

# SPIRIT PHOTOGRAPHY OR FRAUD?

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# LIGHT

A JOURNAL OF SPIRITUAL  
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, JULY 29th, 1922

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# LIGHT

A JOURNAL OF  
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,168.—VOL. XLII. [Registered as] SATURDAY, JULY 29, 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.

THE light of every soul burns upward. Let us allow for atmospheric disturbance.

GEO. MEREDITH.

### THE LIMITATIONS OF SCIENCE.

We are all for the scientific method in the investigation of psychic evidences, but we do not forget that in the recoil from the out-of-date Theology which still sways the unthinking, there has been a tendency to credit Science with something like infallibility. But Science has made some pretty serious mistakes even in its own realm. In the early days of the telephone and the phonograph, many distinguished scientific men derided the idea that these discoveries could ever be of any real practical value. They were merely "American toys." And writing the other day in the "Saturday Review," Mr. F. C. Constable said that in his early lifetime "more than one Fellow of the Royal Society assumed to prove that man could never invent a machine, heavier than air, that could fly and could be directed in flight against currents of air." And he mentions that when in the 'sixties he and some of his friends, at Trinity, talked of the possibility of wireless communications, they were ridiculed by scientists as cranks. So while we may listen with respect to the utterances of Science we must not allow our attitude to be one of superstitious reverence. In the cases we have referred to, it is clear that the scientists who gave their opinions had not studied the questions on which they pronounced, just as in Spiritualism those scientists who are the most dogmatic are those who have the least knowledge of the matter.

\* \* \* \*

### CONTRADICTORY COMMUNICATIONS.

A not infrequent complaint from those who have not gone very deeply into the question of spirit communications is that they are often so contradictory. It is true that while on main points the testimony is consistent, there is much difference in detail. It is quite simply to be explained. We are getting the

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reports of many different minds, in all stages of progress, seeing and describing the things around them as they see them. Furthermore, we have to remember that it is probably a quite impossible matter to render superphysical experiences exactly in physical terms. In these matters no haste is possible. We must go slowly, step by step. The first thing of which the investigator is to assure himself is the reality of a life after death. When that is established in his mind, he may be confident that all the lesser questions which arise out of it will settle themselves for him in due time, although it may be that, as spirit communicators frequently assure us, we must wait until we, too, pass over to the next life before properly understanding some of our problems. We cannot reject a fact because we do not understand all about it. Many things in this life seem extraordinarily improbable and difficult to account for, but we know they are facts and set ourselves scientifically to discover *why* they are facts. That is the reasonable way. And in this matter of spirit communication the report is of more value than the interpretation.

\* \* \* \*

### THE "SUPERNORMAL" IN DAILY LIFE.

In our daily travels we not infrequently meet with persons who, although they are shy of the name Spiritualism, can tell of strange experiences in the way of dreams, visions, premonitions and other examples of the influence of the encircling world of spirits. We have noted that these stories come most usually from those in literary or artistic circles in which there is usually more cultivation of the finer sensibilities than in other vocations. We have even listened to remarkable reminiscences from the lips of hard-bitten newspaper men whose calling is perhaps the most disillusionising of all professions. One veteran of Fleet-street told us of a trance-experience in which he had a strange vision that left a deep impression on his mind. Another told of a premonition which saved him from injury or even death. We have heard many such stories and never had reason to doubt the good faith of the narrators, for sometimes the accounts were given with reticence, it being understood that such things had nothing to do with Spiritualism. Of course not!

## THOUGHTS.

If it so be that thoughts are ever winging  
From soul to soul, unceasing and unseen,  
Then must the thoughts from my lone heart upspringing  
Be borne to you across the void between.  
Thoughts, all of love, that speed through space apart,  
Until they find their place in your dear heart.

Sometimes at eve alone I sit and ponder  
O'er days ago, all animate with love;  
Now I am here, dear heart, and you are yonder,  
And weary hours to days more weary move.  
Yet be it mine to claim the boon anew,  
And send my love-wing'd thoughts afar to you.

(DR.) F. A. CHALLINOR.

## 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 451.)

October 19th, 1919.

### THE PRIMROSE PATH.

"I think I can wander far afield under such a title, and pick the flowers as I go! I do not know what people generally mean by the 'Primrose Path,' but I have always taken it to mean the path of self-indulgence. Let it stand at that and see what we can make of the subject. A self-indulgent nature is a very unfortunate gift to have been born with. Many come into life with this handicap, and if the tendency is not checked at once by parents, it will be sad for the child, for it is easy to mould the character in early childhood, but very difficult afterwards. But besides the selfish, there are those who are mentally idle; who drift through life, doing neither much harm nor good; roused occasionally to do some act of kindness, but persevering in nothing, and letting all their faculties lie fallow. Such will have a long period of education here before they can get sufficiently outside themselves to join in the good work going on. Then there is the man who wishes to do good, but is always so afraid lest the course he thinks of taking should not be the right one, that it remains an intention only, and is never translated into action. The 'path of thorns' is the opposite. There may be two brothers, one generous to a fault, the other over-careful and weighing everything in his small balance. The generous boy needs training as much as the selfish one, and he must be taught that often unreflecting generosity can do harm, as to give to the undeserving is only to encourage them in their faults. Yet this is a lesser error than the selfishness which refuses aid to deserving and undeserving alike. The man who embarks on the 'path of thorns' would enquire and consider before acting, and might often give advice instead of pecuniary help; he would take trouble to obtain work for those unable to procure it, and make them self-respecting and self-supporting members of society. The open hand should be accompanied by the logical brain, and no good can be accomplished in either world by hasty and ill-considered action. One of our principal objections to the theory of reincarnation is that it is time wasted. When a man comes over here he receives the education which he has refused to profit by on earth; but the reincarnationists would send that man back to earth to renew his training in everything instead of in the one or two points in which his character was at fault. We do not say there cannot be reincarnation. There may be in some cases, but they are not general, and we think that if they were, disastrous results would follow. The selfish man would say: 'Well, I can please myself in one life, for I shall be able to make up for it when I come back.' Here there is no 'making up' for anything. If we are faulty we automatically suffer for it, and if we have taken advantage of the opportunities offered to mankind on earth, then we begin on a higher level in the world to come."

October 27th, 1919.

### A CONTRASTED VIEW OF THE TWO WORLDS.

"This seems to predicate that there are but two worlds, a view I am very far from holding, but as we have hitherto only dealt with our earth and our world of spirit we will not concern ourselves with any of the planets which may be inhabited. Now there are great contrasts between the world of earth and the world of Heaven, though they are not at first as sharply defined to those passing over as they are later on. Take, for instance, our treatment of the young. We teach, but it is love-teaching, and punishment does not enter into our methods; but the very atmosphere of love which surrounds the children makes them long for it if it is withheld, and so the least expression of displeasure is sufficient to curb their faults. But the first thing that strikes most when newly arrived here is the absolute contentment existing in this world, except in the lower spheres, naturally. No one wishes to play a part or do work for which he is unsuited. If he finds he can do better or more intellectual work than he has at first tried, he is free to do it, and all rejoice that he has progressed so far. But no man is despised because his life or opportunities on earth have not developed his intellectual faculties, but if it is seen that it has been circumstances which have kept him back on earth, he is helped forward

by willing teachers, and prepared to take the place for which he is fitted by nature. You will want to know how the purely manual labourer of little education fares here. Well, there is a certain amount of non-intellectual work which he can do at first, until he becomes more used to the life and desires to be put to different service, but there are always sufficient of these intellectually undeveloped spirits who, for a time at least, prefer to do something as near as possible resembling their old work, and so although these pass on after a while to more intellectual labours, others replace them, and there is never any lack of willing helpers, and no one is ever called upon for unwilling service. In some respects it may seem a pity that the methods in Heaven are not adopted on earth, but if the earth is to be a real training-school for the higher spheres here, the desired effect could not in that way be obtained. If you think the matter out, you will find that the hardships and disappointments, nay, even the sorrows of earth, have fitted men for the higher life and made them more sympathetic, more generous in judgment, less harsh in criticism, and have softened and mellowed their natures, thus making it possible for them to attain the more Christ-like life which the dwellers in the higher spheres have to lead and find their joy in leading. To bind up broken-hearts makes their own sadly-tried hearts whole again, and the 'cup of cold water' given to another takes away their own thirst. All have to learn the pure and unselfish love for others in which alone they themselves can truly begin to live the higher life."

November 2nd, 1919.

### JOISTS IN THE WORLD'S FOUNDATIONS.

"The world is spoken of as a school, and it is said that men are put there to learn, but we want to know more than just that fact. Could you ever conceive of a time when the world would cease to exist because its work was accomplished? No, never! The earth may have sometime hence served its turn, and we can imagine various planets dying out or being reabsorbed, but we cannot think of a Heaven existing alone without the gradation of another sphere of existence. You may argue that there are different spheres in our world of Heaven, and that these would suffice. Yes, but the people who pass over to our side have already been tested in the earth existence, but if all had to begin and work up from our lowest spheres there would be no reason for any to commence on a higher plane here than another, because none would have as yet been tried and either found wanting or the reverse. Now the world of earth is like a building; it rests on joists and these joists are represented by the human beings in the training places of earth. No more is required of anyone than his circumstances have made possible, and whether he be born as a savage or of cultured parents, the result is the same. Men have to fill their place in the structure of the world, and if they fill that place worthily, according to their lights, then they are part of the solid joists that will support the building. But those who ignore conscience and seek only their own benefit or pleasure are the weak joists, and should there come any trial of their strength they will give way and wreck the building. We may draw an analogy from the present time: before and during the war the weak joists have been the militant party in all nations, and the avaricious and self-seeking, who have seen in the war and its miseries only a means of gaining additional wealth. The solid joists have been those who did their utmost to prevent war, but when it was once decided on, sacrificed all for the good of their country. Such men and women are the props and stays of their generation, and their example serves to put heart into others also. What is wanted is that there shall be no imperfect structures, but that all the materials shall be tested and trustworthy, if there could be a world on earth where every man considered his neighbour before himself; a world without fraud, self-seeking, or avarice; if all that a man possessed were spent in doing good, after the settlement of his own fair claims on his wealth, then there would be a solid building which not even an earthquake could destroy. But there does not seem any prospect of such perfection. The world—that is, the intellectual world—is divided into two sections: those who see the evils which exist, and wish to find a remedy; and those who, as long as their own wants are

satisfied do not enquire further, and are content to let others suffer injustice. 'One can't do everything!' such people say when some crying evil comes under their notice. They again are the weak joists for which firmer and better ones will have to be substituted if society is to be reconstructed on better lines. It is often pure waste of time to try to plane and strengthen these feeble joists, weakened as they are by the rot and rain which they themselves have allowed to eat into them, until translated to a different atmosphere. It may be long years before the perfect building is raised on earth, resembling the solid structures in our world, built by the power of our own thought and will, but we from our larger outlook predict the coming of such a time."

November 9th, 1919.

#### THE REIGN OF ENLIGHTENMENT.

"You are now passing through a crucial time in the evolution of mankind, and it depends upon man himself which way the pendulum swings, or rather, where it comes to rest. The rhythmic, slow movement is what is wanted towards progress, not the drastic upheavals, followed by equally drastic measures to counteract them. Society needs to be so reconstructed that, although there may still be differences in wealth and worldly position, there shall be no real poverty, and every man and woman shall be able to earn enough to live on in comfort. Then each human being should have an ideal. Life is not worth calling life unless a man has an end and aim worth striving for, and which he hopes to attain before his transition to another world. What is wanted is to do away with the self-seeking spirit of the present day. While men are content to make money, and see others starving, or take with one hand and give a small portion with the other, there can be no enlightenment and no Christian charity. If everyone (his or her duty to even one or two neighbours there would be less misery in the world. The State might perhaps do much by good laws, but in the end every man must be, more or less, his own law-maker, for there are deeds and actions which no law can enforce, except the law made by a man's own conscience. Our life in the higher spheres of the spirit-world is simplified and made beautiful because all have risen to a grander height of ideals than when on earth. And even in the lower spheres where education is only commencing, a higher standard is set for imitation than in the former life. We fear that the lessons taught by the war are fast being forgotten on earth, and that before long something equally terrible will have to happen before thoughtless and careless people will abandon their lives of luxury and pleasure. We do not advocate the confiscation of wealth, but that men themselves should limit the amount they amass, at the dictates of their own conscience. Very large fortunes seldom do good, and when spent in charity or on philanthropic institutions, run the risk of becoming a mere advertisement of the donor's beneficence. Let these ideals be set before mankind; first, the right sort of moral and really religious education; then the spread of consciousness, of love, and of that true and quiet helpfulness which does not seek for praise or reward, and brotherly friendship for all mankind will result. Set a man on his feet where he can walk alone, and you will be doing infinitely more for him than by repeated acts of pecuniary assistance, which only weaken his moral nature and do not allow his real capabilities a chance of proving themselves. These are a few of the ideals we would set before you, but it seems as though nothing could move men from their apathy till they have made the great change, whereby, for the first time, they see things as they really are, and recognise their past errors."

