashioned gown of dark merino with silver buttons. She was very fond of music, and had a good voice when younger. The sitter is surprised by the accuracy and detail of the portrait. But the sceptic smiles a superior smile and utters the word "telepathy."

Let us remind ourselves what this means. It means that the medium can read our thoughts. Not only that, but he can examine our subconscious memory. Is not that rather a daring assumption? Frankly, I do not believe the medium can do anything of the kind. But I think Spiritualists could turn the tables on the sceptics by putting this telepathic theory to the test. Tell the medium, "Now I am going to think about my Uncle Tom from Devizes, what he was like, what he wore, and what were his favourite amusements, and I want you to read my thoughts and utter them aloud before a company to whom I have already revealed them in secret." How many mediums could pass the test?

Yet this theory of thought-reading is the favourite method of getting over awkward evidence. It seems to me no whit more possible than the theory of communion with the dead.

"This should be tried on an extended scale. The crucial question in all subjective experiments is: How much comes from the subconscious mind of the medium, how much is telepathic, and how much from the Beyond?"

"All such experiments should be carefully recorded. The description should be written down, giving only clear and salient particulars of the person, sealed and left in another room, or preferably in another house, before the experiment. It should be known (a) to the questioner alone, (b) in a second experiment, to all the sitters, but in no case to the medium. His reply should be written down as delivered, without comment of any kind. A short statement of facts should be drawn up giving time, place, name of medium, method (whether automatic writing, trance speaking, or

(Continued at foot of next column.)

## SON AND MOTHER.

### THE HAND ACROSS THE GULF.

Nowhere have we seen victory over the fear and terror of the unknown more movingly portrayed than in the one death scene pictured in Mr. A. M. Hutchinson's powerful story, "If Winter Comes."

The central character of the story, Mark Sabre, is kneeling by the bedside of an old woman who is dying. She had been left in his charge by her son before the young man went to the war, and the news that her boy has been killed is killing the mother. She has lain for long unconscious, her face a still and impenetrable mask, but now the extreme moment is come. Sabre, who had been dozing in the chair, has been awakened by the sound of her laboured breathing, and has called her girl-companion, Effie Bright. Effie is kneeling on the other side of the bed. The dying woman is moaning.

"The sound of her moaning was terrible to him. That inhabitant of this her body had done its preparations and now stood at the door in the darkness, very frightened. It wanted to go back. It could not go back. It did not want to shut the door. The door was shutting. It stood and shrank and whimpered there.

"O terrible! Beyond endurance, agonising. It was old Mrs. Perch who stood there whimpering, shrinking, upon the threshold of that huge abyss, wide as space, dark as night. It was no spirit. It was first that very feeble Mrs. Perch, with her fumbling hands and moving lips. Look here, Young Perch would never allow her even to cross a road without him. How in pity was she to take this frightful step? He twisted up all his emotions into an appeal of tremendous intensity: 'Young Perch! Come here! Your mother! Young Perch, come here!'

"Telling it, once, to Nona, he said, 'I don't know what happened. They talk about self-hypnotism. Perhaps it was that. I know I made a most frightful effort, saying, 'Young Perch.' I had to. I could see her—that poor, terrified thing. Something had to be done. Someone had to go to her. I said it like in a nightmare, bursting to get out of it—'Young Perch, come here.' Anyway, there it is, Nona. I heard them. It was imagination, of course. But I heard them.'

"He heard: 'Now then, mother! Don't be frightened. Here I am, mother. Come on, mother. One step, mother. Only one. I can't reach you. You must take just one step. Look, mother, here's my hand. Can't you see my hand?'

"It's so dark, Freddie."

"It's not, mother. It's only dark where you are. It's light here. Don't cry, mother. Don't be frightened. It's all right. It's quite all right."

"That tall and pale young man, with his face like one of the old Huguenots . . . That very frail old woman with her fumbling hands and moving lips . . ."

"It's so cold."

"Now, mother, I tell you it isn't. Do just trust me. Do just come."

"I daren't, Freddie. I can't, Freddie, I can't, I can't."

"You must, mother, you must. Look, look, here I am. It's I, Freddie. Don't cry, mother. Just trust yourself entirely to me. You know how you always can trust me. Look, here's my hand. Just one tiny step and you will touch it. I know you feel ill, darling mother. You won't any, any more once you touch my hand. But I can't come any nearer, dearest. You must. You— Ah, brave, beloved mother—now!"

"He heard Effie's voice: 'Oh, she's dead! She's dead!'"

"Dead? He stared upon her dead face. Where was gone that mask? Whence had come this glory? That inhabitant of this her body, in act of going, had looked back and its look had done this thing. It had closed the door upon a ruined house, and looked, and left a temple. It had departed from beneath a mask, and looked, and that which had been masked now was beautified."

D. R.

normal speaking), name of questioner, names of sitters, and signed by all present.

"A number of such experiments should be collated. If circles would do this, taking care to give the exact facts as briefly as possible (without comment) in the above form, and would send them to me at the office of LIGHT, I would undertake to collate them. But it is essential that no hint whatever, or assistance to the medium by showing approval or disappointment, should be given. It would be best that the sealed envelope should be sent to me unopened. If a stamped envelope is sent to me, I would communicate the result of each experiment. If circles cannot restrain their curiosity to that extent, the envelope should be opened and the two descriptions compared in the absence of the medium; but for many reasons it is best that the former procedure should be followed. The purpose of the experiment is to discover how far the medium can penetrate the distinct thoughts of the questioner: it is not to prove any theory whatsoever."

## MRS. CORA L. V. RICHMOND.

AN APPRECIATION OF A PIONEER WORKER.

Mr. Theo. Flammer, of Seattle, Washington, U.S.A., sends us a long panegyric on the life and work of Mrs. Cora L. V. Richmond, whose name is well-known to the older generation of Spiritualists. She was a remarkable orator, and many years ago gave eloquent lectures in London, notably at the Town Hall, Kensington. We are unable to give Mr. Flammer's glowing appreciation in full—much as we sympathise with his plea that the work of the pioneers of Spiritualism should be worthily celebrated—but we take the following extracts:—

Imagine a young girl of thirteen going forth to battle with the sinister forces of superstition, darkness, ignorance and bigotry! And this crusade she kept right up, with but little material intermission, for nigh a half century. Like a great pendulum, her course swung back and forth between San Francisco and England, and now, her lecturing work having closed several years ago, she rests quietly in Chicago. This has been her home for some forty-seven years. For about twenty years she ministered to the spiritual needs of the first Spiritual Church of that city. Prior to her advent in Chicago, she had just returned from her first trip to England, where, although meeting with much opposition, she had on the other hand endeared herself to many, fully as much, as here, in her native land, and was for that reason constrained, on several occasions, to return there.

Bear in mind that the early part of her work happened to fall into the period prior to the Civil War and during its prosecution. These were exciting times, and passion ran high, not only on political questions, but in religious controversies as well. You will remember that the Church, for instance, was divided on the slavery question. But this valiant soldier of the Spirit preached Spiritualism just the same. She went forth like Schiller's Knight, and conquered the Dragon. Not only was hers the victory over the Dragon, but over herself also, for like the knight, she was loyal to the lesson of obedience. To quote Schiller:—

"The Mameluke makes of courage boast (but)  
Obedience decks the Christian most". . . .

"Let me embrace thee now, my son;  
The harder fight is gained by thee  
Take then, this cross—the guerdon won  
By self-subdued humility."

They were trying times for her. Even bodily harm was, at times, feared. Then consider the vile attacks by priests and Press, all of which were hurled at this frail young woman! How could she survive such onslaughts? No mortal, finely organised as she was, ever could have suffered such abuse and lived, without angel aid. This, of her guides knew how to sustain her, often tempering the course, she had to the fullest extent, and although she was frequently prostrated, as the result of insult and slander, her guides knew how to sustain her, often tempering the harm intended, by wise counsel, and healing the wounds inflicted upon her sensitive mind. The work which was laid out for her by the Spirit World was, as we now know, stupendous. It was far beyond the capacity of any half dozen or more persons with the aid of as many stenographers and clerks to perform. Nor shall we forget the splendid assistance, her husband, Mr. Wm. Richmond, gave her in this enormous task. I am glad to have known this splendid man. He passed on several years ago, and we can rest assured this noble soul has found its reward.

Let me give you a few instances of the hate and bigotry she had to meet. Mr. Harrison Barrett relates, that when she first began speaking in Wisconsin, "people were often so excited that her relatives were obliged to collect around her, to guard her from insult and injury." Again, there was a Tammany leader, a "Tammy rough," who, with a gang of others, rushed into one of Cora Scott's meetings in New York City in 1857, saying, "Let's go in here boys, and break up this nonsense." The account tells how they came to "scuff, but remained to pray." Again at Lynn, Mass., in 1857, in an audience of Catholics and ignorant Protestants, "scholarly" men proceeded to put a number of questions with the intent of confounding her, among which were the following: "When will two parallel lines meet in space?" Another question was: "Could she give the diameter of a bucket that was filled with water to the brim?" These bigots got answers so telling that they desisted from asking any more questions.

Speaking of herself, she said:—

"Spiritualism would have been if I had never existed, and its great work could have been done without me. Even if my gifts were entirely blotted out of its record, there would be left such a vast record of fact and inspiration that the labours of my individual self might not be greatly missed by the vast majority. Yet I recognise that my mediumship is an integral part of Spiritualism, and as such, entitled to a place in the annals of its history."

It is over forty years since I left Chicago. I have not been in touch with the activities of Mrs. Richmond since that time, except in so far as I gathered information through the Press. From 1875 to 1881, however, I was a

member of the First Spiritualist Church of Chicago, of which Mrs. Richmond was pastor.

I have known Mrs. Richmond for about forty-seven years as a lecturer, medium and worker in the cause of Modern Spiritualism. But six of those years in Chicago, did my wife and I move in her environment. We attended her receptions, and Mr. and Mrs. Richmond visited our home, as they visited the homes of other members of the church. It was during this comparatively short period, that I had the honour to become acquainted with this remarkable woman, and it is this experience which enables me to briefly delineate the rare traits of her personality, and express reverence for the teacher, and my high esteem and regard for the woman.

But there is another, and more important part of human needs, that she met with equal power and charm. I mean the craving of our spirits for sympathy and love; a yearning for the atmosphere of rest, of trust. A reminiscence of the spirit-home, where there is no pride and exaltation, but where all share alike in the Father's love.

Mrs. Richmond possessed the faculty, in a marked degree, to respond to this human, and yet at times unconscious appeal, with a spontaneity which is most unusual. I believe this is owing to that inner education with which she was favoured. Her perceptive faculties could sense and feel quicker and deeper than the eyes could have fathomed. And so, although one was impressed with the dignity which attended her, her smile at once informed you that she was but "thy fellow-servant."

It was her great task to submit her personality patiently and obediently to the superior will of a great Spiritual Power, and to dedicate her life to the advancement of the welfare of humanity. It was a noble work. But the recompense is commensurate with the demands made upon her.

We may rest assured that, as "the long day closes," she is conscious of a happiness which far exceeds any glory that worldly applause could bestow. It is a Life-Work like this that affords the strongest proof of a great Spiritual Truth. Lives like that of Cora L. V. Richmond, Andrew Jackson Davis, Moses and Daniel Hull, Hudson Tuttle, Lyman C. Howe, Thomas Gales Foster, Dr. J. M. Peckles, W. J. Colville, Mary S. Vanderbilt, and others who have offered themselves upon the altar of self-sacrifice, demonstrate the truth of Modern Spiritualism far more conclusively than any of the minor evidences, in the investigation of which Science and Psychical Research are now so laboriously engaged. These, of course, have their place, and are needed in satisfying the demands of the human mind, and in unfolding the possibilities of the spiritual nature of man.

The life of Mrs. Cora L. V. Richmond is a great Spiritual Manifestation. As I have said before, her rôle is unique, and I know of no mortal intellect that can compare with that of this medium in scope and power. She was the chosen channel, through which many exalted minds communicated their wisdom, and incidentally proved their continued existence in spirit-life, after the change called death.

Witness, for instance, her appearance before the Chicago Philosophical Society, where that mighty intellectual force towered head and shoulders above all these learned men, dominating them both collectively and individually! Witness the ease with which captious, scientific, intricate, sarcastic, embarrassing, vindictive and malicious questions propounded at various meetings were conclusively answered; not after mature reflection, but instantly. Witness the lecture on the "Gyroscope," when Professor Mapes placed the instrument in her hands, during entrancement, shortly after Abner Lane had invented it in 1859. Professor Mapes declared: "It was the only clear description which has ever been given in relation to this mysterious invention!"

Again, witness the testimony of N. P. Willis, who may be ranked among the classic poets of America. He said, among other things: "I am, perhaps from long study and practice, as good a judge of fitness in the use of language as most men, and in a full hour of close attention I could detect no word that could be altered for the better—none indeed (and this surprised me still more) which was not used with strict fidelity to its derivative meaning. The practised scholarship which this point usually requires, and the curious, unhesitating and confident fluency with which the beautiful language was delivered was (critically) wonderful. It would have astonished me in an extempore speech by the most accomplished orator in the world!"

Now, here to me, and no doubt to very many minds, is the very strongest proof of the continuity of life. It positively could not be Mrs. Richmond who delivered the lecture Mr. N. P. Willis was praising; nor any of her lectures, many of which, most likely, excelled that one. Another mind, though invisible, was evidently present. Had the scales fallen off the eyes of the members of the audience, i.e., had they been clairvoyant, they would have beheld the spirit-lecturer, and a shining host attending him. After all, is it not simple? Spiritualism has not come to present mysteries, but to explain them.

Consider that the motive power, during all these years, came from the spirit side of life, and you will not fail to conclude that here is a body of evidence, which in itself establishes the continuity of life, even if there were no other evidence. All the various spirit manifestations added to

the testimony of our lecturers (called prophets in days of old) make the case still stronger. The variety of mediumship is needed to satisfy the cravings of the numberless different mentalities, each one of which views life from a different angle. But the most comprehensive and enduring testimony in support of the spiritual philosophy comes through our great lecturers, our Apostles of Modern Spiritualism.

Other workers in the field of Spiritualism have performed their mission as Mrs. Richmond performed hers. They have brought with them a vast body of evidence, which still further strengthens the truth of spirit-communion, and if we add the statement of that great scientist, Alfred Russel Wallace, who said, speaking of the phenomena of Spiritualism: "They are quite as well proved, as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them." Also that of Sir Wm. Crookes to the same effect, as well as the findings of a number of scientists since their day, we have a body of testimony establishing the fact of spirit-communion, which is so ponderous and immovable, that any doubts expressed of that irrefutable fact, are as futile as the lashing of an angry sea against the Rock of Gibraltar.

Mankind owes Mrs. Cora L. V. Richmond, as one of the apostles of Modern Spiritualism, a debt of gratitude, which it can best repay by a sincere consecration of themselves to the truths for which she has ever been the willing and eloquent mouthpiece.

At present, she lives in retirement at her home in Chicago. She carries to see the golden sheaves, as they are gathered from the harvest of her own planting. From what she has told us about her frequent visits to the spirit-land, especially set forth in her "Experiences out of the body, and my return after many days," we know that she is but patiently and obediently waiting the Father's call. When that summons comes, we may say: "Earth has an Angel less; Heaven has one more."

### THE QUESTION OF TELEPATHY.

The following valuable suggestion from Mr. Stanley de Brath should have been included in our last issue but was crowded out. It is hoped that the offer will be accepted and acted upon by a large number of "permanent" circles, that is, circles who are in the habit of sitting in a fixed place at a similar hour, and practically confined to the same sitters. It is most important that the "conditions" mentioned in Mr. de Brath's letter should be carefully complied with, in order that the evidence may be of conclusive value. Mr. Stanley de Brath writes:—

"Mr. Robert Blatchford, in his article in the 'Sunday Chronicle' (Manchester), of July 23rd, suggests a very good experiment. He says:—

I think the telepathic explanation is overworked. Suppose a medium tells a man he does not know that he sees his mother, and goes on to describe his mother as she was in life some thirty years ago. She had dark hair, good teeth, hazel eyes, a mole on her chin, and her hands were somewhat deformed by rheumatism. She wore an old-fashioned cap and an old-fashioned gown of dark merino with silver buttons. She was very fond of music, and had a good voice when younger. The sitter is surprised by the accuracy and detail of the portrait. But the sceptic smiles a superior smile and utters the word "telepathy."

Let us remind ourselves what this means. It means that the medium can read our thoughts. Not only that, but he can examine our subconscious memory. Is not that rather a daring assumption? Frankly, I do not believe the medium can do anything of the kind. But I think Spiritualists could turn the tables on the sceptics by putting this telepathic theory to the test. Tell the medium, "Now I am going to think about my Uncle Tom from Devizes, what he was like, what he wore, and what were his favourite amusements, and I want you to read my thoughts and utter them aloud before a company to whom I have already revealed them in secret." How many mediums could pass the test?

Yet this theory of thought-reading is the favourite method of getting over awkward evidence. It seems to me no whit more possible than the theory of communion with the dead.

"This should be tried on an extended scale. The crucial question in all subjective experiments is: How much comes from the subconscious mind of the medium, how much is telepathic, and how much from the Beyond?"

All such experiments should be carefully recorded. The description should be written down, giving only clear and salient particulars of the person, sealed and left in another room, or preferably in another house, before the experiment. It should be known (a) to the questioner alone, (b) in a second experiment, to all the sitters, but in no case to the medium. His reply should be written down as delivered, without comment of any kind. A short statement of facts should be drawn up giving time, place, name of medium, method (whether automatic writing, trance speaking, or

(Continued at foot of next column.)

### SON AND MOTHER.

#### THE HAND ACROSS THE GULF.

Nowhere have we seen victory over the fear and terror of the unknown more movingly portrayed than in the one death scene pictured in Mr. A. M. Hutchinson's powerful story, "If Winter Comes."

The central character of the story, Mark Sabre, is kneeling by the bedside of an old woman who is dying. She had been left in his charge by her son before the young man went to the war, and the news that her boy has been killed is killing the mother. She has lain for long unconscious, her face a still and impenetrable mask, but now the extreme moment is come. Sabre, who had been dozing in the chair, has been awakened by the sound of her laboured breathing, and has called her girl-companion, Ellie Bright. Ellie is kneeling on the other side of the bed. The dying woman is moaning.

"The sound of her moaning was terrible to him. That inhabitant of this her body had done its preparations and now stood at the door in the darkness very frightened. It wanted to go back. It could not go back. It did not want to shut the door. The door was shutting. It stood and shrank and whimpered there.

"O terrible! Beyond endurance, agonising. It was old Mrs. Perch who stood there whimpering, shrinking, upon the threshold of that huge abyss, wide as space, dark as night. It was no spirit. It was first that very feeble Mrs. Perch, with her fumbling hands and moving lips. Look here, Young Perch would never allow her even to cross a road without him. How in pity was she to take this frightful step? He twisted up all his emotions into an appeal of tremendous intensity: 'Young Perch! Come here! Your mother! Young Perch, come here!'

"Telling it, once, to Nona, he said, 'I don't know what happened. They talk about self-hypnotism. Perhaps it was that. I know I made a most frightful effort, saying, "Young Perch," I had to. I could see her—that poor, terrified thing. Something had to be done. Someone had to go to her. I said it like in a nightmare, bursting to get out of it—"Young Perch, come here." Anyway, there it is, Nona. I heard them. It was imagination, of course. But I heard them.'

"He heard: 'Now then, mother! Don't be frightened. Here I am, mother. Come on, mother. One step, mother. Only one. I can't reach you. You must take just one step. Look, mother, here's my hand. Can't you see my hand?'

"It's so dark, Freddie.'

"It's not, mother. It's only dark where you are. It's light here. Don't cry, mother. Don't be frightened. It's all right. It's quite all right.'

"That tall and pale young man, with his face like one of the old Huguenots . . . That very frail old woman with her fumbling hands and moving lips . . .

"It's so cold.'

"Now, mother, I tell you it isn't. Do just trust me. Do just come.'

"I daren't, Freddie. I can't, Freddie, I can't, I can't.'

"You must, mother, you must. Look, look, here I am. It's I, Freddie. Don't cry, mother. Just trust yourself entirely to me. You know how you always can trust me. Look, here's my hand. Just one tiny step and you will touch it. I know you feel ill, darling mother. You won't any, any more once you touch my hand. But I can't come any nearer, dearest. You must. You—Ah, brave, beloved mother—now!"

"He heard Ellie's voice: 'Oh, she's dead! She's dead!'

"Dead? He stared upon her dead face. Where was gone that mask? Whence had come this glory? That inhabitant of this her body, in act of going, had looked back and its look had done this thing. It had closed the door upon a ruined house, and looked, and left a temple. It had departed from beneath a mask, and looked, and that which had been masked now was beautified."

D. R.

normal speaking), name of questioner, names of sitters, and signed by all present.

"A number of such experiments should be collated. If circles would do this, taking care to give the exact facts as briefly as possible (without comment) in the above form, and would send them to me at the office of LIGHT, I would undertake to collate them. But it is essential that no hint whatever, or assistance to the medium by showing approval or disappointment, should be given. It would be best that the sealed envelope should be sent to me unopened. If a stamped envelope is sent to me, I would communicate the result of each experiment. If circles cannot restrain their curiosity to that extent, the envelope should be opened and the two descriptions compared in the absence of the medium; but for many reasons it is best that the former procedure should be followed. The purpose of the experiment is to discover how far the medium can penetrate the distinct thoughts of the questioner: it is not to prove any theory whatsoever."

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### RAYS AND REFLECTIONS.

Mr. Harry Fielder sends me an account of a recent experience in clairvoyance, which turns on the following story: A man with an impediment in his speech visited a bird-fancier's shop and inquired, "Have you a t-talking parrot for s-s-sale?" The salesman replied that he had, and pointed to one. "Are you p-p-positive it can talk?" was the next question. The birdman was emphatic. He said the parrot could talk like a politician or a mother's meeting. But the stutterer was sceptical. "I d-d-don't think the parrot's much of a t-t-talker," he said. And then the parrot vendor lost his temper. He said, "Look 'ere. That bird talks a darn sight better than you do. If it couldn't talk better than you I'd chop its bloomin' 'ed off!"

There is the illustrative anecdote. And now for Mr. Fielder's own story. A few years ago the late Admiral Moore addressed a meeting of Spiritualists at South-place Institute at which Mr. Fielder was present. The Admiral was very severe on the poor platform speaking which prevails in Spiritualism, and strongly denounced the incapable speakers. Now it must be confessed that the Admiral was no orator himself; certainly, his attack excited much resentment in the audience, and there were some replies. Only by the exercise of much self-repression did Mr. Fielder refrain from publicly relating the story of the parrot, as recited above, in his reply to the attack. And now comes the sequel. A few days ago Mr. Fielder, being at Fulham, met Mrs. Thomas, a local clairvoyant. This lady proceeded to give a description of the Admiral (whom she did not know) as being with Mr. Fielder, who at once recognised him. "But," said the medium, "the gentleman I see is holding out a parrot to you." Now that was decidedly quaint. To Mr. Fielder the meaning of the parrot was pretty obvious. All the same I do not regard this case in itself as peculiarly evidential, for it does not appear that Mr. Fielder ever told the Admiral the parrot story. (Knowing the Admiral, as I did, I can easily imagine why, for admirals do not take kindly to rebukes, especially when these are wrapped up in parrot stories!) However, it is an interesting case and brings in an amusing yarn which should justify its inclusion here.

I see that Professor Einstein has been rendered indignant by observing how much the attention of his hearers is concentrated upon him personally rather than upon his lectures. The eyes of the audience are more in evidence than their ears and he is surveyed curiously through opera-glasses and lorgnettes. As a philosopher he will doubtless in the end reconcile himself to the fact that majority of mankind is far more interested in the personal than in the abstract side of things. In other words, people who are not able to boast that they understand Relativity, find it a sufficient compensation to be able to say proudly, "I have seen Einstein."

It recalls to my mind an old-fashioned part-song entitled "The Music Lesson," in which the lady vocalist who takes the part of teacher has continually to exhort the male members of the class to "Look at your book and not at me!" After all, personality means a great deal in life. One may discourse the finest wisdom and yet be weak and ineffectual for want of "presence" and "magnetism." It was not "that blessed word 'Mesopotamia' alone which captured the imagination of the old lady in the story. It was the style and tones of the preacher who said it. If Professor Einstein were a psychologist he would probably have shown less impatience with the "personal note," however incongruous it might seem with the subject of his lectures.

D. G.

### AT PARTING.

Say: "Peace be thine," when I go forth at length,

But pray ye never for my soul's repose:

Commend it rather to the Source of strength

For other work, as sense of mission grows,

The ways are vast, Amen: the worlds extend

World without end.

When after work achieved from star to star

And all the missions in His Name fulfilled,

God draws me where the Halls of Silence are

And to the heart of things the soul is stilled,

Give me that active centre's rest—ah then

Such sleep. Amen.

—ARTHUR E. WAITE (in "The Book of the Holy Graal").

### "LIGHT" APPRECIATIONS.

I wish I could convey to you all that your valued paper means to me.

It has filled a great gap in my life and opened up a new outlook on all that surrounds us.

"The little paper with a great message," which should be shouted from the housetops, and I sincerely hope your efforts will meet with success.—J. H. DAVISON.

## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

### NOTE.

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

### THE NATURE OF DEITY.

**HESITANT.**—We cannot think of the Deity as a definite personality, but only as a Being immeasurably above any conception of this nature. There is no reason for differentiating between angels and spirits, the term angel being formerly used for any visitant from the spirit world. As far as any evidence exists, where such visitors have been interrogated they have claimed previous earth existence, except in a few instances, and even those have not denied previous "physical existence," though it is only to be expected that old inhabitants of this world would be in the majority among such visitants. Moses and Elias were recognised by three witnesses, but records of this kind of happening would not be likely to appear for two reasons, apart from the rarity of such actual appearances, especially to more than one witness: (1) the details would be too personal to record; (2) the Jews were divided into two classes, one class being as dense as many sceptics of the present day, whom nothing would convince, and the other claiming that all such evidence was a priestly prerogative, not to be given to the public. Consequently those who obtained evidence would be forbidden to repeat it under severe penalties, even if they were not secluded for sacerdotal advantage. Your suggestion is therefore not conclusive.—H.

### SCIENCE AND SPIRIT INTERCOURSE.

**F. E. K.**—It is not to be wondered at that the average observer should regard the subject of spirit-communication as "unscientific." He may hear of one or two great scientists who support the reality of Spiritualism, but is generally in ignorance of the long list of scientific names which belong to the subject. This is due to an old prejudice on the part of the Press and other public instructors; but that prejudice is gradually breaking down, because many of the public will no longer be put off with evasions and distortions of the truth. Meantime we may take from a considerable body of purely scientific testimony the following from the late Professor De Morgan, President of the Mathematical Society, and one of our greatest mathematicians, the following: "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things

called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me." Nevertheless, we do not feel any superstitious reverence for purely scientific opinion in these matters. The average intelligent person is quite as capable of arriving at a conclusion on some phases of Spiritualism as the most learned savant who makes investigations and is convinced.

### MATERIALISING SPIRITS.

**L. GUISE.**—You enquire whether materialising spirits are from one sphere or whether any spirit can materialise at will. The terms "sphere" and "plane" are not generally accepted as having any clearly defined value, but it is a matter of experience that materialisations only take place in the case of spirits who are in closer touch with physical conditions, usually because they have only put off bodily conditions within a short period, as earth time is counted. Spirits who have reached a higher state of evolution never appear to materialise, but on the rare occasions when they present themselves do so by a pictorial representation which can not be considered a "physical likeness," but a likeness of their present spiritual condition, as far as this can be expressed within our mental capacity. Is everyone on this side interested in materialisation, and how many of those interested obtain an opportunity? The conditions are the same on the other side. While how many would desire a return to the slums, once they had entered the beautiful garden?

### CHILDREN IN SPIRIT LIFE.

**E. C. H.**—"Do children grow up in spirit life?" Of course they do. It would be unnatural if they did not, for the life after death is as natural a life as this one. They grow into men and women precisely as they would do here, altering in form and stature and maturing in mind and spirit. They have lost the opportunity of *direct* earth training and experience, true; but this is made up to them by other means. Thus, they are sometimes brought back into contact with physical conditions in order that they shall acquire the experience necessary, even at second hand. And they are put in charge of spirit people who carry with them somewhat of what is termed the "physical condition," which does not at all imply that the foster-parents are of a degraded kind, but that they are more closely in touch with earthly circumstances than other spirits who have grown beyond this stage. In short, the resources of the spiritual world are more than equal to overcoming the deprivations and inequalities of earth.

## DRAWING AND DESIGN

### THE MAGAZINE OF TASTE.

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**"CAN THE SPIRIT LEAVE THE BODY?"****ANSWERS TO CORRESPONDENTS.**

Mr. J. W. Macdonald (North Shields) writes:—

Referring to the article on p. 475 of LIGHT, "Can the Spirit leave the Body?" the great evidence that it can lies in the change of sensation.

All my life I have lived in pain, at one period of a most agonising kind, which deprived me of sleep for years. When the spirit (or soul) left the body in this broken-down condition, the change was immense; then ensued a delightful freedom, a total absence of pain. With the return to the body, the weakness and pain resumed their sway, and I experienced the burden and agony of the flesh again.

The soul outside of the body expands in a most exhilarating fashion; on one occasion the return to the body was like squeezing into an aperture too small: the soul entered, but became compressed and confined, a strong contrast to its extra corporeal state.

With such a vivid contrast, the question is answered in the affirmative. I have been seen hundreds of miles away without any attempt on my part to quit the body.

**SUNDAY'S SOCIETY MEETINGS.**

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

*Lewisham.*—Limes Hall, Limes Grove.—Sunday, August 13th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Miss L. George.

*Croydon.*—Harewood Hall, 96, High-street.—August 13th, 11, Mr. Percy Scholey; 6.30, Mrs. Julie Scholey.

*Brighton.*—Athenaeum Hall.—August 13th, 11.15 and 7, Mrs. E. Marriott; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. S. W. Roe.

*Church of the Spirit, Camberwell.*—The Guardian Offices, Havil-street, Camberwell Town Hall.—August 13th, 11, open service; 6.30, Mrs. Clare O. Hadley.

