

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,172.—VOL. XLII. [Registered as] SATURDAY, AUGUST 26, 1922. [a Newspaper.] PRICE FOURPENCE.

What "Light" Stands For.

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

NOTES BY THE WAY.

For the cloudiest night has a tint of light
Somewhere in its shadows hiding;
It is better by far to seek for a star
Than the spots on the sun abiding.

THE POWER OF QUIETNESS.

Dr. Frank Crane, the American journalist-philosopher, who, as we are told, speaks to sixteen million readers daily, was lately discoursing on the art of quietness. "Cultivate quietness. All noise is waste. All real power is silent." His little sermon on the subject we found full of fine thoughts finely expressed. Like one of our spiritual philosophers, he sees the distinction between Force and Power which many years ago the sage in question thus expressed: Force is noisy, violent and aggressive; Power is calm, gentle and irresistible. All the same, we cannot help seeing that there are two sides to this question as to every other. There are some forms of work for which "counsels of quietness" would be "counsels of perfection." The world is young yet and only by wasting power will the 'prentice hand learn the art of economising it and exactly adapting the effort to the end. And we must beware of that kind of quietness which signifies torpidity and inertia, and nothing more. We are even disposed to condone violence when it is really necessary, as in smashing an obstinate obstruction. But in the spiritual order we agree that Power and not Force rules. As Dr. Crane puts it, "Nothing shrieks if it be true. Truth is eternal, and eternal things are low-keyed."

A NEW EDITION OF "PSYCHIC PHILOSOPHY."

We doubt whether "Psychic Philosophy," by Mr. Stanley De Brath ("V. C. Deserts"), has ever received anything like adequate justice. Now that it is in its third edition, revised and brought up to date, it should gain a larger public and fuller appreciation. Moreover, those who read the earlier editions will come back to it, as we did, with a deepened sense of its merits. It is at once scientific, philosophical and

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religious, covering finely every aspect of Spiritualism and Psychical Research. It combines close scientific reasoning with clear insight and is a storehouse of information on the subjects dealt with. A student who masters the contents of the book is admirably equipped for further researches, for the author shows a deep and close acquaintance with all the elements of the question. "Psychic Philosophy" was first published in 1895, with a preface by Alfred Russel Wallace. A second edition appeared in 1908, and the present one is published by the Spiritualists' National Union, Ltd., at the price of 5s. 6d.

THE SOUL IN THE FLOWER.

Now that we are on the subject we cannot forbear quoting from amongst the many striking passages one which will well exemplify Mr. Stanley De Brath's treatment of a great theme:—

Analysing back any phenomenon soever, we come first to Ether and then to Spirit. Take, for instance, the life of flowers, those beautiful bridal chambers where the dual life, male and female, meets and embraces its twin, showing to all who have eyes to see and hearts to feel, the sweetness and purity of the love principle in its orderly manifestation. What is the force which ripens pistil and stamens and dyes the corolla with the purest tints on earth? Light: without which it droops and dies. But light is ether in motion, and, without asking whence came this motion, what is that which can lay hold of and assimilate the ethereal energy? What but the life of the plant, that soul which determines not only its form but its powers. But if in the plant, as in the man, soul be organised ether, there must of necessity be that which organises, and here we enter on the realm of Spirit and may see reflected in each successive order of manifestation its primary characteristics, the Power which originates and the Orderliness which works according to Law, manifesting themselves in form and colour as Life and Beauty.

WORDSWORTH ON REMEMBERED SCENES.

These beauteous forms,
Through a long absence, have not been to me
As is a landscape to a blind man's eye:
But oft, in lonely rooms, and 'mid the din
Of towns and cities, I have owed to them,
In hours of weariness, sensations sweet,
Felt in the blood, and felt along the heart;
And passing even into my purer mind,
With tranquil restoration: feelings, too,
Of unremembered pleasure: such, perhaps,
As have no slight or trivial influence
On that best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love. Nor less, I trust,
To them I may have owed another gift,
Of aspect more sublime; that blessed mood,
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened—that serene and blessed mood,
In which the affections gently lead us on—
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

WORDSWORTH ("Tintern Abbey").

THE PROGRESSION OF MARMADUKE.

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

(Continued from page 515.)

January 25th, 1920.

THE MINISTRY OF ANGELS.

"You do not know how powerful and far-reaching this ministry is. There are guides for each one who can be reached on earth, but besides these there are the special ministering angels, who do not so much have to do with the directing of a person's life, as with the giving of comfort and consolation in times of bereavement or any other form of sorrow or trouble. But few people recognise the source from which this help comes; yet a mourner will feel all at once less hopeless, and one sorely stricken by illness or misfortune will be conscious of an access of strength to bear without repining. Were he clairvoyant he would see the angel at his side, whispering words of encouragement and hope. To the mourner he would tell of the bliss of the one who had passed on; to the bedridden sufferer he would speak of the land where sickness and pain do not enter, and give the hope that the time of suffering would be short, and be but a prelude to future happiness. The ministering angels usually come from higher spheres than the guides, whose work is of a more material nature, and consists largely in warning from the wrong path, where two are open, and in giving advice in cases where decision is difficult. How often do you find that what has perplexed you overnight seems plain and clear in the morning. Yes, because the guides have been impressing your thoughts during sleep. You might think that so much help would make men very dependent on the spirit-world, but this is not so, for the influence is nearly always unperceived; once guided in the right path, it is easier for a man to follow it, and the habit of a conscientious decision will have been formed, and in a little time he will have no occasion to lean upon his guide, for his own conscience will be a sufficient mentor. The thoughts should always be fixed on uplifting and ennobling subjects, and as little as possible on material and earthly ones. Yet, rightly considered, there is nothing from which some uplifting thought cannot be gathered, as even a mud-heap may be beautiful when its damp rivulets reflect the rays of the sun. From the 'ministry of angels' to a 'mud-heap'! Well, I do find it so difficult to prevent my mind from wandering to other subjects while writing.

[Do we on earth always have these angels by us?]

"No, they are reserved for special occasions. You would not have an angel to console you if you lost a small sum of money which could be replaced by thrift. But should you lose all by the failure of a bank, or the dishonesty of another, then your angel of comfort would come and whisper hope. The angels, I have said, are higher than the guides, yet it may be doubted whether the latter do not help even more, for they are constantly with you and may prevent many a misfortune or tragedy by their warnings, which, had they happened, would have called for the ministrations of the angels. White are the garments of these high and holy ones; iridescent and gleaming with their own light are they; yet, withal, humble-minded, pure-hearted, and unconscious of self. We see them only rarely, for we do not need their help, but we see their works and 'call them blessed.'"

February 1st, 1920.

THE FORWARD AND PROGRESSIVE MOVEMENT IN EARTH LIFE.

"We have seen, in discussing a somewhat similar subject, that the tendency of progress is to go in waves, and that there is scarcely ever a straightforward and undeviating progression in anything. Why then should we think there is a forward movement at all? Some countries have not advanced, but have gone under, and from being the leading ones in the world, have sunk into a secondary place. This is because their progress was not moral but merely intellectual or scientific, and these two factors do not suffice for the advancement of either a nation or an individual. But when one nation sinks, another rises, and I think you will find that the tendency of late years is for the largest nations to come to the front, and for the smaller ones to sink to the level of their relative proportions. But you may ask: What do we mean by the largest nations? Those having the most territory, or the largest population? In the old days we should have said the latter, but we think—or I think—that a new era has set in and that in what will be to us a short time, it will be

seen that a large nation as regards territory, will also increase its population in proportion to its area. In what is a short time, judged by the world's history, Russia may possibly take its place in the forefront of nations, and America too, even more than at present; for the people will spread over what are now waste lands, and when the population is in direct ratio to the area, then the country, whichever it may be, is making the best use of its possibilities. Where immigration goes on largely, we may be sure that conditions are favourable and that the population will be a stable one in the future, for those that enter the country will remain there and leave their descendants, and so the immigration from other nations will not be so necessary to ensure progress. The above relates to the advance of a nation, but does that also mean the progression of the individuals of whom it is made up? Not necessarily, but it should mean the same thing, for unless the population of a country have high aims and good aspirations, the nation's advance will not be permanent, but it will soon enter upon a downward course. Where the inhabitants are lawless, and neither life nor property is safe, men will not stay. They may come for the purpose of amassing money, but having made their fortune they will then go where there is peace and security to enjoy their wealth. These are all motives of a material nature, but life is a long way from being regarded from a spiritual point of view, and so the material aspect will reign until mankind has risen to a higher ideal. Now, in spite of the balance seeming to hang evenly between progression and retrogression, as above stated, yet we, from here, see the forward tendency, and we perceive that advancement will shortly become more rapid. Men are being awakened to the fact of the poverty of the world's spiritual teaching and are reaching out for something more satisfying. The Press, by opening its pages to discussion on what they call 'Spiritualism,' are giving facilities for the spread of knowledge, and slow though it may be, there is bound to be progress where there is a search for truth, honestly undertaken and pursued. We blame no one for disbelief; only for prejudice and wilful blindness. So we are hopeful for the future and look with confidence to the years that are to come, when the ears of corn now sprouting will have ripened, and will finally become the bread of life for which this generation on earth is hungering."

February 8th, 1920.

THE AIM OF A CIVILISED NATION.

"This should, of course, be the improvement, spiritual, mental, and moral, of every person in that nation; after that the aim should be so to bring example and persuasion to bear upon other nations that they may follow in the same path. For instance, suppose that the entire population of your own nation had emerged from this war with an unshakeable belief that all warfare was unjustifiable and wrong, and that the brotherhood of all nations was the only panacea for existing evils: though such a belief is by no means universal, even after the late terrible object-lesson of war, let us imagine for a moment that such an idea does exist. Then you would not only commence to educate the young in accordance with his line of thought, but you would endeavour to influence other nations to pursue a similar course. You do not desire to be the only civilised nation, but to have brotherly relationships with many nations, all united in following out the same end and ideals. But I said at first that you had not, as a nation, as yet made much progress towards this ideal state. How then can it be brought about? Only by making of your propaganda work a vast river which can spread its branches and tributaries through the entire world, but how to make this effectual it is not easy to determine. If the clergy, one and all, would join forces with you, something might be accomplished in that way. Then we are in favour of public free lectures, dealing with such subjects; and also of appointing masters and mistresses in the schools who will make this teaching their own. But even so it might take at least two generations before the ideas I have formulated became common to all the population, and so I think you must rely a good deal on individual effort, and ask all who share these progressive ideas to push them amongst all

people with whom they have influence. Even one person can spread an idea by constantly repeating it; how much more then if there were an active band of men and women ready to meet scorn and ridicule could they only succeed in sowing one seed in due season? It is a misnomer to call any nation civilised which resorts to war for the settlement of international disputes, and if this were once recognised it would be a great step towards the establishment of our Utopia. I want you to know that from here there are lines being spread out in all directions on earth, which will reach thinking people and possibly induce them to become part of the great educational army which we hope to establish. First steps are always difficult, but after all, in a life which is eternal in duration, two generations, or more, are but an infinitesimal portion of time. The great evil of delay is in the number of souls who thereby take the wrong course on earth, and therefore have to suffer, at first, in our life, from their want of preparation for its higher standards of conduct. Try to use your influence against all that makes for violence and violent measures in the settlement of the present world-disorder; and endeavour to induce others also to take up the work, and thus be pioneers in a movement which will be more for the benefit of mankind than any other has been, or could be in the future."

February 15th, 1920.

THE RESULTS OF EFFORT, CONSCIOUS, OR UNCONSCIOUS.

"Conscious effort means striving towards a fixed goal; but the great danger in life is drifting aimlessly. If a goal has been set, unconscious effort may sometimes bring a man back and again set him towards his first aim, but the usual result of drifting is to let a man's ideals sink lower and lower as he floats on the tide of life, for he is not consciously making for any port, and most probably will perish on unseen rocks on the shore. Parents of children should see that they have an ideal to strive for from early youth. If you ask a boy what he wishes to be when he grows up, he will generally have his answer ready: 'Oh, a doctor,' or 'an author,' but hardly ever will he reply: 'I would like to help my fellow men.' No, that is the ideal of manhood sometimes, but hardly ever of youth. But it might be if parents directed their children's minds into the right channel; yet we see from our world how all the aims of earth are for material welfare, not for spiritual improvement. Well, to return to our main subject. Is it possible for the right end to be attained by unconscious instead of conscious effort? Yes, where good principles and desires have been implanted early by wise teachers, but too often, the ideas of the world overrule this teaching and substitute selfish aims instead. Yet, since nothing is ever really lost that was once learnt, deep down in the man's soul are the aspirations taught him in his youth, and from time to time these come to the surface and give rise to acts of generosity or kindness contrary to his usual impulses; but unless these deeds are consciously planned they become fewer and fewer as time goes on, and are finally crowded out by selfish desires and actions. If I had the care of boys, knowing how it was with myself and my brothers, I would put a high ideal before them in early life and help them to attain it. If the career of a physician were chosen I would show the boy how noble such a profession could be made, and warn him also of the pitfalls which may lie in wait for him, and by which he may kill his own soul. The same thing would apply to all profession and even trades. Life's appointed task may be done either well or badly, and scatter good in its train, or leave a trail of evil behind it. Which shall it be? Each one in earth life has it in his own power to decide, and parents have the lives and future destinies of their children in their hands to a certain extent. It is a solemn thought and should make men feel the weight of their responsibilities on earth; yet how few realise them, and how many are content to live for lower aims in life, to the neglect of the higher and nobler ones of the spirit! I can speak from experience, and I would say to all: 'Save your soul while it is young and can be readily moulded,' for here the moulding takes longer and is a more painful process, which all will have to undergo if they lead careless lives on earth."