(To be continued.)

#### PSYCHIC PHOTOGRAPHY.

Mr. J. Hewat McKenzie writes:—

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 issues; 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.

THE EDITORS OF "LIGHT."—For the information of a correspondent we may mention that the past editors of LIGHT, which has now been forty-two years in existence, were the following: Mr. Edmund Dawson Rogers, Mr. John S. Farmer, the Rev. William Stainton Moses ("M.A., Oxon."), Mr. Edmund Dawson Rogers (for a second term), and Mr. E. W. Wallis, the well-known medium, and previously editor of the "Two Worlds." For brief periods the paper was also edited by Mr. Richard Harte and the Rev. G. W. Allen. In January, 1914, on the decease of Mr. E. W. Wallis, the editorship was taken by Mr. David Gow. At the beginning of the present year Mr. H. W. Engholm became associated with him as managing editor.

#### FRAU SILBERT AND ECTOPLASM.

To the Editor of LIGHT.

SIR,—As the four professors of the Sorbonne have been unable to see Eva's ectoplasm, and as some London papers have in consequence stultified themselves to the extent of doubting the existence of ectoplasm at all, it is of importance to set down accurately any experience with this elusive and singular substance which may come our way.

Yesterday, July 18th, I was one of six who sat with Frau Silbert, the Austrian medium, at the British College of Psychic Science. Frau Silbert has the appearance of a woman of the lower middle classes, gentle, weary, with a patient resigned expression upon her homely face. She speaks no English, but my German is sufficient to enable me to get into human touch with her. She told me that she comes from Gratz in Styria, that the population is Roman Catholic and regard her as a witch, but that none the less she is much consulted by them, even by the priests.

I was seated on the left of the medium. Behind her was the "cabinet," a curtained enclosure, partially open in front. This I examined and found empty. The red light was kept fairly high—so high that we could easily see every movement of the medium or of each other. We laid our watches upon the ground under the table, as it was said that the medium's control was able sometimes to scratch his name, Ivel, upon them. I may say at once that this phenomenon did not take place. A small bell was also placed under the table. I put my foot firmly against that of the medium, while Mrs. Ford did the same upon the other side.

We were misled into thinking that we saw a light upon the medium's breast, but closer examination showed that her glasses had dropped and that it was the occasional reflection of the red light which we saw.

Presently the medium sank into trance, and made curious movements with her hands as if she were drawing some substance from her mouth and nose. If anyone were choking with cobwebs and was trying to clear oneself, it is the movement they would have made. She then stood up, gave a sharp cry, and picked apparently out of the air behind her one of the watches which had been on the ground. We were all agreed that neither she nor any member of the company had stooped down from the moment that the watches had been placed there. It was a clear case of movement without contact or telekinesis.

The trance now deepened and the woman gave little whining cries, exactly like those which are the prelude to childbirth. Eva gives the same cries when she is about to emit ectoplasm. The actual emission is, I fancy, a relief. Presently I saw on the floor, about a foot behind the medium, and between her chair and mine, a luminous ball, like a phosphorescent sponge, rather larger than my fist. It was quite clear but it vanished in a few seconds. Further luminous patches then appeared protruding from under the curtains. The ball was exactly such as has been described by Miss Scatcherd in her observations upon Eva.

There was a long pause then, and afterwards some scattered manifestations of this whitish growth, which never became solid, as I have seen it in Paris, but always gave an impression of glutinous vapour. It bobbed up in little knobs several times, as if some small white animal had peered over the edge of the table. Once it came like a long mushroom with a rounded head, swaying up from the floor. The medium, in trance, clutched at this head and I saw her hand clearly grasp some solid. Then it vanished away. From first to last we saw nearly a dozen of these ectoplasmic appearances.

A running accompaniment of raps went on during the whole sitting. Sometimes they were low clicks and came from the cabinet. Sometimes they were loud taps on the table. They answered Yes or No, but broke down on a larger conversation. Once the bell upon the floor rang several times.

None of these results were very sensational, but they were marked and honest, in good evidential light. We were all of opinion that the medium could in no way have produced them physically, and it is certain that the ectoplasmic appearances were quite detached from her and out of her reach. Several times the curtain of the cabinet was blown out as in a high wind, and twice I was touched by some solid body when I was quite clear of the medium. The sensation was that of a dog rubbing against my leg.

Yours faithfully,

ARTHUR CONAN DOYLE.

July 19th, 1922.

PADRE PIO.—A correspondent writes to say that the convent of Padre Pio is at San Giovanni Lupatino, two and a half hours' ride and half an hour's walk from Foggia. As a member of the Roman Catholic Church she has spoken to him, but only members of that Church could get access. All correspondence is with the Superior of the Convent, and the only method of general approach is by kneeling for his blessing on the conclusion of Mass.

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

BY THE "LIGHT" INVESTIGATOR.

Since the publication of the May issue of the "Journal of the Society for Psychical Research" containing a report of a test experiment with the "Crewe Circle," in the course of which it is alleged Mr. Hope and Mrs. Buxton (members of the Crewe Circle) resorted to trickery, a considerable amount of publicity has been given to this case. The Press generally have quoted it at great length as a charge of fraud proven on facts, and the public have in consequence taken it for granted that the S. P. R. are satisfied and there the matter ends. We have, however, had a long experience of these so-called "Test experiments," and in many cases, after a careful and unbiassed examination of the proceedings, they have proved to be anything but watertight, although perhaps the first impression conveyed the idea that the charge against the medium was unanswerable and fraud proved up to the hilt.

On the first reading of the Report in the May issue of the "Journal of the S. P. R." on page 271, entitled "A Case of Fraud with the Crewe Circle," the evidence appears to be conclusive, and it may still appear to be such to many people. But since the report was published we have, in view of the importance of this case and the official nature of the charge, made a very careful examination of the whole matter, and we now intend placing before our readers an analysis of the evidence and a summary of the outstanding features. We have had the privilege of putting a series of questions touching certain vital points in the case to Mr. Harry Price and Mr. James Seymour, who, together, conducted the test. Mr. Hope and Mrs. Buxton have also answered a series of questions. These will all be dealt with in the course of our statement. Before proceeding with our analysis we will at this point give a summary of the account of the test experiment from the "S. P. R. Journal" for the convenience of those of our readers who are not fully acquainted with the particulars.

It appears that as early as 1915 Mr. Harry Price applied to Mr. William Hope for a sitting, but received no reply. Eventually Mr. Price obtained on January 12th of this year an appointment for a sitting at 10.30 a.m., with Mr. Hope and Mrs. Buxton at the British College of Psychic Science, Holland Park, London, on February 24th. Being a member of the S. P. R., Mr. Price informed the Secretary, Miss Newton, of his appointment, obviously with the purpose of obtaining the Society's official recognition of the test. On January 25th Mr. Price visited the works of the Imperial Dry Plate Co., Ltd., at Cricklewood, and arranged that he should be supplied with specially prepared plates, that is to say, plates marked in such a manner that substitution could be at once detected. The method adopted is explained in a letter sent on January 28th to Mr. Price by the Imperial Plate Company as follows:—

We are sending to-day under separate cover the box of our Flashlight plates, quarter-plate size, bearing batch No. 14400 G. These six plates have been specially dealt with by us, and have been put through an exposure for a small portion of each under our X-ray apparatus, so that when the plates are developed parts of the design of our rampant lion trade mark will appear upon each of them.

Four of the plates when put together will complete the whole design, whilst the other two will only form a portion of the design, whilst we have the remaining two to complete the figure in our possession, which we are retaining until you communicate with us again.

We have tested this method and find it to be quite infallible, and it is impossible for anyone to have adopted the same steps which we have with regard to these six plates, and therefore it would be quite impossible for anyone to have effected any exchange of plates for the method you have under consideration.

Mr. Price received the postal packet, so we understand, by the following mail on Monday, January 30th, at his home at Pulborough, Sussex. A neighbour of his, a Mr. H. J. Moger, sealed the packet privately the same evening and posted the packet to the Secretary of the Society for Psychical Research, as the official report states, for "safe keeping."

The packet therefore remained in the custody of the S. P. R. from the date of its receipt, which would be

February 1st, until the morning of February 24th, when the research officer, Mr. Er. Dingwall, conveyed the packet to Mr. Price and his colleague, Mr. James Seymour, who were waiting by appointment at the Holland Park Tube Station. Mr. Price and Mr. Seymour then walked to the British College of Psychical Science. What occurred during the experiment we feel had better be given to our readers in the exact words of the verbatim report that was dictated by Mr. Price within forty-five minutes from the conclusion of the sitting to a stenographer in the presence of the Secretary and Research Officer of the S. P. R. at 20, Hanover-square, London.

We got to the British College of Psychical Science at 10.25 a.m., and the door was opened by a clerk. We took off our coats and walked into the reception-room where Mrs. McKenzie was waiting for us. We had a very pleasant conversation with her, and we were very cheerful and did all we could to impress her with the fact that we had come to Mr. Hope in a friendly manner and would put no obstacle in his way. We were escorted up to the top floor, and walked into the well-lighted studio, when Mrs. Buxton came in and was introduced by Mrs. McKenzie. I made myself extremely pleasant; said how sorry I was that they had been ill with influenza, and asked after the Crewe Circle, saying that my people were natives of Shropshire. I ingratiated myself with them in every way. Afterwards, Mrs. Buxton seemed particularly friendly. Just at that period Mrs. McKenzie left us, and Mr. Hope walked in from the room outside on the left. I repeated my solicitations after his health and made myself extremely affable to him. He also seemed very pleasant and friendly. He asked me whether I had ever done any photography. I said I used to do quite a lot some years ago—as I did. The plates had been on the table during the whole of the conversation and were in the original Imperial postal wrappers as sent to me at Pulborough.

Mr. Hope then asked us to sit round the table. We sat at a small table, Mrs. Buxton facing me, Mr. Seymour on my right, and Mr. Hope on my left. I noticed Mrs. Buxton eyeing the packet with the outer wrappers very considerably, because apparently she was not used to having plates brought like that. Mr. Hope then asked me to undo the postal packet, which I did, and I cut the string in two places, and threw the postal wrappers on the floor, placing the unopened packet of plates on the table. Mr. Hope then picked up the packet of plates and started examining them. Then Mrs. Buxton said, "They are flash-light." I said, "I told the Imperial people that they were for portraiture inside a London room, and they suggested flash-light." Then Mr. Hope examined the packet and he then handed it to Mrs. Buxton, who again examined the packet very minutely—I could see her eyeing the packet. In my opinion, at that juncture they came to the conclusion that the packet had not been tampered with, because at that moment Mrs. Buxton asked me whether the packet had been opened. I said, "It is exactly as I got it from the makers, outer wrapper and all"—I was careful to say that. Mrs. Buxton then examined it to find the speed number, as Mr. Hope apparently could not see it. Suddenly Mrs. Buxton said, "Here is the speed number, it is 400 on the packet," and Mr. Hope said, "Oh, yes that will be all right."

[Mr. Seymour here interpolated: "Mr. Hope said he had not worked with flash-light plates before, and thought they would be quite all right and not hamper the experiment. They were thoroughly taken in by the packet and were not suspicious of it."]

Mr. Hope then pushed the plates into the middle of the table, and said, "We will have a hymn," and asked me whether I had any particular choice of hymns. I said, "I know all the old ones—I should like 'Onward Christian Soldiers.'"

Mr. Hope looked at Mrs. Buxton and said, "Can you manage 'Onward Christian Soldiers?'" She hesitated, and so, as I saw the hesitation, I said, "A familiar hymn will do." So Mr. Hope then said, "How about 'Nearer my God to Thee?'"

I then placed my hands flat on the table; Mr. Hope's right hand was on my left, and my other hand was on

Mr. Seymour's on my right, and Mr. Seymour's other hand was on Mrs. Buxton's—we were simply linked up. Mr. Hope and Mrs. Buxton's hands were not linked during the whole of the time. Mrs. Buxton then sang several verses—six or seven—of "Nearer my God to Thee," in a tune with which I was unfamiliar and did not recognise. I did, however, join in where and how I could.

After the hymn Mr. Hope gave a long impromptu prayer, in which he thanked God for all our many mercies, and hoped He would continue His blessings up to the present moment. He also craved blessings on our fellow-creatures and friends on the other side, and asked assistance in the attempt to link up with them, etc., etc. Then Mrs. Buxton sang another hymn, and then Mr. Hope picked up the packet of plates from the centre of the table and put them between Mrs. Buxton's hands; then he put his hands on hers, I put my hands on his, and Mr. Seymour came last of all, making a pile of hands with the packet of plates in the centre. Then we had another short impromptu prayer by Mrs. Buxton. Then the Lord's Prayer was sung, and a short hymn concluded the service.

