

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,059.—VOL. XL.

[Registered as]

SATURDAY, JUNE 26, 1920.

[a Newspaper.]

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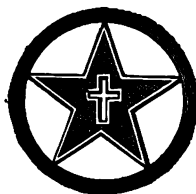
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NOTES BY THE WAY.

We give elsewhere an account of the Rev. G. Vale Owen's visit to London, which was attended by such remarkable scenes. The climax was reached at the meeting held at the Rectory after the evening sermon. Some of those who were there were conscious of the presence of a great power. There was a deep feeling that the gathering was an historic event, destined to live in the annals of the time. For if the future life of humanity is not to be swayed by spiritual forces—by Religion, in fact—then the outlook is dark indeed. We are not at all dismayed by the strange, improbable and uncouth shapes which the revival of the religious instinct may occasionally take, whether in the Spiritualistic movement or elsewhere. The recoil from a Materialism which expressed itself in so many hideous forms was bound to be a terrific one, resulting in many incongruities and emotional excesses. We must not be distracted by details, but keep our gaze firmly fixed on the fundamental issue. Humanity has to be brought back with many a wrench from the road that would have led down to despair and final destruction. But the Eternal Purpose always enfolds it. We are called—and we say it with all humility—to be its labourers and helpers. It is one of the lessons of life all through that not only are we to look for Divine help; we are also to render our own service.

* * * *

Mr. Vale Owen's two sermons were characteristic of the man. They were simple, natural, practical and helpful. He made no attempt at great flights of eloquence. There was nothing grandiose about his message. We were struck by the passage in the morning sermon when he remarked that the Pharisees thought they were judging the Man of Nazareth—to them a mere wandering preacher—whereas he was really judging them. Again, when he said that angels did not stand cap in hand on our doorsteps waiting for recognition; that they were our comrades not our bond-slaves, the truth of the statement was apparent to all who knew anything of the real meaning of spirit ministry, which is only in an elementary form when it is concerned with the reunion of those temporarily parted by death. And how valuable and timely was the admonition, "Let us have done with the fear of death. There is nothing to be afraid of." That in itself was an arresting message—one of those truths of which the world has so long stood in need.

* * * *

Glancing over the leading article in LIGHT of May 16th, 1914, we found some passages that bear rather

significantly on the events of to-day. We then referred to the fact that it is the painful function of the modern journalist to be not merely abreast of the times but a little ahead of them, a troublesome process because amongst mediocre minds there is a tendency to resent innovations and to attack innovators as evil-disposed persons who vex the peace and complacency of their fellows. And we wrote:—

Nevertheless the advantages of being first in the field have been demonstrated many times in journalism, as elsewhere, and it is the ideal of our Napoleons of the Press to look ahead and prepare for future developments in public thought.

At the time we had in mind one particular "Napoleon," and one particular subject—our own—and are justified of the thought. We wrote, too:—

To retain its power the Press must keep abreast of the intelligence of its readers and pay more than a passing regard to their intellectual needs; and the waning power of the Churches has made it necessary that the journalist whose function it is to instruct his readers shall be in some sort the priest as well as the teacher.

Many of the papers are still crammed with records of crime, sensationalism, and other matter tawdry and fustian, to an extent that must disconcert all but the most stubborn optimist. But even the pessimist must to-day admit that another element is creeping in. It is like a golden thread woven into a fabric of crude and discordant colours. It is more than ever to-day a question of the difference between alert minds catering for the general intelligence and sensible of the necessity of being in close touch with every change in public thought and those minds which, committed to some body of crystallised doctrine, are forced to defend it by every kind of sophistry. The progressives will win for they have all the forces of the universe behind them. We have already witnessed a great shifting of the balances, and those who stand for the old order, with all its crass stupidities and squalors, will inevitably be left behind, to lag along painfully in the rear.

THE TWILIGHT AND THE DAWN.

Victor Hugo wrote towards the close of his life:—

"I feel immortality in myself. I am rising, I know, toward the sky. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul more luminous as the bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds to come. It is marvellous, yet simple. It is a fairy tale, yet a fact. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel I have not said a thousandth part of what is in me. When I go down to the grave I shall have ended my day's work. But another day will begin next morning. Life closes in the twilight: it opens with the dawn."

"THERE are hosts of human sheep who must follow a leader since they dare not trust their own heads on anything."—G. DE A.

THE AMERICAN ARMIES IN THE GREAT WAR.—I like to think that in their hour of triumph, unseen but potent, there stood beside them the spirits of those who originally rescued America from the political tyrannies of the Old World and dedicated and kept her free and just.—President Wilson's letter to the Hon. Newton D. Baker at the Dedication of the Arlington Amphitheatre.

REV. G. VALE OWEN IN LONDON.

REMARKABLE SERVICES AT ST. PAUL'S, COVENT GARDEN.

"A never-to-be-forgotten occasion" was the apt description of one who was present at the wonderful meetings to hear the Rev. G. Vale Owen speak at St. Paul's, Covent Garden, on Tuesday, June 15th. Such sights, in such a connection, have never been seen before. It is no exaggeration to say that the church was stormed by people seeking to gain admission, and before the services commenced the doors had to be closed, hundreds being turned away.

The first meeting was in the dinner hour, from 1.20 to 1.50, and the second in the evening at 7 p.m. Mr. Vale Owen's remarks were quiet and devotional in tone, and if any had come expecting to hear anything sensational they must have been disappointed. In conversation with our representative afterwards Mr. Vale Owen said he was impressed by the comprehensive character of the congregations, ranging from noblemen and ladies, as well as clergymen, to market employees from Covent Garden.

MORNING ADDRESS.

Speaking from the text, Luke xix., 28, which deals with our Lord's journey to Jerusalem, Mr. Vale Owen drew an instructive parallel between the nature of the journey and the life of Jesus Himself, showing that in some aspects the one was a sort of epitome of the other.

The work of the Lord had been to spiritualise the dry bones of Jewish theology—which was the "established church" of those days—to turn its organisation into an organism alive with the life of God, and they refused it. There sat the high-browed rabbis judging, as they thought, a wandering preacher—the man of Nazareth, who had gathered around him a "rabble," some of whom were accounted to be "demoniacs," idle people, and "lunatics" of every kind. They thought they were judging this man. They were doing nothing of the kind. He was judging them all the time. Forty years afterwards they were scattered to the winds, because he had judged them aright. There was now a great spiritual movement, which was rushing all over the world, and the preacher asked his hearers to consider how they were meeting it, and whether they were judging it aright.

As Mr. Vale Owen left the church at mid-day, the crowd of people outside closed round him, and begged him to say something. In response, he said: "I would like to say a few words. There is no doubt that a service of this kind so largely attended does show one thing, and that is the enormous interest that the great spiritual movement, which is passing over the world at the present time, has for the thinking part of the populace. It does show that the ordinary religion with which you and I have been saturated from our childhood does not satisfy. May God bless you all."

