

X RAYS AND PSYCHIC PHOTOGRAPHY

SEE PAGES 500-1-2.

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

CONTENTS.

A Critical Examination of the Alleged
Fraud with the Crewe Circle.
(Continued from last week.)

"The Invisible is the Real, the Visible
is only its Shadow."
By Sydney T. Klein, F.L.S., F.R.A.S.,
F.R.M.S.
(Continued from last week).

Mrs. Cora L. V. Richmond.
An Appreciation of a Pioneer Worker.

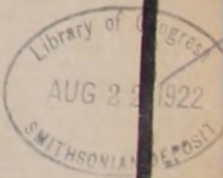
The Goligher Circle.
Letter from Dr. Fournier D'Albe.

Experiences of an Australian
Spiritualist. By Horace Leaf.

The Progression of Marmaduke.
Messages Continued.

&c., &c.

SATURDAY, AUGUST 12th, 1922
No. 2,170—Vol. XLII.
Registered as a Newspaper.
Price Fourpence.



THE LITTLE PAPER WITH A GREAT MESSAGE

Telephone:
PARK 4700

Hon. Principal:
J. HEWAT MCKENZIE.

The British College of Psychic Science,
59, HOLLAND PARK, LONDON W. 11.

The College is closed until September 18th.
Private Appointments for Direct Voice can be arranged on application.

NEW MAGAZINE

Single copies 2s. 6d.; post free 2s. 9d. Annual Subscription, 11s.
New Syllabus on application, September 1st.

Marylebone Spiritualist Association, Ltd.,
AEOLIAN HALL, 135, New Bond Street, W.

SUNDAY, AUGUST 13th, at 6.30 p.m..

Address by MR. S. D. SAUNDERS.

Subject:—"Carlyle and Spiritualism."

Clairvoyant: MRS. ANNIE JOHNSON.

A hearty welcome to all. Silver collection at door.

TUESDAY, AUGUST 15th, at 7.30 p.m., at
M. S. A. INSTITUTE, 5, Tavistock Square, W.C. 1.

Clairvoyance: MRS. ANNIE JOHNSON.

Meetings for Members only as stated on Programme.

Membership invited. 10s. per annum.

All correspondence should be addressed to Hon. Secretary,
4, Tavistock Square, W.C. 1.

The London Spiritual Mission,
18, Pembridge Place, Bayswater, W.

The Temple will be closed for repairs, until the morning of the 27th, when MRS. FLORENCE EVERETT will conduct the service, and in the evening MR. E. W. BEARD.

The "W. T. Stead" Library and Bureau,

The Bureau will be closed till the middle of September, when it will reopen in new premises. Particulars will be announced in due course.

Wimbledon Spiritualist Mission.

BROADWAY HALL (through passage between 4 & 5, The Broadway)

Sunday, August 13th, 11 a.m. MRS. F. STEPHENS.
" " 6.30 p.m. MR. A. V. PETERS.
Wednesday, August 16th, 3 p.m., Healing Circle. Treatment, 4 to 5.
MR. & MRS. LEWIS.
" " 7.30 p.m., Meeting for Members and Associates only.

Bournemouth Spiritualist Church.

Affiliated to the S.N.U.

HANDEL HOUSE, GERVIS PLACE, (Back of Arcade),

SUNDAYS 6.30 p.m.

At 5, LANSDOWNE ROAD,

SUNDAYS 11.15 a.m.

TUESDAYS 8.15 p.m.

THURSDAYS 3.15 p.m. & 8.15 p.m.

Brighton Spiritualist Brotherhood,
Old Steine Hall, 52a, Old Steine, Brighton.

Established 1917. Motto: Onward and Upward.

Everybody Welcome.

Sundays, 11.30 and 7. Mondays and Thursdays, 7.15. Tuesdays, 3 and 7.15.
August 13th, Morning ... DR. W. J. VANSTONE.
Evening ... DR. W. J. VANSTONE.

Brighton.—Boarding Establishment: All bedrooms hot & cold water, electric light, gas fires, pure, varied, generous diet, inclusive terms. Write for tariff—Mr. & Mrs. Massingham, 17, Norfolk Terrace.