Mr. Hope now asked me whether I would like to sit by myself, or whether I would like Mr. Seymour to sit with me. Of course I said I would like to sit by myself, and Mr. Seymour made the remark that as it was my sitting he would prefer that I should sit by myself.

[Mr. Seymour here interpolated: "It would not have helped me to sit with him, and to be alone gave me freer movement."]

Then the plates were left on the table; I stood up, and Mr. Hope went into the dark-room, and brought his dark-slide to the door to show me. He opened it out, saying, "These shutters pull out like this, etc." (It was an ordinary double dark-slide), and said, "This piece of black card in between is to separate the plates." He handed the dark-slide to me to examine, and I marked it indelibly twice on both sides (twelve marks in all), and then I handed it back to Mr. Hope. He said, "You see there is no film in here; some people think I put film in and do the trick that way," and I said, "However could they think such a thing, it is absurd!" He then came into the room, picked up the packet of plates, which were then on the table, and invited me to go with him into the dark-room. I was about to ask that Mr. Seymour should come with me, when he took the words out of my mouth by asking Mr. Seymour to sit down at the table with Mrs. Buxton, and to keep his hands on it all the time, so as to "maintain the influence." After the sitting was over, he said to Mr. Seymour, "You could have come in the dark-room, if you had liked."

At the entrance to the door he asked me whether I would open the packet of plates. While I was feeling for my knife, he pulled out a knife and opened the packet himself. He then made a remark to Mrs. Buxton to look after Mr. Seymour, while we were in the dark-room, after which he closed the dark-room door. He then handed me the dark-slide again, and also handed me the opened packet of plates. He then said, "I will not touch the plates, as I don't want you to think there is any trickery. Do exactly as I tell you, I will not put a finger on the plates." He then said, "Now which two will you have, some take one and two, some one and three, some three and four. Will you take the first and third?" I said, "I will take the first and second." He said, "All right, it does not matter; some have one and some have the other."

I then opened the packet of plates in the dark-room, and I took the first two out of the original wrapper. They had not left my hands, but he touched my hand and turned it to a certain angle, saying, "I must see that they go in the right side up" (which was quite a natural proceeding). The box containing the other plates were in my hand the whole time. He said, "Now do exactly as I tell you. Take the first plate and put it in this recess." He said, "Now I will put the black paper card over it," which he had retained the whole time. "Now will you put the next one on top, exactly coinciding with the other one?" We had some trouble in closing the dark-slide; at last, with his nail, he moved the plate a fraction and so closed the slide, which I took. All this was done under the red window, which I noticed, directly I stepped into the room, was a graduated light, darker at the top. We were close up under that window. He then took the dark slide from me, saying at the time, "Will you do up the packet of plates again, as we may want them later?" I said, "Yes, I will," and did so; but my eyes never left that dark-slide or his hands, although I was doing up the packet, and 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. He said, "Have you finished?" I said, "Yes." He then said, "Will you put the packet of plates into your pocket so as I cannot touch them." I said, "Yes." We got to the door; he was just going to open it, when he said, "Would you like to mark the plates and write your initials on them?" I said, "I don't think it matters; would you advise it?" and he said, "Oh, well, some do it; some do not." I said, "I don't think I will

in this case," and he said, "All right, if you are satisfied, I am." He then handed me back the dark-slide, after I said I would not write my initials on the plates, and we walked into the studio.

[Mr. Seymour said he was doing nothing at all while waiting with Mrs. Buxton.]

Directly we entered the studio, I, thinking he would want the slide at once, pulled it out of my pocket. The excuse I made was that I thought he wanted the slide, but in reality it was to see whether my marks were on it. They were not. But Mr. Hope said, "Put them (the plates) back in your pocket, as there is such a bright light in here, it will fog the plates." He then asked me to sit down on the chair. He then said, "This is an old Lancaster camera, given to me by Archdeacon Colley," and I remarked, "It must be a curio." He started focussing the camera, and asked Mr. Seymour to come over and focus it too. Mrs. Buxton then asked me to get into position and keep still. Mrs. Buxton then came over and asked for the dark-slide and handed it to Mr. Hope. He then drew the shutter of the dark-slide, and threw the focussing cloth over it and the lens of the camera, making a cap of it. He said, "Please be still." I was looking full at the camera. Mr. Hope then pulled up the dark cloth from off the lens, and during the exposure he gave I counted in my mind, "one and two and three and," etc., and counted in that way up to nineteen (seconds). It was an abnormally long exposure for plates of 400 H. and D. He then threw the dark cloth over the lens again, and Mrs. Buxton said to Mr. Hope, "Is that No. 1 or No. 2?" He said, "That is No. 1." Mrs. Buxton then said to me, "Will you kindly take a slightly different position for No. 2?" and I turned my head to the right, evidently too far round for their idea, and they told me to turn it to the left a little, and would I look at Mrs. Buxton. This I did. They changed the dark-slide round and withdrew the second shutter and exposed another plate, and gave as long an exposure as before—I counted up to "18 and." While the exposures were going on, Mrs. Buxton and Mr. Hope buried their heads in the sides of the focussing cloth, as through in prayer, and kept contact with the camera.

They then closed the dark-slide up and took it out of the camera, and immediately handed it to me again. I then put it in my pocket. Mr. Hope turned to Mr. Seymour and said, "You understand photography?" Mr. Seymour said, "Yes." Then he turned to me and said, "You can develop it if you like" (referring to both of us), and I said, "I will develop it." We three then went into the dark-room with the slide in my pocket. Mr. Hope then started mixing some developer into a glass measure; brought me a rather dirty (stained with silver stains at the bottom) porcelain dish which just held the two quarter-plates, which were developed together. Mr. Hope took the dark-slide out of my hand and opened it. He then said, "Hold out your hands and I will tip the plates on to your hands so that I do not touch them." He did so. I then put the plates in the porcelain dish myself, and Mr. Hope poured the developer over them, and to my surprise, instead of the plates flashing up black at once, as it seemed they ought to have done had they been those I brought with me, the plates developed slowly (as ordinary slow plates would do).

During the period the plates were developing, we were talking upon various subjects, about photos Hope had taken; and he told us that last week he had to take ten plates before he got an "extra" on one. Naturally, I was very anxious, and I kept on looking to see the Imperial Company's trade mark come up at the corner of the plates; not a sign of it. On the other hand I noticed that there was an "extra" forming on one of the negatives. I then took the dish and examined the plates more closely at the red electric light, and he said, "Don't put it too near or you will fog them, as I did so last week," and he said he had spoken to Mr. McKenzie about this light, and he—(Mr. McKenzie)—had not done anything yet. I then looked at the plates again, and I saw that the trade mark of the Imperial Plate Company was not coming up on the plates, and that there was an "extra" on No. 2 negative. I cried out, "I am so glad we have an 'extra' on here, thank you very much indeed." I then asked him whether they were done, and he then had a look. We waited a few minutes longer and he said, "Take them out of the developer. Mind the step, and put them in the large dish of hypo, which is up there, and do not put them on top of each other." I took them out of the developer and put them in the hypo. We then went into the studio again where Mrs. Buxton was awaiting us. I told Mrs. Buxton that what I had come for had been very successful, and thanked her very much for her help and that of Mr. Hope. Then Mr. Hope went out of the room for a few minutes, and I then asked Mrs. Buxton whether I could take the other negative away with me, as I fancied it was a good portrait of me. Mrs. Buxton thought they had no objection at all. She said, "What will you put it in?" I will try and find a box when Mr. Hope comes in." Mrs. Buxton then went into the dark-room and had a look at the negatives, brought out the one I wanted—not the one with the "extra" on—and gave it to me. I said I could

take it all right. Then she went into the dark-room again, and brought out the negative with the "extra" on, and I was highly delighted to see a charming female form looking over one of my shoulders. I said I wondered whether this was my mother, and Mr. Seymour said, "Surely your mother would be older than that." "My mother died at the age of forty-one," I said. Mrs. Buxton said, "This is a very good one indeed." I said, "How many prints can I have?" She said, "Mrs. McKenzie arranges all those matters. Will you see her?" At that moment Mr. Hope came in again and showed me a letter he had recently received from Glasgow, where one of his sitters had recognised a relative. I then once more thanked Mr. Hope for the great service he had been to us that morning. Mr. Hope said that he thought the result was very successful and that he was usually at his best early in the morning, and that accounted for a very successful "extra." I said if I happened to be near Crewe I should like to call on him, and he said "Do, and we will fix up a sitting with you, but let me know a little beforehand." I took my negative away; shook hands with them both; saw Mrs. McKenzie; thanked her and told her it had been very successful, and asked her if I could have a dozen photographs. She said, "You are entitled to two," and so I offered to pay for the other ten, which she said would be sixpence each. I gave her a £1 note, and she went into the office and brought me back the change. We left the college at 11.20 a.m.

[Mr. Seymour is in substantial agreement with everything that Mr. Price has said concerning the part that he played in the sitting.]

[Signed] HARRY PRICE.

The same afternoon, Mr. Price, Mr. Seymour and Mr. Dingwall went to the studio of Reginald Haines, in Southampton-row, where the remainder of the plates were developed at 3.5 p.m. by an operator of Mr. Haines' under supervision. On each of the four plates the section of the Imperial Company's trade mark came up clearly, thus showing what part of the design Hope had retained.

In concluding the report and referring to the two lion-marked plates selected by Mr. Price in the dark-room and for which it is stated Mr. Hope substituted plates of his own by a change of slide, the "S. P. R. Journal" states: "Of the two original plates retained by Hope, one is now in our possession." How the officials of the Society obtained this plate they have up to now refused to disclose.

The above is the evidence upon which the officials of the S. P. R., Mr. Harry Price and Mr. James Seymour, have formed their conclusions.

One naturally at once asks what have Mr. Hope and Mrs. Buxton to say to it all.

On the ninth day of June an examination of Mr. Hope was conducted by Mr. H. W. Engholm, in the presence of the Editor of LIGHT, Mr. George E. Wright, the Organising Secretary of the London Spiritualist Alliance, and a member of the S. P. R., Miss F. R. Scatterd, also a member of the S. P. R., and Mr. E. S. W. Isaac, a member of the firm of C. O. Humphreys, solicitor, at this firm's office. Mr. Hope, after answering some sixty-eight searching questions, finally made the following statutory declaration before a commissioner for oaths:—

"The allegations against me contained in the said Report ("S. P. R. Journal" for May, 1922), are untrue and have no foundation whatever."

In the face of this declaration by Mr. Hope, the S. P. R. official statement is to the effect that:—

"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."

Mr. James Seymour, in replying to the question, "Are you quite satisfied in every way that this test with Hope was watertight and conclusive," put to him by Mr. H. W. Engholm, on July 6th, answered as follows: "I think it is conclusive and as watertight as the conditions would allow."

To the same question put to Mr. Harry Price on June 28th, by Mr. H. W. Engholm, the following answer was given, "I am satisfied that the test showed that Hope substituted my two plates for others."

Mrs. Buxton has also made a similar declaration to that given above by Mr. Hope.

It now remains for us, in view of the above denials and affirmations, to analyse the whole case, and we intend to give our readers this analysis in our next and subsequent issues. We will endeavour to present this experiment step by step and deal with the case in a strictly judicial manner. Nowhere in this case does the question arise as to whether Mr. Hope or Mrs. Buxton are mediums or not. The crux of the evidence rests entirely on the fact that a trick was perpetrated by someone. The plates were changed. At what period in the history of this experiment was this substitution effected? What opportunities had any of the parties concerned for doing this? and what motive underlies this substitution? These are the main questions.

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## THE ATTITUDE OF PROFESSOR RICHEL.

BY WILLIAM F. STEPHENS (Seychelles).