THE EVENING SERMON.

Mr. Vale Owen dealt with St. John's vision at Patmos, and said that this was a real experience: it was something St. John had actually witnessed, and no mere rhapsody. People who considered it such were "taking away from the Truth," and would be judged accordingly, as St. John himself had warned them. At the time of the vision St. John was "in spirit" (not "in the Spirit," as the Authorised Version has it). He was "in spirit" as distinguished from being "in flesh"; in other words he was in trance. He was in the spiritual world to which everyone of us goes during sleep. Whilst there, our Lord told him that He had the keys of Death and of Hades, meaning that He could come from one world to the other at will. In reality, however, physical and spiritual life was one continuous process. Christ said on one occasion: "The time cometh *and now is*, when the dead shall hear the voice of the Son of Man," signifying that at that time, even whilst He was speaking, discarnate spirits formed part of His audience; and when officiating in his own little church, far away in the North, he, the preacher, liked to think that he was addressing an invisible, as well as a visible, congregation. For how comforting it must be to a person like Dives, for example, to be told: "Come unto Me all ye that travail and are heavy laden, and I will refresh you." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." But, although Christ could come from one world to the other, as He pleased, He could not and would not penetrate into the privacy of our souls. Neither would His angel-ministers do so. "Behold," He said, "I stand at the door and knock," and only to those who opened to Him would He come in and sup. Let us not be like the Laodiceans—the comfortable, lukewarm, self-satisfied people—for it was such as they who would not open to the Divine Guest.

Speaking of Christ's Resurrection, Mr. Vale Owen said that during the great forty days, our Lord probably manifested in His materialised earth-body, but that on His Ascension He was levitated from the earth and gradually dematerialised His earth-body, which became like a cloud of

vapour and finally disappeared altogether. It was against the laws of psychology—God's own laws—that anything physical could penetrate the spiritual world; hence the particles of our Lord's earth-body must have remained suspended in the atmosphere of the material world. And might there not be a further tremendous reason for this? Might it not be that in the Blessed Sacrament the consecrated elements attracted these particles, and became in very truth, and literally, the body and blood of the Lord?

Father J. Adderley, at the close of the evening service, addressed a few remarks to the congregation from the altar steps. He said he remembered how Mr. F. W. H. Myers some twenty-five years ago, declared that they preached their sermons with a great assumption underlying them. Mr. Myers added that the aim of psychic research was to make the existence of another world no longer an assumption but a fact that everyone would recognise. The time had come, Father Adderley continued, when a large number of religious people were being left behind in this matter, partly from ignorance and partly from prejudice. He wanted to explain why they had those services at the church. It was because from what they knew of their brother, the Rev. G. Vale Owen, they were perfectly certain there was in him no fraud and no denial of Christianity. That was only to put it in a very negative way. But if they had had any doubts before, they had none now. He (the speaker) was quite sure of the position when he asked Mr. Owen to preach there, and he felt it would be good for all to have an opportunity of seeing what a humble-minded and Christian gentleman he was. He had showed them what he was, and it made them wonder if there was not a new spiritual movement going on around them. If so, the Church could not afford to stand outside it. They were bound to come inside it, to learn, to discuss, and inquire. They had got beyond the time when they could leave such movements alone. It would be foolish and a great loss to them.

RECEPTION AT THE RECTORY.

MR. HENRY ENGHOLM presided at the reception held in the Rectory after the evening service. He spoke of his long and close association with the Rev. G. Vale Owen. There was always in both their minds, he said, the definite conclusion that the messages came first. It was not the man, but the messages. Such publicity as had come to Mr. Vale Owen in connection with his two wonderful services that day was the last thing he anticipated or desired, when he decided to give the scripts to the world. Angels did not come to any but the humble and the meek. They selected pure, simple, good souls, without too much of the earthly wrappings. The messages were from spirits in high spheres. They had proved this time and time again, but it was impossible to convey this certitude to the world at large. It had to come from within, it could not be proved by any scientific method. Spiritual awakening came with the reading of the messages. It was for that very reason they were of such great value.

The whole story of the script was a romantic one, but, it was too long to tell them. He remembered the occasion when the Editor of the "Weekly Dispatch" asked him how much Mr. Vale Owen wanted for the right of publishing the scripts. The answer was: Nothing, they were beyond price. It was received with amazement. It was the first time such a thing had happened in Fleet Street. It showed the directors of the journal the spirit that actuated those who were dealing with them. The journal must have spent at least £11,000 in advertising the messages. It was necessary to mention that fact because some people declared that the Northcliffe Press was making a lot of money out of the publication. As soon as the first advertisement appeared, before the publication of even a single message, Mr. Vale Owen received scores of letters of abuse. But later there were many letters saying what a deep effect the messages had made on the lives of the writers. The scripts were being given to the world by the greatest organisation in the publishing world, and they were being translated into five languages. Mr. Vale Owen would continue on in his little parish, and if an opportunity came he would write more. The speaker trusted that they should get from him fresh information of the great world to which they had to go. The teachings in the scripts were being received by myriads on the Other Side, as well as on this, and were thus doing a two-fold work.

SIR A. CONAN DOYLE said one thing Mr. Engholm had omitted to speak about was his own important part in bringing about the publication of the messages. Mr. Engholm had quickly realised their importance and their sustained grandeur. With that promptness which was characteristic of him, he went to Lord Northcliffe, with the result that they all knew. He had performed a splendid service to humanity. It was a great pleasure to the speaker to have been the first to draw attention in public (in Leicester) to the fact that of all the mediums in England the greatest was a clergyman of the Church of England. Having known Mr. Vale Owen from the beginning, he revered the deep simplicity and beauty of his character.

In answer to questions, Mr. Vale Owen said that with him the writing was not mechanical. He knew the thoughts that came through his brain, and he felt almost quite normal. He would call it "interior hearing." They would get an idea of what he meant by humming over in their minds a tune without making any sound. It was through faculties

which he did not understand that the scripts had been given to him. Regarding the question how Mr. Vale Owen could distinguish whether the writing came from his own mind, the reply was that many of the passages dealt with matters of which he knew nothing, nor had they ever been in his mind as far as he knew. While the whole of the script came from the Other Side, it might perhaps be coloured by certain phases of his personality. That was all.

In reply to a query whether, as the subject of Spiritualism was to be discussed at the Church Congress, the Rev. G. Vale Owen had been asked to read a paper, the answer was in the negative.

DR. ELLIS T. POWELL stated that he had written to the Archbishop of Canterbury protesting against any notice being taken of the utterances of such speakers on Spiritualism as the Rev. A. V. Magee. As an Anglican and a Churchman he had asked that he might be allowed to present his views on the subject, but so far without result.