*Holloway.*—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11 and 7, Mrs. Butcher (Kettering), addresses and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, to be announced. Free healing: Thursday, 5-7, children only; Friday, from 7, adults. Membership invited: subscription, 6/- per annum.

*St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).*—August 13th, 7, the Rev. John Ward. Thursday, August 17th, address and clairvoyance.

*Shepherd's Bush.*—73, Becklow-road.—August 13th, 11, public circle; 7, Mr. W. C. Walker. Thursday, Mr. R. G. Jones.

*Peckham.*—Lausanne-road.—August 13th, 7, Thursday, 8.15.

*Bowes Park.*—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, August 13th, 7, Mrs. Graddon Kent.

*Worthing Spiritualist Mission.*—17, Warwick-street.—August 13th, 6.30, Mrs. B. C. Hailes. Thursday, August 17th, 6.30, Mrs. Harvy.

*St. Leonards Christian Spiritualist Mission (bottom of West Hill), St. Leonards-on-Sea.*—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

*Central.*—144, High Holborn (entrance, Bury-street).—Re-opening in September with both Friday and Sunday services.

*Forest Hill Christian Spiritualist Society.*—Foresters' Hall, Raglan-street, Dartmouth-road.—August 13th, 6.30.

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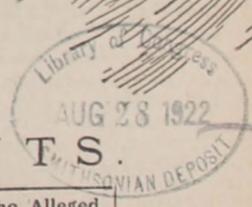
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SEE PAGE 520.

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

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## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

WHAT in me is dark,  
Illumine, what is low raise and support.

—MILTON.

"NONE SO BLIND AS THOSE WHO WON'T SEE."

Many of those who have by observation and experience become fully convinced of the existence of a spiritual world as an actuality, and not merely as a dreamy abstraction, are pardonably impatient of the absurd scepticism on the subject amongst those who seem to think it to be the mark of a vigorous understanding to ridicule the idea of "ghosts." One recalls the strong contempt which the late Professor Hyslop had for minds of this type. M. Ernest Cordurie, a French writer, expressed the matter well when some years ago he wrote:—

Ignorance of the existence of spirits and the means of communicating with them is, in a great number of cases, a voluntary ignorance. Sufficient noise has been made about Spiritualism that all who profess ignorance of it must be of mediocre intelligence. One always ignores that which one does not wish to know.

We are well aware—none better—that Spiritualism is associated in some quarters with certain weird and dubious doctrines and dogmas having no root in reason. But we abide by the simple central facts, assured that Time will winnow the false from the true.

### "HEALTH BOOKS."

We observe that books on the cultivation of health are no longer so numerous as they were. Time was when we received so many of them and found them so full of directions and exercises that it looked as though the conscientious student of them would have to devote most of his time and thought to carrying out their precepts. He would be kept so busy that he would really have no time to "live"—to say nothing of working for his living. We regard the disappearance of the "health book" as a symptom of health

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"Health culture" can easily be carried too far. It may soon tend to a morbid state of the consciousness, for our bodies work best when we are least aware of them. A little healthy self-neglect is a good thing in some cases. After all, Nature is very generous and allows us a certain margin within which she is indulgent to small errors and irregularities. If we keep well within the margin we are fairly safe. It is the spendthrift who suffers and who finds that no amount of drugs or hygienic "systems" will help him to avoid the penalty of breaking the laws of health.

## THE USES OF HUMOUR.

A serious student of the social life of to-day was lamenting to us recently that there was a great craving abroad for humour—people wanted to be amused rather than instructed. But that has always been the case. The great comic artist commands a vastly larger income than the great philosopher. Just now, suffering as it is from the discords of the time, the social consciousness is in a diseased state. Humour is a kind of anodyne, a mental poultice. The fact that the nation demands comicality shows that it has preserved its sense of humour. That is one of the consolations of calamity. We have little sympathy with those grim souls who regard anything in the way of mirth as being flippant or frivolous. There is, of course, a vacuous laughter "like the crackling of thorns under a pot." We would rather have even that than sour solemnity or leaden gloom. We know that in the psychic realm an atmosphere of dullness checks the "manifestations" which come at their brightest and best where there is good humour and lightness of heart, and there we have Nature's warrant for cheerfulness as in other fields of life where with light, colour and vivacity her works most flourish.

## QUO VADIS.

When gold in the East is rising  
And the day is fresh and pure,  
Wilt grapple thine armour to thee,  
Wilt see that thy straps endure?  
Wilt turn to the easy pathway,  
And follow the world's bright lure,  
Or, grimly, ascend the mountains,  
Making thy footsteps sure?

When golden the West is burning,  
And the day's long journey's o'er,  
The leaves of the ledger turning,  
Writ with a life's long score,  
Wilt strive, with thy frenzied fingers,  
To buckle thy sword once more,  
Or step, with exultant freedom,  
Straight through the golden door?

—ROSE A. MARRIAN.

My garden, with its silence and the pulses of fragrance that come and go on the airy undulations, affects me like sweet music. Care stops at the gate and gazes at me wistfully through the bars.—ALEXANDER SMITH.

## THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 499.)

December 28th, 1919.

### THE COMING RACE.

"We, from the spirit world are striving after an ideal, and we want to show you what this is, and how far it is attainable. Man is not seconding us very much at present, but we see signs of an awakening which may lead to better things. Our ideal is the spiritualising of man's aims on earth, and making him fit for his transition here. What holds most men back is selfishness. They want to get all they can for themselves, and then possibly they may spare a little for others, but they do not consider caring for their neighbour as their first duty. That is the difference between the earth and our plane. We are concerned with the welfare of others first and, after that, of ourselves, except, naturally, when we first pass over. Then we have to educate ourselves to the conditions we find here, but when once we are initiated and have found our appropriate work to do, we lose the sense of self, and in losing it, find our true happiness. It is difficult for many to give up their earth ideas, and therefore they come to us handicapped, but you are aware that finally all do progress, and therefore could we but cut short the time of their probation it would be an immense gain. This cannot be unless the ideals of earth undergo a complete change, and we want this to begin before the death of the physical body, so that men shall realise what end they are working for and what awaits them in the future. Such knowledge would alter many a careless and unprofitable life into one of usefulness. If all who know the truth would speak out, then the knowledge would spread rapidly, but many keep silence for fear of disapproval or ridicule, and so we do not get the help from your side which we have a right to expect. We would hold up three ideals for mankind on earth to work for: the elimination of selfish desires; the substitution of altruistic love for their fellow-men; and the knowledge of spiritual things, especially as they have a bearing on the life on earth. Were these the ideals on the material plane, it would not be long before it would become truly the fore-court of Heaven and pave the way to entrance there. With an awakened conscience guiding every man, these ideals would soon become realities; and having a knowledge of the future, men's earth lives must grow better, and the standard of conduct become a higher and more noble one. Especially where mediumship, or spiritual knowledge has not been born with a man, but has had to be worked for, the character must necessarily be uplifted and raised by the new enlightenment. The three aims to be striven for then are knowledge, unselfishness, and altruism; given these three and there will not be a great deal left to wish for, and the world would at last be roused out of its old lethargy."

January 4th, 1920.

### THE SPREAD OF REASON.

"I think I should define 'reason' as moderation or 'reasonableness' of judgment, or the power of estimating things at their true worth, without being led astray by outward appearances or surface-values. You may know a man, for example, who at first makes a very good impression by his manner of speech and appearance, and those who see only the surface do not recognise that he is playing a part and that underneath the fair outside lie unscrupulousness and shallowness of character. If men cultivate reason they do not form a judgment at once but await a longer acquaintanceship. How can the present and immediate future be truly made 'an age of reason'? First by education and the cultivation of the perceptive reasoning faculties in every child, and potentially in every man and woman; for if the individual citizens of a nation have reasonableness and judgment they will make their country a dependable and trustworthy one. If all men reasoned rightly there could never be the mistaken notion that injustice and tyranny inflicted on other nations could ever build up a solid foundation for prosperity. Reason must play a large part in the future, but reason alone will not do all; love must join hands with it. Take many of the disputes now going on as to wages and hours

of the so-called working-classes; there is very little reason brought to bear either by employers of labour or employes. The former seem to think that by denying a claim they make it impossible; the latter appear to believe that they have only to assert their demands in a sufficiently domineering manner to have them granted. Both are wrong. There is always a point where junction is possible, and if reason stepped in, and the employers were willing to own that in the past there had been hardships which needed remedying; and if the workmen agreed that claims pushed too far would cause suffering through diminished trade, then there would be a meeting-point for agreement, and probably each side would discuss possibilities in a spirit of much greater harmony than prevails at present, where a victory for either party is often the cause of still more bitter feeling than before. Reason must also be brought to bear on the vexed question of women's work taking the place of men's labour. A woman who has to earn her own living should have the opportunity of doing the work for which she is best fitted; but when there is no necessity for earning a living-wage then her work should be voluntary and honorary, and this should be the case with men also, and no man with an income sufficient for his wants should take a paid post which another man may badly need. But laws cannot be made to regulate all these points, and so it is that education must be relied on, and reasonableness and moderation be firmly established in the minds of the population. At present every man's hand seems against every other, if of different classes of society, and this should not be. Everyone is needed in the world for the performance of his own particular task, and whatever the work may be, it should be faithfully and well performed. Here we have varieties of work, and all can choose what they like best and are best fitted for. But then there is no jealousy of others, and no self-seeking for advancement; Spiritual progression brings advancement automatically, and without this it will never come. If we are free from disputes and jealousies, why cannot it be the same in earth-life? The root of all the evil is money and the need for it, but as the earth is at present constituted it is a necessity of life and yet keeps back the spiritual growth. Men's natures must be softened and changed until money plays a lesser part in their lives, and so we say again: 'Educate, educate, educate.'

January 11th, 1920.

### THE TREND OF EVOLUTION.

"In all animals there is the tendency to adapt themselves to the circumstances in which they have to live, and the analogy may be applied to the human race also. Evolution does not necessarily mean progression, but may mean deterioration in all that is not purely physical; and so it is that the environment in which mankind has to live should be such as will call for uplifting of the spiritual nature. The tendency of men is to rise to the level of their surroundings, and therefore all that makes for beauty and refinement should be brought into the homes of the people. Evolution is a slow process in the upward direction, but unfortunately changes can come quickly in a downward one, and a family compelled to go from a good neighbourhood to a slum-dwelling may very soon fall to a lower level in order to keep on good terms with their neighbours. This war has brought mankind to a parting of the ways, and it has now to be settled which way the world shall go; whether towards selfish luxury, extravagance, and pleasure-seeking, as in ancient Rome, and perish as Rome did; or whether it shall hold aloft the banner of progress, humanity, love and fellow-feeling amongst mankind, and so bring down Heaven to earth. At present all is chaos. Men see there is something grievously wrong, but do not know how to set it right, and unless some great apostle arises, things may be allowed to drift, and worse evils follow. It does not seem right, and it is not right, that hoards of wealth should be accumulated while undeserved poverty exists; and yet a premium must not be put on idleness, and the steady, industrious man be mulcted of what he has earned by his labour to keep one who will not work. What is needed is the improvement in ideals and conscience of each man and woman on earth, and then they would find means to remedy the evils which now exist so largely."

January 18th, 1920.

## THE POWER OF THOUGHT.

"I do not mean this to apply to the earth world only, but to our world also, where thought is more developed and often takes the place of speech. Too little is made of this power in the earth-life, yet how often you hear one person say to another who has made some remark: 'I was just thinking the same thing.' If you could understand this power in thought you would easily see how an idea can be transferred from one mind to another. If you imagine the atmosphere to consist of minute particles, and thought to be made up of other tiny atoms, and the latter are projected from the brain of a person, they may impinge upon the atmospheric particles and move them, as a blow on a railway-train at one end will move all the carriages in rotation, and thus reach the mind of another person; but we are no nearer an explanation of why they should set up the same thought. There is so much that we have to take on trust, even here, that I must ask you to do the same with what we tell you. It is very necessary that this power should only be used for good purposes. If some beautiful thought should invade your mind while in the company of others, you should will strongly that they should experience the same thought, and all who are receptive will most likely do so. Here, the full power of thought is brought into action, and the best spirit-teacher or physician is he who can project his thought with the most forceful power into the mind of a newly arrived spirit; such a physician will pour a stream of sublime and uplifting thought, and if of a receptive nature, the patient, when he awakens, will be attuned to high aspirations and a desire for the life beautiful. But a man who on earth has had no wish for anything but success and money-getting cannot be reached by thought, and will drift automatically to the sphere where others like himself are awaiting their development, and the awakening of higher aims and desires. 'My thoughts are my own,' is a very common saying, but a false one. No man can live to himself alone, and no man can have his thoughts to himself only. What he thinks, another will think either with him, or shortly after, and by that train of thought he has helped to either raise or debase a fellow-creature. You on earth have greater responsibilities than you dream of, and to use them aright there must be knowledge of the future. We try to teach it from here, but there are few who listen."

(To be continued.)

## ORGAN MUSIC IN THE NEXT WORLD.

Writing to the recorder of "The Progression of Marmaduke," Mr. P. B. Beddow, of the "Penge and Anerley Press," after expressing his interest in the communications, asks for technical particulars about the organ to which "Marmaduke" refers, and on which he plays. Mr. Beddow explains that he is himself an organist, and suggests that Miss Flora More shall inquire of the communicator.

The inquiry was accordingly made, and Miss More gives the following as "Marmaduke's" reply to the questions put:—

"The organ is differently constructed from those I used to play on in my earth life, yet it is more suited to our finer and more ethereal touch. We do not have the wind which is necessary for organs on earth: the pressure of the vibrations we ourselves send out has the power which the wind has to exercise on earth, and we do not have to employ anything like the force that is necessary there. We seem to *individualise* the *spirit* of the music we wish to play, in our own person, and then the vibrations we send out touch the reeds and produce the sounds. On earth you could never get the exquisite harmonies we can; for music *here* is the player's *self*; he may interpret it rightly or wrongly if he is playing the compositions of another, but he puts *himself* into it, and so, much of his character could be gleaned from his interpretation of, let us say, a sonata of Beethoven or a prelude of Chopin.

"As regards your technical questions, we do not have stops in the same way as on earth: we have a mechanism which will give certain effects, but they are not quite like those of the ordinary stops; it is more like what thought is to speech, and we do not need to label this mechanism; but, roughly speaking, we have six different sorts of emotions to which we can give effect by these mechanisms: joy, hope, fear, triumph, passive happiness, and triumphant fulfilment of desire.

"As regards how many could hear our organ-music, *all* on our side who desire to do so, and are within a sufficient radius to the instrument; but if you mean on *earth*, only those endowed with clairaudience could perceive or hear our music, and singing is more easily detected by them than the tones of an instrument.

"I do not think it is possible for me to give a more detailed account, or to answer your questions more fully, for things are different *here* from what they are on earth, and it is impossible to convey in the old earth-language any idea which shall give the entirely right description or explanation. Wait, my friend, and if you are an organist, as you say, a rich treat is before you. Live the life to prepare for it, that you may enter upon it without delay when your time for transition comes."

MARMADUKE.

## "ECTOPLASMIC NONSENSE."

AN EXPOSE OF THE SORBONNE "TESTS."

By F. STEPHENS (Paris).

The egregious writer in the "Daily Mail" is a little too previous in his comments concerning the experiments undertaken by four doctors of the Sorbonne to test "Eva C."

The whole thing is really little more than a newspaper stunt for the self-advertisement of a Paris journalist who recently wrote a railway station "pot boiler" (concerning psychic research) to while away the tedium of railway passengers tired of fiction.

Of course the four doctors who investigated were serious enough, but a writer in the "Ere Nouvelle" points out that their mental attitude was hostile to the medium—a fact of which she was evidently well aware. This statement will of course make the "Daily Mail" scribe shake with laughter—but "passons."

Dr. Geley has been interviewed by the "Ere Nouvelle," and he points out the following facts regarding previous experiments:—

1. A negative result can never prove anything—(*outside of itself*)—especially when it is put against *hundreds* of successful results obtained by scientific investigators outside the Sorbonne—under the most rigorous conditions it is possible to institute.

2. You cannot say a method is defective when good results are obtained, and good when no results are obtained—as in this case.

3. In former cases an emetic was administered to Eva C. immediately after a *séance*—the substance vomited contained nothing of a suspicious nature.

4. The medium was made to swallow colouring matters before the *séances*—the ectoplasm which has been obtained on former occasions was brilliantly white.

5. M<sup>me</sup>. Bisson has had "Eva C." X-rayed by two specialists, whose names are given. The stomach and oesophagus were found to be perfectly normal in structure and function—whereas regurgitating subjects present characteristic anomalies ("Medicine Internationale," September, 1921).

6. Ectoplasms observed by previous experimenters *could not have been imitated* by any simulacrum (such as india rubber) first swallowed and then vomited. Their volume, their change of form under direct observation, and the manifestation of their *vitality* proved this.

7. Ectoplasms can exude from all parts of the body—not only from the mouth. Sometimes they are solid, sometimes like a fog which undergoes condensation whilst under observation—taking the shape of a living organ, capable of being touched, moulded and photographed.

8. The fifteen negative *séances* of the three Sorbonne doctors, says Dr. Geley, cannot be allowed to cancel the *hundreds* of successful experiments made by equally capable savants outside the Sorbonne. I presume it is necessary to add this, for to many Frenchmen the "Sorbonne" is an awe-inspiring establishment, to doubt the plenary inspiration of which is almost blasphemy. It is the ultimate repository of wisdom. These people seem to think that until they discover a fact it has no right to exist—although many successful studies of this mysterious substance have been made in Paris, Algiers, and Munich. Hence Dr. Geley stoutly sticks to his guns "malgré la Sorbonne." There is only one thing on which I disagree with the learned doctor. That is when he speaks of the Sorbonne experimenters as being convinced *a priori* of the *impossibility* of ectoplasm.

Now I can understand a man being convinced *a priori* of the *improbability* of a thing—but for savants who think of "*a priori impossibilities*" I have no use at all. They had better be left to meditate upon the methods of Science, and I would recommend them to read what that clear-headed thinker Huxley used to say about such rabid nonsense. The only thing of which we *have* any right to predicate "*impossibility*" *a priori* is a contradiction in terms. One would have supposed that in these days of Einstein, curved space, electrons, quanta, et cetera, that stupid word had been eliminated from the vocabulary of scientific men. But perhaps the doctor was mis-reported by his interviewer. I note that he took the opportunity to affirm his certitude in the *real* existence of ectoplasm as a fact in the Universe—which will in course of time be recognised by all. And you will agree with me that Dr. Geley's opinion, confirmed by his colleague Richet will require something more than fifteen unsuccessful *séances* to upset it.

To the "Daily Mail" we may say "Festina lente."

LIGHT AND THE FIRST "DAILY MAIL."—It may interest our readers to learn that the printers of LIGHT, the Friars Printing Association, 26a, Tudor-street, E.C., early in the year 1896 received instructions from Lord Northcliffe, then Alfred Harmsworth, to set up the heading of his proposed new daily paper, the "Daily Mail" for copyright purposes. This was done side by side with that week's issue of LIGHT, which paper the Friars Printing Association have printed without a break for over twenty-eight years.

## A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 502.)

We have now arrived at a stage in our investigation when the main points that are put forward by Price, Seymour and the S. P. R. can be separated from the general contexts of the Report and dealt with individually. Six items constitute the essential evidence of proof upon which Price, Seymour and the S. P. R. base the alleged charge of fraud against the Crewe Circle and are as follows:—

I.—Their claim for the infallibility of X-ray marked plates, the use of which on this occasion determined whether or no substitution of plates had taken place.

II.—Mr. Price's statement that he marked Hope's dark slide indelibly twice on both sides before entering the dark-room to load the slide, and his statement that the dark slide, after it had been loaded, was changed by Hope for another one which, on examination by Price, was found not to have the marks upon it he expected to see.

III.—That the plates, when being developed, did not flash up black at once but "developed slowly (as ordinary slow plates would do)."

IV.—No sign of the X-ray marking after the two plates had been developed.

Of plate II., the one now in the possession of Price and containing his portrait only, it is claimed is:—

V.—"Of thinner glass."

VI.—"Of slightly different colour."

If the S. P. R. "Journal" in its report on the experiment, has produced unassailable evidence in support of the above six items, proving them, in accordance with the recognised method of findings in such experiments, to be facts, then the case is closed at once and someone is guilty of the act of substitution of plates, Hope being the one accused of doing this. Our readers, however, who have followed the investigation during the past three weeks in *LIGHT* will, we are sure, have arrived at the conclusion that the S. P. R. report does *not* bring forward unassailable evidence in support of its charge against Hope. In fact, our examination has resulted in our finding a serious lack of concrete evidence in the S. P. R. document, in consequence the necessity of raising the following questions is unavoidable. These are:—

A. Are X-ray marked plates infallible for such a test?

B. Did Price indelibly mark the dark slide?

C. Do ordinary slow plates develop slowly?

D. Do X-ray marks become invisible under certain circumstances?

E. Are plates, cut even from the same sheet of glass, always of the same uniform thickness?

F. Is there any evidence to show that the Imperial Dry Plate Company used two sheets of glass of identically the same colour and manufacture from which the six plates were obtained?

To item I. and our question A. we have been informed by the Imperial Dry Plate Company that their use of the term "infallible," quoted by them in their letter to Price of January 28th, was the correct term to apply to the plates, providing they were used for a normal exposure and developed in a normal manner. When they were instructed by Mr. Price to provide him with plates marked in such a manner that substitution could be detected they based their calculations on the assumption that the plates would be given normal exposure and have normal development and in every way be used in a normal manner. They consider, however, that the conditions of the experiment on February 24th were far from normal, consequently the term "infallible" in this case does not apply. They tell us that they have been conducting experiments lately to produce a plate marked in such a manner that the marking will remain constant under any condition of a photographic test and they have succeeded in producing such a plate that they can guarantee as infallible in the future.

We have information from more than one source of experiments that have recently been made on X-ray marked plates, the results of which have proved conclusively that plates so marked are *not* infallible: we are not at liberty at the moment to give the details of these experiments, but we hope to be able to do so shortly.

On Thursday of last week we conducted an experiment with six plates supplied us by the Imperial Dry Plate Com-

pany. These plates had been marked by X-rays and were as nearly as possible similar in all respects to those supplied to Price for his experiment. The plates were exposed in a camera at different lengths of exposure. All showed the X-ray markings quite plainly after development. But as a comparative test against the Price experiment of February 24th it failed to prove anything. When we showed the Imperial Dry Plate Company's officials the negatives and prints after the experiment, the following questions were at once raised by them: Was the lighting the same as that on February 24th? Was the lens used the same type that Hope used? Was the developer the same? Was the time the plates were in the developer the same? Was the temperature of the developer the same as on February 24th? Many other questions were put to us that made it quite obvious that to repeat the Price experiment on X-ray marked plates without Hope and his camera was impossible.

We do not intend here to go into the many reasons why an X-ray marked plate is not dependable when exposed in other than normal conditions. The reasons are full of technicalities and could only be understood by those who have a wide knowledge of the chemistry and law of optics relating to photography. We are convinced, however, by experts, who include the officials of the Imperial Dry Plate Company, that to repeat the test experiment of February 24th under similar conditions prevailing in the studio and dark-room at 59, Holland-park, on that morning is practically beyond the power of anyone.

Regarding item IV. and our question D., we can now safely say that X-ray markings may quite possibly not show themselves under certain circumstances, i.e., when the conditions are other than the normal condition under which the Imperial Dry Plate Company expected their plates would be used. As the Price-Hope test was not conducted under normal conditions, the Imperial Dry Plate Company cannot be blamed for an error in description when using the term "infallible" in their letter of January 28th.

In regard to item III. and our question C., there is apparently something wrong in Price's statement that ordinary slow plates develop slowly. We have it on the highest authority that the reverse is the case, viz., that ordinary slow plates develop quickly. But here again the question of exposure and class of developer enters in together with other technical points which make Price's observations on this portion of the experiment impossible to verify.

Again in item II. and our question B., we have already dealt with this. As evidence of the proof of substitution of dark slides it must be ruled out. There is no proof whatever that Price marked the dark slide as he said he did.

We now come to items V. and VI. If it is possible to prove by a watertight test that the two plates called plates I. and II. vary sufficiently in colour and thickness, from the plates supplied by the Imperial Dry Plate Company to Price, to justify the decision that they could in no way have come from either of the two sheets of glass used by the Imperial Dry Plate Company when making up the six plates for Price, then we have a conclusive proof of substitution, and the question of detection by X-ray marking does not enter into the case at all. We are hoping shortly to have all the available plates belonging to Price, and brought away by him from the studio at the British College of Psychic Science on February 24th, in our possession. These plates will then be submitted to experts and their report will be given to our readers at the earliest possible moment.

We impress upon our readers the necessity for them in keeping to the essential features of this case. The items that we have enumerated above comprise the whole of the evidence against Hope. As we have said the pivot of the case is centred on the assumption that the X-ray plates used provided an infallible method for detection. The infallibility of these plates is destroyed by the statement we give this week from the Imperial Dry Plate Company. It now remains to be seen whether a test can be devised by experts that will prove infallible for determining the questions of colour and thickness. We will make every effort to obtain this information, if possible, in time for publication in our next week's issue.

(To be continued.)

## LETTERS ON THE HOPE CASE.

To the Editor of LIGHT.

SIR,—The questions of colour and thickness of glass used in the manufacture of photographic plates raised by your investigator lead me to offer a few remarks. I tested for thickness a few negatives of my own. Almost the first one measured showed a variation between .069 and .056 inch, which is a difference easily detected by the naked eye of any engineer accustomed to gauging small dimensions. These figures refer to the opposite corners of a whole plate, a brand celebrated for its uniformity and scientific production. If a variation of twenty per cent. occurs in one plate much more may be expected in different plates even of the same batch.

Then as to colour: It is a fact well known to those having to do with glass that its colour changes. So much so that the glass in shop windows where delicate tints or jewellery are displayed has to be renewed occasionally. If this change is due to the action of light, which it probably is, then two portions of the same glass being subjected each to a different treatment a variation in colour may be expected between the two. For instance, one portion may be subjected to the powerful light of a projection lantern.

Another point worth noting is the allegation that eighteen or nineteen seconds was an abnormally long exposure for the brand of plate used. I conducted an experiment in the same studio (though with another medium) when the conditions required *thirty* seconds. The plate in this case was exactly two-thirds the rapidity of those used in the S.P.R. experiment. So that assuming the other factors of light value governed by time of day and size of lens aperture were identical in the two cases, twenty seconds would not have been too much in the case under consideration. Without naming *all* the factors which determine length of exposure, it is absurd to give an opinion as to what is correct or incorrect.

Whether or no fraud is indicated in the case before us, I would like to add my testimony to the genuineness of psychic photography in at least one instance. I have a print taken from a negative produced under my scrutiny upon a plate which, unknown to the medium, I had previously exposed to ordinary light on the margin through a transparency; and yet a *supernormal result was obtained.*

Substitution was ruled out of court, and my experiment was conducted in such a manner that I am satisfied that no trickery was resorted to in any other way.

Your investigator is deserving of high commendation for the thoughtful manner in which he conducted his enquiry. It is much to be regretted that such a body as the S.P.R. should lend its influence to such slipshod methods as this case appears to disclose. The genuine psychic medium needs all the sympathy of those who are out to discover the truth. We must go on with experiment having the pursuit of Truth our only aim. When fraud is discovered let it be unmasked for Truth's sake. But is it fair play to base such a charge as the present upon a single experiment? Surely the scientific method of repeated experiment should have been used before arriving at a conclusion.

Yours faithfully,

S. LLOYD YOUNG.

Young's Corner,  
Knockholt, Kent.  
August 2nd, 1922.

To the Editor of LIGHT.

SIR,—I am naturally much interested in your investigator's critical examination of the results obtained by Mr. Price with Mr. Hope and Mrs. Buxton, for you are aware that I have for many years studied supernormal pictures—so-called "psychic photography." I have had several sittings with the Crewe Circle at Mrs. Buxton's home, obtaining "extras" on several plates. The "extras" were recognisable, but not recognised by me. These results were got not under what you denominate "watertight" test conditions, for, knowing what my friend, Mr. William Jeffrey, of Glasgow, had obtained in his own home, under his own stringent test conditions—using his own camera, dark slides and his own plates, Mr. Hope and Mrs. Buxton never touching the plates—I was critical though not hyper-critical, for I set out not to look for fraud, as Mr. Price did, nor even to suggest it.

I had accepted Mr. Jeffrey's results as perfectly satisfactory, knowing him to be an amateur conjurer capable of detecting any possible tricking on the part of the Crewe sensitives, and in face of the excellent pictures in psychic drapery of his passed-on wife, Mrs. Jeffrey.

Major Spencer's report in the S. P. R. "Journal" for July is adversely criticised in an editorial note, part of which you reproduce. It says: "We think we ought to point out that in a test experiment of this kind it was a pity that Major Spencer's camera was left in [not on as LIGHT wrongly transcribes it] his unlocked despatch case in the studio with Mrs. Buxton when he and Hope were in the dark-room." Major Spencer fortunately mentions that: "Neither Hope nor Mrs. Buxton knew that I intended

using my own camera and dark slides till we met in the studio."

As a member of a committee in connection with the London Spiritualist Alliance, which studied and experimented some twenty-five years ago with the various methods of trick photography, I should like to know how Mrs. Salter, the editor of the S. P. R. "Journal," or any of her sceptical associates would explain what Mrs. Buxton did or could do without previous knowledge of the mechanism, size, etc., of Major Spencer's camera, slides etc., for the implication is that she could have done something to bring about the supernormal result which was obtained, and which the Major could not have at once detected when he opened out and looked through his camera when he took it from his "unlocked" despatch case.

Mrs. Salter will be doing a great service to all investigators if she will indicate *what* fraudulent manipulation was likely to produce the "extra" in the circumstances reported by Major Spencer, who is one of the most careful investigators in the Society for the Study of Supernormal Pictures, of which I have the honour of being President.

ABRAHAM WALLACE, M.D.

Member of the S.P.R.

To the Editor of LIGHT.

SIR,—I am afraid my letter comes very late in the day to speak in favour of Mr. Hope, but as it takes six or seven weeks from the time LIGHT is posted to me to the time you can receive a reply I must plead not guilty.