PERFECTED PLANCHETTE, on Ball Bearings, the most perfect instrument for obtaining Spirit messages. Beautifully finished, with full instructions, at 8s. each, post free, Weyers Bros., Scientific Instrument Makers, 50, Church Road, Kingsland, London, N.1.

The Northern (Private) Psychic Correspondence and Study Group. Conducted by a member of "The British College of Psychic Science." Instruction in psychic investigation and development. Practical demonstrations in mental and physical phenomena. Full particulars on application.—Address, "Lyndale," Berwick Road, South Shore, Blackpool.

THE COUE CLINIC, 42, Campden House Court, Kensington, W. 8. Miss Cohen, pupil of Mr. Emil Coue, attends daily, 11 to 1 or by appointment. Instruction given by correspondence.

Gentleman requires apartments, or as guest with family, shortly. S. W. Ry., Wimbledon district preferred. Please give particulars with terms to Box 18, c/o, Hutchinson & Co., 34, Paternoster Row, E.C. 4.

Lady, a Spiritualist, very bright, desires position. Qualifications: High class dressmaking, poultry farming, or could assist manage almost any business—open to mission work for the movement. Dennis, c/o, Mrs. Heoper, 15, Beauchamp Rd., Clapham Junction, S. W.

22, Princes Street, Cavendish Square, W.,
LONDON ACADEMY OF MUSIC.
SUNDAY AFTERNOON ADDRESSES

BY
J. HAROLD CARPENTER
WILL BE DISCONTINUED UNTIL
OCTOBER 1st.

LONDON MUSLIM HOUSE,
111, CAMPDEN HILL ROAD, NOTTING HILL GATE, W. 8.
Series of Lectures by Khwaja Kamal-ud-Din, B.A., LL.B., on LIFE AFTER DEATH and other subjects, every Sunday at 5 p.m. sharp.
Tea and Light Refreshments, 4.30 p.m. You, with Friends, are cordially invited.

HABUB ULLAH LOVEGROVE, Secretary,
Nearest Tube Station—Notting Hill Gate, Cen. Lon. & Met. Rlys.

GLADOLA RESTAURANT

44, South Molton Street, W. 1.

Tel: Mayfair 4417. (Close to Bond Street Tube Station).

SPECIAL 2/- HOT LUNCHEON FROM 12 P.M.

ALSO A LA CARTE.

TEAS, HOME MADE CAKES, GIRDLE SCONES.

DINNERS 6 to 9. Table d'Hote, 3/6, or à la Carte. Wine List.

Open Sundays from 12.45.

Delicious Evening Meals are served from 6 to 9 p.m.

HORACE BUSBY.

Builder, Decorator, Sanitary & Electrical Engineer.

Furniture Repairs, Upholstery and Polishing.

"The Old Schools," Upper William Street, St. John's Wood, N. W.
Work executed by a skilled staff at moderate charges. Estimates and advice gladly given by appointment.

Mrs. Fairclough Smith

Brighton. 51, Old Steine: Summer School—daily—(except Sats and Sun.
11 a.m., 12 noon, 3 p.m. and 4 p.m. Sats: 11 a.m. and 12 noon.
Sund: 11 a.m. Wed: 7 p.m. and 8 p.m. in addition. All welcome—
Silver collections. Write for Syllabus and private appointment.

UP-TO-DATE

RELIABLE

SMART



PRINTING
Psychic Science work made a Specialité.
P. B. BEDDOW
"Press" Printing Works.
PHONE: SYDENHAM 490. ANERLEY, S.E. 20.

"LIGHT" for 1921

BEAUTIFULLY BOUND

Price **TWENTY SIX SHILLINGS**

POSTAGE 1s. EXTRA.

Such a Volume is the most complete record of Spiritualism and Psychological Research you can possess.

Send remittance to:

OFFICE OF "LIGHT,"

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

WHITE STAR LINE.

S.S. "Majestic" (building) 56,000 tons.

The Largest Steamer in the World.

R.M.S. "Olympic," 46,439 tons.

SERVICES TO ALL PARTS OF THE WORLD.