To another question, Mr. Vale Owen said the only book claiming to give divine revelations that he had ever read was a single volume by Swedenborg. It was when he was sixteen years of age and he had forgotten the very title of the book.

It would be impossible here to describe fully all that occurred, suffice it for the present to say that it was an occasion charged with immense significance, the impact of which will be felt increasingly in the future.

THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

We have received the following letter from Mrs. Harris:—

I read the report of the Norway Psychical Society (*LIGHT*, May 1st, 1920, p. 143), and had intended to treat it with silent contempt; but since my silence has been misinterpreted, I ask for your valuable space to say simply that the phenomena through my mediumship were, have been, and always are genuine. Your readers can accept this statement or otherwise as they please. My conscience is quite easy, and there I leave the matter.

Mrs. Harris writes as though the adverse report of the Norwegian S.P.R. were the only article concerning her which had appeared. We have published a great deal before and since from competent observers of her mediumship testifying that she has genuine psychical powers—a fact we have never doubted, although we can easily see that the peculiarities of her mediumship and of her own personality give considerable ground for misunderstanding.

It has been a difficult matter on which to adjudicate. We were confronted, first, by an order of minds to which everything that is not white is black—a simple classification which saves a great deal of trouble, but is too elementary for so complex a matter as mediumship. We had to listen to stories of fraud or apparent fraud on the part of the medium; to cases of manifestation which defy any but a psychical explanation; and finally to draw on our own mixed experiences of the medium, and see how far we could balance the various factors against each other. Our conclusions may be thus briefly set out:—

Mrs. Harris is a genuine medium, but the extent to which her phenomena (physical or mental) are sometimes supplemented by her own powers, whether consciously or unconsciously exerted, it is impossible to say.

A certain proportion of the manifestations are so mixed up and generally bemuddled by her own personality that they provide no evidence whatever of any independent spirit agency.

A smaller proportion of the phenomena do provide such evidence, and that in a very definite way.

It appears to be a fact that she gathers up a certain amount of information about the people she meets, which afterwards re-appears in the "direct voice" messages and is hailed by the uncritical observers as "wonderful tests," and by the critical ones as proof that all the manifestations are bogus ones.

A great deal of the supposed fraud of which we are told by sitters (whose experience is usually confined to one or two sittings) is not fraud at all. And here we may quote from Dr. Crawford's "Experiments in Psychical Science," for his conclusions are the outcome of long practical experience and confirm our own. After telling us that the medium's body is either directly or indirectly the focus of all the mechanical actions which result in phenomena, Dr. Crawford says:—

Not only is it the focus, but it also seems to supply a kind of duplicate of portions of her body which can be temporarily detached and projected into the space in front of her. Thus things happen in the séance room which from the very nature of the case, sometimes bear a superficial appearance of fraud, though in a properly-conducted circle it is only superficial and the true and genuine nature of the phenomena can always be discovered by a little investigation. . . . Many of the cases of fraud which have been brought forward against mediums I know to be untrue, and, further, I know (which the authors of the fraud theory do not) exactly where the

truth lies and in what way a genuine manifestation has borne the appearance of a fraudulent one. . . . This occasional similarity of genuine and fictitious phenomena is very disconcerting to the investigator when he meets it for the first time, and has, I venture to say, put a period to much promising work in the psychic field. But the man who is not ready to go thoroughly into details and hunt out the ultimate causes of things is of no use in the séance room.

Dr. Crawford is writing primarily of the mediumship of Miss Kathleen Goligher, but his observations apply *mutatis mutandis* to mediumship at large. We commend his remarks to the attention of new investigators who will then be less disposed to set up as critics on the strength of some occasionally suspicious appearances in what they witness.

We have grown rather weary of the word "fraud." It is so seldom justified by the facts when these are subjected to careful scrutiny. On the other hand, we are becoming almost equally tired of some of the "wonderful tests" of which we are told, which, on close examination, are seen to be no "tests" at all, relating as they do to information quite easily accessible to the medium in his (or her) normal state, and indeed in some cases, as we have found, actually in his (or her) possession at the time. That does not necessarily reflect on the medium's genuineness; but if we are to have "tests" let them be real "tests" that will endure the most careful consideration and reveal no flaw.

Dr. Abraham Wallace's "test" of the reality of the voices in Mrs. Harris's mediumship was of this kind. It established their genuineness whatever may be the explanation of the voices themselves. Dr. Wallace's test was worth more than all the haphazard judgments, favourable or unfavourable, made by those with little practical experience either in physical phenomena or psychology. For the question of psychology is no small part of the problem surrounding our subject. The personal factor is very strong. We know many mediums and Spiritualists who are popular in every community, in spite of their vocation or personal beliefs. But occasionally we hear of people who complain bitterly that they have been "turned out" of some particular religious or social group because of their Spiritualism. We have had reason at times to come regretfully to the conclusion that they were the sort of people who would make themselves obnoxious in any company and be "turned out" of it whatever their views might be. That they were Spiritualists was the secondary not the main cause of the boycotting they received. These cases are happily few, but they are instructive.

One word more on the subject of Mrs. Harris's mediumship, and then we may hope to have done with the question—it has been threshed out to a sufficient degree. We have been shown a letter from Mr. (Dr.?) Julian Macrae, whose address we have, and who writes to Mrs. Harris of a séance which he attended:—

Two of our dear friends spoke distinctly in our Gaelic language. Now, Mrs. Harris, you may be a famous German scholar (you were kind enough to show me some silly correspondence on this subject); you may be a Russian and French scholar; but I know you cannot speak the beautiful language of Ossian.

We think the discussion concerning Mrs. Harris may now suitably close. We have heard all sides of the subject, and appear to have arrived at some approximation to the truth.

THE LATE JAMES H. HYSLOP.

Much remains to be written about the life and work of the distinguished authority on Psychical Research who has just passed from earth. The worth of his labours will be more justly appraised by a later generation than by any contemporary. They represent an amount of hard thinking, careful sifting of evidences, and fine critical acumen not easily to be over-estimated. We knew him mainly through his writings and by an occasional exchange of letters which revealed the man behind the books and make us sensible of the loss of one who was a true friend. We give him a reluctant farewell and a heartfelt wish for a happy harvest of his labours in the higher state to which he has passed. His frequently expressed dislike for the mystical, romantic or idealistic sides of Spiritualism never gave us any concern. We saw that such an attitude was salutary as a check on some of the extravagances of the movement, and that in this respect he was obeying the law of his nature, and so the better enabled to do good work on the practical side. We could condone also some of his outbursts against Spiritualists after observation of the nauseating stuff published in the lower-grade books and newspapers representing American Spiritualism. As a psychical researcher he has left the world richer for his having lived, and no man can desire a better epitaph.