As far as I am concerned, I am convinced that there was no possibility of fraud on the part of either Mr. Hope or his colleague, Mrs. Buxton, when I took a series of photographs, both with and without my own camera, in September, 1920, when I was in London.

Although I am confident there never has been any desire on Mr. Hope's part to practise trickery of any kind, still one must not forget that he is a medium, and my experience goes to show that *most* mediums, if not all, are liable at times to cheat unconsciously. They seem impelled by some unknown power in that direction, and do so without the slightest desire to go off the straight track. We have only to recall the frequent attempts to cheat on the part of Eusapia Palladino, who undoubtedly performed the most wonderful things, and convinced the French, Italian and English scientists of the genuineness of her phenomena, yet on several occasions she resorted to the most child-like and naive acts of deception. Then we have the Slade case. Here Slade performed a barefaced deception before Sir E. Ray Lankester and suffered imprisonment for it—but we have abundant evidence that Slade did on numerous occasions cause spirit-writing to appear on tied-up and sealed plates. This has been attested over and over again by experts, scientists, and other witnesses.

Now, I would suggest that a small committee be formed, say, of three members, who should go to three different photographic dealers of repute in London, and each member in turn should select two boxes of plates in the presence of the other two; these boxes should there and then be tied up with wire and the ends *soldered down and sealed into the box.* Three of the boxes should be tested for extras by placing them between the hands of Mr. Hope or against his forehead, then opened in the dark room and developed by one of the committee in the presence of the other two. The other boxes should also be opened in the dark room in the presence of all three, and two plates removed from each, which should each have a corner cut off in an irregular manner with a diamond. The mutilated plates should then be placed in the double backs and put in the camera by one of the three, the other two looking on (after the camera had been focussed on the sitters, and made ready for exposure). After exposure, the double backs should be tied up and sealed and retained by one of the committee. Each one of the committee should repeat the experiment with his own camera and slide, and all three slides should be taken away and the plates developed in the presence of all three members of the committee in a dark room of their own selection. If extras are obtained, the pieces of glass cut off should accurately fit the mutilated plates.

If these experiments be carried out away from Mr. Hope or his dark room and succeed, as I feel sure they will, it will settle the question once for all, and clear the Crewe Circle of all suspicion.

Yours, etc.,

G. LINDSAY JOHNSON.

[Dr. Lindsay Johnson is a distinguished oculist and the author of a number of scientific works. He has had considerable experience in photography, on which he has written authoritative treatises.]

#### "LIGHT": COMMENDATIONS.

What a splendid paper is LIGHT! It both creates and fulfils an ideal for such a journal. The breadth and significance of its contents . . . the refinement of all the work as to its literary quality are admirable.

LILLIAN WHITING.

**"THE INVISIBLE IS THE REAL, THE  
VISIBLE IS ONLY ITS SHADOW."**

By SYDNEY T. KLEIN, F.L.S., F.R.A.S., F.R.M.S., Etc.

Reprinted by Kind Permission from the "Beacon," June, 1922.

(Continued from page 503.)

We with our limitations are thus forced to postulate two aspects of the universe: one of these is what is called the visible, finite or physical, which carries the appearance of reality to our finite senses, though it has no existence for us apart from those senses; and the other is that which transcends our utmost conception, which we call the invisible, infinite or spiritual. We cannot conceive beyond the finite so long as we are conscious of living under present conditions. With every act of perception by our senses, or conception by our intellect we have therefore not only knowledge of the visible or finite, as far as Intellection can carry us, but we become at the same moment aware, by intuition, of the invisible, infinite beyond. So by the use of Introspection, as soon as we have gained a knowledge of our finite physical self with a clear comprehension of its limited modes of thought, we at once become aware of the Infinite Spiritual part of us transcending it. The spiritual part of us is our real personality, of which the physical self is only the outward manifestation or shadow on our plane of consciousness.

Let me suggest two psychological experiments which will prove to anybody, who will earnestly try them, how inadequate the intellect is for dealing with any subject beyond its narrow finite horizon:

Try persistently, say for five minutes (not five seconds) to grasp the idea of the infinite extension of space; you won't be able to grasp it, but I want you to try the experiment. The longer you persist and try to master it, in the endeavour to get there in thought, the more impossible it becomes, until you have to give it up and acknowledge that it is absolutely inconceivable that space can extend without limit; but having done this you find that it is quite as inconceivable, and perhaps even more so, to think that space could be limited; there would always be the question what is beyond, and yet the Intellect insists that one of these two alternatives must be true, though it cannot conceive how either can be possible.

Again, try persistently to master the idea of time duration. In our experiment on space, when we had reached a point where we began to gasp with bewilderment, we had a feeling of relief at the thought that after all we could, at the worst, stop our flight on our journey outwards into the vasty deep; we could, as it were, ignore the terrifying idea of unending extension; but in the experiment on time our consciousness cannot apply that anesthetic to its bewildered brain; time for us is irresistibly rushing on and carrying us with it; we are helpless, we cannot call a halt and say we will go no further. Our bewildered mind may try to force the thought that surely there must be an end sometime; but the intellect, which is quite incapable of dealing with such a question, tells us that Time can never cease.

To those who are dominated by the world of appearances and look outwardly upon time and space and therefore believe them to be realities, such experiments, if persisted in for any length of time, would tend dangerously towards insanity; but relief comes immediately when, by looking inwardly, we realise that both these appalling infinities of time and space are mere illusions, caused by the finite outlook of our *self-consciousness*. When, by looking inwardly we have cancelled that finite *self*, and have become God-conscious, we are able to realise our oneness with the Great Spirit, and that our real spiritual being, the holy son of God growing up within us, always has been, is now and ever shall be in the *Eternal Now* comprising all time and the *Here* comprising all space, where there cannot have been a beginning and can be no end.

When we have realised that our real personality is our *inner* spiritual being, we have only to turn our thoughts in the right direction, namely, inwardly instead of outwardly, to have the power of employing spiritual discernment for sweeping away all those other inconceivables with which the misuse of Intellection has for so long surrounded us.

We have seen that the whole world of appearances can only be looked upon as the temporal condition under which the race is being gradually educated, and by means of which we are being prepared for an existence far transcending anything that we can even imagine in our present state of knowledge.

It is only in the last fifty years that we have entered a new era of Religion and Philosophy; we hear no more of the old fear that the study of scientific facts leads to atheism or irreligion; we have learnt to realise that Religion and Science are only provisional, they are both progressive in their outlook and are meant to go hand in hand towards elucidating the Riddle of the Universe; but the Scientist, on the one hand, must always remember that he is only looking outwardly at the shadow forms of that Invisible Power which is the cause of all causation, and that the real goal to which all knowledge is meant to lead us is the *vision* of that Reality.

The teachers of Religion, on the other hand, must realise the value of scientific investigation. It can indeed only deal with the visible shadow forms, but these are shadows of the Reality, and the study of nature is one and perhaps the most important of the channels through which we are meant to gain a knowledge of nature's God. It is, therefore, clearly a duty that the teacher of religion should, by the help of Scientists, seek to become better acquainted than he usually is with the wonders with which God has surrounded us. St. Paul, in the passage quoted above, has pointed out the value of the world of appearances for gaining a knowledge of God, but he has also warned us against looking upon the visible as being itself the reality. His words are, 'For the things which are seen are temporal, but the things that are not seen are Eternal.'

I have shown elsewhere\* that before we can gain a vision of the Reality we must realise that everything on the physical plane is only a shadow form or symbol of that which is on the Transcendental, and we must thus look upon Nature. Every leaf and blade of grass is, as it were, a letter or word conveying some portion of that wonderful "Thought" of God which we call Creation; as every word in a book conveys a portion of the thought contained therein.

Under finite physical conditions we are looking outwardly, namely, objectively on, say, a forest tree; we say the trunk is brown and hard, the bark rough, the leaves green and the branches spreading out into space, that the branches wave about and creak, and the leaves rustle in the breeze; but these are only movements under the illusions of time and space. When we have escaped from this limited outlook and are able to look inwardly, namely, subjectively, these outward forms will cease to have any value for us, we shall then understand the *meaning* of that tree in the scheme of creation. It is sad to see how many there are in this age of enlightenment who still confine their thoughts entirely to the outward material forms of everyday life, and have no thought of or desire to know the real meaning of their sojourn here; they are indeed like children who cannot read; they confine their attention to the printed letters and words and think that these outward visible forms are all that the book contains; they have no knowledge of the truth underlying these symbols. This is, I think, to a great extent, the result of the great advance in Intellectualism experienced during the last fifty years which has tended to stereotype thought into Scientific formulæ and hard and fast dogmas, and these in their turn have, among the thoughtless, succeeded in strangling initiative and quenching desire for advancement in a knowledge of the true inner meaning of our surroundings. It is an age obsessed by controversy, dominated and camouflaged by intellectual gymnastics. We need to take a leaf out of the daily log of primitive man, or from little children, of whom we are told is the Kingdom of Heaven, and learn again to develop the power of *wondering* at and loving the beautiful in nature. The old pictorial Hebrew description of the creation contains a fundamental truth sadly overlooked by those who, in fear that the Great Architect of the Universe should be thought to have made a serious structural error in an important part of the building, introduced Adam and Eve and the apple to account for the paradoxical existence of evil in a world created by a Being who was absolutely Perfect, Omniscient, Omnipotent, and All-loving.

"When God looked upon everything that He had made, behold it was very good."

(Continued at foot of next page.)

\* "Science and the Infinite," Chapter on "The Vision."

### FURTHER CRITICISMS OF THE ATTITUDE OF PROFESSOR RICHEL.

Mr. Frederick Stephens, of 27, Avenue Felix Faure, Paris, writes:—

The translation in LIGHT (p. 452) of Professor Richet's recent article in the May-June number of the Journal of the "Institut Metapsychique" is useful as determining that gentleman's precise attitude, and it confirms my brother's statement that Richet has really not budged from the physiological materialism of the days of Buchner, Mercier, and others. In short it is the position of the orthodox physiologist plus an admittance of the reality of supernormal facts of "lucidity, etcetera." He is so impressed with the empirical generalisation of psycho-physical parallelism that he is ALMOST (LIGHT, page 453) prepared to state that this parallelism is an example of cause and effect—the "cause" being a cerebral modification, and the "effect" a state of consciousness.\* Now this is simply the old orthodox doctrine of materialism—"pur sang." It is the reason why he is obliged to find an explanation of "Raymond," "G. P.," and others in a material brain belonging to a living medium, for according to Richet, human intelligence can only be manifested in connection with a brain. But apart from the fact that in a former article he admitted the probable existence of "non human intelligences" in Nature (*intelligence* connotes *memory* and *reason*), thus by implication stultifying his fundamental postulate of "no psychosis without neurosis," it should be pointed out that his generalisation is so far from being accepted as unquestionable, that his own colleague, Dr. Geley (in his book "From the Unconscious to the Conscious"), roundly attacks the doctrine of psycho-physical parallelism, citing instances where excision of the higher brain "areas" has been carried out without the patient having been affected as far as his "psychical efficiency" or mental life is concerned. In fact Dr. Geley partly bases the conclusions in his book upon the utter inadequacy of the whole conception postulated by Richet. So Professor Richet may fight it out with his distinguished colleague. But whatever the truth may be, it is misleading to present the doctrine as though it were unchallenged, as (say), the law of Gravitation. The conclusion drawn by your correspondent "C.E.B." is quite correct: not a single new argument is advanced; the Professor's standard of evidence is so severe that it would be impossible for any living person to establish his identity; and, apropos of this point, Dr. Geley's words are very well worth consideration. I translate from Dr. Geley's article in the January-February number of the "Revue": "It is impossible to prove scientifically the real existence of any person whatever—whether he happens to be a humble reporter or a savant. How, then, does it happen that his existence is not called in question? Uniquely in the name of good sense! It is not science which is employed here in this case, it is good sense. Very well then. I consider that, when it is a case of the identification of these mediumistic 'entities,' it is time to put on one side these transcendental arguments or high metaphysical hypotheses, and to make appeal a little more than has so far been done to good sense. I maintain, and it is an opinion reached after long reflexion, that when the day comes when a sufficient number of 'entities' shall have given proofs of their existence as strong as those furnished

\* "It would require the strongest evidence to convince me that this parallelism is not due to cause and effect."—RICHEL.

(Continued from previous page.)

From the infinite outlook of the Spiritual, the whole Universe, being the expression of His thought, must be absolutely perfect. It is only the narrow finite range of our outlook through ignorance caused by race-infancy and our limited modes of perception which, by the assertion of Self, the cause of all imperfections and the antithesis of that purity or singleness of heart by which we see God, blinds us with the illusions of evil, ugly and false, which we read into our surroundings.

How then can we free ourselves from this obsession and obtain a glimpse of the real world, of which this world of appearances is only the outward shadow-form under the limitations of Time and Space?

In conclusion, I should like to answer that question, and to suggest, on the lines laid down in this paper, a way by which it is possible for anybody, of whatever form of earnest religious belief, to realise the presence within him of what I have referred to as his real spiritual personality, provided he has learnt to look inwardly instead of outwardly, at the reality instead of the shadow, namely, at the meaning instead of the outward form of his surroundings.

Let me recapitulate. I have shown that the Invisible or Spiritual is the real and that the Visible or Physical is only its shadow-form as depicted on our finite senses under the limitations of time and space. We have therefore to postulate two aspects of the universe. The Spiritual which is immanent and transcendental, and the physical which constitutes our world of appearances. Every phenomenon in nature has therefore these two aspects, the Spiritual and the Physical.

If we analyse the human being we see these two aspects.

by Raymond, Estelle Livermore, or George Pelham that on that day we shall consider in the name of good sense, that their affirmations are sufficiently established." So Geley and Lodge apply the same criterion. It seems strange that the phenomena of physico-psycho parallelism never seem to suggest to this able physiologist, Richet, but one explanation, viz., that the mind causally depends upon the brain, yet his colleague's opinion is that the "Total Self" (Conscious plus Sub-conscious mind) is such that it entirely transcends its physical embodiment.

Professor Richet presents the doctrine of psycho-physical parallelism as though it were capable of only one conceivable interpretation, yet as Miss Dallas shows (LIGHT, August 5th), Professor James has pointed out that it is only a theory and by no means a proven fact. He has indeed suggested "an alternative theory which in his opinion interprets the facts of experiment more completely," viz., that the brain, instead of performing a productive function, performs merely a "transmissive" function. In other words, the brain may be the physical condition through which the "total self" manifests under limitations.

### A WELCOME TO MR. FRED EVANS, OF CALIFORNIA.

To welcome Mr. Fred Evans, the famous "Slate Writing" medium who has just arrived in this country from California, Miss Estelle Stead gave a "reception" at her residence in Smith-square, Westminster, on Friday, 11th inst. A considerable number of persons, some of them well known in Spiritualism and Psychical Research, were assembled, and Mr. Fred Evans found a cordial and, as he explained, a quite unexpected welcome to England.

Mr. Evans is a man of small but "stocky" figure, clean shaven, greyish-haired, with a genial manner and an evidently alert mind. He was plainly very tired after so long a journey. A lady present excited some amusement by the comment that Mr. Evans was not the kind of man she had expected—he did not look "spiritual" enough. On this Mr. Evans is perhaps to be congratulated.

Miss Stead having given a short address of welcome, Mr. Evans replied expressing his pleasure and appreciation of what had come to him rather as something quite unexpected. He had not expected to make a public appearance so soon after his arrival. He then gave a short discourse on the purposes of Spiritualism, notable for its earnestness and fluency. Referring to his own career, he explained that he had long been impatient of his position as a medium taking fees for his sances and thereby exposing himself to the malicious imputation that he was simply in the work to make money. So for the last few years he had been mining in California with the idea of thereby accumulating enough money to make him independent of fees so that he might give his services as a demonstrator of the great fact of spirit communication.

Sir William Barrett who, with Lady Barrett, was amongst the guests, expressed the pleasure which they all felt in welcoming Mr. Evans. At the close, Miss Stead was the recipient of many warm acknowledgments for her kindness in giving a welcome to the Californian visitor and allowing so many of her friends to share in the pleasure.

Mr. Evans, it may be added, excused himself from giving any demonstrations of his powers as a medium on the ground of fatigue after so many days of continuous travel. These he is to give later.

The Spiritual, an emanation from the Great Spirit, is the holy Son of God growing up within each one of us and constitutes our real personality. The physical self is the shadow or presentation of that real personality on the limited plane of our consciousness, it has the same life in common with all plants and animals, and probably, as I have shown elsewhere, with even inorganic matter and is a part of the world of appearances.

It is a fundamental truth that before we can become conscious of the real meaning and value of anything, we must be able to realise the connection which it has with our being. It therefore follows that the way to solve the problem before us is to understand the relation in which each of us stands to that wonderful power behind all causation in the world of appearances. In other words, the only way to know and realise the Spiritual is to feel our oneness with it; and in order to feel our oneness with the Spiritual under our present conditions of race-infancy and therefore ignorance, we have first to realise the oneness of the physical self, which is the outward shadow-form of our real Spiritual self, with the physical universe, which is the outward shadow-form of the Great Spirit.

This is indeed similar to the method suggested by St. Paul for gaining a knowledge of the Divinity of God, and I wish I had time to give practical examples, from my own personal experience, how it may be done; but my paper has already grown beyond what I intended and I must for the present be content with having pointed out the pathway by which it is possible for anyone, who will earnestly set himself to the task, to realise the presence of the Spiritual Son of God which is growing up within us or in intimate connection with the earthly frame of each one of us, and which I have referred to as our real personality.

## LIGHT,

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## THE OBVIOUSNESS OF THE OBVIOUS.

A COLLOQUIAL LEADER.

When Swedenborg died he is said to have left plans and specifications for the building of a machine to travel in the air—the fore-runner of our airships and aeroplanes. This was held on high medical authority to be part of the evidence which went to prove that Swedenborg was insane. If other evidence were needed, you had only to turn to his writings on the next world. Here was a man who not only believed in the possibility of flying, but also in spirits who came and talked to him! If you required more than this to prove the insanity of the great man, then you were a very unreasonable person, probably touched with a little mental infirmity yourself! That was no doubt the kind of argument employed in those days. To-day you are clearly entitled to believe in "air-machines." You can see them moving in "the central blue," and, it is not unlikely, have yourself travelled in them. Yes, you may believe in aeroplanes and airships without fear of the lunacy laws. The reason is clear. It is because the air machine has been made an obvious thing for those who can only understand obvious things. It needed a mind like Swedenborg to see the possibility of aerial flight a century or two in advance. The minds of his critics were of the pigmy order. Swedenborg was the seer of great principles. Most of his attackers were seers of nothing but the obvious.

Swedenborg was a believer in spirits. The existence of spirits has not yet become an entirely obvious thing. The only really obvious thing is the corpse. You can see that all right; it is more obvious than pleasant. Is it not plain enough to the meanest intelligence (which is really the chief authority in these cases) that this is what death really means? It means a lifeless mass—a cadaver—subsequent putrefaction, and final dissipation into the elements. What! you don't believe this when you have the fact before your very eyes? (We will say that you are taking a last look at your old friend John Jones, deceased.) There *he* is! And here are *you* talking about Jones as not being there as all—Jones as a spirit. I can't see him anywhere but where he is—on the bed ready for the undertaker. Of course if you can't see the obvious, it is really of no use arguing with you. . . . But perhaps it is the shock; yes, that is what it is . . . a little bromide of potassium, or a tonic. . . . I will speak to the doctor. Perhaps a trip in an aeroplane would do you good. I am told it has a wonderfully bracing effect on the nerves.

"As it was in the beginning." We can imagine instances of the same kind when some irresponsible fanatic, some weak-headed, credulous person expressed his faith in the discovery made by Galileo.

What! the earth goes round the sun?—the earth a round body? Where are your eyes? Where is your

common-sense? Can't you see the sun going round the earth? Everybody else can. And have you not wit enough to understand that if the earth were like a ball all the water on it would run off? I am afraid you are a dangerous heretic. . . . I must speak to the priest about it. An application of thumb-screws would do you good. And perhaps a few turns on the rack. I am told it is wonderful in clearing the system of heretical opinions.

Great is the Obvious, and many are its worshippers! It reigns in glory until its place is taken by another Obvious—all the kings of this dynasty have the same name: Obvious I., Obvious II., and so on.

It is still dangerous to see anything that is not quite plain to the general mind. There is something treasonable about it . . . it is contumacious of the rights and claims of our Sovereign Lord, Obvious, his crown and dignity. (See 17 Ob., VII., cap. 21, section 13.)

You are a Spiritualist. The rack and thumb-screw are no longer available. Tonics don't seem to do you any good. Perhaps a little wholesome ridicule . . . or perhaps Mr. Clodd or Mr. McCabe could recommend something.

## THE PASSING OF LORD NORTHCLIFFE.

We share with the whole world to-day the feeling of deep regret at the passing of Lord Northcliffe from mortal activities. He was indeed a great and noble instrument that responded in a unique and wonderful manner to those impulses of high character and divine purpose and thereby in his short earth life marked a true step forward in human progress. To him we owe directly the publication of the world famous Vale Owen Scripts. There are, we know, many thousands to-day who will reverence his name for the opportunity he gave them to acquire through these communications a closer knowledge and a clearer vision of things spiritual. Though Lord Northcliffe admitted to us personally his lack of knowledge on psychic matters, yet with a deep intuition which was peculiar to him he realised the importance of the subject and placed great reliance on the word of the men and women whom he felt he could trust to give the readers of his journals further light and instruction in this direction. Lord Northcliffe established a new era in the affairs of this world, and there is no doubt he was chosen for the work. He bravely undertook it and succeeded, and he gave his mortal life for it. But in losing his life he gained it.

## DR. FOURNIER D'ALBE AND "THE GOLIGHER CIRCLE."

To the Editor of LIGHT.

SIR,—Dr. Fournier D'Albe's letter in your issue of 12th inst. cannot be allowed to go without comment. I will endeavour to be as brief as possible.

Dr. Fournier does not mince matters. He accuses the Goligher family of a conspiracy to obtain money by false pretences. It seems difficult to believe that Mr. Kerr, a comparative stranger, should join in this.

As regards Dr. Schrenck-Notzing, his remark concerning bias is, I conclude, the result of a perusal of Dr. Fournier's book. It is unfortunate if the wording, due probably to a desire for compression, produces that effect, as I know it has done on an impartial reader.

As to the sentence: "On the strength of a photograph ascribed by the photographer himself to an accident," are we to suppose that Dr. Crawford knew that? The photographer was Mr. Skelton. After Dr. Crawford had used the photograph in his book Mr. Skelton laid claim to the negative (I suppose considering it of value); which claim Dr. Crawford resisted. When did Mr. Skelton form the opinion that the luminous appearances were due to accident? At this time of day his opinion would be of no more value than that of any other photographer. By the way, Mr. Skelton was one of the sitters at Crewe when the recent Crawford psychograph was produced.

Does Dr. Fournier show good taste in his remarks respecting the late Dr. Crawford, who worked in a purely scientific spirit if any man ever did? Has Dr. Fournier any right to treat him *de haut en bas* as he does? I am sure Dr. Fournier must regret some parts of his letter.

With reference to the "girlish pranks"; did not the Fox Sisters commence with pranks? Such pranks, if any, were before Dr. Crawford started his investigations; "And ended in tragedy." We have Dr. Crawford's letters to Mr. Gow and myself showing that the psychic work had nothing to do with his sad end.

YOURS, etc.,

THE LATE DR. CRAWFORD'S LITERARY EXECUTOR.

## THE OBSERVATORY.

## LIGHT ON THINGS IN GENERAL.

Owing to a better understanding of psychic matters the newspapers of Great Britain are becoming less liable to misquote and make facetious remarks on the public writings of men and women of authority relating to the subject of the proof of the continuity of human life after death and post mortem communications. There is one passage, however, that a certain type of journalist will always misquote or misrepresent on the slightest provocation. We are referring to the reference to "whiskey and cigars" that occurs in Sir Oliver Lodge's work, "Raymond." A few days ago the "Daily Dispatch," of Manchester, published the following sapient reference on smoking and "Raymond": "I see that General Booth, of the Salvation Army, has been declaiming to-day at Cardiff against smoking, and declaring that there is 'no smoking up there.' The General is, of course, entitled to his own opinion. But what will Sir Oliver Lodge have to say—after all he has told us of the cigars which his son Raymond smokes in the 'after life'?"

This of course may seem a very witty observation to some people, but as it is an absolutely incorrect statement we will give the passage from "Raymond," which occurs on page 197, to show how little the "Daily Dispatch" knows about the reference and with the hope that the editors of other newspapers may check such observations before they appear in the news columns of their journals. Sir Oliver Lodge, on December 3rd, 1915, at a sitting with Mrs. Osborne Leonard, the medium, is addressed by her control, "Feda," who is speaking on behalf of Sir Oliver's son Raymond, who it is claimed was speaking to his father through the agency of "Feda" on this occasion. "Feda" says:—

"He says he doesn't want to eat now. But he sees some who do; he says they have to be given something which has all the appearance of an earth food. People try to provide everything that is wanted. A chap came over the other day, who would have a cigar. 'That finished them,' he thought. He means he thought they would never be able to provide that. But there are laboratories over here, and they manufacture all sorts of things in them. Not like you do, out of solid matter, but out of essences, and ethers, and gases. It's not the same as on the earth plane, but they were able to manufacture what looked like a cigar. He didn't try one himself, because he didn't care to; you know he wouldn't want to. But the other chap jumped at it. But when he began to smoke it, he didn't think so much of it; he had four altogether, and now he doesn't look at one. They don't seem to get the same satisfaction out of it, so gradually it seems to drop from them. But when they first come they do want things. Some want meat, and some strong drink; they call for whiskey sodas. Don't think I'm stretching it, when I tell you that they can manufacture even that. But when they have had one or two, they don't seem to want it so much—not those that are near here. He has heard of drunkards who want it for months and years over here, but he hasn't seen any. Those I have seen, he says, don't want it any more—like himself with his suit, he could dispense with it under the new conditions. He wants people to realise that it's just as natural as on the earth plane."

The "Evening News" of August 8th published a story of a "Lourdes Miracle" that has created a considerable amount of interest. The Paris correspondent of that journal telegraphed the following report of the incident:—

The astonishing cure of a girl suffering from a rare disease is reported from Lourdes. Mademoiselle Jeanne Molin, aged 22, had been lying in a plaster-cast since last February, and the doctor said that the slightest movement might cause her death. He forbade her parents to take her to Lourdes but she was taken there in spite of the doctor at the beginning of this month. She suffered greatly during the journey. When the Eucharistic procession stopped in front of her at Lourdes she felt a strange tingling sensation in her legs and back, and she was suddenly cured. She was examined by three doctors, who issued the following bulletin: "No pains exist now; the movements of the limbs are also painless and free. No trace of disease remains." The doctors concluded: "Jeanne Molin is completely cured, and to produce such a change is needed a force outside the laws of nature and human science."

From the "Times" we learn that Messrs. Methuen will publish "The Great Secret," by Maurice Maeterlinck, trans-

lated by Bernard Miall, during the autumn. The book deals with the secret of primitive religion and the occult wisdom of the East and pre-Socratic Greece. The Gnostics and the Neo-Platonists, the Kabbalah, the Hermetics, the modern occultists and the metapsychologists are similarly treated. From the same publishers is also coming a critical survey of "Occultism and Modern Science," translated from the German of T. Konstantin Oesterreich, Professor of Philosophy at the University of Tübingen. Professor Oesterreich's aim has been to give to that which would seem "super" natural its rightful place in present-day knowledge, quoting instances in which such phenomena agree with the facts which they appear to contradict.

In the issue of the "Times" for Saturday last there appeared a letter from Sir Arthur Conan Doyle which reads as follows:—

SIR,—I saw an emission of ectoplasm in London a fortnight ago. I not only saw it, but had a sample in my hand in good light in Paris last year. But it is not to be got by money rewards.

A very delicate adjustment of psychic forces is necessary for its production, and now, as of old, "being all of one accord" is essential. It is noticeable that in Mme. Bisson's own experiments success was very variable. But in this new science of plasmology, as in all other sciences, it is the positive which counts, and the negative may be disregarded, save as a warning. At present it is the failure which is reported, while the success is lightly dismissed, even when personally vouched for by such men as Richet, Flammarion, Geley, Schrenck-Notzing, or Crawford.

Yours faithfully,

ARTHUR CONAN DOYLE.

On the following Monday Sir H. Bryan Donkin replied in the "Times" to Sir Arthur as follows:—

SIR,—In his letter to the "Times" of the 12th inst., Sir A. Conan Doyle definitely excludes the alleged phenomenon of "ectoplasm" from all possibility of verification by his announcement that "being all of one accord" is essential for the production of ectoplasm.

"Being all of one accord" may fairly be taken to mean that no one present during the attempts to produce it may suggest any test for the medium's good faith, or even doubt the possibility of the production of the phenomenon by "psychic" means. Sir A. Conan Doyle has at last made clear the method he follows in endeavouring to persuade the public that a "new science of 'plasmology'" has been discovered. But in doing this he surely has succeeded in restoring sight to at least some of his blind disciples.

Yours, etc.,

BRYAN DONKIN.

Whether out of the laboratory or in it the condition of "Being all of one accord" is surely an essential condition for the conduct of every quest undertaken by a company of persons, especially when it comes to the unveiling of nature's secrets. It is difficult to follow the reason in Sir Bryan Donkin's argument. Perhaps there is no reason in it at all, but only as an American said once, "Just conversation."

During the past few weeks the "Daily Telegraph" has published a series of articles by Paul Heuze on "Do the Dead Live?" As these articles, well written though they are, deal chiefly with all the so-called exposures of mediums and mediumistic phenomena, they hardly answer the question raised in the title. To those, however, who prefer negative evidence to positive, these articles should prove attractive. In a letter published in the "Daily Telegraph" on August 11th, from the Rev. J. W. Hayes (associate of the S.P.R.), it is evident that these articles are appreciated in some quarters. The letter reads:—

The British public has received a great service at your hands through the publication of the series of articles by Paul Heuze on "Do the Dead Live?" As a psychical researcher of some forty years' standing myself, I have often been amazed at the power of hallucination, even without hypnotic influence, and have known scientists of repute, who ought, of all men, to know the peculiar laws of psychology, to be utterly hallucinated at the most crude displays on the part of mediums. The public should be made aware, and I hope these articles by Paul Heuze will help to do it, that all the senses (viz., sight, hearing, touch, taste, etc.), are subject to this hallucination, so that figures are seen which have no existence, music heard which exists only in the imagination, objects handled which are not really in the room at all, and perfumes identified which have no actuality. Truth is stranger than fiction, and the tricks of the subnormal parts of our personality are frequently very curious.