I must say I am very disappointed with Richet's attitude; despite his conviction of the truth of the phenomena of "abnormal psychology," he has apparently not budged from the materialism of men like Büchner. At any rate, there seems to me little difference between saying with Büchner and others that "the brain secretes thought just as the liver secretes bile," and saying with Richet, "on ne peut admettre la persistance de notre fonction intelligence sans l'organe cerveau plus que la secretion rénale sans la rein" ("Revue Metapsychique," November-December, 1921). Thus, according to Richet, intelligence is the function of brain. Such a position was a meaningless absurdity even in the heyday of materialistic evolutionism. What is one to think of it now—and taught by a man who not only believes in "metapsychism" but who has done so much to establish its facts? Is it merely a concession to the orthodoxy of his profession of physiologist? Indeed, the whole extract from his work as given in the "Revue" is surprisingly superficial and ill reasoned, and it must have been a childishly easy task for Dr. Geley to demolish it. The very start is topsy-turvyism. He says, "Voici comment se peut exprimer en pen de mots la theorie spirite. Au moment de la mort, l'intelligence humaine ne disparaît pas . . ." etc. Thus he seems to imply that "la theorie spirite" is based upon an assumption of survival, instead of which survival is simply one of the deductions from all the evidence of supernormal phenomena (apart from arguments current in "pre-metapsychique" times) which all point to the existence of a mental entity "superior" to the body—an "entity" which appears to use the "body" as an artisan uses a tool or instrument through which he (so to speak) expresses himself. Richet goes on to argue that the "Piper personalities" were all modifications of the real Piper—which is possibly true. Let us grant the point. But how is Richet going to explain—on his "renal" analogy—the existence of all these varying personalities "in" the one single body Piper? Every one of these "multiple personalities" has its own set of memories, usually exclusive of every other set—its own peculiar character, emotional and intellectual volitions.

The old physiology was hard enough put to it to explain even ordinary normal conscious memory in terms of "nerve-cells"—but with its apparatus of "nerve-traces"—"chemical modifications," "paths of least resistance" and so on, it could assume a more or less plausible aspect, but when the same set of nerve cells (i.e., Mrs. Piper's nervous system) have "deposited in them"—or "impressed on them" à la Richet, a number of totally distinct sets of memories in great, continuous, and self-consistent "blocks"—each "block" without any cognisance of every other "block"—how explain that?

How is Richet, or any other physiologist, going to make any sort of conceivable mental picture of an adequate mechanism to account for phenomena of this kind? Add to this, what Richet himself admits, that each of these separate "blocks" of memories, coalesced into a characteristic personality, is endowed with a sort of secondary supernormal faculty, even more wonderful, viz., "lucidity" and that the lucidity of each personality is as distinct from all the others as is the "primary" personality itself! And yet—"tout semble prouver que l'intelligence est fonction du cerveau!" These phenomena are apparently part of the "tout." But have we not a right to ask men of this school to condescend to particulars a little? If mind is but a function of brain, of what part? Or the whole of it? Of course one could ask questions on these lines for hours, not one of which could be answered. And then what is this brain—this mass of cell tissue? Is it anything more than an immense aggregate of molecules in ceaseless motion, and is not each one of these molecules an assemblage of atoms, and each of these again ultimately a nucleus of positive electricity around which revolve "particles" of negative electricity like an infinitesimal planetary system? It is such according to the new theories

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With the documents and statements we have before us we will review this case in detail. We may prove nothing. At the same time, in the course of our examination of the evidence, it may appear that the test was not watertight after all. In any case we feel it is a duty to our readers and the many who have had sittings with the Crewe Circle to present the fullest possible survey of the whole matter, and thereby enable the readers of LIGHT to arrive at a true solution of a problem that has puzzled many who are actuated only by the best and fairest motives in their investigations into the realms of Psychical Research.

(To be continued.)

of physics. Where, then, are we to place these "traces" or "paths of less resistance" of the physiologist in all this? It is all very well to answer that the "complexity of the question," and its difficulty are so great that it is absurd to expect explanations of any sort or kind in our time; that is true—but we ought to be able to say of what kind the explanation will turn out to be—to make some sort of mental picture of what it conceivably might be.

Richet asserts that "other intelligences" probably exist in Nature, "mais ce ne seront plus des intelligences humaines." He is apparently forced by the phenomena to admit the probable existence of non-corporeal "intelligences." He must have been driven to this conclusion by observing the action or effect of these "intelligences"—how otherwise did he recognise them as "intelligences" unless he perceived evidences of their reasoning power, or manifestation of their will? Reason is impossible without memory, for in the old analyses it is reduced to the perception of relations, and no relation between A. and B. can be perceived if A. is forgotten already whilst B. occupies the field of consciousness. Thus according to Richet himself, reason will, and memory can exist without a bodily substratum. There is little need to follow out this line of argument further or draw attention to the momentous consequences of this admission once made. To my mind, it matters little that Richet calls these "non-human intelligences." I would willingly present him with the use of the adjective. The spirits of the departed might well be called "non-human" in his sense of that word, for he has already defined "human" intelligence (as being essentially associated with a human body) in a passage which is, by the way, a beautiful example of the fine old process of "petitio principii" (see pages 390-391), for this is just the whole point in dispute. Of course if it is incorporated in his major premise it will be found in his conclusion. He repeats the same elementary fallacy in another passage: "Cela ne signifie nullement la negation de forces intelligentes sans cerveau. Mais ces forces intelligentes qui ne sont pas sous la dependance d'un substratum materiel n'ont rien de commun avec l'intelligence humaine!"

If, by the words "human intelligence" you start by meaning an intelligence, "sous la dependance d'un substratum materiel," why it naturally follows that these "hypothetical intelligent forces" are not human, for they lack a material substratum. An "intelligence" cannot be an intelligence at all—human or non-human—unless it "possesses" (as Richet very loosely puts it) "conscience, memoire, sensibilité, raisonnement, volonté—c'est à dire les caracteristiques psychologiques humaines." It must have been by the exhibition of some or all of these characteristics that Richet was led to conclude the probable existence of the entities he is alluding to. He also speaks of these "non-human intelligences" as taking pity on our anthropomorphism if they wish to enter into relation with us. (The words are his own.) Thus emotion and imagination are already permitted to them. Side by side almost with this ultra-caution we find him committing himself to the very opposite, extreme imprudence and exaggeration of statement in the sentence: "We are perfectly sure that the atoms of carbon, phosphorus, hydrogen, oxygen, nitrogen and sulphur which constitute our bodies are immortal" (page 391). Are we indeed? . . . And in the face of modern theories concerning the disintegration of the atom? His attitude seems a peculiar blend of extreme scepticism and credulity. His sentence is far too sweeping.

However, I cannot sort out here all the confusions to be detected in this extract from Richet's book, nor arrange them in due order to show the logical nullity of the whole.

I shall certainly get the book, for it will be (as a record of careful observation and experiment) an authoritative work, but his reasoning, as shown in his own article, I consider to be one of the weakest exhibitions on the part of a scientific man that I have ever come across.

Finally, it is unfair and misleading to speak of the "spirit hypothesis" as merely an hypothesis. Of course it began as such, but it is not made clear that the investigators who hold it now—do so, not as an assumption "adopted at the outset with unreflecting enthusiasm"—as Richet puts it—but as a conclusion adopted because it appears to explain a greater number of facts than any rival "hypothesis." Nothing could be further from the truth than to present it as merely an assumption from the start (*début*). Richet does not accept this conclusion, but he knows it is a conclusion adopted by his opponents. Sometimes he speaks of it as a "theory" and so ascribes a higher validity to it—for a theory is more than a mere hypothesis. The alternative appears to consist of elaborate descriptions of the facts in technical formulas, leaving on my mind the impression of "confusion worse confounded."

AN interesting address, reported by the "Yorkshire Observer," July 13th, was given by Mr. J. Arthur Hill on the League of Nations, in which he pointed out the benefits that have already and may in the future accrue from the actions of this body. Stress was laid on the importance of national brotherhood from a political point of view. The subject is of interest as Spiritualism is working for the same ends from a still higher point of view—the brotherhood of spirits, now and hereafter.

## RAYS AND REFLECTIONS.

I have been pondering the remark of an Indian sage who wrote, "Neither the physical plane man nor the spiritual plane man has this curse of pessimism." It is quite true. There are no pessimistic animals and no pessimistic angels. Pessimism is a mark of what the Indian philosopher would call the "mental plane man." It is a kind of infantile disorder—a spiritual "teething" or measles; a symptom of a transitional state. The cynic is nearly always young, and cynicism always a sign of immaturity.

One of my reflections on life is that men who are accustomed to hoodwink their fellows almost invariably show the same propensity to humbug themselves, and so to become the victims of their own deceptions.

A philosophical friend of mine calls this "the psychological state," and maintains that it affects, more or less, the greater proportion of mankind. He says that clear, independent thinking is very rare, most people having in their minds some pet prejudice or pre-conception which colours all their views of life. Sometimes it is a set of doctrines—religious or otherwise—to which everything else has to conform. It is no matter whether what they deal with is a fact or not. If it is a fact they reject it as a fiction, because it does not please them. If it is a fiction it is eagerly welcomed as a fact should it happen to accord with their own prejudices.

On the other hand I have met with people whose experience of the world has made them cynical and misanthropic, their standard of truth being that it is something one would rather not hear. It was a man of this type who once remarked to me that he found accounts of the life after death so personally objectionable that he suspected they must be true, since the truth was always disagreeable! But I dismiss this attitude as a mere pose, believing with Keats that Truth is Beauty, and that ugliness and falsity are much the same thing.

When I wrote (p. 375) of the journalist who smelt flowers on seeing a bee in the street, I attributed the experience to the power of suggestion, and Miss Bowley in giving some of her experiences of a similar kind, coincided in that view (p. 407). But I. W., a Devonshire correspondent familiar with bee-craft, tells me that a bee with a full load of pollen or a full honey sac naturally smells of the flowers on which it has been working. I defer to the authority, and admit that in the case of the bee we may have a quite "materialistic" explanation. But that, of course, as I. W. admits, does not abolish the idea of suggestion in other cases.

D. G.

## THE DIVINE MYSTERY OF NUMBERS.

Mr. G. R. Dennis writes:—

In your issue of July 15th, Mr. Stanley de Brath raises an objection to research into the "gematria," or hidden code of letters and numbers, in the New Testament, on the ground that it involves the theory of "verbal inspiration." This is true only to a very limited extent. According to the doctrine of verbal inspiration, the whole Bible was dictated, word for word, by God, and is therefore absolutely true and of equal value throughout. One may believe that, as Mr. Bligh Bond says, "Number and Geometry were the natural vehicles for the inculcation of spiritual knowledge," and that esoteric teaching was conveyed by their means, without endorsing any such extravagant theory. It is only necessary to suppose that certain words and phrases, and especially the "words of power" uttered by our Lord, have been correctly transmitted. On any theory of inspiration such a claim appears to be reasonable, more particularly now that we are learning more about the real meaning and method of "inspiration" than the old theologians knew. But in any case, the point is whether the existence of the gematria is a fact. If it is, then it must be accepted as such and our preconceived ideas must be readjusted so far as may be necessary. Spiritualists are so accustomed to the use of purely *a priori* arguments on the part of their opponents, that they should, I think, be very careful how they bring them forward in disparagement of other branches of occult research, with which they do not happen to be in sympathy.

ERRATA.—The sentence in "Prevision and Predestination," by "Lieut-Colonel" (p. 454), "Events do not stagnate in a changeless condition until they enter this time section, they evolve while they are passing through this section, and then stagnate in history for the rest of their existence," should read, "Events . . . section, evolve while they are passing through this section, and then . . ."

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But possibilities are not facts of proof, and in my opinion it was an omission on the part of Dr. Fournier that he did not arrange the conditions of the research somewhat better. One sees in his whole proceeding a lack of experience at this kind of investigation. To this must be added the fact that his own researches are not described quite clearly enough; one can put before oneself no real picture of the sittings.

In addition, in a large number of his observations the data of the distance of the various articles from the medium are wanting.

On the other hand, contrary to his subjective conviction, phenomena are described which the reader cannot conceive to have been produced by means of fraud; for instance, the removal of the tennis ball from the bottle. But even here the exact description of the experiment is missing.

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But even supposing that Miss Goligher did in some instances help a little, which happens with nearly all genuine mediums, what did that prove?

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The observation of one physical phenomenon free from all doubt cannot be weakened by a hundred negative instances with the same medium.

When one regards as a whole the great mass of experimental data placed before us, the fact stands out beyond discussion that Miss Kathleen Goligher is a true medium with authentic phenomena.

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ALL you do is open to us, and scanned with interest and much care, if perchance we may be able to throw into your worship, from time to time, some sprinkling of heavenly dew which shall tincture it and you with thoughts of Heaven.

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BUT, know this, that only spirits on high planes can see deep into the soul of a being on earth, and not those spirits that are attached to earth by reason of their limitations.

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Sir Arthur Conan Doyle, in a letter to the "Evening Standard" published on July 19th last, says: "I notice that you ask my opinion upon the charge of trickery brought by Mr. Price against Mr. Hope. It is impossible for me, or you, or anyone else to say what exactly occurred upon that occasion, since we have the very damaging assertion of Mr. Price and his colleague, upon one hand, while Mr. Hope has sworn an affidavit upon the other. But, treating the matter more broadly, I may say, with a full sense of responsibility, and with all the weight which 35 years of psychic study, and nearly 30 years' membership of the S.P.R. can give me, that I am absolutely certain of the reality of Mr. Hope's mediumistic powers."