I do not see any *a priori* impossibility about animals possessing supernormal faculties, nor about their having a sort of soul which survives.—J. ARTHUR HILL in "Man is a Spirit."

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AT MIDSUMMER.

There's a music of bells from the trampling teams,
Wild skylarks hover, the gorses blaze,
The rich ripe rose as with incense steams—
Midsummer days! midsummer days!
A soul from the honeysuckle strays,
And the nightingale as from prophet heights,
Sings to the earth of her million Mays—
Midsummer nights! O midsummer nights!

—W. E. HENLEY.

Over the downs the white clouds move like slow argosies in the blue deeps of the sky. "The wood's green heart is a nest of dreams"; and fields and hedgerows lie fragrant and leafy in the pomp and panoply of the midmost year. Seaward the waves sound their "chant royal," and discourse of the eternal mystery of form and colour in myriad shapes and ever-changing hues. And when at eventide come the "shuddering shadows" and the "mystical lights," a tranquillity falls on the mind as though at last it had entered into the great peace.

So at least it might seem to the reflective soul, escaped for a time from city walls, "far from the madding crowd." But to many of us, especially in the crowded town, summer brings a sense of incongruity. It seems at times as if life were wholly out of harmony with the serenities of Nature as she works majestically through her mighty cycles, offering to our gaze examples of effortless growth and orderly progression. The human struggle to-day is more intense than ever. There are things which "make a goblin of the sun," yet there is something half-tragic, half-humorous in the strain and fret of the human world when contrasted with the great placidities of earth and air and sky. The human spirit sees it and knows that it suffers some deprivation, that there are heights of achievement to be attained before it may yet enjoy its own high summer. It wonders that we are not the better in a large and deep sense for sun and moon and the beauties and sublimities that earth and sky so royally spread before us. In our happiest moods there is too often a lurking fear, a sense as of something that holds us back from the full enjoyment of all we behold—a "summer sadness" as Richard Le Gallienne called it. The Vision beckons, but strive as we may we cannot attain it. The Summer of the Soul has not come—Love has not yet dawned on the world, radiant and rich of peace. And so the summer of Nature, while it gives us gleams and hopes and even a sense of well-being, leaves us with a deep inarticulate feeling of having been somehow balked. We have no adequate part in it.

Emerson looked at the matter in his own way:—

The beauty of Nature must always seem unreal and mocking until the landscape has human figures that are as good as itself. Man is fallen; Nature is erect and serves as a differential thermometer detecting the presence or absence of the divine sentiment in man. By fault of our dullness and selfishness we are looking up to Nature, but when we are convalescent Nature will look up to us. We see the foaming brook with compunction; if our own life flowed with the right energy we should shame the brook. The stream of zeal sparkles with real fire, and not with the reflex rays of sun and moon.

Emerson pierced to the root of the matter—that all the beauty which the soul sees in Nature is but a reflex of the beauty in itself—if there is aught lacking within it is reproduced without.

As yet it would seem that spiritually we are but in March. There are great gales blowing or about to blow. They are working havoc in many places, sweeping before them the dead things of yester-year, tearing up by the roots and carrying away many an old tree,

many a tangle of dead branch and leafage, clearing a passage for the Spring.

But it is summertime so far as the external world is concerned, so let us be content with what of beauty we may yet garner. Before us is a vista of endless possibilities. We journey each of us to a truer Summerland as surely and ceaselessly as the solar system travels towards Arcturus. Whether midsummer brings us hours of leisure by mountain or seashore or just brief glimpses of floating cloud, green tree-tops and streets dappled with sun and shade, we will be satisfied; at least we will not complain. The summer shall be to us a foreglimpse, an earthly parable only interpreted in the light that never was on sea or land.

A PLEA FOR THE MEDIUM.

By MRS. PHILIP CH. DE CRESPIGNY.

There is a tendency among the ranks of the more mystical followers of Spiritualism to underrate the office of the medium for physical phenomena. Some even appear to be shocked at the very suggestion of intercourse with higher planes through these means, as though it were in some way derogatory, the very encouragement of such mediums to be deplored; a scarcely veiled contempt seems to underlie all reference to them and to those who may seek the truth through such methods.

Persons who adopt this attitude underrate the importance of two things; firstly, that the coldly-enquiring, uncompromisingly critical mind of the man of science, and his like, before it will take up any line of exhaustive investigation, must first be persuaded there is something to investigate; secondly, that to that cold and uncompromising mind is due an incalculable debt of gratitude, and its claims should therefore not be overlooked. To the scientific investigator on this material plane we owe the opening of every door leading to further knowledge of God's law, all through the ages of evolution; to it we owe our present civilisation with its comforts and benefits. Had it not been for the scientific investigator we should still be in the stone age.

And it is through the medium for physical phenomena the man of science is going to be—being—convinced. Once this is accomplished the knowledge of other planes will surely advance by leaps and bounds. I mean men of science as a body. The mystic—talk he never so passionately—will utterly fail to convince, where experiments such as Dr. Crawford's will at least give pause to the mind that asks for more than mere assertion. The working of God's natural law on any plane, our own included, is the most beautiful, poetical, and marvellous manifestation given for man's contemplation—the only manifestation, for it underlies all art, poetry and knowledge, and the wonder of it as demonstrated in the séance room makes an appeal to those who have the power to recognise the marvel of it, beyond description. It arouses an instinct of worship and praise, of a wonder and longing that is almost pain; to be face to face with the revelation of this further manifestation of the Creator's glorious scheme awakens the impulse to find expression in a *Te Deum*. All the marvels of electricity, steam, of present-day discovery, pale before this rending of the veil.

To the mystic pure and simple this may seem exaggerated; but the kernel of beauty is sometimes lost in a sordid exterior. It should be remembered that a message of despair or farewell loses nothing of its tragedy or sacredness because it may happen to be transmitted across the ocean in an old beer-bottle. The medium for physical phenomena should be regarded with respect as a key to inner laws, the doors of which it is man's duty to open in the fulfilment of his evolution; the key to a door hiding such vast possibilities surely must be a most precious possession.

This is in no way to advocate the indiscriminate running to mediums, than which nothing can be more ill-advised or foolish. Nor is it to urge those having at command the higher means of direct personal communication to make use of the intermediary. It is only to remind those who are in that fortunate position that physical phenomena are the source from which the wave of spiritual awakening has sprung, by arresting the attention of minds sufficiently alert to see their importance, and that no purpose is to be served by the inference that this particular form of the manifestation of God's mysteries is in any way common or unclean.

YIELD thy poor best and muse not how or why,
Lest one day, seeing all about thee spread
A mighty crowd and marvellously fed,
Thy heart break out into a bitter cry,
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread."