## THE PROOFS OF LIFE AFTER DEATH.

### LUCIDITY VERSUS SURVIVAL.

BY MONTAGUE RUST, L.R.C.P. & S.E.

I feel sure that the intelligent reader of *LIGHT* will highly appreciate the article by Professor Charles Richet in reply to Sir Oliver Lodge on the question of the interpretation of the phenomena of Spiritualism. Lucidity *versus* survival, which? Here we are dealing with two of the greatest scientists in the world, and it is certainly remarkable that their conclusions should be so opposed, while both admit the genuineness of the phenomena.

My introduction to the subject was in 1893 under rather peculiar circumstances. Choosing the medical career, I came to Edinburgh, and "digged" with another medical student in what is known as the Students' Barracks. One day my friend told me a very weird ghost story, which he said took place somewhere in Cambridge. I have long forgotten the facts of the case except that I felt rather uncanny when he was unfolding his tale. So far everything went well, but at the end of the story he stated that the facts were true, and earnestly believed it. Then, of course, I laughed, and laughed loudly and rudely, but still he stuck to his guns, and maintained that the story was a fact. It took me a little time to realise that he really meant what he said, and actually believed what to me was a very fantastic tale. A horrible feeling grew over me, not describable by my pen, that this poor fellow was mad, and that he should be under restraint in Morningside Asylum, and I was not slow to tell him so.

However, that was in 1893, and now I think very differently. Since then I have had the good fortune to become closely associated with several wonderful sensitives—one in particular who was a medical student himself. Phenomena took place sometimes daily of a very remarkable nature. He was controlled by beings of extraordinary divergence, who spoke Greek, French, Hindustani, and other languages through his mouth. Sometimes a control would take charge of him and speak in some unknown tongue which none of us could interpret, and he would have to go away without being able to make himself understood. I may state that this medical student could only speak English himself.

#### A CASE OF POSSESSION.

On one occasion a personality of a very undeveloped nature controlled him. He was very violent and abusive until we gradually got him quietened down, and eventually got him to tell us his christian and surname and his full address, how he died, and what he died of, the places he used to visit, especially the public-houses. He remained in my friend's body for the best part of an hour, and by talking and arguing with him we were able to influence him so far, and to get his story out of him. We pointed out that he was not really dead himself, of which he was well aware, feeling as alive as ever, but that he had lost his own body through the malady which he told us of, and that he was temporarily using the body of another man. He partially undressed himself and had a look at his clothes, the clothes which the student wore. He looked at his hands, his boots, and all about the room, and was quite dumbfounded, and had not the least idea where he was or who was speaking to him. Eventually we invited him to come back at a definite date, time, and place; the latter he seemed to know, and he bade us good-bye, and cleared out. The student dropped as if he were shot, and woke up exhausted, and when he came, to himself he asked what had been the matter. Unfortunately, through a series of unforeseen circumstances our meeting with this fellow was of a most disastrous character. He thought we had deceived him, which, of course, was not the case, and left us and the sensitive very abruptly, but not without having given us a good deal of information about himself.

Now the interesting part of this episode, which really has to be experienced before one can possibly understand or realise what it is like, is the fact that a day or two later we went to the address given. This man had lived in that street at No. 21, and not at No. 23, as he had stated, but he had worked as a joiner at No. 23. He had died of influenza, as he had said, six weeks before at Manchester, and, as far as I can remember, used to visit the public-house which he named. . . . His christian and surname were correct. Four medical students were present at this séance, including the sensitive. None of us had heard of him before, and we did not know if there was such a number in the street named or not. We had not the least knowledge

that he died of influenza, and never knew the name of the public-house which he frequented. These are facts just the same as that photo incident mentioned in Sir Oliver's book, "Raymond." Is this Lucidity, especially when this sort of experience happens occasionally with most sensitives? With my friend they happened fairly often.

If my illustrious colleague, Professor Richet, found such a medium as my friend, one who is easily controlled by all sorts of personalities, he would soon get all the proof he needs, for all grades could manifest before him from the poor earth-bound soul to the more advanced, and each manifest their own peculiarities and idiosyncrasies, even their earthly deformities, on entering once more the material mind. It is infinitely better to have one good medium to work with than to run here and there after a number who are not so good.

#### CORROBORATIVE EVIDENCE.

But to continue my evidence. At a sitting at which I was present, the spirit of a man was described by the clairvoyant, and the name was given as "Thomas." We did not recognise the description given, and as the incident did not have any value it was set aside, save that notes were taken. The next day I had another sitting with another clairvoyant, who was completely ignorant of what had passed the day before; in fact she had not the least idea who I was. She gave a description of a spirit present, and added the name "Alfred," while the description was very similar to the one already referred to. Putting two and two together I at once recognised the spirit who was trying to prove himself as present. It was Thomas Alfred R., with his exact description.

Then with regard to peculiarities, there was a well-known divine of our neighbouring city who had a drawn-up leg, so that his foot was about ten inches from the ground, and whose boot was shod with an iron frame in order to lengthen it. One can imagine the sort of rumbling walk he would have. Not long after he died, and at the close of a Spiritualists' meeting in the same city, he controlled a medium at the back of the hall, and walked her right up to the platform in his characteristic walk, and addressing the president, said, "How do you do, Mr. S.? I am Mr. McR.," and his voice was the same deep resonant voice he had on earth. Since then he has controlled other mediums, and while in the earthly condition he cannot ever put his foot to the ground, but stands with it drawn up.

There is another whom I knew who was partially paralysed on one side, whose walk was also very rumbling, so to speak. He manifested to me through a medium on one occasion, and his walk was still the same. It seems to be a law that re-entering the material brain brings back the earthly conditions, though minor conditions may vanish in course of time.

Another interesting case was that of a spirit who lost his life in the overthrow of Pompeii, and who seemingly had returned to earth in a medium's body for the first time. The state of panic he manifested was something extraordinary. The whole frame shook, and his nerves went like an electric bell, all the time exclaiming "The lava, the lava!" When the fear passed he was able to speak rationally, and tell about these times.

If one newly-drowned controls a medium he goes through all the spluttering and gasping of drowning, trying to swim if he can, or waving his arms as if in the water. It takes some time to assure him he is safe, and then his idea is that he has been saved, and is all right again.

I could multiply instances like these more than space would permit, but I ask: Is this Lucidity of the medium, or is it proof of survival? I do not see how Professor Richet's theory can be applied to such cases at all. They carry their proof on the face of them.

Then lastly let us take the case of Materialisations. I will leave out all the phenomena of a minor nature, such as bits of ectoplasm, stuff like muslin, fingers, hands, arms, partly formed faces, and even that substance which has been so ridiculed and called "hot and cold wax" by at least one person, who had the audacity to say that it could be made hot or cold, solid or melted, swallowed or ejected, by the breath of the medium. I will omit all these, though they at least prove that it is not the medium masquerading as a spirit, as some might say about the full materialisation;

but that theory, too, falls to the ground in the light of the following séance which I attended.

#### THE PROOF FROM MATERIALISATIONS.

At this séance from twelve to fifteen different forms materialised, most of them fully formed, and on one occasion at least two forms made their appearance at the same time, one on each side of the sensitive, and fully a yard and a half away from him, while he lay groaning in a state of deep trance. One of the forms was at least six feet high, and had a deep sonorous voice. The other was a child whose head and shoulders were visible to me across the dining-room table, and it spoke in a child's voice. The form next to me, practically touching me, seemed to me to be a human being just as much as the rest of the sitters in the room, and he spoke and answered questions in an entirely normal way. I asked him, or rather was in the middle of the sentence of asking him to grasp my hand, but before the sentence was completed he grasped my hand tightly, and pulled it up towards the ceiling. I had to stand up to follow it, and my arm was stretched up as far as it could go, when I asked him to release me. This was done immediately. Of all the forms present I only recognised two, one of a dusky complexion, clean shaven, and the other a man with a long black beard, both of whose names were given. Professor Richet says that these are formed by the medium's own subconscious mind, but combined with such phenomena are usually the voices of the spirit directors either in the direct voice or through the medium's mouth, directing the séance, their personalities known to the usual sitters. Has their testimony no weight combined with the phenomena?

Mr. Blackwell in his very able and interesting article on "Materialisations" in *LIGHT* of July 22nd mentioned the case of a sitter whose wife was fully materialised. She called her husband to her side, and he, after speaking with her, announced that he and his wife used to sing a duet together on earth, and they would try it again under these altered conditions. The earthly husband took his part, and the materialised spirit wife hers, and they sang together to the assembled company as they used to do in the past. Very strange and touching was that duet to them!

Now here are live, breathing, speaking, and intelligent beings seen, felt, and recognised by thousands of people both at the present time and in the past, and who even leave wax moulds of their limbs, toes, and fingers, as after-tests, dematerialising out of them, leaving them unbroken and uncracked. Is Lucidity to account for this? Personally I cannot see it.

#### HOW TO INVESTIGATE.

Professor Charles Richet is one of the world's great scientific intelligent minds, apparently trying earnestly to solve the question. Now it is perhaps presumptuous for me to offer any advice, because I am a long way behind him in everything; but I have an average amount of intelligence, and have had unique opportunities of investigation with at least two highly-developed mediums, and my experience is that the more one sits with one really good medium the more one is driven to accept the "spirit hypothesis" as the only feasible one. My advice is, get in touch with, and become friends with, a well-developed sensitive. Become friends also with the unseen visitors, and treat them as you would your friends on this side of the veil. Leave all that nasty critical atmosphere behind. Do not treat them as a case of disease of the mind, or as a mechanical engine, and especially do not treat that very sensitive being, the psychic, in an outwardly friendly way, and suspect him of fraud behind his back, or with that hostile critical attitude which in a recent case has become public. If these conditions are fulfilled phenomena and experience will follow which will satisfy the greatest demands of any intelligent and scientific mind, and open up an horizon of consciousness of which it is difficult to discern the limit. On the other hand, if these conditions be ignored no real sensitive will sit for you; they who are super-sensitive, and it would hurt their fine nature too much to try. That is how science suffers.

Consider the cumulative testimony of the world, how large it is. From the "dead" of all nations comes the same cry, "We are not dead. We live, and can communicate with earth." Is the very volume of testimony not a witness in itself, even if no scientist be at each séance to test and super-test, and say how things are to be done? He who denies such testimony and says it is all the action of the subconscious mind of the medium must necessarily hold the heart of man to be utterly depraved; that he is a liar and a deceiver in his innermost, and only fit for perdition. But it is not so. The evidence of spirit communion is an ever-increasing mountain, and mediums between the two worlds are multiplying fast, opening up an ever increasing field of research.

MR. J. N. GREENWELL.—We regret to learn that Mr. J. N. Greenwell who, some forty years ago was among the leading workers in Spiritualism in Newcastle and who went to Australia in the early 'eighties, is lying seriously ill. Doubtless a few friends are left who still remember him and who will find a melancholy interest in the news, which we have received through Mr. Thomas Blyton.

## ROBERT BLATCHFORD'S CHANGE OF VIEW.

Writing in the "Hawick News" recently on the subject of Mr. Robert Blatchford and Psychic Phenomena, the Rev. Dr. Cathels made the following interesting remarks on the famous journalist and leader of thought:—

For many years, Materialism had no more powerful advocate than he. Week by week, in the pages of "The Clarion," he gave forth his message in eloquent and persuasive words. He was an "unbeliever," and he gloried in the fact. He was an atheist by conviction, and he was not ashamed to be known as such. There was no God. There was no future life. There was no mind apart from a material brain. Man was the outcome of matter and force. Beyond this world there was no other world for him. He was born in time, and in time he died. And death was final. This was the basis of "Nunquam's" message to his tens of thousands of readers.

For him Religion in any form had no legitimate place in human life. It had its origin in Superstition. Reason discounted it, and Science disproved it. With such a creed, it followed that short shrift was given to sin, and all that sin involved. And moral responsibility also vanished. Materialism, when it is as thorough as Robert Blatchford's was, has room for neither. Matter and Force are non-moral. The human machine—man, woman, or child—being the creation of Matter and Force, cannot "sin." And because human freedom was denied as a thing impossible and incredible, therefore human responsibility was a delusion and a snare. This was the creed, hopeless in its outlook, and tragic in its implications, that for years controlled Robert Blatchford's mind.

No man spoke to a wider audience. No living man was guide, philosopher, and friend to a greater number of his fellow-countrymen. No man delivered his message with greater eloquence, and earnestness, and honesty. And no man took the cause of the poor, and the oppressed—the "under-dog" in the battle of life—more warmly and more powerfully to heart. But the Robert Blatchford of the past is not the Robert Blatchford of the present. The old honesty, and earnestness, and courage remain. The old keenness and alertness of mind are there. And the old passion for truth and justice is not abated. But the old creed is no longer his. For him, Materialism has been found wanting. It cannot meet the facts of life.

There are things that Matter and Force are powerless to explain. Mind and brain are *not* identical; they are *not* interchangeable terms. There is a realm of human experience where indisputable spiritual forces are ever active. And there are a multitude of supernormal facts, psychic phenomena, mysterious happenings, to which orthodox science, like orthodox religion, has hitherto been fatuously blind. To all this Robert Blatchford has become keenly alive. And to all this is due the very interesting and significant fact that to-day he can no longer be ranked with his old colleagues of the materialistic faith. With these "vociferous Sadducees" he has parted company. His faith is turned to another direction than theirs. Their faith—if faith it can be called—is no longer his. The last word of their creed is—Death. He is the seeker of a creed, the last word of which shall be—Life.

I BELIEVE in the supernatural as a matter of intellect and reason, not as a matter of personal experience. I do not see ghosts; I only see their inherent probability.—G. K. CHESTERTON, in "The Perfect Game."

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## THE LIFE RADIANT.

MISS EVELYN UNDERHILL'S NEW BOOK.\*

The aim of this book, well-expressed on the title-page of its outer cover, "is to present the spiritual life in terms of contemporary thought, without using the technical language of mysticism. It discusses the relation of the life of the spirit to history, modern psychology, institutional religion, education, and the personal and social life."

Readers of this author's works are well aware that their keynote is spirituality—not a negative sort of religious sentimentality, nor a cold and colourless formulation of traditional orthodoxy, but a live, natural, cosmic-sympathetic presentation of the spiritual life in our own time and all times. The book is highly spiritual, in the classic sense, not spiritualistic, in the sense of modern Spiritualism. Psychic phenomena, as now commonly understood, even in association with celebrities in mysticism, are purposely passed by. The mystical is here eminently practical, spiritually rational, of as much moment in the common life to-day as are other and more familiar elements of it—indeed more so than many of these. We do not perceive the "hidden unity in the Eternal Being," says our author:—

Here is our little planet, chiefly occupied, to our view, in rushing round the sun; but perhaps found from another angle to fill quite another part in the cosmic scheme. And on this apparently unimportant speck, wandering among systems of suns, the appearance of life and its slow development and ever-increasing sensitization; the emergence of pain and of pleasure; and presently man with his growing capacity for self-affirmation and self-sacrifice, for rapture and for grief. Love, with its unearthly happiness, unmeasured devotion, and limitless pain; all the ecstasy, all the anguish that we extract from the rhythm of life and death. It is much, really, for one little planet to bring to birth. And presently another music, which some—not many perhaps, yet, in comparison with its population—are able to hear. The music of a more inward life, a sort of fugue in which the eternal and temporal are mingled; and here and there some, already who respond to it.

This is her answer to the questions, "What are we to regard as the heart of spirituality? . . . Why do the Christian saint, Indian *rishi*, Buddhist *arhat*, Moslem *sufi*, all seem to us at bottom men of one race, living under differing sanctions one life, witnessing to one fact?"—

This life, which they show in its various perfections, includes, it is true, the ethical life, but cannot be equated with it. Wherein do its differentia consist? . . . Surely we come near to the truth, as history and experience show it to us, when we say again that the spiritual life in all its manifestations from smallest beginnings to unearthly triumph is simply the life that means God in all His richness, immanent and transcendent: the whole response to the Eternal and Abiding of which any one man is capable, expressed in and through his this-world life.

In another chapter, "The Life of the Spirit in the Individual," we read:—

The real spiritual consciousness is positive and constructive in type: it does not look back on the past sins or mistakes of the individual or of the community, but in its other-world faith and this-world charity is inspired by a forward-moving spirit of hope. Seeking alone the honour of Eternal Beauty, and because of its invulnerable sense of security it is adventurous. The spiritual man and woman can afford to take desperate chances, and live dangerously in the interests of their ideals; being delivered from the many unreal fears and anxieties which commonly torment us, and knowing the unimportance of possessions and of so-called success.

Spiritual truth of diamond radiance!

But in a book of such spiritual beauty, why should the crude herd-concept do duty for designation of emergent fraternal love in the human race? And why should man be described as an *animal*, when he is really ultra-animal or human?

W. B. PICKEN.

PROFESSOR RICHEL AND THE "SPIRIT HYPOTHESIS."—Mr. Thomas Blyton writes: "I think it is a great pity that eminent scientists who have investigated psychic phenomena and become convinced of its reality, should make public their conclusions based only on their own personal experiences and ignoring all that has been experienced and recorded by others. In this way their opinions become shorn of much of the value that might otherwise attach to them, for surely in pronouncing on any subject it is necessary to make a survey of the whole field and not merely a section of it."

\* "The Life of the Spirit and the Life of To-day," by Evelyn Underhill. Methuen and Co. (Price 7s. 6d. net.)

## MOUNTAIN MEDITATIONS.

"THE PROCESS OF DYING."

BY HELEN MARY BOULNOIS.

Mounting higher and higher, cross-legged on a pony this morning, every breath I drew lighter, more joyous, brain-clearing, among bright flowers, beneath green pines, I was intensely reminded of the most delightful sensation of my life—the night I died. I shall always believe I did, though doctor and nurse might qualify it with "nearly." They brought me back, or I should not be here to recall it.

Arrived in this sweet, clean hut, smelling delightfully of spruce pine, looking across the green marg or meadow, under slopes of snow, I find time at last to open a treasured batch of LIGHT.

In that of April 22nd my friend, Miss Lilian Whiting, has put in exact words my experience of the morning: "A wider, freer, more exhilarating and more spiritual atmosphere." It is true she speaks of intellectual life, but so closely are we interknit, body and spirit, hardly can one be quickened without the quickening of the others. Happily I find also, in the copy of LIGHT of April 1st, the article to which she referred. I repeat its title above. Eagerly I read it to see if my sensations of the day are allied, too, in other people's opinion with the probable loosening and lifting of earthly shackles.

And now for that experience of many years ago. Weeks of agony had held me in my bed. Not even the chloroform they once gave me deadened the pain for more than a few minutes. At last one night I quietly slipped beyond it. Strangely enough the sensation was one often described—of passing through water. Never when had I seen the Orient. The vivid, lucent, transparent, rosy-yellow atmosphere, the gleaming water of the stream; the fall of willows, dropping on the further bank, were of transcendent beauty hitherto undreamt. I cooled burning ankles in the shallows. So delicious was the feeling of the hot pain being driven from the body with each step that I lingered purposely. I drew it out as long as possible—until the exquisite cold reached above my knees. Here I paused, for the silver stream ran swift and strong. I feared being swept away. A figure leant out from the willows stretching out hand and long crook. But the gladness of that Presence I never can describe. A kind of laughing joy filled me. And it was all so natural. Too long a time has elapsed. I cannot recollect if it were now, but I think it was earlier, my thoughts had gone to my home-folk. I knew I was leaving them. I was troubled at not saying good-bye, but only for an instant. Immediately knowledge flashed over me that it was for so short a time, or that it was so trivial, something like going into the drawing-room while they were in the dining-room, that it was not worth while; that if they did not understand, they very quickly would.

Then came the voice from the far-off side I had left.

I knew later that the doctor had found me. He had drawn me from my bed, wrapped me. The nurse chafed my cold limbs. He tried to force brandy between my lips. He called and called. I heard him as if very far away. I was rather annoyed. "Why is he making a fuss?" I thought. "Make some sign," he begged. "Nod your head!" Politeness constrained me. I affirm nothing but common politeness to his persistence brought me back. I made an unwilling effort, and moved.

In a trice he forced my stuck lips with a fork, poured in brandy. "Swallow!" he commanded.

I came back.

He and the nurse worked for an hour to get the death-cold from my limbs. Not till early morning was I recovered sufficiently to be filled again with raging pain.

As I saw the dawn come in, I was strong enough to weep with anguish that I had to stay.

I wept again when he came that morning, and upbraided him.

"I shall live to be old! I may never get again where I was going now."

"However long you live," he said, "when it come to dying you will be no older than you are to-day."

One by one those I love have gone across, but they never seem so far as they would have done, had I not gone some of the way myself.

Gulmarg, Kashmir.

June 3rd, 1922.

DEPARTURE OF MRS. GORDON.—Mrs. Mary Gordon left Euston on Wednesday, August 9th, for Liverpool, where she caught the boat for the United States. We are asked to state that her address for the present will be General Delivery, Buffalo, N.Y., U.S.A.

BENEVOLENT FUND (SPIRITUALISTS' NATIONAL UNION, LTD.).—Mrs. M. A. Stair, of 14, North-street, Keighley, Yorkshire, the Hon. Secretary of this Fund, desires to acknowledge with thanks the following donations: Sir Arthur Conan Doyle, £100; A Friend, £5; Mrs. Crear, £1; Two Friends, £1; Retiring Collection, £6 14s. 6d.; Another, 5s. 6d.; Stockport Central Church and Lyceum, £2 8s. 3d.; Mrs. E. E. Green, of London, £2 2s.; Blackpool National Church, £2. Grand total for month, £120 10s. 3d.

## CAPITAL PUNISHMENT.

All those who visit prisons know how closely connected is crime with physical and mental disability. The round, heavy head, low ears, dull eyes of certain criminals pick them out from others as those almost predestined to crime. Why punish them? Why not lift, raise, and physically assist them. Certainly restrain them; for they are a danger not only to others but to themselves. Within each is the spark of Eternal Life.

Much false sentiment is wasted in these days on punishment. There are people who shrink from the very word. On the other hand, there are those who still regard it as one of nature's just laws—a readjustment of things that have gone awry. The schoolboy who takes a deserved flogging unflinchingly feels he has got a clean slate. As for the fundamental philosophy of this feeling—its absolute rightness—it is not necessary nor possible to probe. It is a widely experienced human feeling—may one say instinct?

Major R. A. Marriott touches on it with the man who, "reprieved on a quibble of evidence, was quite upset, and said, 'Why? I killed her right enough.'" The deduction is, he felt that the punishment was deserved and would clear him for a fresh start.

Those who are seeking the highest way should not lose sight of this primitive feeling. Punishment should never be regarded as mere revenge taken by the stronger, but as a step whereby the delinquent may free himself from stain.

Outside Toronto is the right kind of prison. There are no bars, no bolts. It is called an Industrial Farm. Outdoor life and industry bring men back to normal, healthy existence, as far removed from crime as it is from disease. I spent a happy Sunday there, alone with jailers and prisoners, enjoying good food, pure air, and kindly friendship of men who had "gone under." I did not meet this world's worst criminals. They are not generally to be found in prison. I met men who were recovering with regular life, good nourishment, peaceful employment and the health-giving touch of the soil—some of them meeting these things for the first time in feverish, driven, excited lives.

"They sweat out their vice in the open air," a kindly jailer remarked to me.

This seems the better way for men. Yet had I asked them their opinion of Capital Punishment, I should have had a man's reply, untroubled by that curious shrinking some people seem to feel for the very word "punishment."

Within each man is a striving to hold that High Thing within him of which, consciously or unconsciously, he knows himself possessed. To some the way of stripes and thorns is one they will not avoid if they believe thereby to recover the goldenness that the excitement and illness of this world has caused them to cast away.

H. M. B.

## "CURES BY IMAGINATION."

"Ars Vivendi: the Book of Vigorous Life," by Mr. Arthur Lovell, whose name is well-known to many readers of LIGHT, is now in its seventh edition, and enlarged by two chapters. It is published by the author at 7s. 6d. We take from the book, as specially applicable to a much-debated subject, the following passages which appear under the above title:—

"Just as a morbid idea will eventually bring about a morbid state of body, so a healthy idea will bring about a healthy state of body. The indispensable condition is that the imagination be powerfully impressed and the will firmly fixed."

"A person trying an experiment, and endeavouring to make believe that such a thing is possible, will of course fail, just as he will fail if he tries to show effect of mental emotion on the heart by pretending to be afraid. Immediately, however, he feels the emotion of terror the heart shows the effect."

"Paralysis, ague, nervous affections, etc., have been instantaneously cured by the imagination. In fact, it can safely be said that the force of the healthy imagination is even more powerful in healing, strengthening and ennobling man than the diseased imagination is in weakening, debasing, and enthralling him in the bonds of pain, misery and disease. In one sense the world of the imagination is the only real world, the exterior world being so acted upon by the inner that it is to all intents and purposes a field for the play of the imagination. The storm raging without is nothing if there is peace within, while exterior calm is unheeded if a storm is raging within."

"It is in the power of man to be the sole autocrat in this interior realm. He may rule with absolute sway over the creations of his imagination. To the individual of unclouded reason and disciplined will alone does the imagination assign the promised land of splendid physical health and intellectual vigour."

## DR. LINDSAY JOHNSON ON THE SCINTILLATING PARTICLES IN THE KILNER AURA.

As my copy of LIGHT has been wandering to Mauritius and back I have only just got it, and so could not reply earlier to my critics regarding the scintillating particles in the "Kilner Aura." I agree with Dr. Barker Smith that these particles have nothing in common with the "aura," but I am not aware that I ever said they did. They are undoubtedly due to the projected images of the white blood-corpuscles. The images of these corpuscles which travel in the retinal capillaries in the neighbourhood of the macula lutea are thrown on to the reflecting surface of the choroid, and are reflected back on to the terminals of the cones, and probably some of the rod terminals as well. It is the images of these corpuscles which are projected on to the fixation plane for near vision. Dr. Smith wishes to know what size we see them. This is very easy to calculate. If we take the average distance of the white corpuscles as being half a millimetre from their position in the capillaries to the reflecting surface of the choroid and back again to the tip of the nerve fibril of a cone, we have only to find the ratio between the two conjugate foci to get the magnification and consequent apparent size to the observer. If the observer's near point is ten inches or twenty-five millimetres, then half a millimetre is to ten inches (or twenty-five millimetres), as one is to fifty, hence the apparent size of these bodies is fifty times their real size. Professor Barrett apparently overlooked the fact that I distinctly said that these scintillations are due to the white corpuscles of the blood, in fact they could not be due to anything else. With the exception of a very lucid explanation of them in a paper by Sir William Barrett, in the Proceedings R. S., I am not aware that any account of them has ever appeared in print. Unless Sir William had previously plotted out their course by the direct and indirect methods, the article which I wrote in the issue of LIGHT for March 25th is the first graphic explanation. The average size of a white corpuscle is the two thousand five hundredth of an inch or the one hundredth of a millimetre, and not nine or ten micromillimetres, as Dr. Smith says in his article of April 8th. I think he is confusing micromillimetres with microns. The former imply the millionth of a millimetre, whereas the latter is the thousandth of a millimetre. Had he written microns he would have been quite correct.

GEO. LINDSAY JOHNSON.

Britannia Buildings,  
West-street, Durban.  
July 18th, 1922.

## SPIRITUALIST FELLOWSHIP CENTRE (Hendon).

We learn that Mr. Thomas Blyton, the founder and Hon. Secretary of this Society, has retired permanently from active association with the Society in order to take a well-earned rest after an eventful career in Spiritualism of very nearly sixty years. Mr. Blyton is a storehouse of information concerning the history of the movement in the metropolis and has numbered amongst his friends and acquaintances nearly every medium and worker of note. He recalls many of the chief events of the 'sixties and 'seventies during the last century, and we hope he may yet be induced to publish some of his reminiscences in this journal.

A DOUBLE MANIFESTATION.—Mrs. Richards (Silverton Grange, Devon), writes: "At a recent sitting with Mrs. Wriedt, I saw a full length form of a man dressed in a draped spirit robe. He walked about the room, and then raised his arm, and the drapery hung down from it in folds. He remained in that attitude for a time and then I saw the trumpet suspended in the air, and swaying from side to side, quite close to me. The light was so white and intense that it lit up part of the room and I could see the outline of Mrs. Wriedt sitting in her chair, while the trumpet still floated in the air. Then I saw the spirit form's arm and hand, and he took hold of the trumpet and placed it on the floor. I saw it resting there. Then I heard the voice of my relative give his name, and the materialisation slowly faded away. He then spoke to me through the trumpet and said 'Did you see me? I wanted to show myself to you.'"

"PSYCHO-ANALYSIS is the spoiled child of a realistic age, and its boisterous manners should be corrected by a metaphysical spanking." So Max Bodenheim declares in the New York "Nation." It may come as something of a surprise to find a writer, himself identified with the extreme "left," taking such a position, but Mr. Bodenheim feels that the time has come to speak out. "All that the psychoanalysts have done," he says, "is shrewdly to reclassify, and, in some instances, clarify, the obstructing physical surface of man's conduct and emotions, and after probing this surface they have stopped, mistaking their inch for a complete world. They have resembled strangely scientific street urchins twiddling their thumbs and fingers at a mysticism that has existed since the beginning of man, and this gesture has had a pernicious influence over American literature during the past ten years."—"Current Opinion" (August).

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## RAYS AND REFLECTIONS.

In a recent letter from Dr. Scott-Battams he refers to the question of the calculations involved in the study of natural phenomena. He writes: "Some of these calculations are too vast for comprehension, but on the whole they make for reverence and not for arrogant self-conceit. They give warrant for a charitable pride, though not the pride that apes humility. . . . Such figures as, 1,875,000,000,000—the highest recorded ray of the spectrum—appear to me to have more to do with the higher mathematics than the higher life!"