Apply to—

WHITE STAR LINE, 30, James Street, Liverpool;
Osate Road, Southampton; 1, Cockspur Street,
London, S. W., and 58, Leadenhall Street, London, E. C.;
and Union Chambers, Temple Row, Birmingham.

LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,170.—VOL. XLII. [Registered as] SATURDAY, AUGUST 12, 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.

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

PROFESSOR RICHEL AND THE "SPIRIT THEORY."

Mr. J. Stoddart (Falkirk) writes:—

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

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

EVOLUTION AND CO-OPERATION.

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

"Light" can be obtained at all Bookstalls
and Newsagents; or by Subscription.
22/- per annum.

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

SPIRITUAL AND MATERIAL PERCEPTION.

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

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

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

THE WHITE GATE.

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

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

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

Beyond the trailing woodbine, beyond Death's shadowed
aisle,
Beyond the tranquil silence, pause of "a little while,"
I shall see the King in His beauty in the land where angels
dwell.
At the gateway then I bid you Farewell awhile! Farewell!
M. G.

THE PROGRESSION OF MARMADUKE.

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

(Continued from page 483.)

December 7th, 1919.

THE WARRING OF GOOD AND EVIL.

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

December 14th, 1919.

THE TRUMPET CALL TO ACTION.

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

December 21st, 1919.

THE TRIUMPH OF ORDER.

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

(Continued at foot of next page.)

DR. FOURNIER D'ALBE AND THE GOLIGHER CIRCLE.

To the Editor of LIGHT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yours, etc.,

E. E. FOURNIER D'ALBE.

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

(Continued from previous page.)

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

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

(To be continued.)

THE HOPE CASE: A CORRECTION.

To the Editor of LIGHT.

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

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

Yours faithfully,

HARRY PRICE,

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

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

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 485.)

QUESTIONS OF COLOUR AND THICKNESS.

Our readers will remember that, towards the end of the test sitting, on February 24th, Mr. Price, on the plea that one of the two negatives exposed contained a good portrait of himself, obtained it from Mrs. Buxton and Mr. Hope, who allowed him to take it away. In the S.P.R. report of the experiment, facing page 292, there is a half-tone reproduction of the portrait of Mr. Price, and it is called Plate II. On the same page beside it is also a half-tone reproduction from a print of the negative, on which appeared the "Extra" of which Mr. Price said, "I wonder whether this was my mother." This picture is called Plate I. In the S.P.R. Report it is stated of Plate II.: "This plate, now lying before us, is of thinner glass than those received by Hope at the sitting, and of slightly different colour. It is one of the two plates substituted by Hope (as described above)."

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

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

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

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

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

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

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

THE ALLEGED MARKING OF SLIDE.

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

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

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

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

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

ARE X-RAY MARKINGS DEPENDABLE?

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

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

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

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

THE MYSTERY PLATE.

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

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

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

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

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

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

with the officials of the S.P.R.

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

UNSCIENTIFIC METHODS.

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

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

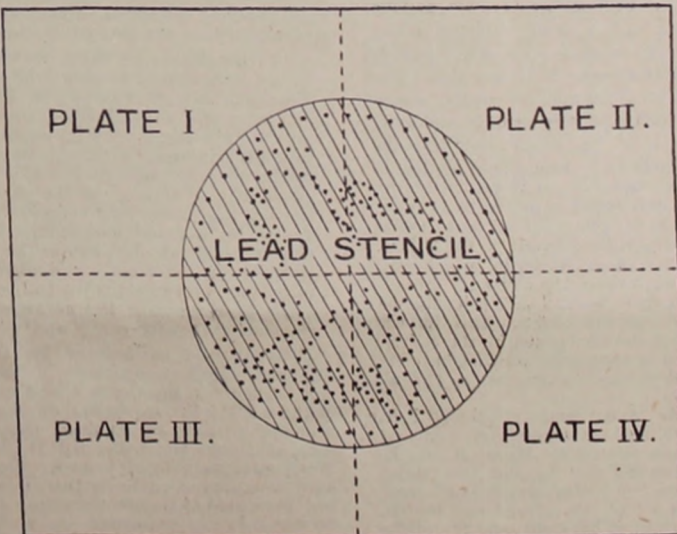
It should be evident to everyone after reading the above comment on the case by the officials of the S.P.R. that the high standard of test conditions set up in the past by the Society is not upheld in this experiment with the Crewe Circle. There is no recognition at all of the fact that

(Continued at foot of next page.)