—F. LANGBRIDGE.

FROM THE LIGHTHOUSE WINDOW.

The transition of Dr. James H. Hyslop, Secretary and Founder of the American Society for Psychical Research, occurred on June 18th at his home in Upper Montclair, New Jersey.

The New York correspondent of the "Daily Mail," in recording the passing of Dr. Hyslop, writes: "About twelve years ago, in the early life of the Society, a number of members, including Dr. Hyslop, each wrote a note to remain unopened until the spirit of a dead member revealed the contents to a survivor. Some of the writers have since died, but no message has been reported from them by any of the survivors. Dr. Hyslop explained that this was probably due to their failing interest in Spiritualism or to the inability of their spirits to reveal themselves without the assistance of a medium. Dr. Hyslop maintained his interest in Spiritualism until the last. The 'note' survivors feel that his spirit will make a special effort to carry out the compact."

Sir A. Conan Doyle, we are informed, will leave England on August 14th for a lecturing tour in Australia. He expects to give his first lecture in Perth towards the end of September.

The wonderful services held by the Rev. G. Vale Owen at St. Paul's, Covent Garden, on Tuesday, June 15th, are described elsewhere in this issue. They mark an epoch in our times, signifying as they do an awakened interest in spiritual things. Yet, as far as we are aware, only one daily paper in London, the "Daily Mail," devoted any space to them.

In this connection a correspondent, writing on June 16th, says, "Personally, I believe that the wonderful spirit-messages received through the hand of the Rev. Vale Owen, the marvellous popularity given to them, and the spiritual enthusiasm manifested at last night's service, is abundant evidence of a new spiritual revelation, and I rejoice to think that a priest of the Church of England has been selected by the Divine Power as one of the instruments by which this revelation is being made."

Sir A. Conan Doyle, speaking at the reception held in the Rectory after the evening service, said that he thought that Mr. Vale Owen's church at Orford was destined to become a shrine.

Among those we noticed at the reception were Viscountess Molesworth, Lady Westbury, Baroness Barnekow, Rev. Dr. Skrine, Rev. Professor Dearmer, Dr. Abraham Wallace, Miss Lind-af-Hageby, Mrs. de Crespigny, Mrs. Reginald de Koven, Dr. Ellis T. Powell and Mrs. Powell, Miss Felicia Scatterd, Lady Doyle, Mr. and Mrs. Hewat McKenzie, Father J. Adderley, and Rev. Sir Charles Shaw.

Miss Lilian Whiting informs us that she intends to leave Boston to take up her residence in Florence. She expects to sail for Geneva early in August, and to proceed to Florence in October.

Miss Whiting gives us the interesting information that Mrs. Piper, who now lives in Boston, has made a wonderful recovery in health, and is now getting many significant messages.

For the Spiritualists' National Union Conference at Reading on July 3rd arrangements have been made with the Midland Railway for a special reserved saloon on the train leaving Manchester at midnight on Friday, July 2nd.

We direct the attention of Church members to the following remarks of the Bishop of Lichfield, for they show a somewhat receptive attitude of mind. Speaking recently at Lichfield the Bishop (as reported in the "Morning Post") said that psychic research was one thing, but ordinary dabbling or professed dealing with spirits was quite another. Nobody could question that there were facts with regard to the spirit world, and with regard to the working of the human mind, about which at present we knew very little, and one had no right to resent an investigation as thorough and scientific as possible on such subjects.

The Bishop added that they had no right to say it was impossible to communicate with persons on the other side of the river of death, but they had a right to say that alleged cases of such communications needed very thorough, rigid, and scientific examination before they gave credence to them. Sir Arthur Conan Doyle and others said there was a great deal of irrefutable evidence, but he (the Bishop) could not say he had come across it.

We remarked lately on the priest who philanders with Rationalism and finds that he gets little sympathy from that quarter. Dealing with Father Vaughan's attacks on Spiritualism lately, a Rationalistic journal asks, "Is the fortune-telling of the professional medium more fraudulent than the forecasting of the future by the priest?" and "Is the levitation of tables more absurd than the miracles of the Catholic Church?" These are brusque retorts, but they are not undeserved.

In an excellent little pamphlet by the Rev. G. Maurice Elliott (of Christchurch Priory), entitled "Why Not Face the Facts?" the author states that his main purpose is to urge the necessity of coming to some final conclusion, or at least some final attitude, regarding the vital subject of spiritual religion. He advises an attitude of watchful and careful investigation, with patient, and, above all, reverent, examination. He contends that it is only a mental pigmy who would dream of saying at the present day that we know little or nothing of the next world.

A leading article on Spiritual Healing in "The Guardian" (June 4th) called forth a number of comments in the succeeding issue (June 11th). One writer, who signs himself L.B.A., relates a remarkable case he had heard of from a friend, of instantaneous healing. He says, "I think it does point to the fact that the age of miracles is not past, and that the gift of spiritual healing which our Blessed Lord entrusted to His Church has fallen into abeyance because we have not stirred up this gift, and have neglected to proclaim the wonderful works of God both as regards the body and the soul."

In the "Salisbury Times" (June 6th), Mr. J. Buckingham, in the course of a reply to Mr. Buckle, a critic of Spiritualism, writes:—"I do not propose to enter into a Scriptural quotation competition. It is a form of controversy highly pleasing to some, but suited rather to elementary school children with concordances than to adults with experience and knowledge of the facts of life and death to draw on and inspire them to write about such a subject as this, which ought to be based on fact and not on doctrine. Moreover, texts can be quoted freely on either side, and I have too great a respect for the Scriptures themselves to wish to impugn their authority by an exhibition of apparent inconclusiveness."

The marriage of Mr. Percy R. Peters (son of Mr. A. Vout Peters) and Miss Cassie Goodwin took place at Brighton on June 8th. The bride's father is well known in connection with the Brighton Spiritualist Brotherhood. At a gathering following the ceremony, short addresses were delivered by Professor Coates, Mrs. Neville, Mrs. Bloodworth, and Mrs. Gladys Davies (South Africa).

All Italy is said to be talking of the Friar of Foggia, a young Franciscan monk, aged 30, whose exceptional piety and its results upon others are responsible for extraordinary scenes. Ferdinand Tuohy gives an account of these in the "Daily Mail" (June 19th).

He writes, "The peasants refuse to confess to any but the young friar, or to receive Communion from another's hand, and in consequence the rest of the monastery is idle while long queues besiege the young Franciscan and gaze in wonder at the markings on his hands, sandalled feet, and head. These markings have been medically authenticated as white cicatrices, and they are said to correspond minutely to the markings left upon the crucified One of Nazareth. One other, it is recalled, bore similar markings—St. Francis of Assisi. That the young friar of Foggia is so marked, even to a cicatrix in the side, seems to be generally accepted as the fact."