It is the custom to deride the "mere theorist," which is quite right when the phrase is used to describe a man who is a theorist and nothing else. I could find it in my heart sometimes to condemn the "mere practicalist"—the man who does things but does them without judgment or forethought. The idea, he tells you, is to "get things done," and he does them—upside down, or hinderside foremost. The things he does are not really done—they are only bungled.

He is highly acclaimed in some quarters as "the hard-headed, practical man," and, as a Spiritualist, he is often regarded as invaluable. His verdict on a ghost story or a psychic phenomenon is considered to be final. I have not always found it to be so, having noticed that once the hard barrier of his unbelief is broken down by a genuine experience, he will thereafter swallow, without question, a great amount of spurious stuff, and do any number of absurd things.

This is because he is frequently without the clear perception possessed by some of the "dreamers"—the people who can see and think, but are lacking in the executive ability which would enable them to do things. Decidedly the practical man has his drawbacks. Some of his doings have not been exactly beneficial to "the movement," and his "hard-headedness" has simply meant that he possessed a head impenetrable to ideas. It is not always a simple question of "getting things done." It is at least as important to get them done at the right time and in the right way.

That is why I have always been in favour of the group system, so that as many as possible of the necessary qualities for effectual work shall be brought together. It is very rarely that they can be found combined in a single person. When a man aspires to be "the admirable Crichton," and insists upon doing, not only the work he can do well, but other forms of work for which he is absurdly unfit, it is wise to leave him severely alone. I am speaking now more of the past than of the present and with a lively recollection of disastrous experiments where the brilliant speaker turning to the work of organisation was able to organise for us nothing but defeat and humiliation, and where the gifted organiser lured by ambition to the platform, provided our enemies with laughter and our friends with mortification and disgust. The truly practical man, in short, is the man who seeks only to do the work for which he has been qualified by nature and does it well.

Mr. Fred Evans, the "slate writing" medium, who has recently arrived in this country from California, is far better known in the United States than here. The phenomenon of slate-writing, of which he is perhaps the greatest living exponent, has been under a cloud since the days of Slade, about whom so much controversy raged in the 'seventies of last century.

It is rather futile to-day to try and disentangle the complications of that case. We can more profitably devote our attention to "modern instances," the problem being not whether Brown, Jones and Robinson, the "slate writing" mediums, were suspected, accused of, or detected in cheating, but whether "slate writing" is a genuine thing. That is all that really counts, and a great deal of "cackle" in this and in other psychic matters may be "cut" with advantage. We have no time to waste on ancient and insoluble mediumistic questions regarding which most of the actual witnesses have passed into another and a better world.

Mr. Evans, by the way, is by birth an Englishman from the Midlands. He was born in 1861, and went to America in his early years. He has worked as a seaman, but until late years devoted most of his time to his psychic gifts. Latterly he went mining in California, so that he had a varied career. Like many other mediums I have met he does not "look like a medium," which to those of us who prefer the normal man to the abnormal one is a matter for congratulation.

D. G.

## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

### NOTE.

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

### THE USE OF PLANCHETTE.

Y. W. S.—Your question, whether a planchette requires to be operated by a medium for successful result, raises another question—the nature of mediumship. We all have psychic powers, in some degree, and those powers can be increased by well-regulated attempts to use them, but that does not mean that the power is sufficient to use an instrument like planchette, or the power may not lie in that direction, and yet be effective with other methods. The only way to find out if the power is possessed is by test, but it must be remembered that much patience is usually necessary, and that better results would be obtained by the presence of others, who contribute to the total power. Care should be taken not to dwell on a certain subject, or to “desire” any special result: in fact, a quiet, general discussion is usually the best condition for success.—H.

### THOMAS LAKE HARRIS.

BETH FINLAY.—Thomas Lake Harris died in 1906, in the ordinary course of mortality. He was a man of splendid gifts which in later years were diverted from the way of good-sense; and he developed some extravagant ideas of a pseudo-mystical kind. His career resembled that of other prophets of the same type, in that he claimed lofty powers—amongst them a kind of physical immortality. He was apparently confident that he would avoid the common lot of humanity, having discovered a method of transmuting his body into something “arch-natural.” He was in his earlier years associated with Andrew Jackson Davis, but that seer, who was a man of great sanity of mind, perceiving the tendency of Harris’s career towards self-glorification and pompous pretence, broke off relations with him, after warning him of the consequences of inflated egotism. Of course Harris had followers who hung on his words and placed implicit confidence in his promises. His death came to them as a great shock, and was hushed up for some months, so difficult was it for them to believe that he was an ordinary mortal. Nevertheless, in spite of his failings he was a remarkable man and produced some work of high quality, notably his poems.

### THE INFINITY OF EXISTENCE.

F. H.—You dispute the Baconian philosophy that “there can never be one end without two,” and assume a living infinity in which the radials extend from a vital centre. Bacon is right, if one end is assumed, but why assume any end, or commencement? Life can be considered as radiating from a centre, but not a centre in Euclidian space. A better representation of that centre would be an ever-receding vortex, where not only the ends of the radials, but the centre from which they diverge, are vested in infinity. If life has a commencement it must have an end, the one implies the other. On the other hand, we can take an arbitrary section of that life, such as the “physical life,” and call that a beginning and an end, but it will only be relative to our present consciousness, the extension in either direction being outside that consciousness.—H.

### EXPLANATIONS FROM THE SPIRIT SIDE.

F. STRINGER.—When things go wrong in psychical experiments, as in the case to which you refer, it should, in theory, be a simple matter to obtain explanations from the spirit-communicators as to the causes. In fact, it is not; and many times we have learned that the difficulties on their side are not less than on this. Moreover, as they point out, they are human, like ourselves; they make their mistakes, have their failures, and are often quite ignorant of what is happening on our side when they are endeavouring to effect certain results. Now and again they get through something very clear and evidential, and, so to speak, score a bull’s eye. On the basis of a success of this kind a great deal of optimism and confidence is set up, and people grow very sanguine of the close and clear correspondence between the two states. Then there is a fresh stage of confusion and cloudiness through which the spirit people can no longer work successfully. And so it goes on. But they keep “pegging away,” and we must do the same.

### ARE OTHER PLANETS INHABITED?

O. S.—This is an ancient question, and one on which we cannot at present expect to obtain information that shall be scientifically acceptable. Clairvoyants give certain descriptions, but even if they were not so frequently contradictory, there would be no possibility of checking them along the lines of physical fact. Dismiss from your mind the idea that spirits dwell on other planets—as some unthinking people assert. Spirits are immaterial beings and cannot have a physical habitat. Their dwelling is in another condition of life outside the material order.

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## ANSWERS TO CORRESPONDENTS.

S. RUTH CANTON.—Your letter is appreciated; the point you make is very good. But there are none so blind as those who won't see, even among scientists.

C. G.—You complain of the absence of any reply in *Light* to the attack on the Goligher Circle by Dr. Fournier D'Albe. Apparently you do not read *Light* or you would know that several replies have already appeared.

A SPIRITUALIST WEDDING.—A very interesting ceremony took place on Saturday, August 12th, at the Spiritualist Church, Bishop's Hall, Kingston-on-Thames, the occasion being the marriage of Miss Margaret Welbelove, only daughter of the late Councillor T. R. Welbelove, member of a well known Kingston family, to Mr. J. W. Humphries, the esteemed President of the Kingston Spiritualist Society. The hall was prettily decorated with palms and lilies, and the bride wore a charming gown of cream satin, with brown lace picture hat, and carried a shower bouquet of rose-pink carnations. The religious service, conducted by Mr. Ernest Oaten, editor of "The Two Worlds," was a beautiful and impressive one. Two hymns, "True Sun, upon our souls arise" and "Bless, Lord, the happy pair," were sung, and Miss Nancy Maule rendered a solo entitled "The Bridal Dawn." Afterwards Mr. Oaten addressed the newly wedded pair in a few well-chosen words. The organist, Mr. Stephens, presided at the organ in his usual able manner, and played Mendelssohn's "Wedding March" as the bride and bridegroom left the church. The reception was held at Orchard House, the residence of the bride's cousin. Some forty guests were present, including several well known workers in the Spiritualist movement. Mr. and Mrs. Humphries were the recipients of many handsome presents, and carry with them into their new life together the hearty good wishes of all amongst whom they have both worked so nobly and unselfishly.—F. S.

## SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, August 20th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. Wm. Ford.

Croydon.—Harewood Hall, 96, High-street.—August 20th, 11, Mr. Percy Scholey; 6.30, Mr. Geo. Prior.

Brighton.—Athenaeum Hall.—August 20th, 11.15 and 7, Mrs. C. O. Hadley; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, President Mr. Everett.

Church of the Spirit, Camberwell.—The Guardian Offices, Havit-street, Camberwell Town Hall.—August 20th, services 11 a.m. and 6.30 p.m.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11, Mr. Ernest Meads; 7, Mrs. M. Maunder, address and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Mary Clempson, address and clairvoyance. Thursday, from 7.30, Lyceum social. Free healing; Thursday, 5-7, children only. Friday, from 7, adults. Membership invited: annual subscription, 6/-.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—August 20th, 7, Mr. H. W. Engholm. Thursday, August 24th, address and clairvoyance, Mr. Austin.

Shepherd's Bush.—73, Becklow-road.—August 20th, 11, public circle; 7, Mr. H. Clark. Thursday, Mr. W. P. Swainson.

Peckham.—Lausanne-road.—August 20th, 7, Mr. Will Turner. Thursday, 8.15, Mrs. C. O. Hadley.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, August 20th, 7, Mr. Geo. Brown.

Worthing Spiritualist Mission.—17, Warwick-street.—August 20th, 6.30, Mr. H. J. Osborn. Thursday, August 24th, 6.30, Mrs. Harris.

St. Leonards Christian Spiritualist Mission (bottom of West Hill), St. Leonards-on-Sea.—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

Central.—144, High Holborn (entrance Bury-street).—Re-opening in September with both Friday and Sunday services.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street, Dartmouth-road.—August 20th, 6.30, Dr. J. H. Sulliman.

Richmond Spiritualist Church, Ormond-road.—Sunday, August 20th, Mme. De Beaurepaire. Wednesday, Mrs. E. Edey.

MRS. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 37, Westbourne Park-road between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

## MAN AND EVOLUTION.

He who reads for himself the history of creation, as it is written by the hand of Evolution, will be overwhelmed by the honour and glory heaped on this creature. To be a Man, and to have no conceivable successor; to be the fruit and crown of the long past eternity, and the highest possible fruit and crown; to be the last victor amongst the decimated phalanxes of earlier existences, and to be never more defeated; to be the best that Nature in her strength and opulence can produce; to be the first of that new order of beings who by their dominion over the lower world and their equipment for a higher, reveal that they are made in the Image of God—to be this is to be elevated to a rank in nature more exalted than any philosophy, or any poetry, or any theology have ever given to man. Man was always told that his place was high: the reason for it he never knew till now. He never knew that his title-deeds were the very laws of nature; that he alone was the Alpha and Omega of creation, the beginning and end of matter, the final goal of life.

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## TO ALL READERS OF "LIGHT."

*I take this opportunity of drawing attention to the subjoined preliminary announcement of our programme for the Autumn Session.*

*The London Spiritualist Alliance needs the support of all Spiritualists. It provides unique facilities and advantages for a subscription so moderate as to be within the reach of all. It stands definitely for a non-sectarian presentation of the great truths of human survival and spirit intercourse, and, by virtue of this standpoint, it is able to exercise, if it is adequately supported by all convinced Spiritualists, a powerful and far-reaching influence in bringing home those truths to our fellow men.*

*We also appeal to all enquirers, to all those who have as yet reached no settled conviction on the reality of the great truths of Spiritualism, but who feel nevertheless that the subject is one which they cannot ignore.*

*To all such we offer—by the use of our library, our lectures, our facilities for private experiments, and our social gatherings for personal exchange of opinion—means by which a solution of the great question of human survival and spirit intercourse can be reached. The London Spiritualist Alliance demands no "credo" from its members, and the sole qualification for membership is a serious interest in our enquiries.*

GEORGE E. WRIGHT,

Organising Secretary.

## Preliminary Announcements for the Autumn Session.

The Autumn Session will commence on Thursday, September 28th, with the usual social gathering. There will be a musical and dramatic programme, and a short address by the Organising Secretary. The Session will close with Mrs. Wallis's meeting on Friday, December 15th. The weekly programme throughout the Session will be as follows:—

On **Tuesday Afternoons**, at 3.15 p.m., the usual clairvoyant meetings will be held in the Large Hall. These meetings will be served by the following well-known clairvoyants:—Mrs. Cannock, Mrs. Jamrach, Mrs. Annie Johnson, Miss McCreadie, Mr. H. Dewhurst and Mr. Harvey Metcalfe.

On **Tuesday Evenings**, at 7 p.m., in the Members' Room, Mrs. F. E. Leaning has kindly undertaken to deliver a course of lectures on Psychical Research and allied subjects. These lectures will be generally on the same lines as those delivered by Mrs. Leaning during the autumn session of last year, which were so greatly appreciated.

On **Wednesday Afternoons**, at 4 p.m., a series of social and informal gatherings will be held in the Members' Room. These meetings have been specially arranged with the object of affording members the opportunity of discussing any difficulties they may have met with in their reading or private experiment, and also to afford a means for the mutual interchange of experience and opinion. Similar meetings will be arranged on Monday afternoons and Wednesday evenings should they be required.

On **Thursday Evenings**, at 7.30 p.m., in the Large Hall, the usual special meetings will be held. A number of prominent speakers in the Spiritualist movement have kindly undertaken to give addresses.

On **Friday Afternoons**, at 4 p.m., in the Large Hall, Mrs. M. H. Wallis will give addresses while under spirit control on various aspects of the spirit life, or will, by the same means, answer questions on matters of spiritual knowledge and philosophy.

These meetings will be preceded by conversational gatherings from 3 to 4 p.m., when light refreshments will be served.

**Private Circles.**—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, will be available for members' use as heretofore.

**Healing.**—Mr. James Clark, who has developed strong powers of diagnosis and healing, and has practised with considerable success in Lancashire, has recently come to London. Arrangements have been made for Mr. Clark to give consultation and treatment at 5, Queen Square, where a room has been placed at his disposal. Correspondence should be addressed to Mr. Clark, c/o this Office.

**Members' Room.**—An additional room, devoted entirely to members' use as a reading and social room, has been provided. Arrangements have also been made for the service of tea between 4 and 5 p.m.

**The Library.**—During the past few months considerable additions have been made to the Library, and it may confidently be asserted that it is the most comprehensive and complete collection of works on Spiritualism and Psychical Science in the Empire. The special facilities for the use of the Library by country members which have been found so convenient in the past will be continued.

**Subscription.**—The Annual Subscription to the Alliance is ONE GUINEA. With effect from August 1st new members will be admitted for the remainder of the year 1922 for HALF A GUINEA only.

GEORGE E. WRIGHT,

Organising Secretary.

All Books on Spiritualism and Psychic Science are to be obtained from the Propaganda Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C. 1.

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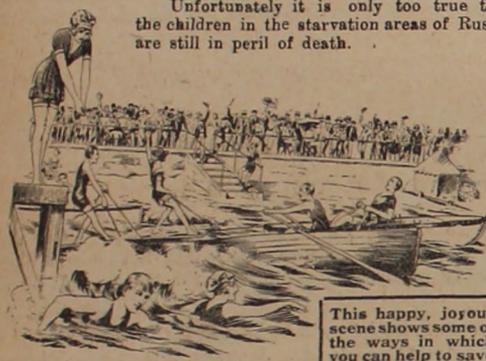
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It is a heartrending thought that, while you go about your pleasures, and your happy laughter rings out across the sunlit sea, the spectre of death still hovers over the starving children of Stricken Russia, and yawning graves receive their daily toll of the dead.

It is in your power to save at least some of the hundreds of thousands of starving and pain-racked children, who daily pray that death may come and release them from the fetters of unendurable agony, and you can do this with no monetary loss and no sacrifice of your holiday pleasures.

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Starving Children of Stricken Russia at no cost to yourself, and without curtailment of your holiday pleasures, and all the time you have knowledge that you are actually the means of saving human life. **YOUR HELP IS WANTED—GIVE IT NOW.**

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Will you not write to-day to Lord Weardale and tell him that you intend to do what you can during your holidays so that he can assure the gallant band of workers sent out to Russia to administer relief to the suffering little ones that the necessary further supplies they require will be forthcoming and thus have their anxiety in this respect put at rest.

If you cannot do this, you can surely send a small contribution to help these starving, suffering children. Every little helps, for remember it only takes ONE SHILLING to feed a Starving Child for one week, so send all you can NOW. Every moment of delay means an agonising death to yet another little child. Send all you can and send it TO-DAY.

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A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,172.—VOL. XLII. [Registered as] SATURDAY, AUGUST 26, 1922. [a Newspaper.] PRICE FOURPENCE.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

## NOTES BY THE WAY.

For the cloudiest night has a tint of light  
Somewhere in its shadows hiding;  
It is better by far to seek for a star  
Than the spots on the sun abiding.

### THE POWER OF QUIETNESS.

Dr. Frank Crane, the American journalist-philosopher, who, as we are told, speaks to sixteen million readers daily, was lately discoursing on the art of quietness. "Cultivate quietness. All noise is waste. All real power is silent." His little sermon on the subject we found full of fine thoughts finely expressed. Like one of our spiritual philosophers, he sees the distinction between Force and Power which many years ago the sage in question thus expressed: Force is noisy, violent and aggressive; Power is calm, gentle and irresistible. All the same, we cannot help seeing that there are two sides to this question as to every other. There are some forms of work for which "counsels of quietness" would be "counsels of perfection." The world is young yet and only by wasting power will the 'prentice hand learn the art of economising it and exactly adapting the effort to the end. And we must beware of that kind of quietness which signifies torpidity and inertia, and nothing more. We are even disposed to condone violence when it is really necessary, as in smashing an obstinate obstruction. But in the spiritual order we agree that Power and not Force rules. As Dr. Crane puts it, "Nothing shrieks if it be true. Truth is eternal, and eternal things are low-keyed."

### A NEW EDITION OF "PSYCHIC PHILOSOPHY."

We doubt whether "Psychic Philosophy," by Mr. Stanley De Brath ("V. C. Desertis"), has ever received anything like adequate justice. Now that it is in its third edition, revised and brought up to date, it should gain a larger public and fuller appreciation. Moreover, those who read the earlier editions will come back to it, as we did, with a deepened sense of its merits. It is at once scientific, philosophical and

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religious, covering finely every aspect of Spiritualism and Psychical Research. It combines close scientific reasoning with clear insight and is a storehouse of information on the subjects dealt with. A student who masters the contents of the book is admirably equipped for further researches, for the author shows a deep and close acquaintance with all the elements of the question. "Psychic Philosophy" was first published in 1895, with a preface by Alfred Russel Wallace. A second edition appeared in 1908, and the present one is published by the Spiritualists' National Union, Ltd., at the price of 5s. 6d.

### THE SOUL IN THE FLOWER.

Now that we are on the subject we cannot forbear quoting from amongst the many striking passages one which will well exemplify Mr. Stanley De Brath's treatment of a great theme:—

Analysing back any phenomenon soever, we come first to Ether and then to Spirit. Take, for instance, the life of flowers, those beautiful bridal chambers where the dual life, male and female, meets and embraces its twin, showing to all who have eyes to see and hearts to feel, the sweetness and purity of the love principle in its orderly manifestation. What is the force which ripens pistil and stamens and dyes the corolla with the purest tints on earth? Light: without which it droops and dies. But light is ether in motion, and, without asking whence came this motion, what is that which can lay hold of and assimilate the etherial energy? What but the life of the plant, that soul which determines not only its form but its powers. But if in the plant, as in the man, soul be organised ether, there must of necessity be that which organises, and here we enter on the realm of Spirit and may see reflected in each successive order of manifestation its primary characteristics, the Power which originates and the Orderliness which works according to Law, manifesting themselves in form and colour as Life and Beauty.

### WORDSWORTH ON REMEMBERED SCENES.

These beauteous forms,  
Through a long absence, have not been to me  
As is a landscape to a blind man's eye:  
But oft, in lonely rooms, and 'mid the din  
Of towns and cities, I have owed to them,  
In hours of weariness, sensations sweet,  
Felt in the blood, and felt along the heart;  
And passing even into my purer mind,  
With tranquil restoration: feelings, too,  
Of unremembered pleasure: such, perhaps,  
As have no slight or trivial influence  
On that best portion of a good man's life,  
His little, nameless, unremembered acts  
Of kindness and of love. Nor less, I trust,  
To them I may have owed another gift,  
Of aspect more sublime; that blessed mood,  
In which the burthen of the mystery,  
In which the heavy and the weary weight  
Of all this unintelligible world,  
Is lightened—that serene and blessed mood,  
In which the affections gently lead us on—  
Until, the breath of this corporeal frame  
And even the motion of our human blood  
Almost suspended, we are laid asleep  
In body, and become a living soul:  
While with an eye made quiet by the power  
Of harmony, and the deep power of joy,  
We see into the life of things.

WORDSWORTH ("Tintern Abbey").

## THE PROGRESSION OF MARMADUKE.

Being sketches of his life, and some writings given by him after his passing to the spirit-world. Given through the hand of Flora More.

(Continued from page 515.)

January 25th, 1920.

### THE MINISTRY OF ANGELS.

"You do not know how powerful and far-reaching this ministry is. There are guides for each one who can be reached on earth, but besides these there are the special ministering angels, who do not so much have to do with the directing of a person's life, as with the giving of comfort and consolation in times of bereavement or any other form of sorrow or trouble. But few people recognise the source from which this help comes; yet a mourner will feel all at once less hopeless, and one sorely stricken by illness or misfortune will be conscious of an access of strength to bear without repining. Were he clairvoyant he would see the angel at his side, whispering words of encouragement and hope. To the mourner he would tell of the bliss of the one who had passed on; to the bedridden sufferer he would speak of the land where sickness and pain do not enter, and give the hope that the time of suffering would be short, and be but a prelude to future happiness. The ministering angels usually come from higher spheres than the guides, whose work is of a more material nature, and consists largely in warning from the wrong path, where two are open, and in giving advice in cases where decision is difficult. How often do you find that what has perplexed you overnight seems plain and clear in the morning. Yes, because the guides have been impressing your thoughts during sleep. You might think that so much help would make men very dependent on the spirit-world, but this is not so, for the influence is nearly always unperceived; once guided in the right path, it is easier for a man to follow it, and the habit of a conscientious decision will have been formed, and in a little time he will have no occasion to lean upon his guide, for his own conscience will be a sufficient mentor. The thoughts should always be fixed on uplifting and ennobling subjects, and as little as possible on material and earthly ones. Yet, rightly considered, there is nothing from which some uplifting thought cannot be gathered, as even a mud-heap may be beautiful when its damp rivulets reflect the rays of the sun. From the 'ministry of angels' to a 'mud-heap'! Well, I do find it so difficult to prevent my mind from wandering to other subjects while writing.

[Do we on earth always have these angels by us?]

"No, they are reserved for special occasions. You would not have an angel to console you if you lost a small sum of money which could be replaced by thrift. But should you lose all by the failure of a bank, or the dishonesty of another, then your angel of comfort would come and whisper hope. The angels, I have said, are higher than the guides, yet it may be doubted whether the latter do not help even more, for they are constantly with you and may prevent many a misfortune or tragedy by their warnings, which, had they happened, would have called for the ministrations of the angels. White are the garments of these high and holy ones; iridescent and gleaming with their own light are they; yet, withal, humble-minded, pure-hearted, and unconscious of self. We see them only rarely, for we do not need their help, but we see their works and 'call them blessed.'"

February 1st, 1920.

### THE FORWARD AND PROGRESSIVE MOVEMENT IN EARTH LIFE.

"We have seen, in discussing a somewhat similar subject, that the tendency of progress is to go in waves, and that there is scarcely ever a straightforward and undeviating progression in anything. Why then should we think there is a forward movement at all? Some countries have not advanced, but have gone under, and from being the leading ones in the world, have sunk into a secondary place. This is because their progress was not moral but merely intellectual or scientific, and these two factors do not suffice for the advancement of either a nation or an individual. But when one nation sinks, another rises, and I think you will find that the tendency of late years is for the largest nations to come to the front, and for the smaller ones to sink to the level of their relative proportions. But you may ask: What do we mean by the largest nations? Those having the most territory, or the largest population? In the old days we should have said the latter, but we think—or I think—that a new era has set in and that in what will be to us a short time, it will be

seen that a large nation as regards territory, will also increase its population in proportion to its area. In what is a short time, judged by the world's history, Russia may possibly take its place in the forefront of nations, and America too, even more than at present; for the people will spread over what are now waste lands, and when the population is in direct ratio to the area, then the country, whichever it may be, is making the best use of its possibilities. Where immigration goes on largely, we may be sure that conditions are favourable and that the population will be a stable one in the future, for those that enter the country will remain there and leave their descendants, and so the immigration from other nations will not be so necessary to ensure progress. The above relates to the advance of a nation, but does that also mean the progression of the individuals of whom it is made up? Not necessarily, but it should mean the same thing, for unless the population of a country have high aims and good aspirations, the nation's advance will not be permanent, but it will soon enter upon a downward course. Where the inhabitants are lawless, and neither life nor property is safe, men will not stay. They may come for the purpose of amassing money, but having made their fortune they will then go where there is peace and security to enjoy their wealth. These are all motives of a material nature, but life is a long way from being regarded from a spiritual point of view, and so the material aspect will reign until mankind has risen to a higher ideal. Now, in spite of the balance seeming to hang evenly between progression and retrogression, as above stated, yet we, from here, see the forward tendency, and we perceive that advancement will shortly become more rapid. Men are being awakened to the fact of the poverty of the world's spiritual teaching and are reaching out for something more satisfying. The Press, by opening its pages to discussion on what they call 'Spiritualism,' are giving facilities for the spread of knowledge, and slow though it may be, there is bound to be progress where there is a search for truth, honestly undertaken and pursued. We blame no one for disbelief; only for prejudice and wilful blindness. So we are hopeful for the future and look with confidence to the years that are to come, when the ears of corn now sprouting will have ripened, and will finally become the bread of life for which this generation on earth is hungering."

February 8th, 1920.

### THE AIM OF A CIVILISED NATION.

"This should, of course, be the improvement, spiritual, mental, and moral, of every person in that nation; after that the aim should be so to bring example and persuasion to bear upon other nations that they may follow in the same path. For instance, suppose that the entire population of your own nation had emerged from this war with an unshakeable belief that all warfare was unjustifiable and wrong, and that the brotherhood of all nations was the only panacea for existing evils: though such a belief is by no means universal, even after the late terrible object-lesson of war, let us imagine for a moment that such an idea does exist. Then you would not only commence to educate the young in accordance with his line of thought, but you would endeavour to influence other nations to pursue a similar course. You do not desire to be the only civilised nation, but to have brotherly relationships with many nations, all united in following out the same end and ideals. But I said at first that you had not, as a nation, as yet made much progress towards this ideal state. How then can it be brought about? Only by making of your propaganda work a vast river which can spread its branches and tributaries through the entire world, but how to make this effectual it is not easy to determine. If the clergy, one and all, would join forces with you, something might be accomplished in that way. Then we are in favour of public free lectures, dealing with such subjects; and also of appointing masters and mistresses in the schools who will make this teaching their own. But even so it might take at least two generations before the ideas I have formulated became common to all the population, and so I think you must rely a good deal on individual effort, and ask all who share these progressive ideas to push them amongst all

people with whom they have influence. Even one person can spread an idea by constantly repeating it; how much more then if there were an active band of men and women ready to meet scorn and ridicule could they only succeed in sowing one seed in due season? It is a misnomer to call any nation civilised which resorts to war for the settlement of international disputes, and if this were once recognised it would be a great step towards the establishment of our Utopia. I want you to know that from here there are lines being spread out in all directions on earth, which will reach thinking people and possibly induce them to become part of the great educational army which we hope to establish. First steps are always difficult, but after all, in a life which is eternal in duration, two generations, or more, are but an infinitesimal portion of time. The great evil of delay is in the number of souls who thereby take the wrong course on earth, and therefore have to suffer, at first, in our life, from their want of preparation for its higher standards of conduct. Try to use your influence against all that makes for violence and violent measures in the settlement of the present world-disorder; and endeavour to induce others also to take up the work, and thus be pioneers in a movement which will be more for the benefit of mankind than any other has been, or could be in the future."

February 15th, 1920.

THE RESULTS OF EFFORT, CONSCIOUS, OR UNCONSCIOUS.

"Conscious effort means striving towards a fixed goal; but the great danger in life is drifting aimlessly. If a goal has been set, unconscious effort may sometimes bring a man back and again set him towards his first aim, but the usual result of drifting is to let a man's ideals sink lower and lower as he floats on the tide of life, for he is not consciously making for any port, and most probably will perish on unseen rocks on the shore. Parents of children should see that they have an ideal to strive for from early youth. If you ask a boy what he wishes to be when he grows up, he will generally have his answer ready: 'Oh, a doctor,' or 'an author,' but hardly ever will he reply: 'I would like to help my fellow men.' No, that is the ideal of manhood sometimes, but hardly ever of youth. But it might be if parents directed their children's minds into the right channel; yet we see from our world how all the aims of earth are for material welfare, not for spiritual improvement. Well, to return to our main subject. Is it possible for the right end to be attained by unconscious instead of conscious effort? Yes, where good principles and desires have been implanted early by wise teachers, but too often, the ideas of the world overrule this teaching and substitute selfish aims instead. Yet, since nothing is ever really lost that was once learnt, deep down in the man's soul are the aspirations taught him in his youth, and from time to time these come to the surface and give rise to acts of generosity or kindness contrary to his usual impulses; but unless these deeds are consciously planned they become fewer and fewer as time goes on, and are finally crowded out by selfish desires and actions. If I had the care of boys, knowing how it was with myself and my brothers, I would put a high ideal before them in early life and help them to attain it. If the career of a physician were chosen I would show the boy how noble such a profession could be made, and warn him also of the pitfalls which may lie in wait for him, and by which he may kill his own soul. The same thing would apply to all profession and even trades. Life's appointed task may be done either well or badly, and scatter good in its train, or leave a trail of evil behind it. Which shall it be? Each one in earth life has it in his own power to decide, and parents have the lives and future destinies of their children in their hands to a certain extent. It is a solemn thought and should make men feel the weight of their responsibilities on earth; yet how few realise them, and how many are content to live for lower aims in life, to the neglect of the higher and nobler ones of the spirit! I can speak from experience, and I would say to all: 'Save your soul while it is young and can be readily moulded,' for here the moulding takes longer and is a more painful process, which all will have to undergo if they lead careless lives on earth."