(To be continued.)

Mrs. JENNIE WALKER.—A few weeks ago a serious relapse of illness overtook Mrs. Jennie Walker, who, we understand, has been laid aside for a year past by an illness of obscure origin. Rapid developments led to her removal to the Homoeopathic Hospital, and later to the National Hospital for Paralysis, etc., in Queen-square. At the first-named hospital anxious consultations, shared in by Dr. Abraham Wallace, led to the view that the most expert surgical aid was needed. On Friday last it was decided that a quick operation was imperative, and it was at once arranged that this should be done at the National Hospital. The operation was carried out on Saturday morning, but though the patient lived through it, the surgeons in charge found the condition to be dealt with more serious than had been expected. Up to Tuesday night they were not able to give any clear hope of recovery. Mr. H. J. Osborn himself enables us to state these details. He is, naturally, very greatly distressed at his wife's condition.

DUALITY, OR THE MYSTIC UNION.

(A MESSAGE).

The dual is something that is felt rather than seen. "They twain shall be as one flesh," if you will, but put the spiritual interpretation upon that word "flesh" and you will the better understand my meaning.

There is the duality of the flowers, likewise in every living thing; until the male has been merged in the female blossom you do not get a perfect bloom. The fragrance becomes more pronounced, the shape more perfect, and the blossom more beautiful when male and female have lost themselves, as it were, in each other. How much more wonderful then, how much more beautiful and perfect must the union be when spirit is merged in spirit, when both vibrate in the one beautiful chord of music, when soul communes with soul across the Great Divide; when self is merged in service to the other, and each heart trembles and throbs along this one golden chord of love, thrilling both with fire?

Few can reach its heights while living upon the earth; few can plumb its depths; but the exquisite heart music, none can describe in earthly language, because there is no language upon earth wonderful enough to describe such an exquisite emotion. It is of Heaven, and of the songs the angels sing. How far above earth soar the spirits that can enter into this wondrous union? In this unity of spirit, all that is earthly, all that is gross is forgotten, and only an exquisite bliss and rapture remain, the essence of all that is sweet, all that is true, all that is beautiful, pure and holy.

Love, glorious, spiritual love, that consumes and inspires, transmutes and refines, ennobles and enriches; lift us up we pray Thee upon thy golden wings, wafting us Heavenward until we find ourselves at the very feet of God Himself; for all true love and unity is of God, and cannot rest but in God.

Love, that exquisite rose of light, so glorifies and illumines by its beauteous rays, that all who receive its vibrations, its rarified atmosphere, must perforce be in attainment with God Himself.

I would have you know more of this wonderful duality, of this merging of self in another, of the weaker leaning on the stronger, of the joyous yielding of oneself to the being beloved; in that perfectly harmonious love that casteth out fear; of the oneness of heart and mind, and of the perfect purity that obtains, because the essence of all spiritual love is purity in its fullest and highest sense.

All will some day drink of its pure draughts, when self has been purged of the dross that depletes, when heart hath found its companion heart and after much purging in the fires of tribulation, emerges purified and glorified in the sight of God and the angel world.

When this perfect duality obtains between man and woman, when the heart of one evokes from the other a wondrous reverence, a soul-absorbing glorification, then, indeed, have they found love in its very essence; and nothing can separate or divide the two that in the watchful sight of Heaven are as one, and they must perforce travel on and on together through endless aeons of time. Oh! happy the man or woman who can evoke from the other this beautiful, reverential love, who can realise in some small measure this wondrous duality; to such an one has come a foretaste of Heaven itself.

Few, yes, just the very few, are permitted to realise something of this mystic union while dwelling upon this plane of existence, and to those that have drunk of this soul-intoxicating nectar little else remains, for it is an embodiment of the highest possible type of love, and will never, can never, die, because it is of God and will be for all eternity.

"What is the grave to us? Can it divide

The destiny of two by God made one?

We step across and reach the other side,

To know our blended life is but begun.

These fading faculties are sent to say,
Heaven is more near to-day than yesterday."

So sang a poet of a past decade; and I would add, that those who have realised something of the meaning of duality need not wait to find Heaven, "till they step across and reach the other side," but have begun Heaven, and dwell therein here and now.

(A. E. RAYFIELD.)

INTERCOURSE WITH DEPARTED FRIENDS JUSTIFIED.—It is not only possible but lawful, and not only lawful but an absolute duty on the part of mortals to renew and keep up a loving intercourse with the loved ones who have gone before. Such an imperious duty imposed by the loving heart is not to be thrust on one side by quoting inapplicable texts by which the Hebrew law-giver three thousand years ago sought to deter the children of Israel from resorting to familiar spirits, and the black magic of primitive times. As earnestly as any writer in the Pentateuch I raise my voice against any tampering with the unseen and potent spirits of evil which lie in wait for the soul. But our friends do not become evil demons merely because they have changed their bodily raiment.—W. T. STEAD; Preface to "After Death."

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

BY THE "LIGHT" INVESTIGATOR.

(Continued from page 516.)

Last week we promised our readers we would make every effort to give them, if possible this week, the result of any conclusive test that could be arranged that would determine whether the two plates, called Plates I. and II. in the S.P.R. report, belonged to the two sheets of glass from which were cut the eight plates marked with X-ray, six of which the Imperial Dry Plate Company sent to Mr. Price on January 28th, the Imperial Dry Plate Company retaining one plate out of each sheet until after the test.

On Thursday morning of last week, Plates I. and II., viz., the one showing Price and the "extra" (an illustration of which we gave on page 501 of our issue of August 12th) and the other plate showing the portrait of Price, and which plate Mrs. Buxton and Mr. Hope allowed Price to take away with him, were compared with the six X-ray marked plates now in the possession of the S.P.R., viz., the four left over from the test and the two retained by the Imperial Dry Plate Company. The unanimous opinion of the five examiners was to the effect that plates I. and II. did not belong to either of the two sheets of glass from which the X-ray marked plates were cut. So obviously thinner was the glass of plates I. and II. that the difference could be detected with the naked eye. In view of this we therefore considered it unnecessary to proceed further with the testing of plates I. and II. as to colour or hand them over for examination and comparison by recognised authorities accustomed to make tests in this direction. Apart from the thinness of the glass of plates I. and II., it was clearly noticed by each one of the examiners that the roughly cut edges of plates I. and II. did not match with the corresponding edges of the X-ray marked plates, as they most surely ought to have done if they had been cut from one or another of the two sheets of X-ray marked glass. We found that the two sets of X-ray marked plates, three in each set, matched up exactly both as to the X-ray disc design, the diamond-cut edge of the glass, and thickness as well as colour. To make up each sheet of glass, as it originally was, one more plate was required to match each set of X-ray marked plates. These are the plates Price states he first loaded Hope's dark slide with. Plates I. and II. were obviously not the plates. On Monday morning last another meeting was arranged at the British College of Psychic Science, 59, Holland Park, W.11, when Mr. Eric Dingwall, the Research Officer of the S.P.R., produced what has been called the "Mystery Plate," in the presence of Dr. Allerton Cushman, Mr. J. Hewat McKenzie, Mr. Harry Price, Mr. James Seymour, Dr. V. J. Woolley, Dr. Hereward Carrington, and Mr. H. W. Engholm. This plate was found by all present to fit exactly into one of the sets of three X-ray marked plates, and thereby completing one sheet of glass and supplying the missing portion of the X-ray disc design in that set. This left the other sheet of glass incomplete to the extent of one X-ray marked plate, the whereabouts of which is still unknown. Mr. Dingwall, on being pressed to give the history of the "Mystery Plate" and how it came into the possession of the S.P.R., said he was not at liberty to do so, but a Council Meeting of the Society, to be held early in September, would decide whether the history of this plate and the manner which it came into their possession should be made public. On examination of the "Mystery Plate" it showed, at one end of the plate, the negative of an "extra," which appeared to be that of a child's head, very small, surrounded by a cloud. At the opposite end of the plate was a cloudy effect. There was no sign of a sitter on the plate, and it was impossible to decide whether the plate had been exposed in a camera or not. It is to be hoped that the Council of the S.P.R. will not hesitate to make public the history of this plate. Although rather late in the day, they have come forward and laid all their cards, or to be correct, plates, on the table, but there is still a gap in the evidence if the explanation of the origin of this plate is withheld. This disclosure may, or may not, throw any further light on this extraordinary case. If it can do so, then we feel it is at least a courteous act on the part of the Society to make public this evidence. In any case, from a strictly scientific point of view, it is an obvious duty. "Mystery Plate" or no "Mystery Plate," the fact remains that substitution by someone of two plates at the experiment

on February 24th took place. The five examiners who were present at the test that decided this important fact, recorded their observations and conclusions as follows:—

We, the undersigned, have this morning, at the British College of Psychic Science, 59, Holland Park, W.11, examined and compared the two negatives called by the S.P.R. in the report in their "Journal" for May, 1922, Plates I. and II., with six of the negatives showing X-ray marks, and we are of the opinion that these two plates did not come from either of the two sheets of glass prepared by the Imperial Dry Plate Company, of Cricklewood, which they marked by X-rays, cut into eight plates, six of which they sent to Mr. Price for his experiment with Hope on February 24th, 1922. It is obvious from our examination this morning, that Plates I. and II. are of thinner glass (plainly noticeable by the naked eye) than the negatives showing X-ray marking, and that these plates were substituted by someone at the Price-Seymour-Hope test of February 24th for the two X-ray marked plates selected by Mr. Price, as stated by him in his report published in the S.P.R. "Journal" for May, 1922.

We are convinced that the test with Hope on February 24th does not rule out the possibility that Hope has produced supernormal pictures, or that he is able to produce "extras" by other than normal means.

(Signed)

ALLERTON F. CUSHMAN.
HARRY PRICE,
HEREWARD CARRINGTON.
J. HEWAT MCKENZIE.
H. W. ENGHOLM.

August 17th, 1922.

Dr. Allerton Cushman, of Washington D.C., U.S.A., who has taken a very deep interest in this investigation and has personally made a number of experiments to help us solve the problems of the case we are investigating, and who, it will be noted, was one of the scientific examiners at the test of Plates I. and II., in a letter to us writes as follows:—

August 18th, 1922.

DEAR SIR,

My signature appended to the above statement sets forth that investigation of all the facts available up-to-date shows that the plate containing the psychic extra in the Price test sitting with Hope did not match up with the other plates marked by the Imperial Dry Plate Co. The only possible inference is that the plate in question was substituted by someone at some time either deliberately or accidentally. I do not commit myself as to the authorship of the substitution. After careful experimentation I do not consider the system of X-ray marking adopted by Mr. Price to be infallible, but quite the reverse, as the markings quite disappear on long exposures and over-development. I am also unimpressed and unconvinced by Mr. Price's method of marking the plate holder. I have had in all five sittings with Hope and four with Mrs. Deane. Of these nine sittings, seven were conducted under test conditions in which Dr. H. Carrington and other witnesses participated. I have obtained psychic extras from both mediums on plates marked by X-ray by the Imperial Dry Plate Company, and boxed and sealed by them, and also on plates purchased by Dr. Carrington just previous to one of the Hope sittings, all of which were marked by us with every precaution. I am convinced that there was no substitution possible in at least five of the seven test sittings. I consider that the mediums possess genuine psychic power and are capable of obtaining marvellous genuine results. If at times for any obscure motive or reason they have substituted plates of their own for those brought by sitters, this is most deplorable, but even if this should be proved beyond doubt, it should not interfere with the study of supernormal photography, but on the contrary shows how necessary it is that poor, ignorant people, possessing such marvellous powers, should be guarded, watched over, and trained by sympathetic photographic experts. The more I investigate the subject the more convinced I am that

the marvellous evidential case of spirit photography obtained by me through Mrs. Deane in July, 1921, was genuine and true.

Yours faithfully,
ALLERTON F. CUSHMAN.

Hotel Victoria, London, W.C.2.

It is now no longer necessary in this case to consider the infallibility or otherwise of X-ray marked plates. Proved as it is, to the complete satisfaction of a body of keen observers, that substitution of plates by someone took place at the Price-Seymour-Hope experiment of February 24th, it remains now to discover who it was that did this. On the one side we have Price, Seymour, and the Research Officer of the S.P.R. declaring that Hope substituted the plates exposed for the two they provided for the experiment, and that their proof of this is demonstrated in any one or all of the following, viz.: I. the absence of X-ray marks on plates exposed. II. changing of slide in the dark room by Hope, this attributed to the absence of pinhole marks on dark slide handled by Price at start of experiment. III. Unusual behaviour of the plates in the developer, the sensitive emulsion on the plates not acting as it should have done if the plates had been those originally brought. IV. Thickness and colour of the glass of the two exposed plates not bearing comparison with the thickness and colour of the X-ray marked plates provided by them.