Mr. Tuohy quotes a specialist who says, "It's all quite understandable. These markings can either be the result of pre-natal influence, caused by a mother's concentration and piety, or may even be acquired in life by a highly sensitive subject. I once put a stamp on the forearm of a woman patient and asked her to imagine there was a blister there. Next morning there was a blister there. I can quite understand the case of the friar of Foggia."

Mr. George H. Lethem has an article entitled "Psychographs" in the July number of the "London Magazine." He describes the psychograph as the most puzzling of all forms of supernormal pictures. For the benefit of the uninitiated we may explain that the psychograph is a picture or writing obtained on a photographic plate wrapped in dark paper or enclosed in a camera slide, the plate thus covered being held between the hands of the experimenter before development. Examples are shown.

BOOK-TESTS UNDER EXCLUSIVE CONDITIONS.

BY THE REV. C. DRAYTON THOMAS.

Consequent upon the experiment described on pages 158 and 166 of *LIGHT* it remained to be proved that books could be "sensed" under circumstances precluding the possibility of any human knowledge as to their contents. At the request of my friend Mr. Fred Bird, an obliging bookseller gathered together a dozen old volumes without looking at the titles. These he lent us, sending them in a parcel which remained unopened in Mr. Bird's study. I received tests therefrom at two sittings with Mrs. Leonard in November and December, 1918. Notes were typed and a copy handed to Mr. Bird before we proceeded to open the parcel and verify. The following items were among the most striking:—

"One book—he did not locate it properly, so cannot tell which—gave him a feeling of many pictures or diagrams." Only one book in all the dozen contained any illustrations, and this one had six whole-page pictures.

"The first book from the left, page 66 near the top, has words which you are to take as from him expressing what he thinks of the way you work in studying this subject, they describe very well what you are doing." This book was "The Heart of Humanity," by S. Hallifax. The first two lines on page 66 read, "Like the climbers of mountain peaks, as pilgrims in the spiritual world . . ." As I had given much time to this study during the previous eighteen months my experiences seemed to be faithfully mirrored in these similes.

"Near the bottom of page 2 there are one or two words, a few and possibly but one, describing a form of psychic development which he has been, and still is, working with you to obtain." In the eighth line from the bottom of this page the word "inspiration" occurs *twice*. I could scarcely fail to be impressed by this striking reference to the *actual word* which had been frequently used during previous months in connection with my father's attempts to influence me during writing and speaking. At the very sitting where this test was given I had a few minutes before been told, "You have felt in speaking carried above self-consciousness upon a wave; it is when he is close to you. Now you may find that from the start to the end you are inspired. He could give new interpretations such as he cannot give through Feda, things known there, but not given to earth. So few can be inspired." I regret the necessity for personal references, but they are essential parts of the experiment; indeed, their bearing upon my recent endeavours was so cogent that, had there been no further evidence, I should have inclined to suspect that my father had succeeded in gaining access to this book.

"Page 4 and near the top—say, about three lines down—has a word giving exactly what he hopes Fred will gain from his more or less persistent study of the subject." The fourth line down commenced with the words, "evolution of spirit." This fits exactly. There was also a further reference to Fred's state of mind; for the 67th page, "near the top," was said to give "a very good description of his curiosity about this subject." Fred was described as being "curious but in a particular way." When I remarked at this point that I thought his interest was aroused, Feda replied, "Your father smiles and says this page puts it neatly." The sentence commences at the bottom of the previous page, and completes at the top of 67—"I could only smile, partly from a sense of humour; for humour is not without its place in spiritual things." Humorous curiosity summed up F. B.'s attitude at that date.

A THREEFOLD DESCRIPTION.

"Page one; something there seems as if about to turn out much more interesting than it does. You will understand when reading it. The scene at the start seems to take you to one place, and nearly at the end is seen to have returned to the same scene again, and to a certain amount also of the same condition. He felt the similarity between the start and the end of the book, while the middle sees other places and conditions altogether." Page one commences thus, "The supreme personal factor in the spiritual history of the world is Jesus Christ. . . ." The body of the book then deals at large with the connection between Christianity and theology, paganism, evolution, philosophy, comparative religions, and biology. These subjects correspond to Feda's phrase, "other places (subjects) and conditions altogether." But the final paragraph of the book most certainly returns to its initial theme—"We abandon ourselves to silent communion with Immortal Love personified in that lonely figure upon the Cross, the Cross which was our starting-point and is still our goal. . . ."

"At the end of the book he got a feeling of great expansion, a broadening out of something; this was not the very end, but probably in the part immediately preceding the end. At the very end there was a curious mixture, because, as well as the feeling of expansion, he got also a 'dropped feeling,' a 'let down feeling'; he got this almost simultaneously with the previous sense of expansion, they came nearly together but seem so contradictory." The reference to a feeling of expansion and broadening out is applicable to page 144, which is the last but two and commences the

final summing up: ". . . Then for us the temple of the material is dissolved. We have attained spiritual consciousness. In three days, or it may be in three years, the temple is rebuilt; but on its altar there burns a light such as never lit the dark recesses of the old building, a light nevermore to be extinguished. That light is the lamp of our joy in God. . . ." This is entirely relevant; while the "dropped feeling" and "curious mixture" may be sampled by comparing the foregoing note of triumphant joy with this which immediately follows it and concludes the paragraph:—

"The rose upon your breast
Is not more full of perfume than the world of pain."

If you listen you can always hear the
'Cry of hollow-cheeked and hungry men
Burning away life's fire for little ends;
And women with wan hearts and starving eyes,
Waiting for those they love to come again
From strange embraces."

The full relevancy of this threefold description could be conveyed adequately only by longer quotations. It is a correspondence unlikely to happen by chance inasmuch as it consists of three closely related features.

TOPICAL AND OTHER REFERENCES.

"Is there a time-table among these books? This is not an idle question. You will understand that there is an object in asking it when you see them." It was a book of devotion containing a separate page for each day in the year and also one for each Saint's Day.

"The first book from the left, and half way down page fifty-five, suggests to him the Kaiser's line of conduct. It might be applied to this, is descriptive of it, especially of the Kaiser's conduct latterly. Of course the author did not intend this at all, but it fits well. And there is a word in the sentence which sounded like the name of the Crown Prince, Will or Willie." The book was Tennyson's "Queen Mary." In the upper half of this page Renard is urging Mary to execute Elizabeth, her rival in the affections of the people; her reply indicates that she is unwilling to proceed to such lengths. Then Renard urges thus:—

"Yet too much mercy is a want of mercy,
And wastes more life. Stamp out the fire, or this
Will smoulder and reflare, and burn the throne
Where you should sit."