PLATE I.

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



HOW THE X-RAY MARKING WAS DONE.

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

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

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

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

(Continued from page 487.)

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

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

(Continued from previous column.)

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

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

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

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

(Continued on next page.)

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

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

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

(To be continued.)

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued.)

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

—"RAYMOND."

(*) "Science and the Infinite."

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

LIGHT,

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

Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Hutchinson and Co., 34, Paternoster Row, London, E.C. Cheques and Postal Orders should be made payable to "LIGHT."

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

All applications for advertisements must be made to Advertisement Dept., Hutchinson and Co., 34, Paternoster Row, London, E.C. Tel.: 1462 Central.

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

A MOSAIC OF MESSAGES.

FRAGMENTS FROM THE BOOKS OF ANNE SIMON.

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

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

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

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

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

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

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

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

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

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

On the question of communication we get this:—

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

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

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

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

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

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

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

And lastly this:—

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

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

THE ATTITUDE OF PROFESSOR RICHTER.

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

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

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

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

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

—"LIFE BEYOND THE GRAVE."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

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

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

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

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

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

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

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

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

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

COLLECTED BOOKS ON SPIRITUALISM.

By DR. ELLIS POWELL.

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

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

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

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

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

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

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

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

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

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

(Continued at foot of next page.)

EXPERIENCES OF AN OLD AUSTRALIAN SPIRITUALIST.

BY HORACE LEAF.

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

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

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

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

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

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

It will be observed that there is nothing spiritual about

(Continued from previous page.)

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

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

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

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

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

"OUR INFINITE LIFE."

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

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

W. B. P.

5 PER CENT. INTEREST—FREE FROM INCOME-TAX DEDUCTION—can be obtained on your Savings. Dividends paid Half-yearly in full. Easy Withdrawals without expense or deduction. SECURITY ASSURED. Assets over £1,000,000. Reserve Funds £50,000. Advances made towards purchase of Freehold and Leasehold Property. Full particulars from WESTBOURNE PARK PERMT. BUILDING SOCIETY (Chairman—ERNEST W. BEARD Esq.), 136, Westbourne Terrace, Paddington, London, W 2

MRS. CORA L. V. RICHMOND.

AN APPRECIATION OF A PIONEER WORKER.

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

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

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

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

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

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

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

Speaking of herself, she said:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE QUESTION OF TELEPATHY.

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

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

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

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

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

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

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

(Continued at foot of next column.)

SON AND MOTHER.

THE HAND ACROSS THE GULF.

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

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

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

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

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

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

"It's so dark, Freddie."

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

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

"It's so cold."

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

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

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

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

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

D. R.

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

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

MRS. CORA L. V. RICHMOND.

AN APPRECIATION OF A PIONEER WORKER.

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

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

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

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

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

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

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

Speaking of herself, she said:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE QUESTION OF TELEPATHY.

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

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

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

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

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

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

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

(Continued at foot of next column.)

SON AND MOTHER.

THE HAND ACROSS THE GULF.

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

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

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

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

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

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

"It's so dark, Freddie."

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

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

"It's so cold."

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

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

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

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

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

D. R.

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

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

HUTCHINSON'S IMPORTANT NEW BOOKS

JUST PUBLISHED.

24/- NET.

THE GENOA CONFERENCE

By **J. SAXON MILLS,**

M.A. Cantab., Barrister-at-Law.

Author of "The Panama Canal,"
"The Future of The Empire," etc.

With a Foreword by the

RT. HON. D. LLOYD-GEORGE.The first authentic and complete record
of the historical Conference. With
many portraits and other illustrations.

The POMP of POWER (ANONYMOUS)

The book of revelations that is creating such a stir.

In one large volume, cloth gilt, 18/- net.

4th Edition nearly exhausted.

SUCCESSFUL NEW FICTION

JUST PUBLISHED.

7/6 NET.