On the other side we have a complete denial by Hope of substitution of plates and the avowal by him that the "extra" obtained during the experiment was a true psychic result and on a plate he did not provide.

With the exception of the story of the "Mystery Plate," still held back by the S.P.R., our readers now have the main facts set out, step by step. We have probed into every stage of this experiment from start to finish. We have dissected and analysed the evidence both for and against Hope, also reviewed the possibilities of trickery and misstatement on the part of the experimenters, and examined their uncorroborated evidence. Can our readers arrive at a true verdict? We invite everyone who has followed this case to write to us and give us, as briefly as possible, their conclusions. Someone substituted plates on this occasion. *Who did it?* In our next issue we intend dealing with the question of motive. We may say at once on this all important matter we are convinced that monetary gain does not enter into any inquiry respecting the motive controlling the persons who played a part in this case. The motive must be sought in some other direction. The issues of LIGHT that have covered this case are those of July 29th, August 5th, 12th and 19th, and a careful review of the whole of our investigations at this stage will possibly, together with the finding we set forth in this issue, enable those interested to arrive at a verdict and advise us accordingly.

(To be continued.)

LOURDES THIRTY YEARS AGO.

(FROM "LIGHT" OF SEPTEMBER 3RD, 1892.)

The following is from the "Echo," the italics being our own:—

M. Zola's appearance as a pilgrim at Lourdes has attracted unusual attention to the proceedings at the little town at the foot of the Pyrenees. Of course, M. Zola has gone there on business, but he seems to have been greatly impressed with what he saw. Sick persons visit the shrine all the year round, but August is the chief month of the pilgrimage, and about fifteen thousand devotees make the journey every year. Among the unsuccessful pilgrims a few years ago was the Duke of Norfolk, who took his afflicted son there. Lourdes has been now known as a faith-healing resort for thirty-four years.

In a niche in the rocks the Virgin is said to have appeared to a peasant girl, fourteen years of age, named Bernadette Soubirous. In all there were seventeen apparitions. Then a spring rose on the spot, and a number of miraculous cures were reported. After an investigation extending over three years, the ecclesiastical authorities declared that the apparitions really took place, and that the miracles were genuine. Sixteen years ago a great church was built on the spot where the Virgin is said to have appeared. The priests who are in charge of the church publish periodically an account of the miracles wrought, so that the popularity of the place is not likely to diminish. *There is no reason to doubt that cures are wrought at places like Lourdes, Loretto, and Knock, just as there is no reason to doubt that such events occur at the places which Protestant faith-healers call Bethshans.*

And so at the end of the nineteenth century, after many a "fifty years of Europe," after such an advance in pure science as the world has never seen before, notwithstanding Tyndall, and in spite of the feeble joker of the "Times," a newspaper of large circulation "sees no reason to doubt" that there are being wrought to-day, both in Catholic France and in Protestant England, cures which are not to be differentiated in kind from those reported of the Nazarene eighteen hundred years ago. Surely a remarkable sign of the change of thought that is coming over the Western world!

SCIENCE TO ORDER.

IS THE ETHER ABOLISHED?

BY "LIEUTENANT-COLONEL."

In "The Observatory" (LIGHT, p. 505) reference is made to a "Daily Mail" review of "Philosophy and the New Physics" by Professor Louis Rougier, under the scare headline of "End of the Ether."

The article is plausibly worded, but fails to be convincing when the intention is recognised, for it is but another attempt to confine the infinite, and to give a material limit to existence.

The article is based on the fallacy of "action at a distance," that is, action across empty space, which is impossible, for there would be nothing to carry the action. In fact, the idea of empty space is in itself unreasonable, for it is finality, an end, and consequently implies the other end, viz., that force is limited, a measurable quantity, and that creation is a bounded existence.

This is not a new claim on the part of the materialist, only an attempt to base the claim on new grounds, or rather, new assumptions. The ether was getting too elusive for logical comfort; it did not comply with the laws of matter, and must, therefore, be placed in an Index Expurgatorius. The growing elasticity of the physical boundary must be curbed at any cost, even to the subversion of the "natural laws" themselves; consequently ether must go, and motion be accepted as an entity apart from matter. It is assumed to be "a substance endowed in itself with existence," note the difference! Shade of Democritus, how convenient we find our opponents' weapons at times! The materialists' own basic axiom, that there is no manifestation of energy without matter, must be thrown over, and at that rate they will soon be faced with the paradox that they have created a boundary which is to exclude the super-normal, but which contains nothing but the supernormal.

But the existence of the ether has not been disproved, except by *a priori* methods. On the other hand it is not irrational to assume that there is no possible evidence (to the human mind) of substance, unless this substance is under the influence of energy; in other words substance untraced is not within the evidential limit which we call matter or matter is but the sensual evidence of substance. In this case, substance (ether?) may not be under material law until stressed, and the liability to friction, elasticity, and transmission would not arise. In any case we should have no means of considering the condition of substance which is beyond perception.

If we assume that substance is immaterial while it is inert, and that the result of strain on that substance is to produce a reluctance which gives the effects of gravity, that is, the stressed part of the substance becomes ponderable, we have the same result as that obtained by the author of the article, without manipulating natural law to fit the theory.

But the boundary would now have extended beyond the range of perception, and might consequently include many other matters which the materialist would fain exclude.

GRADES OF CONSCIOUSNESS.

In my short experience of psychic matters I have been greatly impressed by one important fact, namely: the poverty and limited nature of our senses, not only in comparison to the animal creation but in striking contrast to the vast array of unperceived forces that surround us "both when we wake and when we sleep." We must frankly admit these limitations and turn our attention to the immense possibilities that lie dormant within the soul. By way of illustration, let me take an example from the realm below the human, and one from the sphere above or beyond the physical. If the "grasshopper sitting on the railroad track" could hear the rumbling of the passing train it would die of shock; but it survives, being mercifully oblivious to these grosser vibrations; at the same time, it can hear the humming of the tiniest insect and other sounds too delicate to reach the human ear, or, to carry the analogy further, the sound of falling thistle-down is possibly as evident to the insect as the crashing of an aeroplane would be to the horrified spectators. So much for our limitations in respect to the realm beneath us. Now as to the powers that extend above or beyond us, we have two striking examples—the clairaudient and clairvoyant. These favoured ones are not freaks or neurotics, as some people suppose; their beautiful gifts are simply an extension of otherwise normal faculties. Being sensitives, they are highly strung and delicately poised, and are thus enabled to catch higher tones and behold loftier visions than are possible to those, whose build and temperament is more materialistic.

W. H. C.

CAMEOS OF SPIRITUAL LIFE.

THE MESSAGES OF ANNE SIMON.

INTRODUCTORY.

Anne Simon was born in Baltimore, Maryland, but lived for the greater part of her life in Washington, D.C., where she followed her artist's career. She "passed over" in August, 1916, near the foothills of the Rockies. We had gone there for the summer months. What she calls in her Messages "the beginning" came very quickly and beautifully to her.

Even as a child, Anne Simon was unusual, showing remarkable traits of sensitiveness, determination and application. From early years she loved books and music, and these, as arts in later years, she followed professionally and with great devotion.

Her cultivation and reading were marked. As early even as her seventeenth year one finds her marginal and exhaustive notes of Browning's abstruse "Pauline" and "Sordello." She became an accomplished French and Italian scholar, and her later delight was the translation of such Italian Modernists as Marinetti, Pascoli, D'Annunzio, Carducci. She was also a creative artist.

In music she possessed the unusual gift of absolute pitch, and sensed colour in sounds, as well as through visualisation. She loved the fine and evocative things, the precious stones and perfumes, and in her Journal of life-impressions she mentions a list of words "that have the power of evoking for me."

This life-journal, though as yet unpublished, was reviewed in America as manuscript. Its heading would suggest already a peculiar force in her personality: "Anne Simon's Diary: A Strange Soul-record." In one of her letters she writes, "I am developing strangely! It is all so curious and outside of my volition. I am being guided, led, moulded, changed by some unseen hand and power. These are not idle words!" She possessed also a super-visibility and stimulation to arouse others for ideals and accomplishment.

I feel sure this strong personality has "come through" to me,



Anne Simon

the husband, a very humble recipient, and that the writing is but a logical following of her earthly life and activities. Our mortal bonds were strong and sensitive. We were two artists, happy together in affiliation and understanding. For more than twenty summers we travelled abroad, seeking the stimulus that art, nature and contact might give.

Neither of us was Spiritualist. If Anne Simon ever spoke of this subject the time is too remote to remember this. I, also, had never read the literature of Spiritualism, nor were my thoughts directed in these paths. And yet our natures were open to all new impressions. Some time after her death the use of automatic writing was suggested to me. After three days the writing began with insistence and fluent facility. "I am coming to you often, and give the message. Now write and write honestly!"

So these books have evolved, of sequential unfolding, descriptive of celestial life, states, progress, evolution. They evolve quickly, each book usually within a month, writing an hour or so daily. There is a strong urge to write at this time. After a rest of a month or two another book will quickly evolve. So six books have been written, two of which have been published, and the third, "The Later Message of Anne Simon," will appear in October.

Extracts of the First and Second Messages are here given as a serial in LIGHT. The first sentence, however, of this is taken from the manuscript of the "Later Message."

The words are Anne Simon's. There have been elimination and arrangement to fit the occasion, but no change or addition of word, phrase or sentence.

It may be just and opportune to state that any profits coming to me from these books, after expenses of publication are defrayed, will go to the little children, the Foundlings of Washington.

OTTO TORNEY SIMON.

1807, H. Street, N.W.
Washington, D.C., U.S.A.

31st July, 1922.

THE MESSAGES.

SIGNIFICANCE OF THE MESSAGE.

The message is the power-element of love, through which as creative and stimulative essence, the mortal evolves from mortal prostration to celestial enlightenment. The mortal has toiled on, not knowing, through mists and enveloping shadow; the eyes are hooded like the falcons of the chase. Tell mortals now that I have given them this Message, to make their burdens joy-burdens, carrying them lightly, laughing happily, walking swiftly, and with earth-serenity towards the goal which will be the Mansion for which they are prepared in our Realm, where may be sensed an exquisite and immediate fruition.

SOURCE OF THE WRITING.

It is coming to me from the higher spiritual forces, spiritual identities on the higher spiritual planes. We, I as a spirit-identity, you as an earth-mortal, are intermediary instruments by which these communications are coming through to the earth-man for his higher awakening stimulation, and for his satisfying conviction of the continuation of mortal life in these places of progress, serenity, and happiness. Let the earth-mortal awaken to the spiritual sources and believe in the existence and happiness of the future life through a fuller conviction. Revelations are God-love coming through, as an added hope for stimulation by Him to His earth and other mortal children. May the

earth-mortal accept as I write. For these are messages from the spirit-influences of the higher spirit-places. And realise that to other mortal worlds similar revelations occur, given by other spirit-identities than my own.

A PASSIVE INSTRUMENT.

You are writing this under inspiration, your hand is not your hand, your heart and mind are neutral and negative. You are passively a medium, or an instrument through which I am writing. I am guiding your pencil. Here I write to you impersonally. The love, surrounding you as a cloud of unseen emanations, has not ceased, but is felt by you, and not expressed. The Message becomes in this way a sequential series of unfolding inspirational writing through you, in a form that will more readily meet acceptance.

THE LAST MORTAL MOMENTS.

I am coming to you often and write my Message. I will begin from what some people call the end. To me it was the beginning. It was gentle and you were watching over me. I pressed your hand at one time.* That was to tell

(Continued at foot of next page.)

* The occasion is well-remembered. Anne Simon had been unconscious for hours. There was this last recognition. She "passed over" the next morning.—O. T. S.

CHARACTER WAS A FACTOR IN THE ART OF COMMUNICATION.

By MARY L. CADELL.

I have been re-reading a recent report of the S. P. R. containing accounts of sittings given by Mrs. Osborne Leonard to numerous people, mostly sitting for the first time. I was struck even by the extraordinary influence the personality of the supposed communicator has on the results. Character evidently counts for much; although in discussing the subject and its difficulties, this factor is often overlooked. It is interesting to notice how some of the spirit friends choose the most evidential subjects and drive the proof of their identity home point after point. Others seem bewildered, as well they may be, by the novelty and difficulty of the enterprise. Over-anxiety, too, disturbs the conditions. No wonder that after one such attempt the sitter is left in doubt as to whether thought-reading by the medium may not explain the few meagre, struggling remarks.

Of course, in many cases, the failure is owing to want of power in the medium, or an unhelpful attitude in the sitter, but making due allowance for these factors, it looks as if force and persistence in the communicator, coupled with strong desire to succeed were the real secrets of success.