Thus Renard was advising that method of "frightfulness" or "ruthlessness" of which the Germans have recently shown illustration on a scale unprecedented. The personal name is found commencing the third line above quoted.

"Near page thirteen is a reference to what might be called the life of the bourgeoisie, also to out-of-date things. It is in that part of the book, probably that page." Pages thirteen to sixteen describe an open-air meeting at St. Paul's Cross, where "a crowd" makes "hubbub" around the preacher, Father Bourne, and there is much clamouring about Queen Mary, Queen Elizabeth and the Inquisition.

The following is an example of inaccuracy in estimating the number of the page required. "Near the top of page thirteen something reminded him of Lord Kitchener; a reference to something Lord Kitchener had done, an important step, towards the end of his life. And on the lower part of the page a word or two expresses the way Lord Kitchener passed on." The page proved to be the eleventh, and the missing of one leaf would account for the error. The third line down reads, "God be with you! Go." While the last line of the page commences as follows:—

"They have given me a safe conduct;
I dare not stay. I fear, I fear, I see you,
Dear friend, for the last time; farewell. . . ."

We found underneath the brown paper in which these books had been wrapped a complete copy of the "Daily Sketch" for November 22nd, the illustrated page being next the books. This seems to explain a curious remark made by Feda when commencing these tests at the second sitting, "He says the word 'ribbon,' but does not say anything more about it and Feda must not guess." Among the "Sketch" pictures, immediately in contact with the books were photographs of officers of whom six showed their ribbons, military and naval decorations, quite distinctly.

DIFFICULTY ENCOUNTERED.

While giving these tests at the second sitting my father remarked that something about the books or their position gave him a sense of difficulty that almost baffled him, and he asked me to make a special note of the fact. He could not decide what caused this difficulty but suspected it might be the amount of paper wrapping. Eighteen months later, while speaking of a spirit's independence of earthly light, he referred to these experiments by way of illustration, saying that he thought the extra difficulty had been caused by the amount of substance surrounding the books, substance which was impervious to light and which would therefore be a slight obstruction; since all that was transparent to light was easily permeable by a spirit, whereas substances which light could not penetrate were less easy for them to operate through. This reference is interesting as containing a spirit operator's impression of the hindering factor in this and the subsequent experiment.

(To be continued.)

THE REV. SIR CHARLES SHAW ON PSYCHICAL RESEARCH.

The Church of St. Paul, Covent Garden, was well filled on Tuesday last when, at the luncheon hour, the Rev. Sir Charles Shaw, Bart., delivered a sermon, "Thoughts on Psychical Research." Taking his text from I. John, the fourth chapter, and the first two verses ("Beloved, believe not every spirit, but try the spirits whether they are of God," etc.) he spoke of the necessity in those days of exercising some supervision over the utterances derived from the spirit world, for it was clear that then, as now, communications came from spirits of various kinds. It was necessary to discriminate against evil spirits or, at any rate, against spirits who were not altogether good, and this was the test chosen. Of course this test was not always applicable to-day, and the preacher referred to some of the various phenomena investigated by psychical research and not always involving the action of discarnate spirits. These phenomena were perfectly genuine, being obtained under rigid test conditions. As regards the communications received from spirits, many people were still under the spell of strong conventionality in their ideas of death, and resented any references to modern fashions or things in connection with the life after death or in descriptions of spirits. This point was handled in a way familiar to readers of *LIGHT*, and the preacher admirably showed that death was no more religious a matter than life. Indeed, life, in whatever conditions, was the more sacred of the two. As to motor cars and other inventions common amongst us to-day, it was to be remembered that they had their genesis in the next world rather than in this. The ideas they represented came from the Unseen. The sermon, which was admirably simple and concentrated in a few words explanations of much that bewilder the conventional mind, made an excellent impression, and especially when the preacher pleaded that the results of psychical research be brought to the test of common-sense. In the case of long communications from spirits of an ethical or descriptive character, if such spirits acknowledged Christ as their head, then, indeed, we might accept them without fear, taking as our direction the words of one who was an intimate friend of Jesus, who knew more about spirits than any of us.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £——, to be applied to the purposes of that Society; and I direct that the said sum shall be paid, free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

L.S.A. MEETINGS.—Mrs. Annie Brittain will give clairvoyant descriptions at the London Spiritualist Alliance, 6, Queen Square, on Thursday next at 8 p.m.

THE HIDDEN LIGHT.—Through multifariousness we grasp unity. Through intermittent appearance we reach the real. Thus a doctrine arises and passes down the ages—a doctrine that for two reasons is called the inner or hidden. First because only men with the inner vision perceive the hidden meaning in the phantasmagoria around them, and second, because of the necessity to pass on the truth only to those who can perceive it, and at the same time conceal its sacred entity from those who are not ready to receive it.—HELEN BOULNOIS.

IDEAS OF LIFE ON THE OTHER SIDE.—There are people who have a most remarkable attitude towards life on the other side as regards the objects in it. I have met people (and there are thousands, we know), who, if Sunny said his teacher wore a dress of gossamer, would say, "That is as it should be." But if he told us it was alpaca, they would have a fit. If he spoke of someone playing music with a trumpet of pure gold, they would believe it. But if it was a tin trumpet, they would decide that Sunny was an evil spirit and not Sunny at all. Meals of grapes and "luscious fruits" would be admitted, but not of peas and potatoes. Even a chair might be allowed, providing it was sufficiently picturesque; a couch, but not a bed; and so on. A lady told me that her father lived "under a canopy" on the other side, and that houses denoted a lower plane. In Central Africa we all, our servants included, lived under canopies, i.e., tents—some very ragged ones! . . . Why the most advanced of souls should not be as advanced and holy in a house as under a canopy puzzles me, I must confess it. . . . Another lady recently told me that a friend of hers, passed on, could not possibly be on any plane "so low" that to help or advise, cheer or comfort, the friend struggling (amid many sorrows) on this side, would be possible to the advanced one, or agreeable! She was "much too high up!" If being "high up" means enjoying yourself so much amid heavenly glories that those who so badly need you on earth are forgotten and ignored, then may no one whom I love or respect go as "high up" as that!—"Rachel Comforted," by MRS. FRED MATURIN.

SPIRIT VOICES.

AN OUTSIDER'S EXPERIENCE AT A DIRECT VOICE SEANCE.

"He being dead, yet speaketh."

Of all the thousands of preachers who have used these words as text for a sermon, how many have taken them literally? Probably not one, yet if my first experience of a "direct voice" séance was not altogether a delusion of the senses of touch and hearing, they are not merely a figure of speech, but literal truth. I have heard the so-called dead speak.

To begin with, I do not call myself a Spiritualist. I am just an ordinary, open-minded person, with a passion for truth and a growing distaste for any creed, doctrine, or dogma whatever which tends to cramp the human mind.