First Edition 50,000 Copies all
but exhausted before publication.**ETHEL M. DELL'S**

STIRRING NEW ROMANCE

CHARLES REX**THE HOUSE OF DISCORD**

By

Mary E. & Thomas W. Hanshew

RAYS AND REFLECTIONS.

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

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

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

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

D.G.

AT PARTING.

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

But pray ye never for my soul's repose:

Commend it rather to the Source of strength

For other work, as sense of mission grows,

The ways are vast, Amen: the worlds extend

World without end.

When after work achieved from star to star

And all the missions in His Name fulfilled,

God draws me where the Halls of Silence are

And to the heart of things the soul is stilled,

Give me that active centre's rest—ah then

Such sleep. Amen.

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

"LIGHT" APPRECIATIONS.

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

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

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

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

NOTE.

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

THE NATURE OF DEITY.

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

SCIENCE AND SPIRIT INTERCOURSE.

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

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

MATERIALIZING SPIRITS.

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

CHILDREN IN SPIRIT LIFE.

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

DRAWING AND DESIGN

THE MAGAZINE OF TASTE.

Five years ago "Drawing and Design" was founded with the object of stimulating interest in pictorial and applied art. Its programme has been mainly practical, and its aim has been to supply helpful information, advice and news for artists, designers, teachers and students.

A NEW SERIES of the Magazine has now commenced, larger, more fully illustrated, and issued with beautiful coloured plates each month. It is intended to be the link between the artist and the public, between the designer and producer, whose success depends upon the skill of those who execute his commissions; and it will appeal both to an appreciative public and to artists.

Get this month's issue—on sale everywhere. Price 1/6 net.

London: HUTCHINSON & CO., Paternoster Row, E.C. 4.

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

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

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

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

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

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

SUNDAY'S SOCIETY MEETINGS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Richmond Spiritualist Church, Ormond-road.—Sunday, August 13th, Mr. G. R. Symons.

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.

"ALL things are of equal importance; it matters nothing, whether we are teaching little children or doing the things that the world thinks glorious. The important thing is to live, and we do not begin to know life, taste life, until we put it aside. This sounds like a parody, but it is a simple little truth. Life is the will of God, and to enter into the will of God we must forget ourselves, we must try to live outside ourselves in the general life."—"Sister Teresa," by GEORGE MOORE.

When a man dies it is customary to ask how much he has "left." It would be more profitable to discover what he had taken with him.

C. JENNINGS (Bad-Nassau).—The book was originally written in French. The "Annales des Sciences Psychiques," 175, Boulevard Pereira, Paris (17c.) would doubtless give you the information.

W. E. CODD (Natal).—It is held by some investigators that the will and thought-forces of the medium and sitters have everything to do with the shaping of the plasma. We take the view that the forces operating come from both sides of the veil, and that the plastic material may be shaped by one or the other or by a combination of the two.

Now Ready.**THE NEW EDITION OF**
(very limited)**THE
UNDISCOVERED
COUNTRY****A Sequence of Spirit-
messages describing Death
and the After-world.**Selected from Published and Unpublished
Automatic Writings (1874 to 1918).**Edited by Harold Bayley,
with an introduction by
Sir Arthur Conan Doyle.**

This work will prove a revelation to those who are not familiar with the beautiful and ennobling character of many spirit messages. "The Undiscovered Country" is a standard work of reference concerning the "Life Beyond the Veil."

In board covers, and specially designed two-
coloured wrapper.Owing to this edition being very limited,
orders will be executed in *Strict Rotation*.
Post free 3/6.

To be obtained only from the

Office of "Light":

5, Queen Square, London, W.C. 1.

R. M. S. P.

TO

NEW YORK

&

SOUTH AMERICA**GERMANY, FRANCE, SPAIN, PORTUGAL, MADEIRA, Etc.
PLEASURE CRUISES TO NORWAY.
June, July and August.****THE ROYAL MAIL STEAM PACKET COMPANY,
LONDON: Atlantic House, Moorgate, E.C. 2
America House, Cockspar Street, S.W. 1.****ORIENT LINE TO AUSTRALIA.****SERVICE OF FAST MAIL STEAMERS**

Calling at

**GIBRALTAR, TOULON, NAPLES, PORT SAID,
COLOMBO, FREMANTLE, ADELAIDE,
MELBOURNE, SYDNEY, and BRISBANE.**Through Tickets to NEW ZEALAND and TASMANIA,
Saloon Tickets interchangeable with P. & O. Line.