That interesting American book, "The Seven Purposes," illustrates this variety in character of the communicators. A certain "Frederick," who longs ardently to get into touch with his own people, is a delightful personality. He is breezy, often slangy, though always scrupulously polite. These had apparently been his characteristics in earth-life, and he retains them. By the time he disappears from the pages of the book, one feels one has actually met him and got to know him and like him; his own family felt their son was restored to them. As he himself says, he is just what he was, "only plus"; a finer fellow now, with a more spiritual outlook. The other communicators, although they try to teach and improve their friends, and through them the world in general, seem shadowy beings. They carry no conviction of their personality to the mind of the reader.

All who have read the "Gate of Remembrance," by Mr. Bligh Bond, will cherish happy recollections of the old monk Johannes. His is a most human and likeable character, and when we shut the book, it is with regret; we should like to go on listening to his recollections of days long past in the abbey he loved so well. He is no mouthpiece of a "thought reservoir" (whatever that may mean), but a real living human being.

In the "Earthen Vessel," by Lady Glenconner, we feel undoubtedly in contact with a strong personality in her son, who gives such admirable and convincing "Book-Tests." His is a delightful mind to have thought of such apt and appropriate quotations. Great, too, his strength of purpose to have got these difficult tests through successfully. Each test has been so carefully thought out that sceptical reviewers have been hard put to it to explain away the evidence.

In reading the Life or rather the Autobiography of the American poetess, Ella Wheeler Wilcox, a most self-revealing work, nothing struck me so much as the character of

her husband, which is gradually unfolded as the book goes on. He was no poet only a kind, good man, with interesting tastes and a very considerable skill in business matters; good, too, at making money and at spending it wisely. He obviously made his emotional wife extremely happy and exercised a wise restraint on her somewhat excitable temperament.

After his sudden death the poor woman, half distraught, rushed round America trying to get in touch with her husband through a medium. Many tried, but she never could feel sure they were successful. Quite a long time passed thus, until at last she managed to get into communication, as she believed, with her husband. His advice was characteristic of the man. His wife was told to go home, to rest, to tranquillise her nerves, not to try to communicate with him; but if she did as he said he would try later to speak to her.

Mrs. Wilcox obeyed, and, after a time, when her nervous excitement had calmed down, her husband did as he had promised. The message came through a friend whose visit was apparently casual, no professional medium was concerned. All his advice to his wife was wise and helpful; not very much was said, only what was necessary to direct and console. Again we feel no doubt we are in touch with the same man, whose sane and decided character we know through the earlier pages of the autobiography.

A good communicator realises that clear evidence of personal identity is necessary before everything else. Lofty thoughts may come after, but proofs must precede them. Raymond Lodge was alive to this; possibly he was helped by Frederic Myers; there are indications that such was the case. He gave repeated evidence of identity and showed knowledge only possible to a member of the family to which he belonged. Through the reports of the sittings one can feel his anxiety to be understood, not to be shut out from the family life. His was a strong nature and the messages he was able to get through have given comfort to thousands.

In reading accounts of sittings with the American medium, Mrs. Piper, the name of "George Pelham" at once occurs to one. His evidence of identity seems extraordinarily clear and not such as thought-reading could account for. He used skill in re-inforcing his proofs and in driving them home.

In my own small experience with mediums I have noticed that the best evidence I receive is carefully thought out so as to avoid the possibility or the suspicion of thought-reading by the mediums. This is quite an art; but I contend that successful communication is an art, and, like every other art, it is not given to everyone to acquire it.

£ s. d. OF GHOSTS.—Do haunted houses fetch higher or lower prices? is a question raised in the "Sunday Observer." The paragraph which deals with the question reads: Does a ghost enhance the value of property? There is an estate now in the market, that of Woodhouselee on the slopes of the Pentlands, near Edinburgh, where, it is said, a ghost is to be seen walking through both the ruined and the modern mansion. Castles and mansions that are reputed to be haunted are rarely empty on that account, as haunted dwellings of lower degree occasionally are. But, it usually depends upon the kind of ghost, and the historic kind, it is generally conceded, is not altogether unpopular.

(Continued from previous page.)

you I already knew that all would be beautiful. It was that precious, last, lingering touch. The body is so wonderful, and how often we only see this in our contact on earth. It is the physical mate and we learn to love it, for in true marriage it is only a thin skin of imperfection through which the soul is undimmed, under which there are the living, crystal waters. Notice, I say living water. It is never stagnant, and should be running and happy. Sometimes it stands solemnly under great shadows, and then one may see greater depths. Sorrow reaches out so, and the ripples cease for a while.

WELCOME SORROW.

Welcome sorrow, and then let the waters sparkle again; but do not quite forget sorrow. It is not a superficial friend. It brings one to a greater awakening, and to the realisation of the infinite. The child of earth cannot always be at play. Sorrow and grief are born mostly from the idea of separation from those who have closed their earthly eyes; so this, even, will be changed. Sorrow will disappear in a mist of light. The beloved will be seen. The knowledge and surety of the immortality of the soul, its future happiness under the greater influence of love, its development and the precious knowledge that each will have his separate identity, will come. The spirit-world is impressing this on mortals by what communication it can. The darkness will disappear, and the rosy dawn will reach to the morning-star.

THE "PASSING OVER."

You want to know my experience of the "passing over." The last hours were painless, and I was as if dreaming. I knew in your optimism you did not realise the parting hour

had come, and I was happy in this thought. Then all was quiet, and a calm, like the twilight creeping down the snow-peaks of the Alps, that we so often have seen together came to me. Influences about me! I could feel, but not see. Gentle they were and tender, with that personal love one so rarely is blessed with on the earth-world. Oh, the happiness of it! All doubt gone; just a calm, new faith, a complete surrender! It came at first almost with the subtlety of a perfume, ever lifting me upwards. I felt sympathy and understanding. They were Influences that knew me. And here was the happiness. Still as if in a dream! I saw nothing, only felt. I can only explain the feeling again as the full realisation of love, and the personal tenderness of Influences for me. It was the personal side that seemed to cling to me, a stranger. And what a welcome! So that is what the spirit from the earth-plane will first experience. You seemed far away. I could sense your condition, and now and then a little shadow ran through my happiness. It was your grief. But here again tell the world not to grieve—saint and sinner—all not to grieve, but only to hold up their little lanterns and look into the future as I have told you, and there they will see those who are dear to them, and if love really bound them with a golden fibre, they will see themselves, each beside his Beloved.

THE PERSONAL LOVE, A FIRST RECEPTIVE ELEMENT.

Now do you understand what I mean when I say that such an emanation is the first influence that the newly arrived earth-souls experience when they first pass the threshold of the spirit-world? It will be a personal love and tenderness not to be mistaken.

(To be continued.)

LIGHT,

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Tel: Museum 5106.

Telegrams: "Survival, Westcent, London."

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

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

LOOKING FOR MIRACLES.

From a long observation of the manners and methods of some of those opponents of Spiritualism who are incompletely disguised as inquirers into the reality of the subject we have arrived at the conclusion that they represent, for the most part, the conservative instinct in mankind. It is an instinct that clings tenaciously to old ideas and customs, is darkly jealous of innovation and bitterly hostile to change. The claim that it is seeking the truth is a hollow pretence, a concession to the progressive spirit against which it fears to display open hostility.

But there is still a large proportion of persons amongst the critical section who are genuinely desirous of arriving at facts, but whose mode of progression is that of a locomotive on greasy rails. The wheels go round without carrying it forward. Year after year they go on, questing, arguing, experimenting and setting down their views, but never arriving anywhere. It seems that they are looking for miracles. They will never find them. The laws of Nature will never deny themselves in order to convince these people.

They harangue continually concerning the unsatisfactory nature of Spiritualism and Spiritualists. It seems that these are very defective and objectionable. They see faults and flaws everywhere. Strange that it does not strike these objectors that if the subject and its followers were as radiantly perfect and divinely faultless as they demand, there would be something unnatural about them. Every other subject has its follies and its foils, its dull aspects and its dullards, its dark region and its rogues. Just why Spiritualism should be, as by some special fiat of Divinity, exempt from these peculiarities we leave these people to explain if they can.

Another example of this tendency to look for miracles is the eternal objection that the phenomena are materialistic—so closely allied to the physical side of things that there is nearly always room for a purely physical explanation. There is nothing "spiritual" about them, we have been told until we are tired of hearing it. Just how anything from another world can come into this one without at once taking physical shape and becoming instantly a mundane thing they apparently never stop to think.

We once read an account of the materialisation of a spirit obtained under scientific conditions. The spirit-form was desired to breathe into a glass of water, which was done, and the water was afterwards analysed with the result of discovering that the infusion was of precisely the same kind as though a human being had breathed into it; ergo, it was not a spirit! Did the analyst expect to find something supernatural—sublimated essence of star-dust? And what was his idea of a spirit?

It is a fine thing, of course, to carry on a quest that shall take one beyond the imperfections of the flesh, the grossness of matter and materiality. We

suggest, however, that there is a presumption that aims too high and that aspires to fly before it can walk. The mind that would soar beyond the confines of mortal thought before it has learned the elements of reasoning is the victim of a foolish ambition. It needs no close analysis of some of the so-called arguments of the critics of Spiritualism to see that they are the arguments of people who, it is quite obvious, are incapable of thinking either clearly or consecutively, and that without the smallest justification they are looking for miracles to convince them. They will never find miracles. Let them resign themselves to that. If there is any question of miracles we imagine that the life in which they now live is quite as 'miraculous in its way as any life to follow, and as one must grow out of the other there is nothing really suspicious in their likeness.

DR. CRAWFORD'S EXPERIMENTS.

Mr. E. H. Worth (Streatham) writes:—

In the Twelfth Edition, 1922, of the "Encyclopedia Britannica" is an article on Psychological Research, and in the reference to Dr. Crawford's experiments is the following statement: "As his narrative stood the Goligher case appeared to provide the most impressive evidence ever obtained for the reality of 'Materialisation.' Dr. Crawford's premature death in 1920 made it temporarily difficult to pursue independent inquiry into the matter; but at the end of 1921 further investigation by Dr. Fournier d'Albe proved that the manifestations were fraudulent." (The italics are mine.)

Now here is a definite statement and a definite denial, and the matter should not be allowed to remain as it is. I would suggest that a Committee should be formed to reconsider the whole case. The members of the Committee should be people that we can trust, and some of them ought to be men who are not Spiritualists. I should be pleased to contribute one guinea towards the expenses if it is formed.

THE MEDIUM SLADE.

Mr. Leslie Curnow writes:—

Dr. Lindsay Johnson is in error in saying (Light, August 19th, page 517), "Slade performed a barefaced deception before Sir E. Ray Lankester and suffered imprisonment for it." Slade was sentenced at Bow-street on October 31st, 1876, to three months' imprisonment with hard labour, but the conviction was quashed (on appeal) on a technical point. He was not imprisoned. At his trial many prominent men gave evidence in his favour.

Nor is it correct to say that Slade "performed a barefaced deception." Sir Ray Lankester imagined this to have been done, and instituted the prosecution. The latter would doubtless do the same to-day, if he got the chance, with any highly accredited medium, and in the present attitude of the law towards psychic science, he might easily obtain a similar verdict.

Some months after the trial Slade wrote to Sir Ray Lankester offering to give him (free) a series of experimental sittings under strict test conditions. His letter was not answered.

THE MOVEMENT IN SCOTLAND.

Mr. J. B. M'Indoe, Hon. Secretary of the Glasgow Association of Spiritualists, writes:—

Mrs. Cannock is at present conducting an extended Scottish tour. She commenced with a fortnight's very successful meetings in Glasgow, and is visiting Aberdeen, Dundee, Dumfermline and Edinburgh.

Mr. Percy R. Street has just finished a holiday lecturing tour in Scotland, lecturing at Edinburgh and Glasgow. Large audiences listened with delight to him in the McLellan Galleries, Glasgow, on Sunday, August 13th, the day's collection being £24, while his week-night lectures on "The Problems of Automatic Script" and "The Human Aura" were listened to by most appreciative audiences, and were in every way a great success.

You should get away from the mental habit of regarding your present life as the only one, get rid of the idea that the life you expect to lead on this side, after your death, is to be an endless existence in one state. You could no more endure such an endless existence in the subtle matter of the inner world than you could endure to live for ever in the gross matter in which you are now encased. You would weary of it.—"Letters from a Living Dead Man."

THE OBSERVATORY.

LIGHT ON THINGS IN GENERAL.

There is a most interesting collection of opinions from scholars and clerics on "Modernism and the Bible," collected by the Rev. Frances E. Powell, Rector of Ladbroke, in the current issue of the "Modern Churchman." Of the Bible Mr. Powell writes: "We should regard it not as a quarry from which to excavate dogmas, but as a well from which to draw spiritual truth."