(To be continued.)

Mrs. JENNIE WALKER.—A few weeks ago a serious relapse of illness overtook Mrs. Jennie Walker, who, we understand, has been laid aside for a year past by an illness of obscure origin. Rapid developments led to her removal to the Homœopathic Hospital, and later to the National Hospital for Paralysis, etc., in Queen-square. At the first-named hospital anxious consultations, shared in by Dr. Abraham Wallace, led to the view that the most expert surgical aid was needed. On Friday last it was decided that a quick operation was imperative, and it was at once arranged that this should be done at the National Hospital. The operation was carried out on Saturday morning, but though the patient lived through it, the surgeons in charge found the condition to be dealt with more serious than had been expected. Up to Tuesday night they were not able to give any clear hope of recovery. Mr. H. J. Osborn himself enables us to state these details. He is, naturally, very greatly distressed at his wife's condition.

DUALITY, OR THE MYSTIC UNION.

(A MESSAGE).

The dual is something that is felt rather than seen. "They twain shall be as one flesh," if you will, but put the spiritual interpretation upon that word "flesh" and you will the better understand my meaning.

There is the duality of the flowers, likewise in every living thing; until the male has been merged in the female blossom you do not get a perfect bloom. The fragrance becomes more pronounced, the shape more perfect, and the blossom more beautiful when male and female have lost themselves, as it were, in each other. How much more wonderful then, how much more beautiful and perfect must the union be when spirit is merged in spirit, when both vibrate in the one beautiful chord of music, when soul communes with soul across the Great Divide; when self is merged in service to the other, and each heart trembles and throbs along this one golden chord of love, thrilling both with fire?

Few can reach its heights while living upon the earth; few can plumb its depths; but the exquisite heart music, none can describe in earthly language, because there is no language upon earth wonderful enough to describe such an exquisite emotion. It is of Heaven, and of the songs the angels sing. How far above earth soar the spirits that can enter into this wondrous union? In this unity of spirit, all that is earthly, all that is gross is forgotten, and only an exquisite bliss and rapture remain, the essence of all that is sweet, all that is true, all that is beautiful, pure and holy.

Love, glorious, spiritual love, that consumes and inspires, transmutes and refines, ennobles and enriches; lift us up we pray Thee upon thy golden wings, waiting us Heavenward until we find ourselves at the very feet of God Himself; for all true love and unity is of God, and cannot rest but in God.

Love, that exquisite rose of light, so glorifies and illumines by its beauteous rays, that all who receive its vibrations, its rarified atmosphere, must perforce be in at-one-ment with God Himself.

I would have you know more of this wonderful duality, of this merging of self in another, of the weaker leaning on the stronger, of the joyous yielding of oneself to the being beloved; in that perfectly harmonious love that casteth out fear; of the oneness of heart and mind, and of the perfect purity that obtains, because the essence of all spiritual love is purity in its fullest and highest sense.

All will some day drink of its pure draughts, when self has been purged of the dross that depletes, when heart hath found its companion heart and after much purging in the fires of tribulation, emerges purified and glorified in the sight of God and the angel world.

When this perfect duality obtains between man and woman, when the heart of one evokes from the other a wondrous reverence, a soul-absorbing glorification, then, indeed, have they found love in its very essence; and nothing can separate or divide the two that in the watchful sight of Heaven are as one, and they must perforce travel on and on together through endless aeons of time. Oh! happy the man or woman who can evoke from the other this beautiful, reverential love, who can realise in some small measure this wondrous duality; to such an one has come a foretaste of Heaven itself.

Few, yes, just the very few, are permitted to realise something of this mystic union while dwelling upon this plane of existence, and to those that have drunk of this soul-intoxicating nectar little else remains, for it is an embodiment of the highest possible type of love, and will never, can never, die, because it is of God and will be for all eternity.

"What is the grave to us? Can it divide

The destiny of two by God made one?

We step across and reach the other side,

To know our blended life is but begun.

These fading faculties are sent to say,

Heaven is more near to-day than yesterday."

So sang a poet of a past decade; and I would add, that those who have realised something of the meaning of duality need not wait to find Heaven, "till they step across and reach the other side," but have begun Heaven, and dwell therein here and now.

(A. E. RAYFIELD.)

INTERCOURSE WITH DEPARTED FRIENDS JUSTIFIED.—It is not only possible but lawful, and not only lawful but an absolute duty on the part of mortals to renew and keep up a loving intercourse with the loved ones who have gone before. Such an imperious duty imposed by the loving heart is not to be thrust on one side by quoting inapplicable texts by which the Hebrew law-giver three thousand years ago sought to deter the children of Israel from resorting to familiar spirits, and the black magic of primitive times. As earnestly as any writer in the Pentateuch I raise my voice against any tampering with the unseen and potent spirits of evil which lie in wait for the soul. But our friends do not become evil demons merely because they have changed their bodily raiment.—W. T. STEAD; Preface to "After Death."

## A CRITICAL EXAMINATION OF THE ALLEGED FRAUD WITH THE CREWE CIRCLE.

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 516.)

Last week we promised our readers we would make every effort to give them, if possible this week, the result of any conclusive test that could be arranged that would determine whether the two plates, called Plates I. and II. in the S.P.R. report, belonged to the two sheets of glass from which were cut the eight plates marked with X-ray, six of which the Imperial Dry Plate Company sent to Mr. Price on January 28th, the Imperial Dry Plate Company retaining one plate out of each sheet until after the test.

On Thursday morning of last week, Plates I. and II., viz., the one showing Price and the "extra" (an illustration of which we gave on page 501 of our issue of August 12th) and the other plate showing the portrait of Price, and which plate Mrs. Buxton and Mr. Hope allowed Price to take away with him, were compared with the six X-ray marked plates now in the possession of the S.P.R., viz., the four left over from the test and the two retained by the Imperial Dry Plate Company. The unanimous opinion of the five examiners was to the effect that plates I. and II. did not belong to either of the two sheets of glass from which the X-ray marked plates were cut. So obviously thinner was the glass of plates I. and II. that the difference could be detected with the naked eye. In view of this we therefore considered it unnecessary to proceed further with the testing of plates I. and II. as to colour or hand them over for examination and comparison by recognised authorities accustomed to make tests in this direction. Apart from the thinness of the glass of plates I. and II., it was clearly noticed by each one of the examiners that the roughly cut edges of plates I. and II. did not match with the corresponding edges of the X-ray marked plates, as they most surely ought to have done if they had been cut from one or another of the two sheets of X-ray marked glass. We found that the two sets of X-ray marked plates, three in each set, matched up exactly both as to the X-ray disc design, the diamond-cut edge of the glass, and thickness as well as colour. To make up each sheet of glass, as it originally was, one more plate was required to match each set of X-ray marked plates. These are the plates Price states he first loaded Hope's dark slide with. Plates I. and II. were obviously not the plates. On Monday morning last another meeting was arranged at the British College of Psychic Science, 59, Holland Park, W.11, when Mr. Eric Dingwall, the Research Officer of the S.P.R., produced what has been called the "Mystery Plate," in the presence of Dr. Allerton Cushman, Mr. J. Hewat McKenzie, Mr. Harry Price, Mr. James Seymour, Dr. V. J. Woolley, Dr. Hereward Carrington, and Mr. H. W. Engholm. This plate was found by all present to fit exactly into one of the sets of three X-ray marked plates, and thereby completing one sheet of glass and supplying the missing portion of the X-ray disc design in that set. This left the other sheet of glass incomplete to the extent of one X-ray marked plate, the whereabouts of which is still unknown. Mr. Dingwall, on being pressed to give the history of the "Mystery Plate" and how it came into the possession of the S.P.R., said he was not at liberty to do so, but a Council Meeting of the Society, to be held early in September, would decide whether the history of this plate and the manner in which it came into their possession should be made public. On examination of the "Mystery Plate" it showed, at one end of the plate, the negative of an "extra," which appeared to be that of a child's head, very small, surrounded by a cloud. At the opposite end of the plate was a cloudy effect. There was no sign of a sitter on the plate, and it was impossible to decide whether the plate had been exposed in a camera or not. It is to be hoped that the Council of the S.P.R. will not hesitate to make public the history of this plate. Although rather late in the day, they have come forward and laid all their cards, or to be correct, plates, on the table, but there is still a gap in the evidence if the explanation of the origin of this plate is withheld. This disclosure may, or may not, throw any further light on this extraordinary case. If it can do so, then we feel it is at least a courteous act on the part of the Society to make public this evidence. In any case, from a strictly scientific point of view, it is an obvious duty. "Mystery Plate" or no "Mystery Plate," the fact remains that substitution by someone of two plates at the experiment

on February 24th took place. The five examiners who were present at the test that decided this important fact, recorded their observations and conclusions as follows:—

We, the undersigned, have this morning, at the British College of Psychic Science, 59, Holland Park, W.11, examined and compared the two negatives called by the S.P.R. in the report in their "Journal" for May, 1922, Plates I. and II., with six of the negatives showing X-ray marks, and we are of the opinion that these two plates did not come from either of the two sheets of glass prepared by the Imperial Dry Plate Company, of Cricklewood, which they marked by X-rays, cut into eight plates, six of which they sent to Mr. Price for his experiment with Hope on February 24th, 1922. It is obvious from our examination this morning, that Plates I. and II. are of thinner glass (plainly noticeable by the naked eye) than the negatives showing X-ray marking, and that these plates were substituted by someone at the Price-Seymour-Hope test of February 24th for the two X-ray marked plates selected by Mr. Price, as stated by him in his report published in the S.P.R. "Journal" for May, 1922.

We are convinced that the test with Hope on February 24th does not rule out the possibility that Hope has produced supernormal pictures, or that he is able to produce "extras" by other than normal means.

(Signed)

ALLERTON F. CUSHMAN.  
HARRY PRICE,  
HEREWARD CARRINGTON.  
J. HEWAT MCKENZIE.  
H. W. ENGHOLM.

August 17th, 1922.

Dr. Allerton Cushman, of Washington D.C., U.S.A., who has taken a very deep interest in this investigation and has personally made a number of experiments to help us solve the problems of the case we are investigating, and who, it will be noted, was one of the scientific examiners at the test of Plates I. and II., in a letter to us writes as follows:—

August 18th, 1922.

DEAR SIR,

My signature appended to the above statement sets forth that investigation of all the facts available up-to-date shows that the plate containing the psychic extra in the Price test sitting with Hope did not match up with the other plates marked by the Imperial Dry Plate Co. The only possible inference is that the plate in question was substituted by someone at some time either deliberately or accidentally. I do not commit myself as to the authorship of the substitution. After careful experimentation I do not consider the system of X-ray marking adopted by Mr. Price to be infallible, but quite the reverse, as the markings quite disappear on long exposures and over-development. I am also unimpressed and unconvinced by Mr. Price's method of marking the plate holder. I have had in all five sittings with Hope and four with Mrs. Deane. Of these nine sittings, seven were conducted under test conditions in which Dr. H. Carrington and other witnesses participated. I have obtained psychic extras from both mediums on plates marked by X-ray by the Imperial Dry Plate Company, and boxed and sealed by them, and also on plates purchased by Dr. Carrington just previous to one of the Hope sittings, all of which were marked by us with every precaution. I am convinced that there was no substitution possible in at least five of the seven test sittings. I consider that the mediums possess genuine psychic power and are capable of obtaining marvellous genuine results. If at times for any obscure motive or reason they have substituted plates of their own for those brought by sitters, this is most deplorable, but even if this should be proved beyond doubt, it should not interfere with the study of supernormal photography, but on the contrary shows how necessary it is that poor, ignorant people, possessing such marvellous powers, should be guarded, watched over, and trained by sympathetic photographic experts. The more I investigate the subject the more convinced I am that

the marvellous evidential case of spirit photography obtained by me through Mrs. Deane in July, 1921, was genuine and true.

Yours faithfully,

ALLERTON F. CUSHMAN.

Hotel Victoria, London, W.C.2.

It is now no longer necessary in this case to consider the infallibility or otherwise of X-ray marked plates. Proved as it is, to the complete satisfaction of a body of keen observers, that substitution of plates by someone took place at the Price-Seymour-Hope experiment of February 24th, it remains now to discover who it was that did this. On the one side we have Price, Seymour, and the Research Officer of the S.P.R. declaring that Hope substituted the plates exposed for the two they provided for the experiment, and that their proof of this is demonstrated in any one or all of the following, viz.: I. the absence of X-ray marks on plates exposed. II. changing of slide in the dark room by Hope, this attributed to the absence of pinhole marks on dark slide handled by Price at start of experiment. III. Unusual behaviour of the plates in the developer, the sensitive emulsion on the plates not acting as it should have done if the plates had been those originally brought. IV. Thickness and colour of the glass of the two exposed plates not bearing comparison with the thickness and colour of the X-ray marked plates provided by them.

On the other side we have a complete denial by Hope of substitution of plates and the avowal by him that the "extra" obtained during the experiment was a true psychic result and on a plate he did not provide.

With the exception of the story of the "Mystery Plate," still held back by the S.P.R., our readers now have the main facts set out, step by step. We have probed into every stage of this experiment from start to finish. We have dissected and analysed the evidence both for and against Hope, also reviewed the possibilities of trickery and misstatement on the part of the experimenters, and examined their uncorroborated evidence. Can our readers arrive at a true verdict? We invite everyone who has followed this case to write to us and give us, as briefly as possible, their conclusions. Someone substituted plates on this occasion. Who did it? In our next issue we intend dealing with the question of motive. We may say at once on this all important matter we are convinced that monetary gain does not enter into any inquiry respecting the motive controlling the persons who played a part in this case. The motive must be sought in some other direction. The issues of LIGHT that have covered this case are those of July 29th, August 5th, 12th and 19th, and a careful review of the whole of our investigations at this stage will possibly, together with the finding we set forth in this issue, enable those interested to arrive at a verdict and advise us accordingly.

(To be continued.)

### LOURDES THIRTY YEARS AGO.

(FROM "LIGHT" OF SEPTEMBER 3RD, 1892.)

The following is from the "Echo," the italics being our own:—

M. Zola's appearance as a pilgrim at Lourdes has attracted unusual attention to the proceedings at the little town at the foot of the Pyrenees. Of course, M. Zola has gone there on business, but he seems to have been greatly impressed with what he saw. Sick persons visit the shrine all the year round, but August is the chief month of the pilgrimage, and about fifteen thousand devotees make the journey every year. Among the unsuccessful pilgrims a few years ago was the Duke of Norfolk, who took his afflicted son there. Lourdes has been now known as a faith-healing resort for thirty-four years.

In a niche in the rocks the Virgin is said to have appeared to a peasant girl, fourteen years of age, named Bernadette Soubirous. In all there were seventeen apparitions. Then a spring rose on the spot, and a number of miraculous cures were reported. After an investigation extending over three years, the ecclesiastical authorities declared that the apparitions really took place, and that the miracles were genuine. Sixteen years ago a great church was built on the spot where the Virgin is said to have appeared. The priests who are in charge of the church publish periodically an account of the miracles wrought, so that the popularity of the place is not likely to diminish. *There is no reason to doubt that cures are wrought at places like Lourdes, Loretto, and Knock, just as there is no reason to doubt that such events occur at the places which Protestant faith-healers call Bethshans.*

And so at the end of the nineteenth century, after many a "fifty years of Europe," after such an advance in pure science as the world has never seen before, notwithstanding Tyndall, and in spite of the feeble joker of the "Times," a newspaper of large circulation "sees no reason to doubt" that there are being wrought to-day, both in Catholic France and in Protestant England, cures which are not to be differentiated in kind from those reported of the Nazarene eighteen hundred years ago. Surely a remarkable sign of the change of thought that is coming over the Western world!

### SCIENCE TO ORDER.

IS THE ETHER ABOLISHED?

By "LIEUTENANT-COLONEL."

In "The Observatory" (LIGHT, p. 505) reference is made to a "Daily Mail" review of "Philosophy and the New Physics" by Professor Louis Rougier, under the scare headline of "End of the Ether."

The article is plausibly worded, but fails to be convincing when the intention is recognised, for it is but another attempt to confine the infinite, and to give a material limit to existence.

The article is based on the fallacy of "action at a distance," that is, action across empty space, which is impossible, for there would be nothing to carry the action. In fact, the idea of empty space is in itself unreasonable, for it is finality, an end, and consequently implies the other end, viz., that force is limited, a measurable quantity, and that creation is a bounded existence.

This is not a new claim on the part of the materialist, only an attempt to base the claim on new grounds, or rather, new assumptions. The ether was getting too elusive for logical comfort; it did not comply with the laws of matter, and must, therefore, be placed in an Index Expurgatorius. The growing elasticity of the physical boundary must be curbed at any cost, even to the subversion of the "natural laws" themselves; consequently ether must go, and motion be accepted as an entity apart from matter. It is assumed to be "a substance endowed in itself with existence," note the difference! Shade of Democritus, how convenient we find our opponents' weapons at times! The materialists' own basic axiom, that there is no manifestation of energy without matter, must be thrown over, and at that rate they will soon be faced with the paradox that they have created a boundary which is to exclude the super-normal, but which contains nothing but the supernatural.

But the existence of the ether has not been disproved, except by *a priori* methods. On the other hand it is not irrational to assume that there is no possible evidence (to the human mind) of substance, unless this substance is under the influence of energy; in other words substance unstressed is not within the evidential limit which we call matter or matter is but the sensual evidence of substance. In this case, substance (ether?) may not be under material law until stressed, and the liability to friction, elasticity, and transmission would not arise. In any case we should have no means of considering the condition of substance which is beyond perception.

If we assume that substance is immaterial while it is inert, and that the result of strain on that substance is to produce a reluctance which gives the effects of gravity, that is, the stressed part of the substance becomes ponderable, we have the same result as that obtained by the author of the article, without manipulating natural law to fit the theory.

But the boundary would now have extended beyond the range of perception, and might consequently include many other matters which the materialist would fain exclude.

### GRADES OF CONSCIOUSNESS.

In my short experience of psychic matters I have been greatly impressed by one important fact, namely: the poverty and limited nature of our senses, not only in comparison to the animal creation but in striking contrast to the vast array of unperceived forces that surround us "both when we wake and when we sleep." We must frankly admit these limitations and turn our attention to the immense possibilities that lie dormant within the soul. By way of illustration, let me take an example from the realm below the human, and one from the sphere above or beyond the physical. If the "grasshopper sitting on the railroad track" could hear the rumbling of the passing train it would die of shock; but it survives, being mercifully oblivious to these grosser vibrations; at the same time, it can hear the humming of the tiniest insect and other sounds too delicate to reach the human ear, or, to carry the analogy further, the sound of falling thistle-down is possibly as evident to the insect as the crashing of an aeroplane would be to the horrified spectators. So much for our limitations in respect to the realm beneath us. Now as to the powers that extend above or beyond us, we have two striking examples—the clairaudient and clairvoyant. These favoured ones are not freaks or neurotics, as some people suppose; their beautiful gifts are simply an extension of otherwise normal faculties. Being sensitives, they are highly strung and delicately poised, and are thus enabled to catch higher tones and behold loftier visions than are possible to those, whose build and temperament is more materialistic.

W. H. C.

## CAMEOS OF SPIRITUAL LIFE.

### THE MESSAGES OF ANNE SIMON.

#### INTRODUCTORY.

Anne Simon was born in Baltimore, Maryland, but lived for the greater part of her life in Washington, D.C., where she followed her artist's career. She "passed over" in August, 1916, near the foothills of the Rockies. We had gone there for the summer months. What she calls in her Messages "the beginning" came very quickly and beautifully to her.

Even as a child, Anne Simon was unusual, showing remarkable traits of sensitiveness, determination and application. From early years she loved books and music, and these, as arts in later years, she followed professionally and with great devotion.

Her cultivation and reading were marked. As early even as her seventeenth year one finds her marginal and exhaustive notes of Browning's abstruse "Pauline" and "Sordello." She became an accomplished French and Italian scholar, and her later delight was the translation of such Italian Modernists as Marinetti, Pascoli, D'Annunzio, Carducci. She was also a creative artist.

In music she possessed the unusual gift of absolute pitch, and sensed colour in sounds, as well as through visualisation. She loved the fine and evocative things, the precious stones and perfumes, and in her Journal of life-impressions she mentions a list of words "that have the power of evoking for me."

This life-journal, though as yet unpublished, was reviewed in America as manuscript. Its heading would suggest already a peculiar force in her personality: "Anne Simon's Diary: A Strange Soul-record." In one of her letters she writes, "I am developing strangely! It is all so curious and outside of my volition. I am being guided, led, moulded, changed by some unseen hand and power. These are not idle words!" She possessed also a super-visibility and stimulation to arouse others for ideals and accomplishment.

I feel sure this strong personality has "come through" to me,



*Anne Simon*

the husband, a very humble recipient, and that the writing is but a logical following of her earth-life and activities. Our mortal bonds were strong and sensitive. We were two artists, happy together in affiliation and understanding. For more than twenty summers we travelled abroad, seeking the stimulus that art, nature and contact might give.

Neither of us was Spiritualist. If Anne Simon ever spoke of this subject the time is too remote to remember this. I, also, had never read the literature of Spiritualism, nor were my thoughts directed in these paths. And yet our natures were open to all new impressions. Some time after her death the use of automatic writing was suggested to me. After three days the writing began with insistence and fluent facility. "I am coming to you often, and give the message. Now write and write honestly!"

So these books have evolved, of sequential unfolding, descriptive of celestial life, states, progress, evolution. They evolve quickly, each book usually within a month, writing an hour or so daily. There is a strong urge to write at this time. After a rest of a month or two another book will quickly evolve. So six books have been written, two of which have been published, and the third, "The Later Message of Anne Simon," will appear in October.

Extracts of the First and Second Messages are here given as a serial in LIGHT. The first sentence, however, of this is taken from the manuscript of the "Later Message."

The words are Anne Simon's. There have been elimination and arrangement to fit the occasion, but no change or addition of word, phrase or sentence.

It may be just and opportune to state that any profits coming to me from these books, after expenses of publication are defrayed, will go to the little children, the Foundlings of Washington.

1807, H. Street, N.W.  
Washington, D.C., U.S.A.

OTTO TORNEY SIMON.  
31st July, 1922.

## THE MESSAGES.

#### SIGNIFICANCE OF THE MESSAGE.

The message is the power-element of love, through which as creative and stimulative essence, the mortal evolves from mortal prostration to celestial enlightenment. The mortal has toiled on, not knowing, through mists and enveloping shadow; the eyes are hooded like the falcons of the chase. Tell mortals now that I have given them this Message, to make their burdens joy-burdens, carrying them lightly, laughing happily, walking swiftly, and with earth-serenity towards the goal which will be the Mansion for which they are prepared in our Realm, where may be sensed an exquisite and immediate fruition.

#### SOURCE OF THE WRITING.

It is coming to me from the higher spiritual forces, spiritual identities on the higher spiritual planes. We, I as a spirit-identity, you as an earth-mortal, are intermediary instruments by which these communications are coming through to the earth-man for his higher awakening stimulation, and for his satisfying conviction of the continuation of mortal life in these places of progress, serenity, and happiness. Let the earth-mortal awaken to the spiritual sources and believe in the existence and happiness of the future life through a fuller conviction. Revelations are God-love coming through, as an added hope for stimulation by Him to His earth and other mortal children. May the

earth-mortal accept as I write. For these are messages from the spirit-influences of the higher spirit-places. And realise that to other mortal worlds similar revelations occur, given by other spirit-identities than my own.

#### A PASSIVE INSTRUMENT.

You are writing this under inspiration, your hand is not your hand, your heart and mind are neutral and negative. You are passively a medium, or an instrument through which I am writing. I am guiding your pencil. Here I write to you impersonally. The love, surrounding you as a cloud of unseen emanations, has not ceased, but is felt by you, and not expressed. The Message becomes in this way a sequential series of unfolding inspirational writing through you, in a form that will more readily meet acceptance.

#### THE LAST MORTAL MOMENTS.

I am coming to you often and write my Message. I will begin from what some people call the end. To me it was the beginning. It was gentle and you were watching over me. I pressed your hand at one time.\* That was to tell

(Continued at foot of next page.)

\* The occasion is well-remembered. Anne Simon had been unconscious for hours. There was this last recognition. She "passed over" the next morning.—O. T. S.

## CHARACTER AS A FACTOR IN THE ART OF COMMUNICATION.

By MARY L. CADELL.

I have been re-reading a recent report of the S. P. R. containing accounts of sittings given by Mrs. Osborne Leonard to numerous people, mostly sitting for the first time. I was struck even by the extraordinary influence the personality of the supposed communicator has on the results. Character evidently counts for much; although in discussing the subject and its difficulties, this factor is often overlooked. It is interesting to notice how some of the spirit friends choose the most evidential subjects and drive the proof of their identity home point after point. Others seem bewildered, as well they may be, by the novelty and difficulty of the enterprise. Over-anxiety, too, disturbs the conditions. No wonder that after one such attempt the sitter is left in doubt as to whether thought-reading by the medium may not explain the few meagre, struggling remarks.

Of course, in many cases, the failure is owing to want of power in the medium, or an unhelpful attitude in the sitter, but making due allowance for these factors, it looks as if force and persistence in the communicator, coupled with strong desire to succeed were the real secrets of success.

That interesting American book, "The Seven Purposes," illustrates this variety in character of the communicators. A certain "Frederick," who longs ardently to get into touch with his own people, is a delightful personality. He is breezy, often slangy, though always scrupulously polite. These had apparently been his characteristics in earth-life, and he retains them. By the time he disappears from the pages of the book, one feels one has actually met him and got to know him and like him; his own family felt their son was restored to them. As he himself says, he is just what he was, "only plus"; a finer fellow now, with a more spiritual outlook. The other communicators, although they try to teach and improve their friends, and through them the world in general, seem shadowy beings. They carry no conviction of their personality to the mind of the reader.

All who have read the "Gate of Remembrance," by Mr. Bligh Bond, will cherish happy recollections of the old monk Johannes. His is a most human and likeable character, and when we shut the book, it is with regret; we should like to go on listening to his recollections of days long past in the abbey he loved so well. He is no mouthpiece of a "thought reservoir" (whatever that may mean), but a real living human being.

In the "Earthen Vessel," by Lady Glenconner, we feel undoubtedly in contact with a strong personality in her son, who gives such admirable and convincing "Book-Tests." His is a delightful mind to have thought of such apt and appropriate quotations. Great, too, his strength of purpose to have got these difficult tests through successfully. Each test has been so carefully thought out that sceptical reviewers have been hard put to it to explain away the evidence.

In reading the Life or rather the Autobiography of the American poetess, Ella Wheeler Wilcox, a most self-revealing work, nothing struck me so much as the character of

her husband, which is gradually unfolded as the book goes on. He was no poet only a kind, good man, with interesting tastes and a very considerable skill in business matters; good, too, at making money and at spending it wisely. He obviously made his emotional wife extremely happy and exercised a wise restraint on her somewhat excitable temperament.

After his sudden death the poor woman, half distraught, rushed round America trying to get in touch with her husband through a medium. Many tried, but she never could feel sure they were successful. Quite a long time passed thus, until at last she managed to get into communication, as she believed, with her husband. His advice was characteristic of the man. His wife was told to go home, to rest, to tranquillise her nerves, not to try to communicate with him; but if she did as he said he would try later to speak to her.

Mrs. Wilcox obeyed, and, after a time, when her nervous excitement had calmed down, her husband did as he had promised. The message came through a friend whose visit was apparently casual, no professional medium was concerned. All his advice to his wife was wise and helpful; not very much was said, only what was necessary to direct and console. Again we feel no doubt we are in touch with the same man, whose sane and decided character we know through the earlier pages of the autobiography.

A good communicator realises that clear evidence of personal identity is necessary before everything else. Lofty thoughts may come after, but proofs must precede them. Raymond Lodge was alive to this; possibly he was helped by Frederic Myers; there are indications that such was the case. He gave repeated evidence of identity and showed knowledge only possible to a member of the family to which he belonged. Through the reports of the sittings one can feel his anxiety to be understood, not to be shut out from the family life. His was a strong nature and the messages he was able to get through have given comfort to thousands.

In reading accounts of sittings with the American medium, Mrs. Piper, the name of "George Pelham" at once occurs to one. His evidence of identity seems extraordinarily clear and not such as thought-reading could account for. He used skill in re-inforcing his proofs and in driving them home.

In my own small experience with mediums I have noticed that the best evidence I receive is carefully thought out so as to avoid the possibility or the suspicion of thought-reading by the mediums. This is quite an art; but I contend that successful communication is an art, and, like every other art, it is not given to everyone to acquire it.

£ s. d. OF GHOSTS.—Do haunted houses fetch higher or lower prices? is a question raised in the "Sunday Observer." The paragraph which deals with the question reads: Does a ghost enhance the value of property? There is an estate now in the market, that of Woodhouselee on the slopes of the Pentlands, near Edinburgh, where, it is said, a ghost is to be seen walking through both the ruined and the modern mansion. Castles and mansions that are reputed to be haunted are rarely empty on that account, as haunted dwellings of lower degree occasionally are. But, it usually depends upon the kind of ghost, and the historic kind, it is generally conceded, is not altogether unpopular.

(Continued from previous page.)

you I already knew that all would be beautiful. It was that precious, last, lingering touch. The body is so wonderful, and how often we only see this in our contact on earth. It is the physical mate and we learn to love it, for in true marriage it is only a thin skin of imperfection through which the soul is undimmed, under which there are the living, crystal waters. Notice, I say living water. It is never stagnant, and should be running and happy. Sometimes it stands solemnly under great shadows, and then one may see greater depths. Sorrow reaches out so, and the ripples cease for a while.