Managers—ANDERSON, GREEN & Co., Ltd.,

Head Office: 5, Fenchurch Av., London, E.C. 3.

Branch Offices:

14, Cockspar St., S.W. 1; No. 1, Australia House, Strand.

LONDON SPIRITUALIST ALLIANCE LTD.,

5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

Telephone: MUSEUM 5106.

The Library and Offices of the Alliance will remain open as usual until July 31st. The Library will be closed during August and re-open on September 1st.

THE MEMORIAL ENDOWMENT FUND.

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

Further subscriptions will be gladly received and acknowledged by

DAWSON ROGERS,

Hon. Secretary and Treasurer.

BOOKS ON SPIRITUALISM AND PSYCHICAL SCIENCE.

By STANLEY DE BRATH, M.Inst.C.E. (V. C. Deserda). PSYCHIC PHILOSOPHY AS THE FOUNDATION OF A RELIGION OF NATURAL LAW. With Introductory Note by Alfred Russel Wallace, O.M., F.R.S. Third Enlarged Edition. Cloth, 380 pages, 8s., post free.	By the late ELLIS T. POWELL, LL.B., D.Sc. PSYCHIC RESEARCH IN THE NEW TESTAMENT. A Scientific Justification of some of the Fundamental Claims of Christianity. 1s. 2d., post free.
By CAMILLE FLAMMARION, the great astronomer. DEATH AND ITS MYSTERY. Cloth, 11s. 3d., post free. (NOW READY.) AT THE MOMENT OF DEATH. The Second Volume of the Great French Scientist's Trilogy on Survival after Physical Death. 370 pages, 11s. 3d., post free.	By the late DR. CRAWFORD, D.Sc., M.I.M.E. THE REALITY OF PSYCHIC PHENOMENA, RAPS, LEVITATIONS, &c. Cloth, illustrated, 246 pages, 6s. 6d., post free. EXPERIMENTS IN PSYCHICAL SCIENCE, LEVITATIONS, "CONTACT," and the "DIRECT VOICE." Cloth, illustrated, 101 pages, 6s. 6d., net.
JUST OUT. By THE REV. DRAYTON THOMAS. SOME NEW EVIDENCE FOR HUMAN SURVIVAL. With Introduction by Sir Wm. Barrett, F.R.S. Cloth, 8vo., 11s. 3d., post free.	THE PSYCHIC STRUCTURES AT THE COLICHER CIRCLE. Further experiments which followed those described in the two former books. The results obtained are worthy to rank in importance with any scientific discovery of the nineteenth or twentieth century. Cloth, 151 pages. Many plate photographs, 11s. 3d., post free.
By E. W. WALLIS (Editor of "LIGHT," 1899-1914) and MRS. (M. H.) WALLIS. SPIRITUALISM IN THE BIBLE. Boards, 104 pages, 1s. 8½d., post free. A GUIDE TO MEDIUMSHIP AND PSYCHICAL UNFOLDMENT. I. Mediumship Explained. II. How to Develop Mediumship. III. Psychic Powers; How to Cultivate Them. Cloth, 312 pages, 7s. 3d., post free, or in 3 separate parts, 2s. 2½d. each, post free.	By GEORGE E. WRIGHT, Organising Secretary, L.S.A. PRACTICAL VIEWS ON PSYCHIC PHENOMENA. 136 pages, 2s. 9d., post free. THE CHURCH AND PSYCHICAL RESEARCH. A discussion of the implications of Psychical Research on the Christian Faith. Cloth, 147 pages, 3s. 3d., post free.
By J. ARTHUR HILL, M.A. SPIRITUALISM: ITS HISTORY, PHENOMENA AND DOCTRINE. Large crown 8vo. Cloth, 8s. 3d., post free.	By FLORENCE MARRYAT. THERE IS NO DEATH. Cloth, 255 pages, 3s. 10d., post free.
By SIR WILLIAM BARRETT, F.R.S. ON THE THRESHOLD OF THE UNSEEN. Cloth, 336 pages, 8s., post free.	By LADY GLENCONNER-GREY. SYMBOLISM. The Significance of the Spiritual World as revealed to the Mind of Man in Symbols. 41 pages, 7½d., post free.
By "QUESTOR VITÆ." THE PROCESS OF MAN'S BECOMING. With an introduction by David Gow (Editor of "LIGHT"). 264 pages, 8s. 9d., post free. Edited by HAROLD BAYLEY. THE UNDISCOVERED COUNTRY. With an introduction by Sir A. Conan Doyle. 270 pages, 3s. 6d., post free.	Through the Mediumship of the REV. STAINTON MOSES (M. A. Oxon), a Founder of the London Spiritualist Alliance. SPIRIT TEACHINGS. With a Biography by CHARLTON T. SPEER, and two full-page portraits. Ninth Edition. Cloth, 324 pages, 6s. 6d., post free.
By DAVID GOW (Editor of "LIGHT"). SPIRITUALISM: ITS IDEAS AND IDEALS. Paper Covers, 2s. 3d., post free. THE HARMONIAL PHILOSOPHY. A Compendium and Digest of the Works of ANDREW JACKSON DAVIS, with Preface, Biographical Summary and Notes. Cloth, 424 pages, 11s. 3d., post free.	By SIR ARTHUR CONAN DOYLE. THE VITAL MESSAGE. 3s. 6d., post free. THE NEW REVELATION. Paper covers, 2s. 9d. THE WANDERINGS OF A SPIRITUALIST. Illustrated, cloth, 317 pages, 13s. 3d., post free.
By THE REV. CHAS. L. TWEEDALE, M.A. MAN'S SURVIVAL AFTER DEATH. Or the OTHER SIDE OF LIFE in the LIGHT of SCRIPTURE, HUMAN EXPERIENCE and MODERN RESEARCH. Cloth, 582 pages, 11s. 3d.	By DR. GUSTAVE GELEY. FROM THE UNCONSCIOUS TO THE CONSCIOUS. Translated from the French by STANLEY DE BRATH, M.Inst.C.E. Cloth, 328 pages, and 23 plate photographs, 18s. 6d., post free.
	By H. A. DALLAS. OBJECTIONS TO SPIRITUALISM (Answered). 128 pages, 2s. 2½d.
	By F. W. H. MYERS. HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. Abridged Edition. Cloth, 307 pages, 8s.