Last Sunday Sir Arthur Conan Doyle spoke, in an interview, to over a million people on the Progress of Spiritualism, through the columns of "Lloyd's Weekly Newspaper." In the course of the interview Sir Arthur said:—

Spiritualism in this country is at the moment in the trough of the wave, but experience shows that each wave runs higher than the one which preceded it. Spiritualists know, from both sides, that we are on the eve of big happenings. Revelations will be made, we believe, through radio. There is a big, unorganised movement in the direction of Spiritualism. Wherever thinking people meet the subject is discussed. Sometimes people will not call themselves Spiritualists, but their conversation proves that, essentially, they are. Many eminent men of the day are convinced Spiritualists, and they will admit it to me. But often a public avowal would interfere with the progress of their careers. The public might, for instance, distrust a K.C. who had declared himself a Spiritualist. This is because the public, to a large extent, still has a prejudiced, ignorant and confused view of Spiritualism. Too much importance is given to the phenomenal side. People say to us, "What have our dead to do with moving tables and flying chairs?" I sympathise with that point of view, but let me explain. All phenomena, freakish as some of it may appear, are simply to call attention, in a materialistic age, to the fact that there are forces about which are beyond any force yet known to humanity. Though Spiritualists are much criticised by the Church many clergymen are leaning towards us. One of them came to see me yesterday; he was wondering whether he ought not to come out of the Church and simply preach Spiritualism. But there is no need for him to do that; on the contrary, there is the recently-formed Society of Communion, members of which must be associated with Christian Churches. The Committee is composed largely of clergymen and ministers, and the object of the Society is the study and the making known of the findings of psychical research, as loyal servants of our Divine Lord. People cannot become Spiritualists merely by table turning. They need, in the first place, sincerity, and they need to be increasing their knowledge all the time. This must be done in a spirit of great reverence. Far from being antagonistic to religion, the psychic movement is destined to vivify religion, which has long been decaying and becoming a mere formality. Without psychic knowledge much of the New Testament is incomprehensible. With it, one has renewed assurance of its essential truths. When every allowance has been made for fraud and for self-deception (which is more common), there remains a great residuum of proved fact which makes this movement the most serious attempt there has ever been made to place religion on a basis of definite proof. Spiritualism unites real science and real religion, each supporting the other.

On Friday of last week "The Times" published an article from an occasional correspondent, who is at present making a tour of the world. This article, which is the fourteenth of the series, and was mailed from Honolulu, contained a singular story, the authenticity of which the writer personally vouched for, and is as follows:—

Soon after leaving the Hawaiian Islands, the flower of the North Pacific, the captain of our good ship, the "Makura," showed me a letter that had reached him at Honolulu. It contained a sequel to the most singular story in the region of psychic things that ever I heard or imagined. Honolulu itself had taken us back to "the golden days of good Haroun al-Raschid," surprised us with its wonders, but the captain's letter touched a remoter date, a more surprising miracle. The facts of it are now being more fully investigated by a great archaeologist, and the details will, in the sequel, it is probable, be published; but I cannot refrain from giving the opening chapters. A British lady—Mrs. B.—who lives with her family in one of the Pacific Islands, where her grandfather was a missionary, has received within the last few years strange communications from persons who lived in distant lands and a remote century. Last summer she was a passenger on the "Makura," and the captain of our ship, hearing some rumour of her "psychic" powers, asked her if she would care to make an experiment before him. She agreed to try, and one day she sat down at his desk with a pen in her hand, and while the captain and her husband sat together looking

at a book on Samoa, she waited for her hand to be directed, without any greater concentration than, say, the wireless operator exercises when he prepares to receive a message. After a little while she ejaculated, "What a nuisance! I have got back to this Eastern writing." Lately, on several occasions, she had found herself writing a strange script—it is largely in straight lines—which vaguely suggested to her and others something Eastern. After writing for some twenty minutes, she gave the manuscript to the captain, who determined to seek an interpreter and probe the mystery. The first people he showed it to were some Indians, who had come on affairs to Fiji; but they could make nothing of it. When the captain reported his failure to Mrs. B. she expressed disappointment, adding, "I suppose there was nothing in it." A little later, in November last, Professor G., one of the great archaeologists of the world, was a passenger on the ship, and the MSS. was shown to him, without comment. He at once poured out excited questions, and then gave his surprising verdict. The writing was a very good example of "hieratics," which was the popular form of the hieroglyphics used by the priests. It prevailed up to about 5000 B.C. in Asia Minor. Only a handful of people now alive can read the script, and the professor did not think that anyone could have written the document in the short time taken by Mrs. B. The message began by thanking the lady for having got into communication, and went on to describe how differently people travelled now and then, giving a quaint picture of the contrasted motions of a camel and a ship. At the end, an accurate description was given of the scene in the captain's cabin and of the state of sky and sea. The letter of which I spoke as being delivered to the captain at Honolulu contained a further communication in the same script, and this, too, is going to the Professor for translation. He is also, with the help of his books, accurately and in detail translating the first MS. I have seen the second MS., and heard the story, with the full names of the people concerned, and give it for what it is worth. The evidence has been sifted in a scientific spirit, and none of the three, in any sense of the phrase, is professionally psychic—neither the Professor, who is a man of science, nor the Captain, who is a Scottish New Zealander, nor the lady, who is the mother of a considerable family, and deprecates any claim to supernormal powers. She certainly has no conscious knowledge whatever of hieratics. What does it all mean? It surpasses fiction, is more surprising and dramatic than even Kipling's "Finest Story in the World." Will it have as disappointing a sequel? For myself, it is the only story of the sort that so much as inclined me to belief. In this I see no loophole for incredulity.

The "Weekly Dispatch" on Sunday last published the following cable from New York, dated Saturday:—

An astonishing case of alleged communication with the other world is reported to-day from Washington. Mrs. Gladys Murray, a woman of 48, and a clerk in the Treasury Department, was picked up in a semi-conscious condition in the centre of the city by a policeman during the morning. She was unable to speak or stand, and paid no attention to the remarks addressed to her. At the hospital the doctors, being unable to induce her to speak, offered her a pencil and paper. After a few minutes she wrote down: "I have no control over my condition. Something is gripping me." Half an hour later a nurse by the bedside was startled to hear the patient speak quite naturally. "It's all right now," she said. The nurse thereupon summoned the house physician. Before he arrived the woman was seized with a violent fit of trembling, and again lapsed into silence. Soon she made signs, which the doctors interpreted as meaning that she wanted pencil and paper again. Given them, she wrote the following: "A spirit wants to write. I am a man on earth who lived on earth. I am sent to control the woman you see. The spirits say they cause me to make me act so as to prove that they have power over human beings." Shortly afterwards Mrs. Murray recovered and was able to return home. She is quite unable to account for her experience. She is a woman of the highest reputation, and makes no pretence of being a medium, never having taken an active interest in Spiritualism. The doctors are unable to account for the strange manifestations, except to suggest it is a form of hysteria.

With reference to the letters from Sir Arthur Conan Doyle and Sir Bryan Donkin to the "Times," given by us in these columns last week, a further letter from Sir Arthur was published in the "Times" for August 18th, which reads as follows:—

Sir,—The difficulties of Sir Bryan Donkin and your other correspondent are all covered by one sentence in a recent letter which I received from Mme. Bisson. She says, speaking of the Professors at the Sorbonne, "Ils n'admettent pas que ces phénomènes puissent avoir des lois." The way of science and common sense is to conform to the laws, and not to demand that the laws conform to our preconceptions.

SLATE-WRITING PHENOMENA.

SOME REMINISCENCES OF THE LATE PROFESSOR HIRAM CORSON.

NOTES ON THE SLATE-WRITTEN MESSAGES.

We have received the following long and interesting letter from Dr. Eugene R. Corson, of Savannah, Georgia, U.S.A., son of the late Professor Hiram Corson, who for many years was a keen student of psychic phenomena. Dr. Corson writes:—

In going over some old papers I came across the messages I am sending you, thinking that perhaps they may be of interest for your valuable paper. They came through a medium whom I knew very well and with whom I had a number of sittings in her modest little apartment in New York. Her mediumship had been thoroughly tested by Professor Hyslop. Her guide was the Indian "Skye." As I knew her, she never went into trance, and her chief form of communication was by direct slate writing. When I first met her she was much of an invalid, with weak heart action. On two occasions I had a materialising séance with her and got undoubted partial materialisations. I have obtained direct slate writing, holding the slate without the medium touching it, and also with the medium touching it, in full daylight.

There were no sittings in the dark except the materialisation ones.

Holding the slate you could easily hear the writing going on inside.

When held under the table the pencil would sometimes be found on the outside of the slate on top, and the conclusion of the message would be indicated by three fine but distinct raps. Her name was Mrs. Mayer. I have forgotten her full name, and have now no means of finding out.

In August, 1905, at the time of these messages, my father had invited her to pay him a visit at Ithaca (New York). My father was Hiram Corson, Professor of English Literature at Cornell University for 40 years, living in his own home known as Cascadilla Cottage. My mother had died five years before, and he had kept in constant touch with her through his Swedish housekeeper, a Mrs. Sjoegren, of considerable mediumistic powers, shown by raps, table movements, occasional apparitions, but mostly by the whispered voice in the dark. Of her honesty I had no doubt. At the time, the communications were constantly urging my father to bring Mrs. Mayer to Ithaca. I happened to be on my vacation at the time, met Mrs. Mayer at the train, and had several sittings with her along with my father.

The communications in question came after I had returned home, and I give them as written out and sent me by my father.

The sittings always took place in the "Memorial Room." After the death of my mother in 1900 my father had fitted up this little room, with her books and cherished belongings. Here collected were her Dante books, of which she was a profound student, her religious books, her favourite pictures, and many little intimate belongings. Here he would often sit and meditate. His life seemed more in the other world than in this. Nearly eighty years old and retired from the university, his intellectual interests were still wide and keen, ranging through the whole of English literature and the classics. The many books he published showed his wide intellectual range.

His last work, written when he was failing in health, "Spirit Messages," you have reviewed in LIGHT.

Mrs. Mayer's visit lasted about a month, and he kept careful records of all the communications. During her visit she spent her time mostly on the large porches or strolling about the beautiful grounds, with entrancing views of the valley five hundred feet below and the beautiful hills on the opposite side, and with the lake in the still further distance. These beautiful surroundings were a great contrast to her modest and pathetic little contracted apartment in the poorer part of New York. She impressed me as a woman of rare good sense, of a commanding character, but with a limited education as we use the term to-day. Of her good faith and honesty I never had a doubt. She died in New York about two years after this visit.

The following notes were written out by me in 1905, expecting to publish them at the time, but other work and other duties held me up, and it is only now, after seventeen years, that I take them up again and send them to you. The incidents are all fresh in my mind. I have absolute faith in the genuineness of the communications; there was no fraud on the part of the medium, and they can be absolutely relied upon as far as they go. They seem to me interesting from several standpoints. I have cut out only that which is a repetition of what I have written to-day.

These messages were obtained by means of "direct slate writing." Two clean slates were held or tied together with a small piece of slate pencil between them. If the conditions were good and the power was strong the slates were laid on top of the table, or held up in the air, or even held by me or my father alone. Generally you heard the writing going on, and when the message was finished there were three fine raps on the slate as though made with the tip of the pencil or finger nail. If the slate was held under the table by the medium, one sitter held the other end. The message would be on one of the inner sides, or on both sides, or even on the four sides of the two slates, as happened once in my presence. Often the pencil, placed between the slates would be found on top of the upper slate, or on the floor, after the message was written. With this medium I have had the writing come on the slate under my hand pressed tight on the slate and wet by the perspiration. My wife saw this done. Let me add that I have placed sheets of paper between the slates with a bit of lead pencil and had the writing. As with all psychical phenomena, the power varied greatly. Conditions seemed to depend upon the state of the weather and atmosphere and the mental and emotional states of the sitters. I would repeat my confidence in the honesty and good faith of this medium. I had many sittings with her and watched her most carefully.

How the writing is done is, of course, a mystery. Its absolute significance is also a mystery, and from a purely scientific standpoint must still be regarded as in the stage of experiment and observation. The "Spiritistic" theory, I believe, best covers the facts as known, and I shall hold to it unless it will have to be given up through more and better knowledge on the subject.

My father has left a great number of messages obtained in this way. Much of it is of a private nature and of no interest to outsiders. Much of this has no evidential value. The messages which I am giving you seem to me of more interest. The entire setting of the messages is most interesting. Another significant point is the casual way in which the information came, an *obiter dictum*, in a natural, matter-of-fact talk as you would see in any ordinary letter between husband and wife or friend and friend. While the literature of Spiritualism contains innumerable instances where the evidential value is much greater, I have come across few cases indeed where the setting, so to speak, of the little drama is as interesting and which creates an interest in all circumstances connected with it. As you will see, the two personages are interesting ones, quite aside from the psychical element.

THE MESSAGES ANALYSED.

And now for the messages in question. They were given after I left Ithaca, my father being the only one present with the medium. The sitting took place in the little memorial room I have already described. All the messages were signed by my mother's name, C. R. Corson, or Carrie. The first one was at a sitting on Tuesday, August 22nd, 4 p.m., 1905.

"I am delighted to be here now, and am much strengthened this afternoon from my work last night. It was a great surprise for me when I was called upon to go with a party of friends to the reception of Charles Marsham, Earl of Romney, who had just come over." (It was explained by raps that by "reception" she meant the conducting of spirits to their homes when they first come over.)