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"Now, my friends, we see this claim, we realise all that it implies. What are we going to do about it? Shall we believe it, or shall we dismiss it as 'ectoplasmic nonsense'? Messrs. Geley and Richet are eminent men of science. They

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Mrs. Cadwallader, who is one of the foremost leaders of the Spiritualist movement in the United States, wrote to us on the eve of her departure from Liverpool for Chicago as follows:—

"Returning on the 'Baltic,' July 22nd. I am impressed with the earnestness of the English Spiritualists. Spiritualism is truly God's message to the world, and means nothing to the individual until it reaches that inner consciousness, which makes him feel it as a vitalising power urging him to greater heights of spiritual unfoldment and to greater service for his fellow man. The world is so full of sorrow through bereavement, that in the first shock which comes through the loss of dear ones, theology is



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of no comfort, nor faith of no avail. Mediumship has been the avenue of comfort and consolation, therefore it is a divine gift and should be guarded carefully. It is the jewel of great price, which cannot be bought, and its possession is beyond all price. My visit here has been of great value because of meeting and greeting old friends. Yet the physical absence of Mr. E. W. Wallis and Mr. J. J. Morse and other well known workers brought sadness. Spiritualism has a great mission. Its adherents, coming as they do from all shades of belief, have many divergent opinions. It remains to unify them and unite for the purpose of spreading the truth of its teachings. Men and women will be better in every way when they have conscious knowledge of the phenomena of Spiritualism scientifically demonstrated. I heartily appreciate the courtesies everywhere extended during my visit, and hope out of the gathering of International representatives will come marked good for the cause. And now good wishes to all."

are men of honour; and these experiments were the sequel to others of a like kind made in the presence of a hundred doctors and savants. Were those hands the hands of spirits? If they were not the hands of spirits, what were they? If they were the hands of spirits, consider the tremendous importance of the fact. When I read the report in LIGHT, I wrote to the lecturer and asked him some questions. In reply he sent me answers which I shall quote, and with the answers he sent the typewritten script of his lecture and photographs of some wax gloves made upon materialised spirit hands at Warsaw. Here are Mr. De Brath's answers to my questions:—

"1. The séances are not Spiritist séances at all, but are the present

phase of experiments on materialisation conducted for several years, and still continuing, on a purely scientific basis.

"2. They have been made public in France by full reports in the 'Revue Metapsychique' for 1921, and in Professor Richet's treatise, January, 1922.

"3. The French Press has noticed these experiments, but the English Press has not, except LIGHT, as far as I know. I sent accounts of these experiments to three or four English journals and magazines, but they were declined; the public, I gather, is not interested in such things.

"4. As far as I am aware, no conjurer offered to reproduce the phenomena, and I am quite sure none could do so.

"5. They have been much criticised, but not denied, for the antecedent experiments were witnessed. Dr. Geley says, by over 100 medical men, first and last, and were lectured upon in the theatre of the Medical College at Paris."

Mr. Blatchford's comments on Mr. Stanley de Brath's reply are as follows:—

"Were those gloves made in the manner stated? If they were, how could they have been made unless by spirits? Spirits, Dr. Geley says, appeared and handled and examined the gloves. I say again, what are we going to do about it? We cannot accuse these distinguished French savants of falsehood. I for one really cannot believe they were made the dupes of fraud. What alternative have we to belief? I have none. I am even ashamed to say, with the judge, that the evidence is conclusive, but the phenomena are impossible; I am getting shy of that word impossible. How do we know what is or is not possible? No. What is needed is more experiments; experiments made in the presence of the best-qualified expert sceptics and men of science. Let the strictest tests be applied and the closest watch be kept, and then make the facts public and let our wisest minds try to explain the phenomena. I think these experiments justify my contention that the Spiritualist phenomena ought to be investigated, and that the case for Spiritualism deserves a fair and candid examination. That newspapers should refuse such copy as the story of the Paris experiments affords is to me almost incredible. If editors suppose the public is not interested in such things they are egregiously mistaken. There are millions of women and men in this country alone who are intensely interested in the subject of survival after death."

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Mrs. M. E. Cadwallader, Editor and Proprietor of the "Progressive Thinker," Chicago, U.S.A.

of no comfort, nor faith of no avail. Mediumship has been the avenue of comfort and consolation, therefore it is a divine gift and should be guarded carefully. It is the jewel of great price, which cannot be bought, and its possession is beyond all price. My visit here has been of great value because of meeting and greeting old friends. Yet the physical absence of Mr. E. W. Wallis and Mr. J. J. Morse and other well known workers brought sadness. Spiritualism has a great mission. Its adherents, coming as they do from all shades of belief, have many divergent opinions. It remains to unify them and unite for the purpose of spreading the truth of its teachings. Men and women will be better in every way when they have conscious knowledge of the phenomena of Spiritualism scientifically demonstrated. I heartily appreciate the courtesies everywhere extended during my visit, and hope out of the gathering of International representatives will come marked good for the cause. And now good wishes to all."

are men of honour; and these experiments were the sequel to others of a like kind made in the presence of a hundred doctors and savants. Were those hands the hands of spirits? If they were not the hands of spirits, what were they? If they were the hands of spirits, consider the tremendous importance of the fact. When I read the report in LIGHT, I wrote to the lecturer and asked him some questions. In reply he sent me answers which I shall quote, and with the answers he sent the typewritten script of his lecture and photographs of some wax gloves made upon materialised spirit hands at Warsaw. Here are Mr. De Brath's answers to my questions:—

"1. The séances are not Spiritist séances at all, but are the present

phase of experiments on materialisation conducted for several years, and still continuing, on a purely scientific basis.

"2. They have been made public in France by full reports in the 'Revue Metapsychique' for 1921, and in Professor Richet's treatise, January, 1922.

"3. The French Press has noticed these experiments, but the English Press has not, except LIGHT, as far as I know. I sent accounts of these experiments to three or four English journals and magazines, but they were declined; the public, I gather, is not interested in such things.

"4. As far as I am aware, no conjurer offered to reproduce the phenomena, and I am quite sure none could do so.

"5. They have been much criticised, but not denied, for the antecedent experiments were witnessed, Dr. Geley says, by over 100 medical men, first and last, and were lectured upon in the theatre of the Medical College at Paris."

Mr. Blatchford's comments on Mr. Stanley de Brath's reply are as follows:—

"Were those gloves made in the manner stated? If they were, how could they have been made unless by spirits? Spirits, Dr. Geley says, appeared and handled and examined the gloves. I say again, what are we going to do about it? We cannot accuse these distinguished French savants of falsehood. I for one really cannot believe they were made the dupes of fraud. What alternative have we to believe? I have none. I am even ashamed to say, with the judge, that the evidence is conclusive, but the phenomena are impossible; I am getting shy of that word impossible. How do we know what is or is not possible? No. What is needed is more experiments; experiments made in the presence of the best-qualified expert sceptics and men of science. Let the strictest tests be applied and the closest watch be kept, and then make the facts public and let our wisest minds try to explain the phenomena. I think these experiments justify my contention that the Spiritualist phenomena ought to be investigated, and that the case for Spiritualism deserves a fair and candid examination. That newspapers should refuse such copy as the story of the Paris experiments affords is to me almost incredible. If editors suppose the public is not interested in such things they are egregiously mistaken. There are millions of women and men in this country alone who are intensely interested in the subject of survival after death."

# THE CRIMINAL AND THE MEDIUM.

## SOME ILLUSTRATIVE EXAMPLES.

By F. E. LEANING.

The deeply interesting topic selected by Dr. Abraham Wallace for his paper before the S. N. U., naturally excited, as *LIGHT* points out, a good deal of general comment and attention in the Press. However befogged the public may be about mediumship, there is a feeling that crime and the detection of crime, at least, is something they all understand, and when that mysterious thing, psychic activity and intelligence, is brought to bear on it, psychic science has one of the very few opportunities afforded it of vindicating its bottom-level utility, and triumphantly answering the "oui bono?" of the wilful sceptic.

Such instances, however, have no doubt a much greater future before them than they have a past. Now and again we see general statements that the police secretly make use of the powers of mediums to an extent which is strikingly belied by their public persecution of them, or that the police on the Continent, without secrecy, do so more or less frequently. It has even been enthusiastically asserted that the world will in time be purged of all wrong-doing because secrecy will become impossible; to the clairvoyant eye of the medium all lies open, and when clairvoyance has been developed in the race at large, we shall be self-defended by knowledge. At present, however, if the normal person wishes to discover who has committed a crime, or how the criminal actually did it, he can have recourse to a medium, where circumstances allow of it. The law in France and possibly other countries, does not allow of evidence obtained by purely psychic methods to be used against a suspect or a prisoner, and this is rightly so in the interests of justice. The horrible abuses to which innocent persons were subjected through malicious and unsupported charges of witchcraft in certain periods are a case in point, as showing what might occur. The community may come to be much more duly appreciative of its mediums than it is, but it must never place itself at their mercy.

The literature of psychic research, in our own tongue, affords many examples of the discovery by private individuals of wrongs committed against them, but they stop short of murder, because almost alone among sinful acts, this proclaims itself and is difficult to keep concealed. A person may forgive a theft, or an infidelity, or a cruelty, but he has no right even if it were possible (which it seldom is) to connive at the perpetration of the final injury upon another. Dr. Wallace drew attention to the effect of capital punishment as causing the withholding of communications which would lead to the certain conviction of criminals; and this reluctance is found to be a feature in similar cases of a milder type. A ring is missing, perhaps, and the medium says to the enquirer, "I can tell you who has it and where it is, on condition that you do not prosecute." The mistress gives the required promise, and learns that a trusted servant has yielded to sudden temptation, but the matter is thus privately adjusted, and much distress and evil obviated. Just where mercy should end and justice should begin is always a difficult and delicate question for the individual to decide, but those whose moral purview is more extended than our own do not in these cases leave the decision to us.

### THE CASE OF LE PETIT.

Where the succeeding event is foreknown not to be affected, this barrier does not exist. A remarkable incident is described at first-hand in the series of Original Documents published in 1896 in the "Annales des Sciences Psychiques" (p. 205), and re-told in the ninth chapter of M. Flammarion's "The Unknown" (Case 75). It concerned a theft of 3,500 francs from the interior of a wardrobe in a large furnished house which once stood near the Champs-Élysées at Paris. The house was tenanted by Lady A. and a large staff of servants, among whom was a good-looking young valet-de-chambre whom everyone liked, and whom his mistress particularly wished to be exempted from any suspicion of the police. Yet when she sent her daughter's governess with a friend, M. L. D'Ervié-x, to consult a clairvoyante, Madame described, besides the whole house and seven of the principal servants, this young man, and the method employed in subtracting the notes; adding the information (of which both her sitters were ignorant) that there was gold and jewellery left untouched, and that though the money would not be recovered the man would suffer capital punishment on another charge in two years time. This took place, when Marchandon, or Le Petit, as he was affectionately called, was executed in 1885 for murder, and Lady A. was called as a witness.

Another striking illustration of clairvoyant powers, de-

veloped in connection with a friend's wife and having an unhappy dénouement, is told by Dr. Edmond Waller, of Paris, as "The History of a Crystal Vision," in Vol. I. (1905) of "Annals of Psychological Science." This seems not to have been a case of normal mediumship, but of a special development of it induced by rapport between the persons concerned, which would have enabled the user of the crystal to render the best services to the absent husband had the misguided wife allowed him to do so. As it was, events took their course to the unhappy end, resulting in a separation of the couple and a lost friendship for the seer.

Such instances as these, whether we attribute them to certain inborn powers or to the agency of men and women in another state of being, at least emphasise the fact that deeds believed to be private and secret can be known to others. In the first instance the sensitive saw, and saw clearly and recognisably, persons, places, and a thing (the English wardrobe with a mirror-door and side compartments) which were quite unknown to her. In the second, the Doctor saw a man in the crystal whom he had never seen in the flesh, but whom he recognised in the restaurant. If these were visions induced by unseen attendants, does it not forcibly suggest the idea of the surveillance exercised over our lives, and the degree of watchfulness which perhaps surrounds us all?

We will close with another example not so widely known to English readers and even more clinching. The medium here was a pronounced sensitive, the servant of a Dr. Girault, of Blois. The account was published in the "Revue Philosophique" of February, 1889, and is given in "Proceedings S. P. R.," Vol. VI., p. 421, on the authority of Dr. Dufay, who reported it to the "Société de Psychologie Physiologique," then under the Presidency of M. Charcot. The girl concerned had been by some accident wrongfully imprisoned, but on the morning when she was to be released, another prisoner, a murderer, committed suicide by strangling himself with his neck-handkerchief. The matter was kept as secret as possible, and the girl, Marie, was in any case in the women's quarters, so that when Dr. Dufay proposed to the Procurator and the examining magistrate to use the handkerchief as a test they "eagerly accepted" the proposition. (One can hardly imagine this taking place in England!)