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

Osmos

The Great British
Aperient Water

Medical
Press
Opinions

LANCET—"A good aperient, laxative or purgative."

MEDICAL TIMES—"Osmos should have a wide sphere of usefulness, and may be prescribed with benefit in cases where its use is indicated."

MEDICAL PRESS—"The use of Osmos is based on well-known principles and it should command a big sale."

Take it for Your ailment

Constipation
Liver Congestion
Bilious Attacks
Headache, &c.

Dyspepsia
Gastric Catarrh
Indiscretion in Diet,
&c.

Hæmorrhoids
Gout
Rheumatism
Obesity, &c.

WHAT DOCTORS SAY:

Doctors in all parts of the country report highly successful treatment of the above complaints, *e.g.*,

CONSTIPATION

"I have prescribed Osmos for Constipation with excellent results. Unlike saline preparations it leaves no injurious after-effects."

M.R.C.S., L.S.A.

INDIGESTION

"In cases of Indigestion due to the sluggish action of the bowels, I have never found Osmos fail. I am prescribing it regularly."

M.D., M.R.C.P.

HÆMORRHOIDS

"I have personally found Osmos excellent. Now that I know its value I will recommend it."

M.B., B.Sc.Lond.



Sold at all Chemists, Boot's Cash Chemists, Taylor's Drug Co., Ltd., Timothy White, Ltd., 2/6 per Bottle, or post free from

OSMOS WATERS, LTD.,
CROWN WHARF, HAYES, MIDDLESEX.

If your health worries you, send a postcard for Booklet.