"I was delighted to meet so many honourable and distinguished people. Many I had heard of in earth life, but had never met; but I am one of the number who meet all important characters. I think he is the third or fourth Earl of Romney. I cannot tell much about him. I met many of his friends whom I shall see often after this."

"I was also at the reception of the Hon. David Wark, the oldest senator in the world, from Ottawa, Canada. I never saw such a host of friends to meet anyone as he had. They came to greet him from all over the world. He had lived to a great old age." (It was added, by raps, that he passed out on Sunday, August 20th, at Fredericton, New Brunswick, and was 101 years old.)

My father asked if she was sure of the name, when the following message was written:—

"I heard the name, 'Wark.' Don't be impatient, it will come straight; sounded like 'Wark' to me."

"You see, when we are called up on such occasions, we may not catch the name correctly; but I am sure it sounded as I gave it to you. He had not been here long

yet, and I only went with the friends that pressed me into service."

Tuesday, August 22nd, 1905, 8.30 p.m. (Weather bad and power poor).

"As soon as I can I will ascertain whether I got the name correctly, and will tell you at another sitting soon."

Wednesday, August 23rd, 10 a.m.

"Yes, dear, the air is much better, and we all feel much encouraged. I found out about the name (Hon. David Wark), and I made no mistake about the name. He was senator many years ago, at Ottawa, Canada, and passed out at the age of a hundred and one years and six months. I cannot understand why his name is not in 'Who's Who,' unless he had been retired at his home in Fredericton, N.B., for a number of years. I went to see some of his friends, and they told me I had given the name correctly. I want you to look it up just for my sake."

"The atmosphere is much clearer and easier to penetrate. I am also glad you found out Charles Marsham. He has just come over. You may hear or see something of it in a few days. Place has nothing to do with our being called upon. We must respond as readily to those passing out in London as here in the U.S."

TESTING THE MESSAGES.

My father at once set about verifying the two names and the other circumstances. Both names were unknown to him and to the medium. He had seen nothing about them in the papers.

My father found the name of Charles Marsham, Earl of Romney, in the English "Who's Who," but as a living man of prominence in England. The name of David Wark he could not find, an omission which could only be explained, as was explained in the message, namely, that for a number of years he had retired to the small town of Fredericton, N. B., and had been out of the public eye. Notwithstanding, it was an omission on the part of "Who's Who," for as a living man of great prominence he should have been there, no matter how long retired.

My father first wrote to Sir Wilfred Laurier, Premier of Canada, receiving in reply the letter which I copy for you with a page from the Parliamentary Guide:—

Ottawa, 26th August, 1905.

Hiram Corson, Esq.,
Cascadilla Manse,
Ithaca, N.Y., U.S.A.

DEAR SIR,

I have the honour, by direction of the Right Honourable Sir Wilfred Laurier, to acknowledge the receipt of your communication of the . . . instant and to enclose a page from the "Parliamentary Guide" giving a brief sketch of the life of the late Honourable David Ward.†

Yours truly,

RODOLPHE BOUDRELLE,
Private Secretary.

THE CANADIAN SENATOR.

"Parliamentary Guide," page 24-25: "Wark, Hon. David (Fredericton), Scotch descent. B. in Londonderry, Ire., Feb. 19th, 1804. Came to N. B. in 1825. M. Annie Elizabeth, d. of Isaac Burpee, of Sundury, N. S. Is said to be the oldest member of any of the Legislatures in the Empire and to have served longer in Legislative bodies than any other man. From 1858 to 1862 was a member of the Ex. Council of N. B., also Receiver-General; sat in all eight years in the Leg. Assembly of N. B., and sixteen years in the Legislative Council. Was called to the Senate in 1867 at Confederation, and has sat thirty-one years in that body. In 1847 introduced legislation in N. B., legislation which authorised the Lt. Gov. by proclamation to admit the products of any other colony duty free on such colony reciprocating. All the provinces agreeing to this, the natural products were exchanged among the provinces up to the time of confederation as freely as they have been since. Is strongly in favor of extending the free trade policy to the whole empire."

But, as you see, there was no notice of his death, so he wrote to the "Globe," a Toronto paper, and received the issue of August 21st, containing a long notice of the death of the Hon. David Wark, and of his most interesting and remarkable life, confirming to the letter all the information given in the message.

I copy the first paragraph of this notice (special dispatch to the "Globe"): "Fredericton, N. B., Aug. 20th. Senator Wark died this morning at 8.40 o'clock, aged 101 years, 6 months and 1 day. He was conscious to almost the last hour of his life, and passed away without pain."

He still had to verify the death of the Earl of Romney. Cornell University takes the London "Times," and they come in batches of the week's issue.

* My father had said he could not find the name in "Who's Who," although he had found the name of Charles Marsham.

† Notice that the Secretary has made a mistake in the name, even when he had it printed correctly before him. It shows how easy it is to make a mistake even in this world, let alone the next!

THE BRITISH PEER.

In the issue of Tuesday, August 22nd, appeared the following obituary of the Earl, which I copy for you.

The Earl died, as you will see, in the afternoon of August 21st. New York is about seventy-five degrees longitude west, that is, five hours later time than London. The "Times," Tuesday, August 22nd, 1905:—

"Lord Romney died yesterday afternoon, at Gressen Hall House, East Dereham, the residence of his daughter, Lady Florence Hare."

"Sir Charles Marsham, Earl of Romney, Viscount Marsham, of the Mote, and Baron of Romney, Kent, all in the peerage of Great Britain, and a Baronet, was born on March 7th, 1841, son of the third Earl by his wife, who was Lady Margaret, daughter of the Fourth Duke of Buccleuch. Educated at Eton and Christ Church, he formerly held a commission in the East Kent Yeomanry. In 1863 he married Lady Francis Augusta Constance Muir-Campbell-Rawdon Hastings, daughter of the second Marquis of Hastings, and sister of the late Countess of Loudoun and the late Lady Gray de Ruthyn, who were Peereses in their own right. He succeeded as Fourth Earl in 1874. From 1889 to 1892 he was a lord-in-waiting in Lord Salisbury's second administration. The late Peer was directly descended from Admiral Sir Cloudesly Shovel, whose eldest daughter and co-heir married the first Baron Romney. He took a great interest in the mercantile marine, and held the office of president of the Marine Society. He was also J.P. and D.L. for Kent, and J.P. for Norfolk."

Lord Romney some years ago sold his seat, The Mote, Maidstone, where the first Earl entertained King George III. and Queen Charlotte for a great review of Kentish Volunteers, to Sir Marcus Samuel. Lately he had lived at Gayton Hall, King's Lynn. In the "Times" of the day following, Wednesday, August 23rd, there was the following notice:—

"The funeral of the Earl of Romney will take place on Friday next. The first part of the service will be held at St. Peter's, Eaton-square, at two o'clock, for all friends wishing to attend."

In an analysis of these messages there are several points which have to be considered. There is the good faith and honesty of the medium. What are the chances of getting through normal means the information given in the messages? Granting the genuineness of the direct writing on the slate, can the subliminal self of the medium or the sitter be eliminated as the author of the messages? The first two questions can easily be settled; it is this last question which is the great difficulty, the great secret, the crux of all these wonderful experiences, of all these doubts and hopes.

The notices of the deaths of the two persons mentioned would have to appear in the issue of the "Ithaca Journal" of August 21st, which was twenty-four hours before the sitting on August 22nd, at 4 p.m.

I wrote to the editor of the "Journal" and asked him to look in the issue of August 21st, 1905, for any mention of the two names, and both were found, and he sends me the notices as they appeared in that issue:—

From the "Journal" of August 21st, 1905.

Earl of Romney Dead.

London, August 21st.—Charles Marsham, fourth Earl of Romney, died to-day at the age of 64. He was president of the Marine Society.

Senator Wark Died at Age of 101.

(Continued at top of next page.)

THE MESSAGE OF ANNE SIMON, AND THE SECOND MESSAGE OF ANNE SIMON.

(Two Volumes.)

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Of these Messages the REV. G. VALE OWEN wrote:—
"They should be very helpful to toil-worn souls perplexed with many cares of earth. For they breathe that peace which will be ours some day."

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(Continued from previous page.)

Fredericton, N.B., August 21st.—Hon. David Wark, the oldest legislator in the world, died at his home in this city Sunday. Mr. Wark was a member of the Canadian Senate at Ottawa, a life office. His age was 101 years, 6 months.

THE CASES CONSIDERED.

My father did not see these notices, as is evident from his taking the trouble to write to Canada and also go through the files of the London "Times." The real vital question, however, is, did Mrs. Mayer see these notices, consciously or unconsciously, and did her subliminal self dramatise them, as set forth in the messages? She told my father the names were unknown to her, and yet, we can easily imagine that her eyes consciously or unconsciously saw the notices, and that her sub-self wove them into the little dramas presented to us. This is indeed the crux in this case.

I have come across some records of the sittings before August 22nd at which I was present and in which mention is made of missionary work and visits made to help those who have just passed over. Repeatedly in the past these visits have been mentioned, and Spiritualistic literature, as you know, is full of such ministrations. For example, on August 12th: "My work over here is still going on, and I am trying so hard to do good and help all that need help." And at the same sitting: "I have so much missionary work over here. I cannot be with you as often as formerly." Again, on August 13th: "My work is growing over here. I have many calls to do missionary work but will not be detained away while the way is open to reach you all, my darling ones." Again on August 14th: "I fear your work is like mine (referring, I take it, to my own many professional visits), so many new calls, it is never over. But I rejoice I can help others and give comfort to so many who come over here in ignorance. It is such a pleasure for me to teach those who desire light when I can lead them to their loved ones, and show them that death does not end all but is only a stepping stone to eternal and everlasting happiness. This is so good and beautiful to do." These messages seem indeed naturally to lead up to the ones we are discussing.

I am prompted to introduce here a message supposedly from Robert Browning, one of several messages from him which came at this time, which seems to me of very direct interest, and as showing a sidelight on the message in question. This message came while I was present, August 15th, 8 p.m.: "I cannot honestly discuss my attitude to Spiritualism as it was not the cause but the people I objected so strenuously to. I wanted to protect Elizabeth and did it at my peril." I would refer the reader to G. K. Chesterton's "Life of Robert Browning" (English Men of Letters Series), where this great and fascinating writer takes much pains at great length to show this same attitude of the poet. "He did not dislike Spiritualism, but Spiritualists," p. 94.

We can well imagine that his great antipathy came

from certain unfortunate associations, much less possible to-day when the entire personnel has changed. Both my father and mother visited Robert Browning in Venice in the Palazzo Rexonico, and also in London, a friendship brought about by my father's book on the "Poetry of Robert Browning," so that it was not unnatural that he should receive these messages if there is any such thing as a communication between the two worlds. All that Mr. Chesterton writes about Browning's connection with Spiritualism should be of interest to Spiritualists. It is put in his usual brilliant way.

If we feel assured of the genuineness of the direct slate writing, the messages always seemed to me as more directly due to an outside source than when they come through trance or automatic writing. I recall a case in connection with M. A. (Oxon.), where a paper was left in the séance room, to find on it some hours later the direct writing. See also the strange experiences of Baron Guldenstube in his remarkable book.

And finally, in comparing the phraseology in the two cases, we may notice the following differences. In the "Journal" notice the age of the Earl of Romney is given as sixty-four, and that he was president of the Marine Society. He is definitely mentioned as the fourth Earl of Romney, while in the slate messages these facts are not mentioned and the writer is in doubt whether he is the third or fourth Earl of Romney. This does not look like a mere copy.

In comparing the Wark messages we find differences again. The "Journal" speaks of him as "The oldest legislator in the world," while the slate message has "The oldest senator in the world." The "Journal" message gives the date as Sunday, August 20th. The slate gives no exact date, but the date was rapped out when the question was asked. This does not look like a copy. Again in the slate message, there is further shown uncertainty as to the information. The communicator writes: "I want you to look it up just for my sake." Had we seen the "Journal" notice and the slate message in separate papers they would have seemed independent of each other.

All the circumstances in this case point to the genuine character of the communications, the trusted medium as a guest in a friend's house, the retired home, the lack of access to news generally, the verification of all details given, the intimate natural character of the communication like a bit of everyday gossip, as natural as though the communicator and the recipient were both in the same world. The communicator's anxiety to verify the facts is especially noticeable. If the dramatisation element in this case is only the subconscious self of the medium or sitter or both, it is subtle to a degree, and more than subtle in its eager desire to mislead and deceive. Looked at in one way, it seems a great mystery, and in another way, "simple comme bonjour," as F. W. H. Myers was fond of saying, for truth itself seems always simple.

In our ignorance we take the long way around which never gets us anywhere, but when we know, even the short cut is unnecessary, for we are already there.

THE "HAIRY HANDS OF DARTMOOR."

Those who remember the incidents related in the newspapers last year under this title may be interested to learn that a further accident at the same spot was narrowly averted less than a month ago. Quite possibly other cases have occurred of which the writer has heard nothing. It may therefore be in place to offer an explanation of this series of apparent coincidences, particularly as occultly interested ladies and others contributed to various papers startling theories of ghostly interference, maligning our ancient British progenitors and evincing no little misunderstanding as to the nature and functions of "elementals" and "elementaries."