When the handkerchief, wrapped up in several sheets of paper, was placed in the girl's hands she became violently agitated; and her answers, when persuaded to speak, were such that one of the magistrates was quite overcome, and Marie remarked, "Make that gentleman sit down, who is standing behind me, he is trembling so that his limbs cannot support him." As the Doctor continued to question her, she told the cause of the prisoner's arrest, the manner in which the man had struck at another who had asked to get up into his cart, and how he had killed him with his *gouet*, a short-handled woodman's hatchet with a curved blade, which was believed to have been the instrument used.

"At this moment," says Dr. Dufay, "the examining magistrate drew me apart, and whispered in my ear that the *gouet* had not been found."

"What has been done with this *gouet*?" I asked.  
"What has been done? . . . wait . . . it was thrown into a pool . . . I can see it quite well at the bottom of the water."

"And she described the place where the pool was situated, with sufficient exactness to permit of a search, which was made that same day in the presence of a superintendent of police, and resulted in the discovery of the instrument of crime."

It is interesting to note the result upon the magistrates. Although they refused to allow any other "obscure points" to be cleared up by means of Marie's gift, on the ground that it was not honourable to use a means of enquiry not at the disposal of the defence (!), they continued to countenance the Doctor's experiments and to watch the psychometry of various small articles belonging to prisoners. The sister in charge of the women's department, in whose room these investigations took place, had to procure these articles "though viewing with great disapproval practices which appeared to her to be the work of Satan." How this creature would be missed by a large number of the devout if he could be proved not to exist! But we cannot prove a negative; and someone would be sure to re-invent him for the benefit of objectors to Spiritualism, if we could.

This is apart from the issue, however. In a succeeding article it is proposed to deal with another deeply interesting point in Dr. Wallace's paper—the influence on places of the deeds committed in them.

## CAN THE SPIRIT LEAVE THE BODY?

By W. E. BUTLER (Royal Engineers).

In view of the widespread belief among occult students in the possibility of the spirit temporarily leaving the body and journeying to distant places, it may be of interest to note that there is a rather strong body of teaching which definitely states that the spirit or astral body does not leave the physical body until death.

Let us first discuss the affirmative theory, that the spirit may, and does leave the body during earthly life.

Theosophists, from H. P. Blavatsky to C. W. Leadbeater and Anne Besant, insist upon the power to leave the physical body during earth life.

It may be noted, however, that according to this teaching, the astral body of the unevolved person is not so highly organised as that of the more advanced and will usually present a misty outline when its owner is active on the astral levels.

The importance of this last teaching will be apparent when we come to deal with the other side of our subject.

Not only in the teachings of Theosophy, is this definite answer given to our question, but many other schools of thought have also taught it. Among others we may mention the school of thought represented by the philosopher in Jung Stilling's account of a case of the wandering of the spirit body. This account is quoted by C. W. Leadbeater in his book on "Clairvoyance."

Again, in the magnetic societies which still exist both on the Continent and in this country, it has been the common practice to send the soul of the sensitive, clad in the spirit body, to far distant places, and the teaching has always been that the so-called "flying soul" of the mesmeric subject actually left the body, and travelled through space.

Some of the records of Modern Spiritualism bear out this contention, notably, among others, the case of William Fletcher, who was often seen out of his physical body, during trance, by clairvoyant witnesses. Mrs. E. H. Britten gives several instances of this kind in her works on Spiritualism. Then, too, the history of Magic and Witchcraft teems with instances which seem to prove the possibility of leaving the body during physical life.

So much for the affirmative answer to our question. Let us now consider the opposite side. Andrew Jackson Davis, and Hudson Tuttle, two of the finest psychics who have graced our movement, very definitely teach that the spirit body exists during the lifetime of the person in a fluidic state, unorganised, and incapable of independent movement apart from the physical vehicle.

Only at death, say these two seers, does the spirit body leave the physical, and the protracted withdrawal of the spirit self which occurs at death is held by them to prove that the apparently easy and rapid projection of the spirit body during trance or sleep is only an apparent and not an actual fact in Nature.

What then, is the theory advanced to cover the indubitable evidence in favour of spirit or astral projection? They say that the supernormal powers of cognition, clairvoyance, clairaudience, etc., explain the vision of distant places, and that the distance, though negligible to the spirit perceptions, is translated in the physical brain as a sensation of travelling to the distant scene, though the spirit of the seer may remain spatially in the same position as before.

It may, however, be objected that many instances are on record where the physical appearance of the entranced seer has been perceived psychically in a distant place. How can this be reconciled with the theory that the spirit body cannot leave the physical? Easily, according to our two seers.

It is within the power of every person to build up a mental image of himself, and to project that image to some distant place. Furthermore, so C. W. Leadbeater points out, it is possible to use such a thought form as the centre from which one may cognise psychically the scenes desired. This, according to Hudson Tuttle, is the explanation of the so-called astral traveling.

We grant, of course, that many cases of apparent appearance of the spirit body in places distant from its physical counterpart are purely telepathic, and therefore subjective visions. Nor is it necessary to assume that such appearances must be governed by the subliminal mind content of the percipient. The psychic faculties of the percipient could easily project into the physical brain details concerning the appearance, etc., of such a telepathic impulse.

The whole question resolves itself into whether, in the perception of the phantasmal appearance at a distance of a living person, there is a spatial, "phantasmo-genetic" centre near the percipient, and if so, whether is this centre a thought creation of the person it represents, linked to its sender by sympathetic vibration, or is it the veritable astral or spirit body of the person, temporarily set free from its garment of mortality?

This consensus of opinion, ancient and modern, seems to be in favour of an affirmative answer to our question. It is possible, and it does occur! But there are very many instances of the appearance of the spirit body at a distance which can be easily explained by the thought-form theory.

In my own clairvoyant experience, I have on many occasions seen clairvoyantly these thought-forms, and I must say that although it might be possible to an inexperienced percipient to mistake them for the real spirit form, yet there are very clear distinctions between them.

The thought-form is usually indistinct and misty in outline, due perhaps to the lack of visualisation on the part of the sender. Even when it is clearly outlined, and apparently the centre from which its creator is observing the scene around, it presents a totally different appearance to that of a genuine spirit form.

Among other points, the absence of any auric glow, the dead and earthy appearance of its colours are in vivid contrast to the bright glow and luminous, living colours of the real spirit body, whether that body be permanently or temporarily free from a physical body.

Again, the difference between the astral forms of the dead, and the appearances of living people, often perceived by clairvoyants, is so slight that one may quite easily confuse them. They appear to be built of the same sparkling astral substance, and practically the only differences to be noted are that they are rather more easily seen, and that, in many cases, a curious hair-like thread seems to trail behind them.

In conclusion may I suggest that the respected seers, A. J. Davis and H. Tuttle, had observed the fluidic and unorganised appearance of the astral or spirit body of many unevolved people, and, comparing them with the clear and definite spirit appearances, concluded that it was impossible that the unorganised spirit-body could work independently of its physical partner. Probably their own extended powers of clairvoyance, amounting in many cases to a kind of fourth dimensional sight, led them to place too great a value upon these powers (somewhat after the fashion of the sceptics and telepathy!).

Finally, in the numerous cases of vision of the spirit body leaving the physical, it seems likely that what was really seen oozing out of the physical body and re-organising into a human form, was, in reality, an etheric envelope which, I have been informed by the spirit people, is often brought over on to the spirit side of life, and serves as a nexus with earth memories until the spirit finally gravitates to its own level. Here again we find corroborative evidence in the "earth-bound" souls, who, according to theory, have not shaken off this etherial link between themselves and the earth, and in consequence are anchored, as it were, to the physical. That some such link is necessary to connect the physical and astral bodies seems clear from the fact that in many cases of control I have noted that the controlling entity collected from the sitters an etheric substance and, absorbing it, seemed to grow more material and solid in appearance, before apparently disappearing into the medium's body. Perhaps this semi-material link is the cause of much of the confusion which occurs in control.

The fluctuating supply of material from the sitters may so attenuate the etheric link that the communication becomes disjointed and fragmentary. With reference to the difficult separation of the principals at death, I am inclined to put it down to the expulsion of the etheric mould of the physical body—the "Ka," as it was named by the Egyptians—the "etheric double" of Theosophical teaching.

THE many friends of Mrs. Cannock, the well-known medium and lecturer, are asked to take note that she will be absent from London during August and until September 18th, when she will be engaged on a lecture tour in Scotland.

THE LONDON SPIRITUALIST ALLIANCE has recently been the recipient of a munificent donation of £300 from that great protagonist of the Spiritualist movement, Sir Arthur Conan Doyle. This sum is a portion of the receipts resulting from Sir Arthur's recent tour in the United States, and we understand that it is his intention to distribute all the profit which has accrued from his past labours in donations, both in support of Spiritualism, and also of various general charities. Spiritualism is indeed fortunate in having a leader such as Sir Arthur Conan Doyle, who not only is capable of filling to the doors the largest lecture halls in Europe or America, but also has the generosity to distribute the proceeds of his activities in support of the great cause for which he so persistently and successfully has laboured.

NOT only is the partition so thin that you can hear the operators on the other side, but a big hole has been made.  
—"RAYMOND."

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## OBSESSION.

By P. H. F.

The question of obsession is so intimately concerned with crime and so profoundly necessary to consider in its relation to the lamentable survival of Capital Punishment, that we venture to submit the subject for more general understanding.

Obsession is not the occupation of a physical body by a foreign consciousness, for this would involve a momentary interval of no-tenure and consequently physical death; but it implies a partial control varying from almost complete substitution to the more subtle effects of "inspiration," which in its highest aspect is Revelation and in its lowest a perpetual goad to every form of sensual indulgence and lustful excess.

In the first place very few of the people with whom we associate in our daily occupations are consistently sane; nor can anyone draw a definite line between sanity and insanity. Emotion produced by physical phenomena stimulates the nervous system to a varying degree, becoming in moments of unusual excitement mental storms of greater or less intensity. Such sensibility to emotional storm is a measure of individual mental control, which in its perfection can only be associated with complete calm under all circumstances. Psychically considered the result of nervous agitation is to loosen the association of the astral and physical vehicles, and so offer a possibility of forcible substitution, or sensitiveness to suggestion, by those lower passionate entities which hover on the borderland of physical matter. Amongst these entities are prematurely disembodied individuals, good and bad, also the mental creations of humanity (of varying vitality and strength), and the degraded refuse of the Evolutionary Stream. (See LIGHT, p. 429.) The first act by instinct physically acquired; the second are attracted to suitable mental organisms of physically living people like globules of quicksilver to one another; the third are always thirsting to get into touch with that physical experience whereby gratification of their particular lust can be better secured.

Owing to its imperfections and helplessness humanity normally evolves under the protection and inspiration of higher or similarly gifted Beings in the Astral Worlds. These Beings, however, operate through the astral consciousness of the individual, in such a way that, although those of a higher world than that to which our astral vehicle belongs can influence us, those of a lower world not only cannot affect us but are totally unaware of our existence, unless we temporarily bridge the gulf. That we cannot see these parasites does not make them less real. We cannot see "thought" and are unable to visualise many of the phenomena upon which physical existence depends.

Obsession is of three kinds, inspirational, temporarily occupational, and potentially chronic.

If I indulge a craving for sensual excitement, I immediately commence to adapt my physical and astral vehicles to the further pursuit of this indulgence, under the law of atavism. I also attract to myself borderland parasites of the nature of the experience which I crave. Indulgence may grow to habit, and thus reach a stage when these vampires resent any diminution of their gratification, driving me inexorably to alternating orgies of excess and lucid moments of bitter remorse. My personal volition may vanish entirely. The effect of "desire" nursed by "thought" may bring about a similar result!

That is one form of obsession. Visible effects are not merely the physical result of excess, as the Medical Faculty assumes, but are the repercussion of more serious consequences upon the astral side of our individualities!

We may shut up the victim and deprive him of the physical possibility of indulgence and so lessen desire by atrophy, but if this deprivation is not exceedingly gradual we subject him to fearful torture. The horrors of D.T. and terrifying visions of the drug taker are real, for "imagination" and "hallucination" are terms due to an airy assignment of psychic phenomena to some mysterious process of constructing something out of nothing. Too often vices and desires are concealed!

Temporary obsession may take place when a sensitive or mediumistic person reaches such a negative state of self-determination as to permit of the astral vehicle being crowded out by a parasite of the Borderland; or an otherwise normal person may render the physical body liable to such occupation by the abuse of drugs; or it may be produced by hypnosis ignorantly or wantonly applied. The temporary effect of alcohol in "brutalising" men is well known, witness much violent crime and also its general employment during the war to excite troops about to attack. Its habitual use coarsens the material of the astral vehicle and automatically lowers it to the world in which these parasites are best able to influence it. But there are more powerful drugs than alcohol, with their particular associated effects, some well known, others virtually unknown. How many have heard for instance of "yagi"?