### WELCOME SORROW.

Welcome sorrow, and then let the waters sparkle again; but do not quite forget sorrow. It is not a superficial friend. It brings one to a greater awakening, and to the realisation of the infinite. The child of earth cannot always be at play. Sorrow and grief are born mostly from the idea of separation from those who have closed their earthly eyes; so this, even, will be changed. Sorrow will disappear in a mist of light. The beloved will be seen. The knowledge and surety of the immortality of the soul, its future happiness under the greater influence of love, its development and the precious knowledge that each will have his separate identity, will come. The spirit-world is impressing this on mortals by what communication it can. The darkness will disappear, and the rosy dawn will reach to the morning-star.

### THE "PASSING OVER."

You want to know my experience of the "passing over." The last hours were painless, and I was as if dreaming. I knew in your optimism you did not realise the parting hour

had come, and I was happy in this thought. Then all was quiet, and a calm, like the twilight creeping down the snow-peaks of the Alps, that we so often have seen together came to me. Influences about me! I could feel, but not see. Gentle they were and tender, with that personal love one so rarely is blessed with on the earth-world. Oh, the happiness of it! All doubt gone; just a calm, new faith, a complete surrender! It came at first almost with the subtlety of a perfume, ever lifting me upwards. I felt sympathy and understanding. They were Influences that knew me. And here was the happiness. Still as if in a dream! I saw nothing, only felt. I can only explain the feeling again as the full realisation of love, and the personal tenderness of Influences for me. It was the personal side that seemed to cling to me, a stranger. And what a welcome! So that is what the spirit from the earth-plane will first experience. You seemed far away. I could sense your condition, and now and then a little shadow ran through my happiness. It was your grief. But here again tell the world not to grieve—saint and sinner—all not to grieve, but only to hold up their little lanterns and look into the future as I have told you, and there they will see those who are dear to them, and if love really bound them with a golden fibre, they will see themselves, each beside his Beloved.

### THE PERSONAL LOVE, A FIRST RECEPTIVE ELEMENT.

Now do you understand what I mean when I say that such an emanation is the first influence that the newly arrived earth-souls experience when they first pass the threshold of the spirit-world? It will be a personal love and tenderness not to be mistaken.

(To be continued.)

## LIGHT,

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## LOOKING FOR MIRACLES.

From a long observation of the manners and methods of some of those opponents of Spiritualism who are incompletely disguised as inquirers into the reality of the subject we have arrived at the conclusion that they represent, for the most part, the conservative instinct in mankind. It is an instinct that clings tenaciously to old ideas and customs, is darkly jealous of innovation and bitterly hostile to change. The claim that it is seeking the truth is a hollow pretence, a concession to the progressive spirit against which it fears to display open hostility.

But there is still a large proportion of persons amongst the critical section who are genuinely desirous of arriving at facts, but whose mode of progression is that of a locomotive on greasy rails. The wheels go round without carrying it forward. Year after year they go on, questing, arguing, experimenting and setting down their views, but never arriving anywhere. It seems that they are looking for miracles. They will never find them. The laws of Nature will never deny themselves in order to convince these people.

They harangue continually concerning the unsatisfactory nature of Spiritualism and Spiritualists. It seems that these are very defective and objectionable. They see faults and flaws everywhere. Strange that it does not strike these objectors that if the subject and its followers were as radiantly perfect and divinely faultless as they demand, there would be something unnatural about them. Every other subject has its follies and its fools, its dull aspects and its dullards, its dark region and its rogues. Just why Spiritualism should be, as by some special fiat of Divinity, exempt from these peculiarities we leave these people to explain if they can.

Another example of this tendency to look for miracles is the eternal objection that the phenomena are materialistic—so closely allied to the physical side of things that there is nearly always room for a purely physical explanation. There is nothing "spiritual" about them, we have been told until we are tired of hearing it. Just how anything from another world can come into this one without at once taking physical shape and becoming instantly a mundane thing they apparently never stop to think.

We once read an account of the materialisation of a spirit obtained under scientific conditions. The spirit-form was desired to breathe into a glass of water, which was done, and the water was afterwards analysed with the result of discovering that the infusion was of precisely the same kind as though a human being had breathed into it: *ergo*, it was not a spirit! Did the analyst expect to find something supernatural—sublimated essence of star-dust? And what was his idea of a spirit?

It is a fine thing, of course, to carry on a quest that shall take one beyond the imperfections of the flesh, the grossness of matter and materiality. We

suggest, however, that there is a presumption that aims too high and that aspires to fly before it can walk. The mind that would soar beyond the confines of mortal thought before it has learned the elements of reasoning is the victim of a foolish ambition. It needs no close analysis of some of the so-called arguments of the critics of Spiritualism to see that they are the arguments of people who, it is quite obvious, are incapable of thinking either clearly or consecutively, and that without the smallest justification they are looking for miracles to convince them. They will never find miracles. Let them resign themselves to that. If there is any question of miracles we imagine that the life in which they now live is quite as 'miraculous in its way as any life to follow, and as one must grow out of the other there is nothing really suspicious in their likeness.

## DR. CRAWFORD'S EXPERIMENTS.

Mr. E. H. Worth (Streatham) writes:—

In the Twelfth Edition, 1922, of the "Encyclopedia Britannica" is an article on Psychological Research, and in the reference to Dr. Crawford's experiments is the following statement: "As his narrative stood the Goligher case appeared to provide the most impressive evidence ever obtained for the reality of 'Materialisation.' Dr. Crawford's premature death in 1920 made it temporarily difficult to pursue independent inquiry into the matter; but at the end of 1921 further investigation by Dr. Fournier D'Albe proved that the manifestations were fraudulent." (The italics are mine.)

Now here is a definite statement and a definite denial, and the matter should not be allowed to remain as it is. I would suggest that a Committee should be formed to reconsider the whole case. The members of the Committee should be people that we can trust, and some of them ought to be men who are not Spiritualists. I should be pleased to contribute one guinea towards the expenses if it is formed.

## THE MEDIUM SLADE.

Mr. Leslie Curnow writes:—

Dr. Lindsay Johnson is in error in saying (Light, August 19th, page 517), "Slade performed a barefaced deception before Sir E. Ray Lankester and suffered imprisonment for it." Slade was sentenced at Bow-street on October 31st, 1876, to three months' imprisonment with hard labour, but the conviction was quashed (on appeal) on a technical point. He was not imprisoned. At his trial many prominent men gave evidence in his favour.

Nor is it correct to say that Slade "performed a barefaced deception." Sir Ray Lankester *imagined* this to have been done, and instituted the prosecution. The latter would doubtless do the same to-day, if he got the chance, with any highly accredited medium, and in the present attitude of the law towards psychic science, he might easily obtain a similar verdict.

Some months after the trial Slade wrote to Sir Ray Lankester offering to give him (free) a series of experimental sittings under strict test conditions. His letter was not answered.

## THE MOVEMENT IN SCOTLAND.

Mr. J. B. McIndoe, Hon. Secretary of the Glasgow Association of Spiritualists, writes:—

Mrs. Cannon is at present conducting an extended Scottish tour. She commenced with a fortnight's very successful meetings in Glasgow, and is visiting Aberdeen, Dundee, Dunfermline and Edinburgh.

Mr. Percy R. Street has just finished a holiday lecturing tour in Scotland, lecturing at Edinburgh and Glasgow. Large audiences listened with delight to him in the McLellan Galleries, Glasgow, on Sunday, August 13th, the day's collection being £24, while his week-night lectures on "The Problems of Automatic Script" and "The Human Aura" were listened to by most appreciative audiences, and were in every way a great success.

You should get away from the mental habit of regarding your present life as the only one, get rid of the idea that the life you expect to lead on this side, after your death, is to be an endless existence in one state. You could no more endure such an endless existence in the subtle matter of the inner world than you could endure to live for ever in the gross matter in which you are now encased. You would weary of it.—"Letters from a Living Dead Man."

## THE OBSERVATORY.

### LIGHT ON THINGS IN GENERAL.

There is a most interesting collection of opinions from scholars and clerics on "Modernism and the Bible," collected by the Rev. Frances E. Powell, Rector of Ladbroke, in the current issue of the "Modern Churchman." Of the Bible Mr. Powell writes: "We should regard it not as a quarry from which to excavate dogmas, but as a well from which to draw spiritual truth."

Last Sunday Sir Arthur Conan Doyle spoke, in an interview, to over a million people on the Progress of Spiritualism, through the columns of "Lloyd's Weekly Newspaper." In the course of the interview Sir Arthur said:—

Spiritualism in this country is at the moment in the trough of the wave, but experience shows that each wave runs higher than the one which preceded it. Spiritualists know, from both sides, that we are on the eve of big happenings. Revelations will be made, we believe, through radio. There is a big, unorganised movement in the direction of Spiritualism. Wherever thinking people meet the subject is discussed. Sometimes people will not call themselves Spiritualists, but their conversation proves that, essentially, they are. Many eminent men of the day are convinced Spiritualists, and they will admit it to me. But often a public avowal would interfere with the progress of their careers. The public might, for instance, distrust a K.C. who had declared himself a Spiritualist. This is because the public, to a large extent, still has a prejudiced, ignorant and confused view of Spiritualism. Too much importance is given to the phenomenal side. People say to us, "What have our dead to do with moving tables and flying chairs?" I sympathise with that point of view, but let me explain. All phenomena, freakish as some of it may appear, are simply to call attention, in a materialistic age, to the fact that there are forces about which are beyond any force yet known to humanity. Though Spiritualists are much criticised by the Church many clergymen are leaning towards us. One of them came to see me yesterday; he was wondering whether he ought not to come out of the Church and simply preach Spiritualism. But there is no need for him to do that; on the contrary, there is the recently-formed Society of Communion, members of which must be associated with Christian Churches. The Committee is composed largely of clergymen and ministers, and the object of the Society is the study and the making known of the findings of psychical research, as loyal servants of our Divine Lord. People cannot become Spiritualists merely by table turning. They need, in the first place, sincerity, and they need to be increasing their knowledge all the time. This must be done in a spirit of great reverence. Far from being antagonistic to religion, the psychic movement is destined to vivify religion, which has long been decaying and becoming a mere formality. Without psychic knowledge much of the New Testament is incomprehensible. With it, one has renewed assurance of its essential truths. When every allowance has been made for fraud and for self-deception (which is more common), there remains a great residuum of proved fact which makes this movement the most serious attempt there has ever been made to place religion on a basis of definite proof. Spiritualism unites real science and real religion, each supporting the other.

On Friday of last week "The Times" published an article from an occasional correspondent, who is at present making a tour of the world. This article, which is the fourteenth of the series, and was mailed from Honolulu, contained a singular story, the authenticity of which the writer personally vouched for, and is as follows:—

Soon after leaving the Hawaiian Islands, the flower of the North Pacific, the captain of our good ship, the "Makura," showed me a letter that had reached him at Honolulu. It contained a sequel to the most singular story in the region of psychic things that ever I heard or imagined. Honolulu itself had taken us back to "the golden days of good Haroun al-Raschid," surprised us with its wonders, but the captain's letter touched a remoter date, a more surprising miracle. The facts of it are now being more fully investigated by a great archaeologist, and the details will, in the sequel, it is probable, be published; but I cannot refrain from giving the opening chapters. A British lady—Mrs. B.—who lives with her family in one of the Pacific Islands, where her grandfather was a missionary, has received within the last few years strange communications from persons who lived in distant lands and a remote century. Last summer she was a passenger on the "Makura," and the captain of our ship, hearing some rumour of her "psychic" powers, asked her if she would care to make an experiment before him. She agreed to try, and one day she sat down at his desk with a pen in her hand, and while the captain and her husband sat together looking

at a book on Samoa, she waited for her hand to be directed, without any greater concentration than, say, the wireless operator exercises when he prepares to receive a message. After a little while she ejaculated, "What a nuisance! I have got back to this Eastern writing." Lately, on several occasions, she had found herself writing a strange script—it is largely in straight lines—which vaguely suggested to her and others something Eastern. After writing for some twenty minutes, she gave the manuscript to the captain, who determined to seek an interpreter and probe the mystery. The first people he showed it to were some Indians, who had come on affairs to Fiji; but they could make nothing of it. When the captain reported his failure to Mrs. B. she expressed disappointment, adding, "I suppose there was nothing in it." A little later, in November last, Professor G., one of the great archaeologists of the world, was a passenger on the ship, and the MSS. was shown to him, without comment. He at once poured out excited questions, and then gave his surprising verdict. The writing was a very good example of "hieratics," which was the popular form of the hieroglyphics used by the priests. It prevailed up to about 5000 B.C. in Asia Minor. Only a handful of people now alive can read the script, and the professor did not think that anyone could have written the document in the short time taken by Mrs. B. The message began by thanking the lady for having got into communication, and went on to describe how differently people travelled now and then, giving a quaint picture of the contrasted motions of a camel and a ship. At the end, an accurate description was given of the scene in the captain's cabin and of the state of sky and sea. The letter of which I spoke as being delivered to the captain at Honolulu contained a further communication in the same script, and this, too, is going to the Professor for translation. He is also, with the help of his books, accurately and in detail translating the first MS. I have seen the second MS., and heard the story, with the full names of the people concerned, and give it for what it is worth. The evidence has been sifted in a scientific spirit, and none of the three, in any sense of the phrase, is professionally psychic—neither the Professor, who is a man of science, nor the Captain, who is a Scottish New Zealander, nor the lady, who is the mother of a considerable family, and deprecates any claim to supernormal powers. She certainly has no conscious knowledge whatever of hieratics. What does it all mean? It surpasses fiction, is more surprising and dramatic than even Kipling's "Finest Story in the World." Will it have as disappointing a sequel? For myself, it is the only story of the sort that so much as inclined me to belief. In this I see no loophole for incredulity.

The "Weekly Dispatch" on Sunday last published the following cable from New York, dated Saturday:—

An astonishing case of alleged communication with the other world is reported to-day from Washington. Mrs. Gladys Murray, a woman of 48, and a clerk in the Treasury Department, was picked up in a semi-conscious condition in the centre of the city by a policeman during the morning. She was unable to speak or stand, and paid no attention to the remarks addressed to her. At the hospital the doctors, being unable to induce her to speak, offered her a pencil and paper. After a few minutes she wrote down: "I have no control over my condition. Something is gripping me." Half an hour later a nurse by the bedside was startled to hear the patient speak quite naturally. "It's all right now," she said. The nurse thereupon summoned the house physician. Before he arrived the woman was seized with a violent fit of trembling, and again lapsed into silence. Soon she made signs, which the doctors interpreted as meaning that she wanted pencil and paper again. Given them, she wrote the following: "A spirit wants to write. I am a man on earth who lived on earth. I am sent to control the woman you see. The spirits say they cause me to make me act so as to prove that they have power over human beings." Shortly afterwards Mrs. Murray recovered and was able to return home. She is quite unable to account for her experience. She is a woman of the highest reputation, and makes no pretence of being a medium, never having taken an active interest in Spiritualism. The doctors are unable to account for the strange manifestations, except to suggest it is a form of hysteria.

With reference to the letters from Sir Arthur Conan Doyle and Sir Bryan Donkin to the "Times," given by us in these columns last week, a further letter from Sir Arthur was published in the "Times" for August 18th, which reads as follows:—

Sir,—The difficulties of Sir Bryan Donkin and your other correspondent are all covered by one sentence in a recent letter which I received from Mme. Bisson. She says, speaking of the Professors at the Sorbonne, "Ils n'admettent pas que ces phénomènes puissent avoir des lois." The way of science and common sense is to conform to the laws, and not to demand that the laws conform to our preconceptions.

## SLATE-WRITING PHENOMENA.

### SOME REMINISCENCES OF THE LATE PROFESSOR HIRAM CORSON.

We have received the following long and interesting letter from Dr. Eugene R. Corson, of Savannah, Georgia, U.S.A., son of the late Professor Hiram Corson, who for many years was a keen student of psychic phenomena. Dr. Corson writes:—

In going over some old papers I came across the messages I am sending you, thinking that perhaps they may be of interest for your valuable paper. They came through a medium whom I knew very well and with whom I had a number of sittings in her modest little apartment in New York. Her mediumship had been thoroughly tested by Professor Hyslop. Her guide was the Indian "Skye." As I knew her, she never went into trance, and her chief form of communication was by direct slate writing. When I first met her she was much of an invalid, with weak heart action. On two occasions I had a materialising séance with her and got undoubted partial materialisations. I have obtained direct slate writing, holding the slate without the medium touching it, and also with the medium touching it, in full daylight.

There were no sittings in the dark except the materialisation ones.

Holding the slate you could easily hear the writing going on inside.

When held under the table the pencil would sometimes be found on the outside of the slate on top, and the conclusion of the message would be indicated by three fine but distinct raps. Her name was Mrs. Mayer. I have forgotten her full name, and have now no means of finding out.

In August, 1905, at the time of these messages, my father had invited her to pay him a visit at Ithaca (New York). My father was Hiram Corson, Professor of English Literature at Cornell University for 40 years, living in his own home known as Cascadilla Cottage. My mother had died five years before, and he had kept in constant touch with her through his Swedish housekeeper, a Mrs. Sjoegren, of considerable mediumistic powers, shown by raps, table movements, occasional apparitions, but mostly by the whispered voice in the dark. Of her honesty I had no doubt. At the time, the communications were constantly urging my father to bring Mrs. Mayer to Ithaca. I happened to be on my vacation at the time, met Mrs. Mayer at the train, and had several sittings with her along with my father.

The communications in question came after I had returned home, and I give them as written out and sent me by my father.

The sittings always took place in the "Memorial Room." After the death of my mother in 1900 my father had fitted up this little room, with her books and cherished belongings. Here collected were her Dante books, of which she was a profound student, her religious books, her favourite pictures, and many little intimate belongings. Here he would often sit and meditate. His life seemed more in the other world than in this. Nearly eighty years old and retired from the university, his intellectual interests were still wide and keen, ranging through the whole of English literature and the classics. The many books he published showed his wide intellectual range.

His last work, written when he was failing in health, "Spirit Messages," you have reviewed in LIGHT.

Mrs. Mayer's visit lasted about a month, and he kept careful records of all the communications. During her visit she spent her time mostly on the large porches or strolling about the beautiful grounds, with entrancing views of the valley five hundred feet below and the beautiful hills on the opposite side, and with the lake in the still further distance. These beautiful surroundings were a great contrast to her modest and pathetic little contracted apartment in the poorer part of New York. She impressed me as a woman of rare good sense, of a commanding character, but with a limited education as we use the term to-day. Of her good faith and honesty I never had a doubt. She died in New York about two years after this visit.

The following notes were written out by me in 1905, expecting to publish them at the time, but other work and other duties held me up, and it is only now, after seventeen years, that I take them up again and send them to you. The incidents are all fresh in my mind. I have absolute faith in the genuineness of the communications; there was no fraud on the part of the medium, and they can be absolutely relied upon as far as they go. They seem to me interesting from several standpoints. I have cut out only that which is a repetition of what I have written to-day.

#### NOTES ON THE SLATE-WRITTEN MESSAGES.

These messages were obtained by means of "direct slate writing." Two clean slates were held or tied together with a small piece of slate pencil between them. If the conditions were good and the power was strong the slates were laid on top of the table, or held up in the air, or even held by me or my father alone. Generally you heard the writing going on, and when the message was finished there were three fine raps on the slate as though made with the tip of the pencil or finger nail. If the slate was held under the table by the medium, one sitter held the other end. The message would be on one of the inner sides, or on both sides, or even on the four sides of the two slates, as happened once in my presence. Often the pencil, placed between the slates would be found on top of the upper slate, or on the floor, after the message was written. With this medium I have had the writing come on the slate under my hand pressed tight on the slate and wet by the perspiration. My wife saw this done. Let me add that I have placed sheets of paper between the slates with a bit of lead pencil and had the writing. As with all psychical phenomena, the power varied greatly. Conditions seemed to depend upon the state of the weather and atmosphere and the mental and emotional states of the sitters. I would repeat my confidence in the honesty and good faith of this medium. I had many sittings with her and watched her most carefully.

How the writing is done is, of course, a mystery. Its absolute significance is also a mystery, and from a purely scientific standpoint must still be regarded as in the stage of experiment and observation. The "Spiritistic" theory, I believe, best covers the facts as known, and I shall hold to it unless it will have to be given up through more and better knowledge on the subject.

My father has left a great number of messages obtained in this way. Much of it is of a private nature and of no interest to outsiders. Much of this has no evidential value. The messages which I am giving you seem to me of more interest. The entire setting of the messages is most interesting. Another significant point is the casual way in which the information came, an *obiter dictum*, in a natural, matter-of-fact talk as you would see in any ordinary letter between husband and wife or friend and friend. While the literature of Spiritualism contains innumerable instances where the evidential value is much greater, I have come across few cases indeed where the setting, so to speak, of the little drama is as interesting and which creates an interest in all circumstances connected with it. As you will see, the two personages are interesting ones, quite aside from the psychical element.

#### THE MESSAGES ANALYSED.

And now for the messages in question. They were given after I left Ithaca, my father being the only one present with the medium. The sitting took place in the little memorial room I have already described. All the messages were signed by my mother's name, C. R. Corson, or Carrie. The first one was at a sitting on Tuesday, August 22nd, 4 p.m., 1905.

"I am delighted to be here now, and am much strengthened this afternoon from my work last night. It was a great surprise for me when I was called upon to go with a party of friends to the reception of Charles Marsham, Earl of Romney, who had just come over." (It was explained by raps that by "reception" she meant the conducting of spirits to their homes when they first come over.)

"I was delighted to meet so many honourable and distinguished people. Many I had heard of in earth life, but had never met; but I am one of the number who meet all important characters. I think he is the third or fourth Earl of Romney. I cannot tell much about him. I met many of his friends whom I shall see often after this."

"I was also at the reception of the Hon. David Wark, the oldest senator in the world, from Ottawa, Canada. I never saw such a host of friends to meet anyone as he had. They came to greet him from all over the world. He had lived to a great old age." (It was added, by raps, that he passed out on Sunday, August 20th, at Fredericton, New Brunswick, and was 101 years old.)

My father asked if she was sure of the name, when the following message was written:—

"I heard the name, 'Wark.' Don't be impatient, it will come straight; sounded like 'Wark' to me."

"You see, when we are called up on such occasions, we may not catch the name correctly; but I am sure it sounded as I gave it to you. He had not been here long

yet, and I only went with the friends that pressed me into service."

Tuesday, August 22nd, 1905, 8.30 p.m. (Weather bad and power poor).

"As soon as I can I will ascertain whether I got the name correctly, and will tell you at another sitting soon."

Wednesday, August 23rd, 10 a.m.

"Yes, dear, the air is much better, and we all feel much encouraged. I found out about the name (Hon. David Wark), and I made no mistake about the name. He was senator many years ago, at Ottawa, Canada, and passed out at the age of a hundred and one years and six months. I cannot understand why his name is not in 'Who's Who,' unless he had been retired at his home in Fredericton, N.B., for a number of years. I went to see some of his friends, and they told me I had given the name correctly. I want you to look it up just for my sake."

"The atmosphere is much clearer and easier to penetrate. I am also glad you found out Charles Marsham. He has just come over. You may hear or see something of it in a few days. Place has nothing to do with our being called upon. We must respond as readily to those passing out in London as here in the U.S."

#### TESTING THE MESSAGES.

My father at once set about verifying the two names and the other circumstances. Both names were unknown to him and to the medium. He had seen nothing about them in the papers.

My father found the name of Charles Marsham, Earl of Romney, in the English "Who's Who," but as a living man of prominence in England. The name of David Wark he could not find, an omission which could only be explained, as was explained in the message, namely, that for a number of years he had retired to the small town of Fredericton, N. B., and had been out of the public eye. Notwithstanding, it was an omission on the part of "Who's Who," for as a living man of great prominence he should have been there, no matter how long retired.

My father first wrote to Sir Wilfred Laurier, Premier of Canada, receiving in reply the letter which I copy for you with a page from the Parliamentary Guide:—

Ottawa, 26th August, 1905.

Hiram Corson, Esq.,  
Cascadilla Manse,  
Ithaca, N.Y., U.S.A.

DEAR SIR,

I have the honour, by direction of the Right Honourable Sir Wilfred Laurier, to acknowledge the receipt of your communication of the . . . instant and to enclose a page from the "Parliamentary Guide" giving a brief sketch of the life of the late Honourable David Ward.†

Yours truly,

RODOLPHE BOUDRELLE,  
Private Secretary.

#### THE CANADIAN SENATOR.

"Parliamentary Guide," page 24-25: "Wark, Hon. David (Fredericton), Scotch descent. B. in Londonderry, Irel., Feb. 19th, 1804. Came to N. B. in 1825. M. Annie Elizabeth, d. of Isaac Burpee, of Sundury, N. S. Is said to be the oldest member of any of the Legislatures in the Empire and to have served longer in Legislative bodies than any other man. From 1858 to 1862 was a member of the Ex. Council of N. B., also Receiver-General; sat in all eight years in the Leg. Assembly of N. B., and sixteen years in the Legislative Council. Was called to the Senate in 1867 at Confederation, and has sat thirty-one years in that body. In 1847 introduced legislation in N. B., legislation which authorised the Lt. Gov. by proclamation to admit the products of any other colony duty free on such colony reciprocating. All the provinces agreeing to this, the natural products were exchanged among the provinces up to the time of confederation as freely as they have been since. Is strongly in favor of extending the free trade policy to the whole empire."

But, as you see, there was no notice of his death, so he wrote to the "Globe," a Toronto paper, and received the issue of August 21st, containing a long notice of the death of the Hon. David Wark, and of his most interesting and remarkable life, confirming to the letter all the information given in the message.

I copy the first paragraph of this notice (special dispatch to the "Globe"): "Fredericton, N. B., Aug. 20th. Senator Wark died this morning at 8.40 o'clock, aged 101 years, 6 months and 1 day. He was conscious to almost the last hour of his life, and passed away without pain."

He still had to verify the death of the Earl of Romney. Cornell University takes the London "Times," and they come in batches of the week's issue.

\* My father had said he could not find the name in "Who's Who," although he had found the name of Charles Marsham.

† Notice that the Secretary has made a mistake in the name, even when he had it printed correctly before him. It shows how easy it is to make a mistake even in this world, let alone the next!

#### THE BRITISH PEER.

In the issue of Tuesday, August 22nd, appeared the following obituary of the Earl, which I copy for you.

The Earl died, as you will see, in the afternoon of August 21st. New York is about seventy-five degrees longitude west, that is, five hours later time than London. The "Times," Tuesday, August 22nd, 1905:—

"Lord Romney died yesterday afternoon, at Gressen Hall House, East Dereham, the residence of his daughter, Lady Florence Hare."

"Sir Charles Marsham, Earl of Romney, Viscount Marsham, of the Mote, and Baron of Romney, Kent, all in the peerage of Great Britain, and a Baronet, was born on March 7th, 1841, son of the third Earl by his wife, who was Lady Margaret, daughter of the Fourth Duke of Buccleuch. Educated at Eton and Christ Church, he formerly held a commission in the East Kent Yeomanry. In 1863 he married Lady Francis Augusta Constance Muir-Campbell-Rawdon Hastings, daughter of the second Marquis of Hastings, and sister of the late Countess of Loudoun and the late Lady Gray de Ruthy, who were Peeresses in their own right. He succeeded as Fourth Earl in 1874. From 1889 to 1892 he was a lord-in-waiting in Lord Salisbury's second administration. The late Peer was directly descended from Admiral Sir Cloudesly Shovel, whose eldest daughter and co-heir married the first Baron Romney. He took a great interest in the mercantile marine, and held the office of president of the Marine Society. He was also J.P. and D.L. for Kent, and J.P. for Norfolk."

Lord Romney some years ago sold his seat, The Mote, Maidstone, where the first Earl entertained King George III. and Queen Charlotte for a great review of Kentish Volunteers, to Sir Marcus Samuel. Latterly he had lived at Gayton Hall, King's Lynn. In the "Times" of the day following, Wednesday, August 23rd, there was the following notice:—

"The funeral of the Earl of Romney will take place on Friday next. The first part of the service will be held at St. Peter's, Eaton-square, at two o'clock, for all friends wishing to attend."

In an analysis of these messages there are several points which have to be considered. There is the good faith and honesty of the medium. What are the chances of getting through normal means the information given in the messages? Granting the genuineness of the direct writing on the slate, can the subliminal self of the medium or the sitter be eliminated as the author of the messages? The first two questions can easily be settled; it is this last question which is the great difficulty, the great secret, the crux of all these wonderful experiences, of all these doubts and hopes.

The notices of the deaths of the two persons mentioned would have to appear in the issue of the "Ithaca Journal" of August 21st, which was twenty-four hours before the sitting on August 22nd, at 4 p.m.

I wrote to the editor of the "Journal" and asked him to look in the issue of August 21st, 1905, for any mention of the two names, and both were found, and he sends me the notices as they appeared in that issue:—

From the "Journal" of August 21st, 1905.

Earl of Romney Dead.

London, August 21st.—Charles Marsham, fourth Earl of Romney, died to-day at the age of 64. He was president of the Marine Society.

Senator Wark Died at Age of 101.

(Continued at top of next page.)

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(Continued from previous page.)

Fredericton, N.B., August 21st.—Hon. David Wark, the oldest legislator in the world, died at his home in this city Sunday. Mr. Wark was a member of the Canadian Senate at Ottawa, a life office. His age was 101 years, 6 months.

#### THE CASES CONSIDERED.

My father did not see these notices, as is evident from his taking the trouble to write to Canada and also go through the files of the London "Times." The real vital question, however, is, did Mrs. Mayer see these notices, consciously or unconsciously, and did her subliminal self dramatise them, as set forth in the messages? She told my father the names were unknown to her, and yet, we can easily imagine that her eyes consciously or unconsciously saw the notices, and that her sub-self wove them into the little dramas presented to us. This is indeed the crux in this case.