It will be recollected that in the first instance a doctor, riding a motor cycle, was killed after shouting to two children in the side car: "Something wrong! Jump!" What occurred was this. Travelling at something like forty miles per hour down the very tempting slope, apparently with an engine loose in its bolts, the front wheel jammed. The doctor shouted to the children and almost at the same instant charged the bank and was killed. At the moment preceding death he must have created a strong mental picture of the immediate cause of the accident. This mental creation, projected, as all thoughts are, into his surroundings, was promptly isolated. It could not remain with its creator, as undirected thought-images do, because the physical link was broken. It therefore persisted in the locality of its association, an actual force of an electro-biological character capable of actuating any suitably disposed organism with which it might come into contact. Scores of vehicles and pedestrians pass the spot, and so far as we know nothing happens, the mental bodies of those who might be affected being busily occupied in receiving or transmitting thought. But one day a char-a-banc passes, its driver in a state of mental passivity, driving mechanically, possibly even a natural sensitive. Immediately the isolated thought force operates his nervous system, just as an outside live wire may contact and set

aglow the lamps of an electric light circuit—and an accident occurs.

Later a motor cyclist passes, also in a similarly receptive state and travelling at high speed. He is switched into the bank "feeling a pair of hairy hands over his own." Here we have the complication which has led many astray. But what is it worth? One cannot tell that hands are hairy except by doing as Isaac did and feeling the back of them. The fact of an outside force operating the muscular system apart from one's personal volition could but give the impression of other hands on the handle bars! The rider was going too fast to recover control and there was a serious accident.

The thought force is not permanent. It exhausts itself gradually into other forms of energy. It is essentially dependent upon the concentration with which it was created. We may or may not have heard the last of it.

The same phenomena may be recognised frequently enough around us. Repetitions of suicide and emotional disturbance on the scene of tragedies are common enough. Clairvoyant vision can even visualise the creation of the "influence," which is the explanation of many so-called hauntings.

The thought force only affects suitably disposed persons; though the world would be a better place if we all realised the extent to which, for good or ill, we interact upon one another.

P. H. F.

DEATH AND THE SOUL.

(Adapted from the French of Victor Hugo).

As on she journeys towards thy shades, O Tomb!
All unafraid, My Soul in gladness sings,
Knowing this body in thy Stygian gloom
Will find a prison cell, but She, her wings,

MADGE DONOHUE

SIR WILLIAM BARRETT ON ECTOPLASM.

[In *LIGHT* of May 28th, 1921, we published an article, "Ectoplasms," by Sir William Barrett, which, in view of the discussion that has been proceeding in the Press lately, it seems desirable to re-print, in order that some of the facts may be re-stated for the benefit especially of those who did not read the article at the time. Articles on the same subject by Sir Oliver Lodge, Mr. Stanley De Brath, and others appeared in *LIGHT* immediately before and after Sir William Barrett's article, but we select this as most appropriate to the discussion in its present phase.]

The novel and amazing phenomenon of the extrusion from, and re-absorption into, the body of the medium of an amorphous mass of plastic living matter—the so-called plasma—has until lately been justly regarded with considerable scepticism. But the recent careful investigations of Baron Von Schrenck-Notzing, Dr. Geley, Dr. Crawford, the Committee of the S.P.R., and others, leave us in less doubt as to the genuineness of this plasma, and the still more incredible phenomena associated with it. Moreover, further confirmation of these novel and weird phenomena has recently been obtained in Paris with a medium named M. Franck Kluski. The experiments were most carefully conducted by Professor Chas. Richet, M. A. de Gramont and Dr. Geley, and are described in the two last numbers of the "Revue Metapsychique," and the report will be continued in the next number of that journal. Dr. Geley states that in the forthcoming number of the "Revue" illustrations of the moulds of the ectoplasms, taken in paraffin wax, will be given. Dr. Crawford also obtained some moulds in clay, and earlier investigators, with other mediums, have long since asserted they had obtained moulds of materialised hands and feet.

Here I may remark that it has not escaped the notice of critical observers how suspicious some of these forms are; they often look flat and artificial, and occasionally represent portraits that have appeared in an illustrated journal.* Nevertheless, in spite of these grave misgivings, it seems impossible to explain certain facts by any hypothesis of fraud. For instance, the extruded substance will sometimes disappear almost instantaneously; if muslin, or thin paper, were used to simulate the plasma, some time would be necessary to crush up the material into a small space and conceal it; and in any case its presence would have been found on the medium, or in her mouth, before or after the sitting, and nothing of the kind has ever been noticed. Moreover, moulds of human, or we may say *humanoid* hands and feet could not have been produced in wax or clay by any flimsy material, and special care was taken by Dr. Crawford and by Dr. Geley to remove the possibility of the medium making any imprint on the substance used for the mould. In his last book Dr. Crawford gives full details of the precautions he took. Much further investigation is, however, necessary before we can arrive at any definite conclusions as to the origin and nature of what appear to be very wonderful manifestations of vital energy.

Those who are interested will find a most suggestive and luminous discussion of this subject by Frederic Myers in the second volume of his great work on "Human Personality," pp. 529-549. Albeit he wrote those pages more than twenty years ago, our recent knowledge has not only confirmed his opinion of the reality of these phenomena, but added considerably to the value of the far-seeing and suggestive views he expressed. It may be useful to quote Myers' definition of the phenomenon of ectoplasm (a term, he remarks, adapted by Professor Ochorowicz), viz.:-

"The power of forming outside some special organism, a collection, or reservoir of vital force, or of vitalized matter, which may or may not be visible, may or may not be tangible, but which operates in the fashion of the visible and tangible body from whence it is drawn."†

Myers divides these ectoplasmic phenomena into six grades, from the simplest type to the more advanced "when an apparently complete form seems to live for the time in independent life" (p. 549), such as "Katie King" in the wonderful and, in my opinion, undeniable experiments conducted by Sir W. Crookes. Wherever we may draw the evidential line few will dispute Myers' conclusion that

"We have here got at the root of most of the physical phenomena assignable to external control. It is this power of using the vital force of men which brings unembodied beings into relation with the material world. It is this power, too, which links the physical with the mental phenomena of spirit-control; enabling the unseen guide to use the machinery of thought as well as of

motion, in ways which the unaided organism could never have devised." (p. 549.)

I wish to draw special attention to the last sentence, "enabling the unseen guide, etc." For the plasma is apparently fashioned into different forms according to the ideas of the spirit-control. The hands, faces, forms, structures, psychic rods, etc., are, in my opinion, the result of the creative power of thought upon the plasma on the part of the unseen operator. Moreover, the particular mode of expressing that thought appears to be derived, by the unseen operator, from ideas in the mind of the medium. In the case of Dr. Crawford's experiments the ideas of the medium, Miss Goligher, were derived from the mechanical conceptions of Dr. Crawford; which he freely expressed to all.

It is well known Dr. Crawford believed that all the phenomena he has so admirably investigated, corresponded to some connection, between the medium and the object moved, of "a material beam of a certain shape and possessing considerable rigidity." Now, the remarkable series of photographs shown in his last book on the "Psychic Structures at the Goligher Circle" (a book for which we are largely indebted to Mr. D. Gow) exhibit the psychic rods and mechanical structures which Dr. Crawford conceived to be operative long before he obtained any direct evidence of their existence.

When at Dr. Crawford's request, I visited Belfast in December, 1915 (see "Proceedings S.P.R.," vol. 30, p. 334), Dr. Crawford spent much time with me before and after the sittings explaining his mechanical theory of the cause of the physical phenomena we had witnessed. At that time he disputed the spiritistic hypothesis and believed that the "psychic force" of the medium took the form of psychic rods and a rigid cantilever structure. No hands, nor faces, nor any living figures are shown in the ectoplasms Dr. Crawford photographed, whereas these human forms are characteristic of the ectoplasms obtained through Eva C. Here the medium and Madame Bisson doubtless entertained the usual spiritistic ideas and had no mechanical knowledge or theories.

It is therefore desirable that experiments should be made to ascertain if the unseen operators can create different types of ectoplasm according to suggestions made by the investigators.

After all, marvellous as are these phenomena, they are paralleled by, and are only a rapid manifestation of, the equally marvellous daily operations of life in the world around us. The phenomena of reproduction, the growth and development of the embryo, the metamorphosis of insects, the emergence of a butterfly from the apparently amorphous plasm of the chrysalid, cease to excite our wonder because they are so familiar. Moreover, the influence of emotion and suggestion upon organic functions is well known. Dr. Hack Tuke, in his work on the "Influence of the Mind upon the Body," gives many striking illustrations of this, and in chapter X. cites numerous authenticated cases where "marks and even bodily deformities in the fœtus can be attributed to strong mental impressions in the mother." In an essay published in the "Quest," a quarterly review, some three years ago, I have shown how the psychic factor in evolution—the soul in nature—has been disregarded far too long by biologists.

It is highly probable that these new and mysterious phenomena of ectoplasm will ere long compel the attention of biologists, and lead them into a new world of thought. For the scornful attitude which these incredible phenomena at first excite in scientific minds will the more readily give way to serious enquiry, than would be the case with less wonderful supernormal phenomena that are incapable of strict photographic demonstration.

In the early Christian Church the Resurrection—the life after death which is the keystone of the gospel arch—is placed absolutely in the forefront. As exemplified in the person of Christ, it is the centre around which everything else revolves, the one fact up to which everything else leads.—"Man's Survival After Death," by the Rev. C. L. TWEEDALE.

THE LIVING AND THE DEAD.—Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backwards over the weary way.—T. P. OCHILTREE.

* Of this we may be sure, that hostile or suspicious enquirers will be almost sure to have their suspicions confirmed, and will proclaim that fraud is the true and adequate explanation of the phenomena. But unbiased and patient investigators—more critical and competent—will arrive at an opposite conclusion. The former habit of mind never achieves or discovers anything.

† "Human Personality," vol. 2, p. 545.

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RAYS AND REFLECTIONS.

The next Church Congress is to be held at Sheffield in October, and it is understood that Spiritualism is to be one of the subjects discussed. That Spiritualism has arrived at the stage of being included amongst the subjects for public discussion in these days is a measure of the advance which has been made since the period when it was not regarded as worth attention at all. I see that the "Sheffield Daily Telegraph," in commenting on the matter, observes: "Whatever we may think of Spiritualism there is no question of its quality as a debasing issue."

It was not ever thus. I recall how, many years ago, I attended a little "domestic" debate on the subject at a Baptist College. Two or three of the students had investigated or been convinced, and with true humanitarian zeal tried to bring the matter under the attention of their fellow-students. It was regarded as a great joke. All the wits of the College spoke and made rather clever fun of the whole business, and its supporters were "roasted" in true college style. The Reverend Professor who presided had no more perception of the merits of the question than the rest of the opposition, and "summed up" dead against the Spiritualists. It seemed to be a complete fiasco; but it was not. It was paving the way for the future.

There is a story of a French gentleman who, visiting an English friend in this country, was terrified by the friend's dog, a surly-looking brute of threatening appearance. "Don't be afraid," said the Englishman, "he won't bite you. Besides, it is against the law for a man to keep a vicious dog loose where it can bite unoffending people. Everybody knows that." The Frenchman was still unconvinced. "Yes?" he said, "you say dat everbody knows it. But does de dog know it?"

I was reminded of this story when reading an argument against ghosts on the ground that they always appear clothed, and it is folly, superstition, lunacy, etc., to suppose that there can be the ghosts of clothes. I reflected that all through the ages visitants from the spiritual world have appeared clothed in garments of all kinds. And the conclusion is that although Science (of a sort) proclaims that the idea of spirit clothing is unscientific and absurd, the ghosts don't know this and persist in their unscientific behaviour.

Although it is impossible for LIGHT to make its treatment of psychic science and philosophy "co-extensive with the theme," the requests it receives from time to time show a large confidence in the comprehensive nature of its work. It has been asked to find apartments, to recommend hotels and to procure houses for its readers; to read books in manuscript and introduce them to publishers; to find employment for persons out of work, and on more than one occasion to obtain servants for its subscribers. The last request of an extraordinary nature was that it should supply a "fortune-teller" for a forthcoming bazaar! This, however, as may be supposed, it had very definitely to decline. More than all the previous applications for its services in unusual directions, this was very much "outside the pale."

The following announcements, which I take from a literary journal, may be said to represent the bane and the antidote. They appear, like the dock-leaf and the nettle, in close companionship:—

THE GOLIGHER CIRCLE. May to August, 1921. Experiences of E. E. FOURNIER D'ARBE, with an appendix containing extracts from the correspondence of THE LATE W. J. CRAWFORD. 8½ x 5½, 81 pp. J. M. Watkins. 7s. 6d. n. See Review, p. 502.

PSYCHIC PHILOSOPHY as the Foundation of a Religion of Natural Law. By STANLEY DE BRATH. With Introductory Note by ALFRED RUSSEL WALLACE, O.M., F.R.S. Third Edition. 7½ x 5½, xv. + 380 pp. Huddersfield: Spiritualists' National Union. 5s. 6d. n.