Chronic obsession may occur in the case of any mediumistic person under the influence of drugs; under the habitual influence of drugs alone; and sometimes by the association of a sensitive with an indiscriminately collected spiritualistic circle indulging in dark séances.

Both classes of obsession may be produced by

necromancy, whose ritual is fortunately not familiar to many; by attendance at those mischievous gatherings at which the "Black Mass" is celebrated; and as the result of advanced occult training upon the morally unfit. It may also be produced by indiscreet dabbling in "ceremonial magic," through which may be invoked malignant beings which are beyond the power of the experimenter to control.

Temporary obsession may endure for a moment or may extend for a considerable period. It may leave the victim responsible for an action of which he possesses a bewildered and horrified semi-consciousness or is completely ignorant; for, as we have said, obsession is never absolute. On the other hand, the real individual may become so debased by perpetual suggestion falling short of bodily obsession, as to become of the same nature as the parasites which cling to him.

It is necessary to remember that every plane of the Astral Group contains Beings relatively high and low, of weak and strong will, with habits and eccentricities akin to those in infinite variation around us in physical life. For Equality, Immateriality, and Eternity are one and the same, and are not functions of Matter. As we have explained in a previous article, we live in one of the Astral Worlds at the same time as we function in physical life, and we personally decide by the nature of our physical experience to which of these worlds the material of our astral vehicle belongs (p. 429). The will to live decides the tenure of our physical body, the quality of the latter the world to which it belongs and in which we are conscious during sleep and after death.

Association with indiscriminate spiritualistic séances is, for a sensitive person, playing with fire. We know a case, for instance, where a young girl was relieved from an obsession which brought her very nearly to the grave and evacuated her in the form of a large black rat with a human face! It is necessary to add, perhaps, that these parasites usually materialise physically in the animal form most expressive of their nature—being essentially animal.

Undoubtedly obsession is the diagnosis of many cases of madness, other than those due to organic injury or disease. Prolonged occupation may bring about cellular modification in the brain, needing re-adaptation on the evacuation of the obsessor. It is the explanation of Dual Personality. Multiple Personality may be traced to similar obsession by a group of these parasites, something in the manner in which a definite land operates a materialising medium. They are able to confine their enjoyment of the victim exclusively to themselves, often playing with the real owner as a cat will with a mouse. Usually they will avoid serious crime and even consider the health of the obsessed body, so as not to curtail their enjoyment prematurely; for cunning is a quality with which they are specially endowed. The lowest parasites, however, drive their victims to excess regardless of cost, and leave the real owner at the last to pay the piper.

All change of personality is accompanied by trace, momentary or prolonged, during which the fractional consciousness of the rightful owner keeps the body alive. The legitimate owner is linked to his body by the "odic cord" and is acutely conscious of his lost rights. He becomes one of the prematurely disembodied throng, an inhabitant of the Borderland, but with less elasticity of movement than its normal denizens. Such interference with physical evolution cannot, of course, be perpetrated with impunity from penalty, but what is that to a creature destined to eventual disintegration or "The Sink"! (see p. 429).

Disembodied human beings experiencing in advanced age and under normal circumstances the change we call death are not obsessing entities. Their life in Astral Worlds is not unlike that we are familiar with here. They are certainly not idling about in space searching for spiritualistic channels for the communication of highly unintellectual platitudes.

We again say: the normally disembodied human being in one of the Astral Worlds, other than the grossly material Borderland, is no more aware of our existence as physical entities than we are of his astral existence. He is continuing a conscious experience which has never been interrupted, so far as he is concerned, except as sleep interrupts physical life.

The causes of obsession suggest the prophylaxis. Normally a healthy and wholesome life runs no risk. A sound moral character and moderation are sufficient protection in themselves. If, however, we play with fire, in the shape of drugs and dark séances, before we have discovered by experience that it burns, we must expect to suffer and to hear of suffering. There is the further protection of the "Guides"; but here we must bear in mind that these can only bring about physical results through suggestion upon the astral consciousness, and are not permitted to interfere with the action of free will. Once an obsessing entity has gained possession of a physical body, they can only influence it as they do us. "Guides," too, are good and bad, such as we can attract and keep, themselves possibly members of different Astral Worlds. In their lowest aspect they tread closely upon the heels of obsession!

Temporary obsession reaches its finality without interference on the cessation of the condition, which permitted it to take place; it is only necessary to avoid repetition by tracing the cause and avoiding it.

The more chronic cases may be amenable to the united

will of sympathetic people, who need have no knowledge of psychic cause and effect. Certain individuals who possess powerful "Guides" may compel evacuation by command. The obsessor recognises the "Guide," not the human agent, and may obey. Most religions possess a ritual for the expulsion of these parasites, which may be effective if not carried out in a perfunctory or incredulous spirit. Will power is the deciding factor; prayer and ritual are devices for ensuring concentration of purpose.

The treatment of those relative few who have attained the first stage of Occult Knowledge and beyond is the most efficacious, but it is difficult for most people to get into touch with the protagonists of such organised training.

There is, however, more in the growing campaign against drugs and alcohol than the activity of cranks and the related legislation of vote catching bureaucracies!

That the psychic side of life and its effect upon human action will be recognised eventually by Science we cannot doubt. The Press bristles with cases which literally have no other explanation but obsession of one kind or another. But from too many educated and uneducated people alike, who are still far from crediting the reality of hypnosis and squabble over the simple phenomena of the séance room, we must only expect yet awhile incredulity and ridicule.

The negative decision of four French scientists in the matter of "ectoplasm," which many of us have seen in process of formation and handled again and again, is perhaps unfortunate.

Extremes of credulity and incredulity are both suggestive of mental weakness. There is some reason to believe that a movement is on foot to unite the teachings of Spiritualism, Theosophy, and esoteric doctrines of all the great religions. Many of us deprecate the intolerance displayed by many Spiritualists to the teachings of Theosophy, and *vice versa*, which is so pronounced a feature of the orthodox churches in relation to both. We write to shake this intolerant attitude. There are great truths in all, and the whole truth in none.

But we are living in a particularly interesting age of rapid and unexpected changes, and the great crash of the Age of Materialism seems to be gathering behind the clouds which obscure the horizon of European Politics!

### THE SEERSHIP OF ANNA KINGSFORD.

In 1877 Anna Kingsford, in her great vision of the universe, stated that she saw nine moons around Jupiter. Edward Maitland asked her to look again and be sure. She did so and repeated *nine*, adding, "Some are exceedingly small."

Now, at that time, only the four found by Galileo in 1610 were known to science. But the other five were discovered by telescope or photograph in 1892, 1904, 1905, 1908 and 1914. The ninth is so small, it has never been seen through a telescope, but is only known by photograph. One or two more were first found in this way, but have since been seen.

So here we have a piece of seership of singular accuracy. Davis only saw the four moons of Galileo, which means that his seership was confined to books, as when he wrote all those extracts from Swedenborg's "De Telluribus," to Professor Bush in June, 1846.

Swedenborg himself did not profess to see the physical Jupiter, but only to interview spirits and angels therefrom. He makes no mention of the number of *æ* Jovian moons, though he declares they are inhabited. ("De Telluribus," 112).

If the criterion of Deuteronomy, xviii., 22, be still in force, then Anna Kingsford is a prophet of God, to whom we owe a hearing.

ALBERT J. EDMUNDS, M.A. (Penn.)

(Author of "Buddhist and Christian Gospels.")

Cheltenham, Pennsylvania.

### THE MYSTERY OF MATTER.

I have been reading with interest a thoughtful booklet by Mr. Charles W. Stewart, LL.B., of Cleveland, Ohio, U.S.A., the second part of which deals with the "Problem of Consciousness." Mr. Stewart opposes the dualistic idea of an external will or "spirit" existing independently of the human brain and body and using the latter as a mechanic uses his tools. He holds that, in mental phenomena, brain is cause and thought the effect, or, as Prof. Bain says, thought "is mind body acting upon mind body." But he is nevertheless a Spiritualist, fully accepting the fact of human survival. He finds that, the more attenuated matter becomes, the more energy it expresses; and that the highly attenuated conditions of matter are approaches to the permanent etheric condition that is incorruptible and imperishable. In view of these facts he does not think it too bold to assert that the "spiritual body" of St. Paul—the bodily presence seen by clairvoyants—bears the same relation to the coarser parts of the earth form that the fine material

## SURVIVAL.

### THE DIFFERENCE BETWEEN MEN AND ANIMALS.

C. E. B. (Colonel), in LIGHT (p. 453), remarks that he has never seen the question of mental difference between man and animal, with the probability of survival of the former only, discussed seriously. The following suggestions may be of assistance in this direction.

Man is distinguished from animals as a being endowed with the power of abstract consideration, the subject of this consideration may have been raised by the action of a material object, but the presence or action of this object is not necessary for further mental activity respecting the subject, in fact mental consideration can be detached, or need not have been originally attached, to a physical object, or to any form of energy or matter. Here we have *something* which can exist without the presence of the physical, except inasmuch as it is necessary to use a physical brain to transfer this consideration into action, such as ordinary communication between individuals, or possibly for recording the consideration, although there is no evidence that it is necessary in the latter case. It can conceive, if but faintly, that which is beyond physical condition, that which the brain is incapable of visualising. But if this *something* is capable of acting in a superior manner to, and without the assistance of, the physical, it is but logical to assume that it can exist apart from the latter, and survive this when its functions fail.

On the other hand, the animal shows no evidence of this faculty; in fact all evidence is to the contrary. With the exception of instinct, which is a hereditary faculty, the means of this transmission being unknown, although it may quite possibly be by brain formation, the point of view of the animal is entirely formed from physical evidence. A new experience is but a cause of curiosity usually tempered with the fear of the unknown; the animal has not the power of abstract consideration, but forms its conclusion from a succession of events, and selects from these on purely physical lines. The condition is nearer that of the metal, which retains the impression of the hammer, and its subsequent form depends on these impressions; transfer the smile to mental structure, and we obtain some idea of the resultant animal "mind."

But here we have nothing to survive, only a *something* which is formed entirely by the impressions of the physical, and depends on the physical for its continued existence. There is no "reasoning" power, using the word in its true sense, there is but comparison of impressions and selection among those impressions, but the impressions are necessary for any "mental" action; the brain can visualise the whole action, and in fact no action is possible except as the result of this visualising.

It would be impossible to conceive of this form of mentality existing individually, apart from physical matter.

Some communicators have asserted the survival of animals, but on the other hand, others have denied this possibility, and it seems that we must read between the lines. It is possible that when we possess spatial powers superior to the physical, we may be able to re-collect the vital or non-physical part of the animal at will, especially if a non-physical link, such as affection, has previously existed between us and the animal. Such simulacrum, if a simulacrum it be, might have a degree of reality not far short of actuality, but it would not be an independent existence, for the duration of the existence would depend on us; should a higher call break the link of affection, the animal would cease to exist as an entity, the temporary life cord would be broken.

That does not imply that that which was non-physical in the animal has suffered total extinction, what was, still is, though it need not retain the same identity or form. The lower animals may not have risen above the level of a great sea or store of life from which the individual is supplied. But that is another question and one too deep to discuss here, and in the present state of knowledge.

LIEUT.-COLONEL.

composing the odour of the flower bears to the portions that can be seen and felt:—

"It will be asked how shall we account for the permanence of mental impressions when we contemplate the ephemeral character of the brain cells and their rapid disintegration under the stress of mental activity? This may be answered, at least with some degree of probability, in the light of modern psychic knowledge. As the odour of the flower is a part of the flower, so the 'spirit body,' which is alleged to survive the mortuary change, is contemporaneous with the earth form. And as the odour of the flower will remain after the visible substance of the flower has withered away, so the ethereal counterpart of the brain cells continues to exist after the visible brain has perished. And the sum of these ethereal cells compose the spiritual brain, just as the sum of the other ethereal parts make the entire spiritual body, and thus the whole personality remains permanent, incorruptible, because the substance composing it is raised to its normal ethereal condition. And this process will continue under natural law, until there is perfect equilibrium.

D. B.

## THE FALLACIES OF MATERIALISM.

The following quotation from "Ten Great Religions," James Freeman Clarke, published by permission in Vol. XI. of the International Library of Famous Literature, is forwarded by W. F. M. as appropriate to the present state of discussion on the subject:—

"Materialism assumes that what we call soul is the result of bodily organisation. (1) Because all we know is sensible phenomena; (2) Because the state of the mind conforms constantly to the condition of the body. All we know, it says, is sensible phenomena, outward facts and the grouping of these facts into laws. But the simple answer of common sense to this statement is that we know mind better than we know body; that thought, love, and purpose are not sensible phenomena, and yet we are certain of their existence. All we know of matter we know through the senses; it is that which is hard and soft, extended in space, which has shape, colour, and so forth. All we know of mind is different. Moreover, the mind has a unity and identity not found in matter; it is simple, indivisible unity; whereas matter is capable of division. It is one and the same soul which thinks, feels, remembers, hopes, chooses, laments, imagines. It is the same soul which existed last year and exists now. But matter is always changing, never the same.