I have come across some records of the sittings before August 22nd at which I was present and in which mention is made of missionary work and visits made to help those who have just passed over. Repeatedly in the past these visits have been mentioned, and Spiritualistic literature, as you know, is full of such ministrations. For example, on August 12th: "My work over here is still going on, and I am trying so hard to do good and help all that need help." And at the same sitting: "I have so much missionary work over here. I cannot be with you as often as formerly." Again, on August 13th: "My work is growing over here. I have many calls to do missionary work but will not be detained away while the way is open to reach you all, my darling ones." Again on August 14th: "I fear your work is like mine (referring, I take it, to my own many professional visits), so many new calls, it is never over. But I rejoice I can help others and give comfort to so many who come over here in ignorance. It is such a pleasure for me to teach those who desire light when I can lead them to their loved ones, and show them that death does not end all but is only a stepping stone to eternal and everlasting happiness. This is so good and beautiful to do." These messages seem indeed naturally to lead up to the ones we are discussing.

I am prompted to introduce here a message supposedly from Robert Browning, one of several messages from him which came at this time, which seems to me of very direct interest, and as showing a sidelight on the message in question. This message came while I was present, August 15th, 8 p.m.: "I cannot honestly discuss my attitude to Spiritualism as it was not the cause but the people I objected so strenuously to. I wanted to protect Elizabeth and did it at my peril." I would refer the reader to G. K. Chesterton's "Life of Robert Browning" (English Men of Letters Series), where this great and fascinating writer takes much pains at great length to show this same attitude of the poet. "He did not dislike Spiritualism, but Spiritualists," p. 94.

We can well imagine that his great antipathy came

from certain unfortunate associations, much less possible to-day when the entire personnel has changed. Both my father and mother visited Robert Browning in Venice in the Palazzo Rexonico, and also in London, a friendship brought about by my father's book on the "Poetry of Robert Browning," so that it was not unnatural that he should receive these messages if there is any such thing as a communication between the two worlds. All that Mr. Chesterton writes about Browning's connection with Spiritualism should be of interest to Spiritualists. It is put in his usual brilliant way.

If we feel assured of the genuineness of the direct slate writing, the messages always seemed to me as more directly due to an outside source than when they come through trance or automatic writing. I recall a case in connection with M. A. (Oxon.), where a paper was left in the séance room, to find on it some hours later the direct writing. See also the strange experiences of Baron Guldenstube in his remarkable book.

And finally, in comparing the phraseology in the two cases, we may notice the following differences. In the "Journal" notice the age of the Earl of Romney is given as sixty-four, and that he was president of the Marine Society. He is definitely mentioned as the fourth Earl of Romney, while in the slate messages these facts are not mentioned and the writer is in doubt whether he is the third or fourth Earl of Romney. This does not look like a mere copy.

In comparing the Wark messages we find differences again. The "Journal" speaks of him as "The oldest legislator in the world," while the slate message has "The oldest senator in the world." The "Journal" message gives the date as Sunday, August 20th. The slate gives no exact date, but the date was rapped out when the question was asked. This does not look like a copy. Again in the slate message, there is further shown uncertainty as to the information. The communicator writes: "I want you to look it up just for my sake." Had we seen the "Journal" notice and the slate message in separate papers they would have seemed independent of each other.

All the circumstances in this case point to the genuine character of the communications, the trusted medium as a guest in a friend's house, the retired home, the lack of access to news generally, the verification of all details given, the intimate natural character of the communication like a bit of everyday gossip, as natural as though the communicator and the recipient were both in the same world. The communicator's anxiety to verify the facts is especially noticeable. If the dramatisation element in this case is only the subconscious self of the medium or sitter or both, it is subtle to a degree, and more than subtle in its eager desire to mislead and deceive. Looked at in one way, it seems a great mystery, and in another way, "simple comme bonjour," as F. W. H. Myers was fond of saying, for truth itself seems always simple.

In our ignorance we take the long way around which never gets us anywhere, but when we know, even the short cut is unnecessary, for we are already there.

#### THE "HAIRY HANDS OF DARTMOOR."

Those who remember the incidents related in the newspapers last year under this title may be interested to learn that a further accident at the same spot was narrowly averted less than a month ago. Quite possibly other cases have occurred of which the writer has heard nothing. It may therefore be in place to offer an explanation of this series of apparent coincidences, particularly as occultly interested ladies and others contributed to various papers startling theories of ghostly interference, maligning our ancient British progenitors and evincing no little misunderstanding as to the nature and functions of "elementals" and "elementaries."

It will be recollected that in the first instance a doctor, riding a motor cycle, was killed after shouting to two children in the side car: "Something wrong! Jump!" What occurred was this. Travelling at something like forty miles per hour down the very tempting slope, apparently with an engine loose in its bolts, the front wheel jammed. The doctor shouted to the children and almost at the same instant charged the bank and was killed. At the moment preceding death he must have created a strong mental picture of the immediate cause of the accident. This mental creation, projected, as all thoughts are, into his surroundings, was promptly isolated. It could not remain with its creator, as undirected thought-images do, because the physical link was broken. It therefore persisted in the locality of its association, an actual force of an electro-biological character capable of actuating any suitably disposed organism with which it might come into contact. Scores of vehicles and pedestrians pass the spot, and so far as we know nothing happens, the mental bodies of those who might be affected being busily occupied in receiving or transmitting thought. But one day a char-a-banc passes, its driver in a state of mental passivity, driving mechanically, possibly even a natural sensitive. Immediately the isolated thought force operates his nervous system, just as an outside live wire may contact and set

aglow the lamps of an electric light circuit—and an accident occurs.

Later a motor cyclist passes, also in a similarly receptive state and travelling at high speed. He is switched into the bank "feeling a pair of hairy hands over his own." Here we have the complication which has led many astray. But what is it worth? One cannot tell that hands are hairy except by doing as Isaac did and feeling the back of them. The fact of an outside force operating the muscular system apart from one's personal volition could but give the impression of other hands on the handle bars! The rider was going too fast to recover control and there was a serious accident.

The thought force is not permanent. It exhausts itself gradually into other forms of energy. It is essentially dependent upon the concentration with which it was created. We may or may not have heard the last of it.

The same phenomena may be recognised frequently enough around us. Repetitions of suicide and emotional disturbance on the scene of tragedies are common enough. Clairvoyant vision can even visualise the creation of the "influence," which is the explanation of many so-called hauntings.

The thought force only affects suitably disposed persons; though the world would be a better place if we all realised the extent to which, for good or ill, we interact upon one another.

P. H. F.

#### DEATH AND THE SOUL.

(Adapted from the French of Victor Hugo.)

As she journeys towards thy shades, O Tomb!  
All unafraid, My Soul in gladness sings,  
Knowing this body in thy Stygian gloom  
Will find a prison cell, but She, her wings.

MADGE DONOHUE

## SIR WILLIAM BARRETT ON ECTOPLASM.

[In *Light* of May 28th, 1921, we published an article, "Ectoplasms," by Sir William Barrett, which, in view of the discussion that has been proceeding in the Press lately, it seems desirable to re-print, in order that some of the facts may be re-stated for the benefit especially of those who did not read the article at the time. Articles on the same subject by Sir Oliver Lodge, Mr. Stanley De Brath, and others appeared in *Light* immediately before and after Sir William Barrett's article, but we select this as most appropriate to the discussion in its present phase.]

The novel and amazing phenomenon of the extrusion from, and re-absorption into, the body of the medium of an amorphous mass of plastic living matter—the so-called plasma—has until lately been justly regarded with considerable scepticism. But the recent careful investigations of Baron Von Schrenck-Notzing, Dr. Geley, Dr. Crawford, the Committee of the S.P.R., and others, leave us in less doubt as to the genuineness of this plasma, and the still more incredible phenomena associated with it. Moreover, further confirmation of these novel and weird phenomena has recently been obtained in Paris with a medium named M. Franck Kluski. The experiments were most carefully conducted by Professor Chas. Richet, M. A. de Gramont and Dr. Geley, and are described in the two last numbers of the "Revue Metapsychique," and the report will be continued in the next number of that journal. Dr. Geley states that in the forthcoming number of the "Revue" illustrations of the moulds of the ectoplasms, taken in paraffin wax, will be given. Dr. Crawford also obtained some moulds in clay, and earlier investigators, with other mediums, have long since asserted they had obtained moulds of materialised hands and feet.

Here I may remark that it has not escaped the notice of critical observers how suspicious some of these forms are; they often look flat and artificial, and occasionally represent portraits that have appeared in an illustrated journal.\* Nevertheless, in spite of these grave misgivings, it seems impossible to explain certain facts by any hypothesis of fraud. For instance, the extruded substance will sometimes disappear almost instantaneously; if muslin, or thin paper, were used to simulate the plasma, some time would be necessary to crush up the material into a small space and conceal it: and in any case its presence would have been found on the medium, or in her mouth, before or after the sitting, and nothing of the kind has ever been noticed. Moreover, moulds of human, or we may say *humanoid* hands and feet could not have been produced in wax or clay by any flimsy material, and special care was taken by Dr. Crawford and by Dr. Geley to remove the possibility of the medium making any imprint on the substance used for the mould. In his last book Dr. Crawford gives full details of the precautions he took. Much further investigation is, however, necessary before we can arrive at any definite conclusions as to the origin and nature of what appear to be very wonderful manifestations of vital energy.

Those who are interested will find a most suggestive and luminous discussion of this subject by Frederic Myers in the second volume of his great work on "Human Personality," pp. 529-549. Albeit he wrote those pages more than twenty years ago, our recent knowledge has not only confirmed his opinion of the reality of these phenomena, but added considerably to the value of the far-seeing and suggestive views he expressed. It may be useful to quote Myers' definition of the phenomenon of ectoplasmy (a term, he remarks, adapted by Professor Ochorowicz), viz.:

"The power of forming outside some special organism, a collection, or reservoir of vital force, or of vitalized matter, which may or may not be visible, may or may not be tangible, but which operates in the fashion of the visible and tangible body from whence it is drawn."†

Myers divides these ectoplastic phenomena into six grades, from the simplest type to the more advanced "when an apparently complete form seems to live for the time in independent life" (p. 549), such as "Katie King" in the wonderful and, in my opinion, undeniable experiments conducted by Sir W. Crookes. Wherever we may draw the evidential line few will dispute Myers' conclusion that

"We have here got at the root of most of the physical phenomena assignable to external control. It is this power of using the vital force of men which brings unembodied beings into relation with the material world. It is this power, too, which links the physical with the mental phenomena of spirit-control; enabling the unseen guide to use the machinery of thought as well as of

motion, in ways which the unaided organism could never have devised." (p. 549.)

I wish to draw special attention to the last sentence, "enabling the unseen guide, etc." For the plasma is apparently fashioned into different forms according to the *ideas* of the spirit-control. The hands, faces, forms, structures, psychic rods, etc., are, in my opinion, the result of the *creative power of thought upon the plasma* on the part of the unseen operator. Moreover, the particular mode of expressing that thought appears to be derived, by the unseen operator, from ideas in the mind of the medium. In the case of Dr. Crawford's experiments the ideas of the medium, Miss Goligher, were derived from the mechanical conceptions of Dr. Crawford; which he freely expressed to all.

It is well known Dr. Crawford believed that all the phenomena he has so admirably investigated, corresponded to some connection, between the medium and the object moved, of "a material beam of a certain shape and possessing considerable rigidity." Now, the remarkable series of photographs shown in his last book on the "Psychic Structures at the Goligher Circle" (a book for which we are largely indebted to Mr. D. Gow) exhibit the psychic rods and mechanical structures which Dr. Crawford conceived to be operative long before he obtained any direct evidence of their existence.

When at Dr. Crawford's request, I visited Belfast in December, 1915 (see "Proceedings S.P.R.," vol. 30, p. 334), Dr. Crawford spent much time with me before and after the sittings explaining his mechanical theory of the cause of the physical phenomena we had witnessed. At that time he disputed the spiritistic hypothesis and believed that the "psychic force" of the medium took the form of psychic rods and a rigid cantilever structure. No hands, nor faces, nor any living figures are shown in the ectoplasms Dr. Crawford photographed, whereas these human forms are characteristic of the ectoplasms obtained through Eva C. Here the medium and Madame Bisson doubtless entertained the usual spiritistic ideas and had no mechanical knowledge or theories.

It is therefore desirable that experiments should be made to ascertain if the unseen operators can create different types of ectoplasm according to suggestions made by the investigators.

After all, marvellous as are these phenomena, they are paralleled by, and are only a rapid manifestation of, the equally marvellous daily operations of life in the world around us. The phenomena of reproduction, the growth and development of the embryo, the metamorphosis of insects, the emergence of a butterfly from the apparently amorphous plasm of the chrysalid, cease to excite our wonder because they are so familiar. Moreover, the influence of emotion and suggestion upon organic functions is well known. Dr. Hack Tuke, in his work on the "Influence of the Mind upon the Body," gives many striking illustrations of this, and in chapter X. cites numerous authenticated cases where "marks and even bodily deformities in the fœtus can be attributed to strong mental impressions in the mother." In an essay published in the "Quest," a quarterly review, some three years ago, I have shown how the psychic factor in evolution—the soul in nature—has been disregarded far too long by biologists.

It is highly probable that these new and mysterious phenomena of ectoplasmy will ere long compel the attention of biologists, and lead them into a new world of thought. For the scornful attitude which these incredible phenomena at first excite in scientific minds will the more readily give way to serious enquiry, than would be the case with less wonderful supernormal phenomena that are incapable of strict photographic demonstration.

IN the early Christian Church the Resurrection—the life after death which is the keystone of the gospel arch—is placed absolutely in the forefront. As exemplified in the person of Christ, it is the centre around which everything else revolves, the one fact up to which everything else leads.—"Man's Survival After Death," by the REV. C. L. TWEEDALE.

THE LIVING AND THE DEAD.—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers in the coffin cast no fragrance backwards over the weary way.—T. P. OCHILTREE.

\* Of this we may be sure, that hostile or suspicious enquirers will be almost sure to have their suspicions confirmed, and will proclaim that fraud is the true and adequate explanation of the phenomena. But unbiased and patient investigators—more critical and competent—will arrive at an opposite conclusion. The former habit of mind never achieves or discovers anything.

† "Human Personality," vol. 2, p. 545.

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### RAYS AND REFLECTIONS.

The next Church Congress is to be held at Sheffield in October, and it is understood that Spiritualism is to be one of the subjects discussed. That Spiritualism has arrived at the stage of being included amongst the subjects for public discussion in these days is a measure of the advance which has been made since the period when it was not regarded as worth attention at all. I see that the "Sheffield Daily Telegraph," in commenting on the matter, observes: "Whatever we may think of Spiritualism there is no question of its quality as a deba'ing issue."

It was not ever thus. I recall how, many years ago, I attended a little "domestic" debate on the subject at a Baptist College. Two or three of the students had investigated or been convinced, and with true humanitarian zeal tried to bring the matter under the attention of their fellow-students. It was regarded as a great joke. All the wits of the College spoke and made rather clever fun of the whole business, and its supporters were "roasted" in true college style. The Reverend Professor who presided had no more perception of the merits of the question than the rest of the opposition, and "summed up" dead against the Spiritualists. It seemed to be a complete fiasco; but it was not. It was paving the way for the future.

There is a story of a French gentleman who, visiting an English friend in this country, was terrified by the friend's dog, a surly-looking brute of threatening appearance. "Don't be afraid," said the Englishman, "he won't bite you. Besides, it is against the law for a man to keep a vicious dog loose where it can bite unoffending people. Everybody knows that." The Frenchman was still unconvinced. "Yes?" he said, "you say dat everbody knows it. But does de dog know it?"

I was reminded of this story when reading an argument against ghosts on the ground that they always appear clothed, and it is folly, superstition, lunacy, etc., to suppose that there can be the ghosts of clothes. I reflected that all through the ages visitants from the spiritual world have appeared clothed in garments of all kinds. And the conclusion is that although Science (of a sort) proclaims that the idea of spirit clothing is unscientific and absurd, the ghosts don't know this and persist in their unscientific behaviour.

Although it is impossible for LIGHT to make its treatment of psychic science and philosophy "co-extensive with the theme," the requests it receives from time to time show a large confidence in the comprehensive nature of its work. It has been asked to find apartments; to recommend hotels and to procure houses for its readers; to read books in manuscript and introduce them to publishers; to find employment for persons out of work, and on more than one occasion to obtain servants for its subscribers. The last request of an extraordinary nature was that it should supply a "fortune-teller" for a forthcoming bazaar! This, however, as may be supposed, it had very definitely to decline. More than all the previous applications for its services in unusual directions, this was very much "outside the pale."

The following announcements, which I take from a literary journal, may be said to represent the bane and the antidote. They appear, like the dock-leaf and the nettle, in close companionship:—

THE GOLIGHER CIRCLE. May to August, 1921. Experiences of E. E. FOURNIER D'ALBE, with an appendix containing extracts from the correspondence of THE LATE W. J. CRAWFORD. 8½ x 5½, 81 pp. J. M. Watkins. 7s. 6d. n. See Review, p. 502.

PSYCHIC PHILOSOPHY as the Foundation of a Religion of Natural Law. By STANLEY DE BRATH. With Introductory Note by ALFRED RUSSEL WALLACE, O.M., F.R.S. Third Edition. 7½ x 5½, xv. + 380 pp. Huddersfield: Spiritualists' National Union. 5s. 6d. n.

D. G.

MRS. BERTHA P. CREAR, National Spiritualist Missionary of the Pastor Christian Spiritualist Church, 689, East Long-street, Columbus, Ohio, writes to us in a letter dated August 8th: I arrived home safe, and while very tired and travel worn and glad to get an opportunity to rest, could not get my mind off the wonderful hospitality and really pleasant times I enjoyed while in your country, and am most sincerely hoping the time will come when I shall be fortunate enough to be with you again. Those to whom your paper has come are more than pleased with it. My friends, and the Church in general, wish me to say just a word of appreciation for what you did for me as a representative of the Church as well as in a purely personal way. Hope this will reach you in due time and find you enjoying health and prosperity.

## QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

### NOTE.

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

cannot control our apprehension of them. They may be superior to us in the physical order, but not necessarily so in the mental or spiritual one.

### THE INVESTIGATION OF PHYSICAL PHENOMENA.

J. McLENNAN BOYD.—Your assumption that non-test sances are more productive of results is probably correct, to a degree. But is the position practical? Many investigators are not gifted with the powers of precise observation that would detect the "fraud," when present, without physical assistance. Neither would an unsupported affirmation of the investigator carry much weight with the outside world in matters of such apparent improbability from their point of view. Legitimate tests are advantageous to the medium as well, for if he or she were normally aware that such tests were being imposed, the subconscious would not have the temptation to obtain results by more direct methods. The test should, however, be imposed by persons experienced in the subject. Refusal to submit to test makes any claim suspect, but even scientists would object to tests by those who not only have no knowledge of the subject, but who approach it in an attitude of opposition and desire to obtain disproof at any cost. No honest mediums object to tests when they have confidence in the experience and good intention of the investigators.—H.

### MR. ROBERT BLATCHFORD AND SPIRITUALISM.

G. W.—We have no reason to suppose that Mr. Blatchford (better known to many as "Nunquam") has become a Spiritualist. But he has certainly begun seriously to consider the question of psychic evidences of the existence of a soul. Apparently it was the reading of M. Flammarion's later books that led him in that direction, for Flammarion is not only the greatest astronomer in Europe but a firm believer in human survival. The books of Sir Oliver Lodge, Sir William Barrett and Sir A. Conan Doyle have doubtless also impressed "Nunquam" who is not likely to have been captured by the writings of lesser authorities, and least of all by those volumes which to the philosophical Spiritualist represent the rubbishy element in psychic literature—the mere froth and scum of it. The special appeal of such writers as we have mentioned would be that like Blatchford, they, too, were materialists and became convinced of the reality of a future life by a scientific study of facts and close reasoning upon them.

### EVIL AND MALICIOUS SPIRIT AGENCIES.

E. G. G.—We hear from time to time impressive accounts of banded legions of dark powers who, it is represented, may, if not conquered, bring the upward evolution of humanity to a stop and so thwart the purposes of the Deity. We are willing to concede that there are "adversaries," but we cannot credit them with these amazing powers. We have faith in a reasonable universe, guided by unerring Intelligence against whom the mightiest combinations of enemies—if there could be such—would contend in vain. We see no occasion, then, for panic fears founded on stories and legends which belong, for the most part, to the childhood of the race—mere "bogies" of the infant mind. It is our experience that there are no devils in the unseen more powerful or more to be dreaded than the misdirected souls whom we meet in this world, and whom we do not usually term "devils." These gruesome stories are usually the spawnings of morbid minds, mere nightmares of the dark. They are soon banished by the daylight of reason. This does not at all mean that we may "sit and look on." Only that doing to the best of our powers the duty that lies nearest to hand we shall be untroubled by doubts that anything can disturb the universal order, or bring it into confusion.

### SPIRITS AS HUMAN BEINGS.

SYBIL M.—You are right. The tendency of the average person who believes in the existence of spirits to regard them as exalted and infallible creatures with supernatural powers is deplorable. But the best of us have some such tendency. It is hard to imagine that some spirits are more ignorant than ourselves. More than seventy years ago Andrew Jackson Davis, "the Poughkeepsie Seer," wrote the following: "It should be well understood, and constantly remembered, that spiritual beings . . . are like ourselves subject, in a subordinate degree, to surrounding influences and circumstances; that they progress in science, in philosophy, in theology, in morals, in spirituality, and in goodness and purity, just as we advance from childhood to maturity. . . . It is true that what each spirit has learned since it has become a resident in the second sphere, is correct and reliable as far as that knowledge extends, but the mere translation of a soul from this life does not render it either omniscient or omnipotent." And he goes on to show that spirit communicators may be very much at the mercy of their conditions when approaching the earth, and that while they may communicate their thoughts, they

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### THE MAGAZINE OF TASTE.

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## ANSWERS TO CORRESPONDENTS.

W. J. NEWLYN.—Thank you for the contribution, but the statements on the subject given through occult sources are so conflicting that it only makes the confusion worse to publish them. It is far better in these matters to follow the course of experimental scientific psychic research, which offers the best method of checking the accuracy of statements which may or may not be true.

E. J.—The proofs of life after death are not limited to psychical phenomena, except for those who have not unfolded their powers of vision, intuition and the higher reason.

## NEW PUBLICATIONS RECEIVED.

"Current Opinion" (New York) for August.  
 "The Beacon," August.  
 "The Royal Magazine," September.  
 "Christ and the New Age, being the Testimony of 'A Messenger.'" Edited by G. Leopold. C. W. Daniel, Ltd. (5s. net.)

The first thing we understand when we awake is, that there has not been any journey, or passing over and through vast spaces. We are just where we always have been—at home, alive for evermore. There is no separation from anyone we love or from any good that is ours.—"Christ in You."

## SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, August 27th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. H. Boddington.

Croydon.—Harewood Hall, 96, High-street.—August 27th, 11, Mr. Percy Scholey; 6.30, Mrs. M. H. Wallis.

Brighton.—Athenaeum Hall.—August 27th, 11.15 and 7, Ruth Darby; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Robert Gurd.

Church of the Spirit, Camberwell.—The Guardian Offices, Havel-street, Camberwell Town Hall.—August 27th, services 11 a.m., Mrs. Redfern; 6.30 p.m., Mr. T. W. Ella.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11 and 7, Mr. A. Punter (of Luton), addresses and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Graddon Kent, address and clairvoyance. Free healing circles: Thursday, 5-7, children only; Friday, from 7, adults. New members always welcomed. Subscription: 6/- per annum.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—August 27th, 7, Mr. H. W. Engholm. Thursday, August 31st, address and clairvoyance, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—August 27th, 11, public circle; 7, Mrs. S. D. Kent. Thursday, Mrs. J. Hammerton.

Peckham.—Lausanne-road.—August 27th, 7, Ald. D. J. Davis. Thursday, 8.15, Mrs. M. Clempson.

Boves Park.—Shaftesbury Hall, adjoining Boves Park Station (down side).—Sunday, August 27th, 7, Rev. Geo. Ward.

Worthing Spiritualist Mission.—17, Warwick-street.—August 27th, 6.30, Mme. de Beaurepaire. Thursday, August 31st, 6.30, Mrs. Darby.

St. Leonards Christian-Spiritualist Mission (bottom of West Hill), St. Leonards-on-Sea.—To-day, Saturday, psychometry. Sunday, services at 11 and 6.30. Monday, 3, clairvoyance.

Central.—144, High Holborn (entrance, Bury-street).—Re-opening in September with both Friday and Sunday services.

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street Dartmouth-road.—August 27th, 6.30, Madame Hurst.

Richmond Spiritualist Church, Ormond-road.—Sunday, August 27th, Mrs. Grace Prior. Wednesday, Mrs. B. C. Hailes.

MRS. JOY SNELL, author of the "Ministry of Angels," will minister to the sorrow-stricken and others in need of spiritual help, at 37, Westbourne Park-road, between 3 and 6 p.m., Wednesday and Sunday excepted, by appointment only.

## CLAIRVOYANT'S ALLEGED THREAT.

The "Times" of Tuesday last reports a very unusual case of alleged demanding money with menaces as follows:—

At Hanley yesterday, two sisters, Clara Jones, 30, and Alice May Jones, 28, both of Talke, were committed for trial at Stafford Assizes charged with demanding money with menaces from Mary Jane Hulse, widow of Walter Hulse, who was murdered last December at the Swan Hotel, Talke, of which he was the licensee.

For the prosecution it was stated that Walter Hulse was shot dead while in bed beside his wife, and that the murderer had never been discovered. Recently Mrs. Hulse received anonymous letters, the writer, who claimed clairvoyant powers, requesting that £10 or £15 should be concealed in a hiding place indicated. One letter stated, "if this is ignored I shall proceed at once. If I receive the money my secret is bought for ever." Another letter read, "I hold your secret, which really holds your lives."

Police evidence was given that Alice Jones, when arrested, admitted sending letters, and Clara Jones said, "My sister has a gift. She can see in the future. She has been in conversation with Walter Hulse (the murdered man) this morning. She has been talking to him almost every day. My sister knows who murdered him. We did not know we were doing any harm."

The defendants pleaded not guilty and reserved their defence. They were admitted to bail.

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### TO ALL READERS OF "LIGHT."

*I take this opportunity of drawing attention to the subjoined preliminary announcement of our programme for the Autumn Session.*

*The London Spiritualist Alliance needs the support of all Spiritualists. It provides unique facilities and advantages for a subscription so moderate as to be within the reach of all. It stands definitely for a non-sectarian presentation of the great truths of human survival and spirit intercourse, and, by virtue of this standpoint, it is able to exercise, if it is adequately supported by all convinced Spiritualists, a powerful and far-reaching influence in bringing home those truths to our fellow men.*

*We also appeal to all enquirers, to all those who have as yet reached no settled conviction on the reality of the great truths of Spiritualism, but who feel nevertheless that the subject is one which they cannot ignore.*

*To all such we offer—by the use of our library, our lectures, our facilities for private experiments, and our social gatherings for personal exchange of opinion—means by which a solution of the great question of human survival and spirit intercourse can be reached. The London Spiritualist Alliance demands no "credo" from its members, and the sole qualification for membership is a serious interest in our enquiries.*

GEORGE E. WRIGHT,

Organising Secretary.

**Memorial Endowment Fund.**—The hon. treasurer, Mr. Dawson Rogers, desires to acknowledge with thanks a kind donation of £10, given anonymously by a reader of "Light" who prefers to be known only as "E. F." This, added to the sums already acknowledged, brings the total amount to date up to £357 11s. 0d.

### Preliminary Announcements for the Autumn Session.

The Autumn Session will commence on Thursday, September 28th, with the usual social gathering. There will be a musical and dramatic programme, and a short address by the Organising Secretary. The Session will close with Mrs. Wallis's meeting on Friday, December 15th. The weekly programme throughout the Session will be as follows:—

On **Tuesday Afternoons**, at 3.15 p.m., the usual clairvoyant meetings will be held in the Large Hall. These meetings will be served by the following well-known clairvoyants:—Mrs. Cannock, Mrs. Jamrach, Mrs. Annie Johnson, Miss McCreadie, Mr. H. Dewhurst and Mr. Harvey Metcalfe.

On **Tuesday Evenings**, at 7 p.m., in the Members' Room, Mrs. F. E. Leaning has kindly undertaken to deliver a course of lectures on Psychical Research and allied subjects. These lectures will be generally on the same lines as those delivered by Mrs. Leaning during the autumn session of last year, which were so greatly appreciated.

On **Wednesday Afternoons**, at 4 p.m., a series of social and informal gatherings will be held in the Members' Room. These meetings have been specially arranged with the object of affording members the opportunity of discussing any difficulties they may have met with in their reading or private experiment, and also to afford a means for the mutual interchange of experience and opinion. Similar meetings will be arranged on Monday afternoons and Wednesday evenings should they be required.

On **Thursday Evenings**, at 7.30 p.m., in the Large Hall, the usual special meetings will be held. A number of prominent speakers in the Spiritualist movement have kindly undertaken to give addresses.

On **Friday Afternoons**, at 4 p.m., in the Large Hall, Mrs. M. H. Wallis will give addresses while under spirit control on various aspects of the spirit life, or will, by the same means, answer questions on matters of spiritual knowledge and philosophy.

These meetings will be preceded by conversational gatherings from 3 to 4 p.m., when light refreshments will be served.

**Private Circles.**—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, will be available for members' use as heretofore.

**Healing.**—Mr. James Clark, who has developed strong powers of diagnosis and healing, and has practised with considerable success in Lancashire, has recently come to London. Arrangements have been made for Mr. Clark to give consultation and treatment at 5, Queen Square, where a room has been placed at his disposal. Correspondence should be addressed to Mr. Clark, c/o this Office.

**Members' Room.**—An additional room, devoted entirely to members' use as a reading and social room, has been provided. Arrangements have also been made for the service of tea between 4 and 5 p.m.

**The Library.**—During the past few months considerable additions have been made to the Library, and it may confidently be asserted that it is the most comprehensive and complete collection of works on Spiritualism and Psychical Science in the Empire. The special facilities for the use of the Library by country members which have been found so convenient in the past will be continued.

**Subscription.**—The Annual Subscription to the Alliance is ONE GUINEA. With effect from August 1st new members will be admitted for the remainder of the year 1922 for HALF A GUINEA only.

GEORGE E. WRIGHT,

Organising Secretary.

All Books on Spiritualism and Psychic Science are to be obtained from the Propaganda Department of the London Spiritualist Alliance, Ltd., 5, Queen Square, London, W.C. 1.

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