D. G.

MRS. BERTHA P. CREAR, National Spiritualist Missionary of the Pastor Christian Spiritualist Church, 689, East Long-street, Columbus, Ohio, writes to us in a letter dated August 8th: I arrived home safe, and while very tired and travel worn and glad to get an opportunity to rest, could not get my mind off the wonderful hospitality and really pleasant times I enjoyed while in your country, and am most sincerely hoping the time will come when I shall be fortunate enough to be with you again. Those to whom your paper has come are more than pleased with it. My friends, and the Church in general, wish me to say just a word of appreciation for what you did for me as a representative of the Church as well as in a purely personal way. Hope this will reach you in due time and find you enjoying health and prosperity.

QUESTIONS AND ANSWERS.

Conducted by the Editor.

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

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

NOTE.

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

MR. ROBERT BLATCHFORD AND SPIRITUALISM.

G. W.—We have no reason to suppose that Mr. Blatchford (better known to many as "Nunquam") has become a Spiritualist. But he has certainly begun seriously to consider the question of psychic evidences of the existence of a soul. Apparently it was the reading of M. Flammarion's later books that led him in that direction, for Flammarion is not only the greatest astronomer in Europe but a firm believer in human survival. The books of Sir Oliver Lodge, Sir William Barrett and Sir A. Conan Doyle have doubtless also impressed "Nunquam" who is not likely to have been captured by the writings of lesser authorities, and least of all by those volumes which to the philosophical Spiritualist represent the rubbishy element in psychic literature—the mere froth and scum of it. The special appeal of such writers as we have mentioned would be that like Blatchford, they, too, were materialists and became convinced of the reality of a future life by a scientific study of facts and close reasoning upon them.

SPIRITS AS HUMAN BEINGS.

SYBIL M.—You are right. The tendency of the average person who believes in the existence of spirits to regard them as exalted and infallible creatures with supernatural powers is deplorable. But the best of us have some such tendency. It is hard to imagine that some spirits are more ignorant than ourselves. More than seventy years ago Andrew Jackson Davis, "the Poughkeepsie Seer," wrote the following: "It should be well understood, and constantly remembered, that spiritual beings . . . are like ourselves subject, in a subordinate degree, to surrounding influences and circumstances; that they progress in science, in philosophy, in theology, in morals, in spirituality, and in goodness and purity, just as we advance from childhood to maturity. . . . It is true that what each spirit has learned since it has become a resident in the second sphere, is correct and reliable as far as that knowledge extends, but the mere translation of a soul from this life does not render it either omniscient or omnipotent." And he goes on to show that spirit communicators may be very much at the mercy of their conditions when approaching the earth, and that while they may communicate their thoughts, they

cannot control our apprehension of them. They may be superior to us in the physical order, but not necessarily so in the mental or spiritual one.

THE INVESTIGATION OF PHYSICAL PHENOMENA.

J. McLENNAN BOYD.—Your assumption that non-test séances are more productive of results is probably correct, to a degree. But is the position practical? Many investigators are not gifted with the powers of precise observation that would detect the "fraud," when present, without physical assistance. Neither would an unsupported affirmation of the investigator carry much weight with the outside world in matters of such apparent improbability from their point of view. Legitimate tests are advantageous to the medium as well, for if he or she were normally aware that such tests were being imposed, the subconscious would not have the temptation to obtain results by more direct methods. The test should, however, be imposed by persons experienced in the subject. Refusal to submit to test makes any claim suspect, but even scientists would object to tests by those who not only have no knowledge of the subject, but who approach it in an attitude of opposition and desire to obtain disproof at any cost. No honest mediums object to tests when they have confidence in the experience and good intention of the investigators.—H.

EVIL AND MALICIOUS SPIRIT AGENCIES.

E. G. G.—We hear from time to time impressive accounts of banded legions of dark powers who, it is represented, may, if not conquered, bring the upward evolution of humanity to a stop and so thwart the purposes of the Deity. We are willing to concede that there are "adversaries," but we cannot credit them with these amazing powers. We have faith in a reasonable universe, guided by unerring Intelligence against whom the mightiest combinations of enemies—if there could be such—would contend in vain. We see no occasion, then, for panic fears founded on stories and legends which belong, for the most part, to the childhood of the race—mere "bogies" of the infant mind. It is our experience that there are no devils in the unseen more powerful or more to be dreaded than the misdirected souls whom we meet in this world, and whom we do not usually term "devils." These gruesome stories are usually the spawnings of morbid minds, mere nightmares of the dark. They are soon banished by the daylight of reason. This does not at all mean that we may "sit and look on." Only that doing to the best of our powers the duty that lies nearest to hand we shall be untroubled by doubts that anything can disturb the universal order, or bring it into confusion.

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ANSWERS TO CORRESPONDENTS.

W. J. NEWLYN.—Thank you for the contribution, but the statements on the subject given through occult sources are so conflicting that it only makes the confusion worse to publish them. It is far better in these matters to follow the course of experimental scientific psychic research, which offers the best method of checking the accuracy of statements which may or may not be true.

E. J.—The proofs of life after death are not limited to psychical phenomena, except for those who have not unfolded their powers of vision, intuition and the higher reason.

NEW PUBLICATIONS RECEIVED.

"Current Opinion" (New York) for August.

"The Beacon," August.

"The Royal Magazine," September.

"Christ and the New Age, being the Testimony of 'A Messenger.'" Edited by G. Leopold. C. W. Daniel, Ltd. (5s. net.)

The first thing we understand when we awake is, that there has not been any journey, or passing over and through vast spaces. We are just where we always have been—at home, alive for evermore. There is no separation from anyone we love or from any good that is ours.—"Christ in You."

SUNDAY'S SOCIETY MEETINGS.

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

Lewisham.—Limes Hall, Limes Grove.—Sunday, August 27th, 11.15, Mr. Cowlam; 2.45, Lyceum; 6.30, Mr. H. Boddington.

Croydon.—Harewood Hall, 96, High-street.—August 27th, 11, Mr. Percy Scholey; 6.30, Mrs. M. H. Wallis.

Brighton.—Athenæum Hall.—August 27th, 11.15 and 7, Ruth Darby; 3, Lyceum. Monday, 8, healing. Wednesday, 8.15, Mr. Robert Gurd.

Church of the Spirit, Camberwell.—The Guardian Offices, Havel-street, Camberwell Town Hall.—August 27th, services 11 a.m., Mrs. Redfern; 6.30 p.m., Mr. T. W. Ella.

Holloway.—Grove-dale Hall, Grove-dale-road (near High-gate tube station).—Saturday, 7.30, whist drive in aid of Building Fund. Sunday, 11 and 7, Mr. A. Punter (of Luton), addresses and clairvoyance; 3, Lyceum. Monday, 8, developing circle (members only). Wednesday, 8, Mrs. Graddon Kent, address and clairvoyance. Free healing circles: Thursday, 5-7, children only; Friday, from 7, adults. New members always welcomed. Subscription: 6/- per annum.

St. John's Spiritual Mission, Woodberry-grove, North Finchley (opposite tram depot).—August 27th, 7, Mr. H. W. Engholm. Thursday, August 31st, address and clairvoyance, Mrs. Anderson.

Shepherd's Bush.—73, Becklow-road.—August 27th, 11, public circle; 7, Mrs. S. D. Kent. Thursday, Mrs. J. Hamerton.

Peckham.—Lausanne-road.—August 27th, 7, Ald. D. J. Davis. Thursday, 8.15, Mrs. M. Clempson.

Bowes Park.—Shaftesbury Hall, adjoining Bowes Park Station (down side).—Sunday, August 27th, 7, Rev. Geo. Ward.

Working Spiritualist Mission.—17, Warwick-street.—August 27th, 6.30, Mme. de Beaurepaire. Thursday, August 31st, 6.30, Mrs. Darby.

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

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

Forest Hill Christian Spiritualist Society.—Foresters' Hall, Raglan-street Dartmouth-road.—August 27th, 6.30, Madame Hurst.

Richmond Spiritualist Church, Ormond-road.—Sunday, August 27th, Mrs. Grace Prior. Wednesday, Mrs. B. C. Hailes.

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

CLAIRVOYANT'S ALLEGED THREAT.

The "Times" of Tuesday last reports a very unusual case of alleged demanding money with menaces as follows:—

At Hanley yesterday, two sisters, Clara Jones, 30, and Alice May Jones, 28, both of Talke, were committed for trial at Stafford Assizes charged with demanding money with menaces from Mary Jane Hulse, widow of Walter Hulse, who was murdered last December at the Swan Hotel, Talke, of which he was the licensee.

For the prosecution it was stated that Walter Hulse was shot dead while in bed beside his wife, and that the murderer had never been discovered. Recently Mrs. Hulse received anonymous letters, the writer, who claimed clairvoyant powers, requesting that £10 or £15 should be concealed in a hiding place indicated. One letter stated, "if this is ignored I shall proceed at once. If I receive the money my secret is bought for ever." Another letter read, "I hold your secret, which really holds your lives."

Police evidence was given that Alice Jones, when arrested, admitted sending letters, and Clara Jones said, "My sister has a gift. She can see in the future. She has been in conversation with Walter Hulse (the murdered man) this morning. She has been talking to him almost every day. My sister knows who murdered him. We did not know we were doing any harm."

The defendants pleaded not guilty and reserved their defence. They were admitted to bail.

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TO ALL READERS OF "LIGHT."

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

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

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

To all such we offer—by the use of our library, our lectures, our facilities for private experiments, and our social gatherings for personal exchange of opinion—means by which a solution of the great question of human survival and spirit intercourse can be reached. The London Spiritualist Alliance demands no "credo" from its members, and the sole qualification for membership is a serious interest in our enquiries.

GEORGE E. WRIGHT,

Organising Secretary.

Memorial Endowment Fund.—The hon. treasurer, Mr. Dawson Rogers, desires to acknowledge with thanks a kind donation of £10, given anonymously by a reader of "Light" who prefers to be known only as "E. F." This, added to the sums already acknowledged, brings the total amount to date up to £357 11s. 0d.

Preliminary Announcements for the Autumn Session.

The Autumn Session will commence on Thursday, September 28th, with the usual social gathering. There will be a musical and dramatic programme, and a short address by the Organising Secretary. The Session will close with Mrs. Wallis's meeting on Friday, December 15th. The weekly programme throughout the Session will be as follows:—

On **Tuesday Afternoons**, at 3.15 p.m., the usual clairvoyant meetings will be held in the Large Hall. These meetings will be served by the following well-known clairvoyants:—Mrs. Cannock, Mrs. Jamrach, Mrs. Annie Johnson, Miss McCreadie, Mr. H. Dewhurst and Mr. Harvey Metcalfe.

On **Tuesday Evenings**, at 7 p.m., in the Members' Room, Mrs. F. E. Leaning has kindly undertaken to deliver a course of lectures on Psychical Research and allied subjects. These lectures will be generally on the same lines as those delivered by Mrs. Leaning during the autumn session of last year, which were so greatly appreciated.

On **Wednesday Afternoons**, at 4 p.m., a series of social and informal gatherings will be held in the Members' Room. These meetings have been specially arranged with the object of affording members the opportunity of discussing any difficulties they may have met with in their reading or private experiment, and also to afford a means for the mutual interchange of experience and opinion. Similar meetings will be arranged on Monday afternoons and Wednesday evenings should they be required.

On **Thursday Evenings**, at 7.30 p.m., in the Large Hall, the usual special meetings will be held. A number of prominent speakers in the Spiritualist movement have kindly undertaken to give addresses.

On **Friday Afternoons**, at 4 p.m., in the Large Hall, Mrs. M. H. Wallis will give addresses while under spirit control on various aspects of the spirit life, or will, by the same means, answer questions on matters of spiritual knowledge and philosophy.

These meetings will be preceded by conversational gatherings from 3 to 4 p.m., when light refreshments will be served.

Private Circles.—The new Experimental Room, which is fully equipped with all necessary apparatus for personal experiment in mental phenomena, will be available for members' use as heretofore.

Healing.—Mr. James Clark, who has developed strong powers of diagnosis and healing, and has practised with considerable success in Lancashire, has recently come to London. Arrangements have been made for Mr. Clark to give consultation and treatment at 5, Queen Square, where a room has been placed at his disposal. Correspondence should be addressed to Mr. Clark, c/o this Office.

Members' Room.—An additional room, devoted entirely to members' use as a reading and social room, has been provided. Arrangements have also been made for the service of tea between 4 and 5 p.m.

The Library.—During the past few months considerable additions have been made to the Library, and it may confidently be asserted that it is the most comprehensive and complete collection of works on Spiritualism and Psychical Science in the Empire. The special facilities for the use of the Library by country members which have been found so convenient in the past will be continued.

Subscription.—The Annual Subscription to the Alliance is ONE GUINEA. With effect from August 1st new members will be admitted for the remainder of the year 1922 for HALF A GUINEA only.

GEORGE E. WRIGHT,

Organising Secretary.

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