"Moreover, there is a principle of life which correlates all parts of a living body, and keeps them working together. Great objection has been made to calling this the vital principle, on the ground that this assumes the existence of the soul before it is proved. But the eminent naturalist, Quatrefages, says he must use some such word to describe the vital vortex, for the fact exists. The equilibrium of life is not maintained by the molecular motion of the atoms, for these act independently of each other. The unity of organic life is maintained by some power not in the material particles themselves. Call it soul, or vital principle, or by any other name, its existence is certain. You cannot explain life in terms of matter and motion. The gulf between an atom of inorganic matter and the lowest form of life has never been passed over by human thought.

"The second objection of materialism to the existence of an immaterial soul is that the condition of the body affects the soul, inevitably and always. A little improper food taken into the system affects the mind; a drop of blood extravasated in the brain destroys the power of thought; as the body grows old, the mind weakens; as the brain fibers decay, memory goes; without phosphorus no thought—is not then thought the result of the body? To this, however, the answer is conclusive. All these facts only prove that while the soul is in this body, the body is its necessary organ of communication with the outward world. Just as a carpenter cannot work when his tools are dull; as the most accomplished musician cannot charm our souls when the strings of his piano are out of tune, or broken; so the soul cannot communicate with us when the body is disordered. It is highly probable that we could not think if the proper amount of phosphorus was not supplied to the brain. But this is no such great discovery. Not 'phosphorus' alone, but a good many other chemical elements have always been known to be necessary. Without oxygen, no thought; without hydrogen and carbon, no thought. All this merely means that while the soul remains in its present environment, it needs a healthy bodily organisation with which to do its work."

## DR. JOHNSON AND THE ROSE PSYCHOGRAPH.

To the Editor of LIGHT.

STR.—In your issue for July 15th, 1922, I read an account by Dr. Lindsay Johnson of how the Colley skotograph was produced which preceded the appearance of the Rose Psychograph. He says that the message appeared "on a plate selected by Miss Scatcherd from several half-used boxes left by previous sitters. . . ." In your issue for October 30th, 1920, it is said that from data supplied largely from Miss Scatcherd's diary it appears that "Dr. Johnson brought with him some unopened packets of plates, and one of these packets was placed on a table in the presence of witnesses, all of whom signed their names on the packet. This packet was then held against the forehead of Mrs. Buxton, and was eventually opened by Dr. Johnson, and developed by him. We give on this page an illustration of what actually appeared on one of the plates. It was a message which ran thus":— (Here follows the inaccurate transcription of the skotograph.)

May I respectfully inquire which of these accounts is the correct one? In the one we have a skotograph appearing on a plate in an unopened packet brought by Dr. Johnson, and in the other the skotograph is said to have been found on an old plate left in Hope's studio by a previous sitter.

An explanation of this remarkable divergence would be welcomed.

I am, &c.,

London, N.W.

ERIC J. DINGWALL.

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London: HUTCHINSON & CO.

## 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 RESURRECTION OF JESUS.

E. MANNATON.—We have dealt so fully with this subject that we hesitate to re-open it. We may, however, refer to a letter from Mr. Duncan Campbell, of Glasgow, which appeared in these pages more than a year ago, in the course of which he mentions that at a meeting of the Christian Psychical Research Society of that city the following spirit communication was received arising out of a discussion of the subject which was then proceeding. In the course of the message it was said, "The body of Jesus was so highly spiritualised that it dissolved into the elements in a single night, leaving behind only the loin cloth." This seems to us a highly probable solution of the problem.

### THE LITERATURE OF SPIRITUALISM.

G. C.—The literature of Spiritualism is not of the mushroom order. As the late Dr. Ellis T. Powell pointed out, it first emerged into definite form in the reign of Queen Elizabeth, and he referred in this connection to the works of the famous Dr. Dee. Of course it was all very vague at that time. Modern days have brought greater definiteness, and to-day some of the later books are models of scientific precision. It is true that many books of modern times dealing with the subject contain loose statements and much unreliable matter. No doubt the serious student has to pick his way carefully and discriminate carefully between matter which is at best dubious and well-verified statements and conclusions. But that is part of his education. You would do well to study such books as Sir William Barrett's "On the Threshold of the Unseen," which should rank amongst the future classics of Psychic Science.

### TELEPATHY AND SPIRIT COMMUNICATION.

V. PERKINS.—We must confess that we have begun to grow weary of the word Telepathy. It is used so often without the vaguest idea of the full extent of its meaning. If it is used to convey the idea of the transfer of thought (or feeling) from a distance without the use of the ordinary methods of communication, it still covers the idea of spirit communication, unless it is held that powers of thought

and feeling are limited to physical existence. Even then it implies that these things are conveyed from mind to mind by other than physical means. The true test in psychic experiments is to ascertain whether the knowledge imparted is of a character that could only be known to the supposed communicating spirit. This has been amply proved by the Rev. C. Drayton Thomas's book, "Some New Evidence for Human Survival," and the conclusion is endorsed by Sir William Barrett in his Introduction to the book.

### THE POWER OF THE ATOM.

D. L. P.—The question of the amount of energy contained in an atom of matter is a scientific theory. Thus it is said that if all the power stored up in the atoms which make up a ton of coals it would be equal to the energy at present generated by burning 7,000 tons of coal in the ordinary way. That is quite a modest estimate compared with some which we have seen and which rather suggest the magical incidents in the "Arabian Nights." But the question has more to do with scientific Spiritualism than might appear at first sight, for Psychic Science carries us to a study of the finer forces—electricity and the ether. As these finer forces are infinitely more powerful than the grosser physical forms of energy it is quite legitimate to infer that in the future they will be employed to a far greater extent than at present, to do the rough work of the world and so liberate men from drudgery and give them a chance to cultivate the finer part of themselves—that which relates to mind and soul.

### THE SIDERIC PENDULUM.

J. A. BLACK.—Your experience with the "Sideric Pendulum" is not unusual for this method is usually effective in the hands of most persons who possess the requisite psychic power and can give supernormal results. It is obvious that this action is due to the muscular movements of the operator for no power exists in the mechanism itself, but the muscular action is unconscious and controlled by knowledge obtained by clairvoyance and prevision, although these may not be sufficiently strong to be recognised in other ways, apart from the instrument. Muscular control does not in itself imply fraud, but it is as well to guard against "unconscious assistance" by bandaging the eyes of the operator or otherwise directing his attention from the result while it is being obtained. The failure with a glass rod is probably due to suggestive inhibition, although the form and weight of the rod may have had some influence—the best construction is probably a light concentrated weight with the most flexible method of suspension.

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## NEW PUBLICATIONS RECEIVED.

- "Royal Magazine" for July.  
 "The Way of Illumination (A Guide Book to the Sufi Order)." From the Writings of Inayat Khan. Sufi Order Society, 54, Above Bar, Southampton.  
 "St. Francis of Assisi: The Troubadour of God." By Edith K. Harper. (William Rider & Son, 2/- net.)  
 "Rays of Light." By Edith A. Leale. (Stockwell, 2/- net.)  
 "Practical Self-Help." By Christian D. Larson. (William Rider & Son, 5/- net.)  
 "Theosophy." By Rudolph Steiner. 18th edition. (Kegan Paul, Trench, Trubner & Co., 6/6 net.)  
 "Psyche" (July). (Kegan Paul, Trench Trubner & Co., 5/- net.)  
 "Psychic Philosophy." By Stanley de Brath. Spiritu-  
 alists' National Union (5/6 net).

## SUNDAY'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

- Lewisham.*—Limes Hall, Limes Grove.—Sunday, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, open session.  
*Croydon.*—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. T. W. Ella.  
*Brighton.*—Athenaeum Hall.—11.15 and 7, Mrs. A. de Beaurepaire; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15.  
*Church of the Spirit, Camberwell.*—The Guardian Office, Havit-street, Camberwell Town Hall.—July 30th, 11, open service; 6.30, Mr. Arthur Nickles, of Luton.  
*Holloway.*—Grovevale Hall, Grovevale-road (near High-gate tube station).—Saturday, 3 to 11, Garden Party at 9, St. Mary's-road, Highbury, N.1. Admission: 1/-; children, 6d. Sunday, 11 and 7, farewell visit of Mrs. Mary Gordon; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mr. T. W. Ella, trance address. Free healing: Thursday, 5-7, children; Friday, from 7, adults. Membership earnestly invited; subscription, 6/- per annum.  
*St. John's Spiritual Mission, Woodberry Grove, North Finchley (opposite tram depot).*—7, Mr. H. W. Engholm. Thursday, August 3rd, no service on account of Garden Fete.  
*Shepherd's Bush.*—73, Becklow-road.—11, public circle; 7, Mr. W. P. Swainson. Thursday, Mr. F. J. Bruce.  
*Peckham.*—Lausanne-road.—July 30th, Mrs. A. Bodington. Thursday, 8, Mrs. M. Gordon.  
*Bowes Park.*—Shaftesbury Hall, adjoining Bowes Park Station (Down Side).—Sunday, July 30th, Mrs. Redfern. Wednesday, August 2nd, special meeting, at 8, Mrs. Alice Jamrach. Subject: "How the Dead are Raised, and with What Body."  
*Worthing Spiritualist Mission.*—17, Warwick-street.—July 30th, 6.30, Miss Thompson. August 3rd, 6.30, Miss Seroggings.  
*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).—Friday, July 28th, Mrs. Graddon Kent.  
*Forest Hill Christian Spiritualist Society.*—Foresters' Hall, Raylan-street, Dartmouth-road.—Sunday, 30th, 6.30, Mrs. J. Huxley.  
*Richmond Spiritualist Church, Ormond-road.*—Sunday, 30th, 7.30, flower service, Mrs. Edey. Wednesday, 7.30, Mrs. Ethel Smith, addresses and clairvoyance.

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.

FAREWELL TO MRS. MARY GORDON.—Tickets are reported to be selling well for the Farewell Social and Dance to be given to Mrs. Mary Gordon at Mortimer Hall on Monday next, and a large and representative gathering is expected to be present. Mrs. Gordon has taken a prominent part in the Spiritualist movement in this country during the past twenty years, and has held various offices in connection with it. For four years she was Hon. Secretary of the London Union, now known as the London District Council of the Spiritualists' National Union, and was afterwards a Vice-President of this body. She has taken a particular interest in the Lyceum movement, and up till a week ago held the position of President of the London Lyceum District Council, a post she has only relinquished owing to her coming trip to America. Mrs. Gordon has many friends who will welcome this opportunity to wish her God-speed on the eve of her departure for her American lecture tour. Particulars of the function will be found in our advertising columns.

## ANSWERS TO CORRESPONDENTS.

C. JENNINGS.—We fear the episode of the Elberfeld Horses is too detailed to deal with in a few lines. In "The Unknown Guest," by Maeterlinck (Methuen), to which we would refer you, it occupies 118 pages, or the complete account is given in Karl Krall's book "Denkende Tiere." We do not undertake to obtain copies of other Journals.

A. SHREVE.—No further information has been obtained respecting the Psychic Telephone. The instrument in the hands of the L. S. A. is under test, but no results are ready for publication.

ONLOOKER (Versailles).—It is, of course, unfortunate, but your suggestion is hardly likely to be adopted, although you might put it forward in the right quarter, i.e., to the people concerned in Paris.

W. E. BUTLER (Royal Engineers).—Please send your address. You have not given it in the article you send.

NEW EFFORT AT ROMFORD.—Services for the propagation of Christian Spiritualism were commenced on Sunday evening in the Broadway Chambers, near the G.E.R. station. Addresses were given by Rev. George Ward (hon. minister) and Mrs. S. Garratt (Seven Kings), the latter giving excellent spirit descriptions. Visitors were present from Ilford, Goodmayes and Seven Kings. Local visitors (including a niece of Mr. Horace Leaf) stayed to a full after-circle from 8 to 9. All were pleased at so propitious an opening.—G. W.

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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. Mr. H. A. Roelvink, of Heemstede, Holland, has also kindly sent us £1. "I hope," Mr. Roelvink writes, "that you will accept this from a foreigner, although I must say I am not 'foreign' towards your movement." These contributions bring the total sum up to date to £339 8s.

Further subscriptions will be gladly received and acknowledged by

DAWSON ROGERS,

Hon. Secretary and Treasurer.

## BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

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