Now the crying need of the people to-day is a belief in the immortality of the spirit, and the Church which can prove that physical death does not end all has come to stay. We know what the attitude of the Church of to-day is to spirit phenomena; let the following episode show how Spiritualists treat the natural craving of bereaved humanity for "the touch of a vanished hand, the sound of a voice that is still."

This was, as I have said, my first séance. I had many times, of course, formed one of a circle of more or less frivolous "table-tappers," but I had never met a real medium, so when an acquaintance asked a friend and me if we would like to join a small circle for a "direct voice" séance, though rather vague in our own minds as to what we might expect, we jumped at the chance.

The sitting was held in a small room, completely darkened, and the only "property" (which the medium provided) was an aluminium trumpet about fifteen inches long, four inches in diameter at its larger end, one and a-half at its smallest (I am guessing the dimensions), and obviously home-made. It was empty. My friend and I both examined it. Moreover it was absolutely impossible for the medium, from her place in the circle, to move this trumpet as it was moved from the floor in the middle of the circle, up to the ceiling, round to each sitter, and so on.

To begin, before the lights were put out, the medium seemed to speak to some Invisibles, and answer their suggestions as to slightly altering our positions in the circle. This, she explained, was done under the direction of her Indian guide. It only took a second or two to effect the alteration, and we were left a circle of eight people, two men and six women, seated on chairs and a sofa, not touching, and with the medium in the centre on an ordinary chair in front of the fireplace. There was no fire. Directly the light was out the medium gave us a few directions, made necessary, I suppose, through the presence of novices to the procedure of a séance. These were:—

"Open the knees and hands, so as to let the influence out.

"Sing heartily. Talk naturally and cheerfully. Do not fix your mind on one person, however much you may desire speech with that one. Don't be suspicious or disbelieving when 'things' happen. Don't lose self-control—or touch the trumpet or the medium or any other member of the circle. Keep calm, and, above all, answer directly you hear a voice you think is for you."

Thus primed, we all joined as heartily as natural deficiencies would allow in the singing of the hymn which followed. All repeated the Lord's Prayer with the medium, and then there was silence. This was broken by the medium remarking that she saw a light, and the lady of the house called out to a young lady and her friend who had been too nervous to join the circle to put out the hall light. The reply came that there was no light anywhere in the house, and some discussion ensued, which the medium interrupted by beginning a song. I forget what it was, we sang so many, and all badly. I'm afraid, but during the singing I felt some drops of water on my face, immediately following a thought that I was "getting dry," and then a touch on the knees. Directly after, the man on my right and his wife next to him said, "Thank you, friend," and the medium stopped the singing to ask, "What was that?" Several in the circle then confessed to having been touched by some unseen agency, and I told of the water on my face.

"Is there any water in the room?" asked the medium.

"Only in the flower vases," the lady of the house replied, and immediately there were three raps on the trumpet, like finger nails tapping.

"They have to materialise a hand to do that," the medium explained. "Go on singing something."

Throughout the séance, I may remark here that the medium spoke always in her natural voice (not a very strong one), that it always came from the same direction, sometimes at the same time as the "spirit voices," and that the taps on the trumpet often kept time with the music. Imagine my astonishment then when, at the last line of a song, a loud masculine voice right in front of me joined in, roaring out the words in a perfect blare of sound. I couldn't see, of course, but I imagine everyone else jumped, as I did.

Two of the company who had been with the medium at a previous séance spoke suitably, and while a conversation about the place at which the voice found itself was going on, the medium explained that this was "David," a Scotsman "passed over" (there is no "death" to the Spiritualist) this ten years, who always took control of her circles, to help

those who wished to speak, and to keep away those whom it was not desirable to encourage. This convention-shattering explanation was given in a matter-of-fact voice, and then David's voice was heard again:—

"There are many spirit folk here. They want to talk, but there is not force enough yet. You must sing again."

A boy's voice now came from the trumpet—"Good evening, Mother"—(to the medium) "you are looking better to-night. How is your cold?"

"It is nearly well," the medium replied. "Will you bring some of the boys along to-night?"

"I'll try to," replied the voice, and while he was gone (it is impossible to avoid the conclusion that the owner of the voice had "gone" somewhere) the medium explained that this was "Billy," her son, who had passed over as a child, and had grown up in the spirit world. "He's an awful boy," she added, and went on to give some anecdotes of pranks which the boy got up to, just as any fond mother of a mischievous living boy might have done.

We then sang again, and, as before, men's voices joined in, sometimes singing the air with us, sometimes singing tenor or bass. The voices were quite distinct in quality, some being much more musical and cultured than others. A very small voice next said to the lady opposite me, "Mother!" The mother replied:—

"Is that you ----?"

"Yes," said the voice, faintly; "but I am waiting to be sure of more vibrations." There was a murmur of sympathy from the circle (it is impossible to describe the pathetic effect of "effort" the weak voices made on me, at all events), and then David's robust Scots voice bidding us sing again. At the end of this an old man's voice was heard repeating a name (his own), which his son and daughter-in-law present heard, and a conversation on family matters followed, in which the old mother in the spirit world and a brother joined. It was interrupted by the clear whistling of a tune. No one recognised the gay whistler, but the boy who had spoken of wanting "more vibrations" now began to speak again, saying to his mother: "That wasn't me. I didn't whistle." His mother replied, and he went on to tell her he had sent her a message by "automatic writing" through Mrs. B. (the lady of the house), and that he wished she (Mrs. B.) had more faith. This is interesting because the medium and Mrs. B. had, at the beginning of the séance, had some talk on this subject, Mrs. B. doubting if she would hear anything as she had never been to this kind of séance before. The boy talked to his mother and father, moving to where they were seated from one side of the circle to another. When he ceased, we sang again very heartily. The "boys" began to chaff the couple outside the door, who had asked if their joining in disturbed us. When the talk and laughter had died down I heard a very faint voice calling my name, and giving her own. It was a relation, an aunt who had passed over in the early days of the war. So far was the voice from being "eerie" and so good a preparation had all the singing and good fellowship of the earlier part of the séance been that, much to my own surprise, I was able to answer collectedly, and to give and receive messages of comfort and love. Distinct kisses were heard before the voice stopped (in several other cases the spirit folk kissed before going), and then David's manly voice was heard (he had perhaps recognised the somewhat fearful accents of a novice), and I answered him, and asked him if he knew us when living in Glasgow. He said he did not, but gave it as his opinion that Glasgow was "the best city in the world," which caused a laugh, and then a sitter at the other side of the circle exclaimed rather excitedly that she was being tapped by somebody, especially on the hands. David turned instantly to her, and advised her to be calm, and told her to speak. She did so, and then we all heard a voice, very faintly, "Yes—I'm here—All right—Wait a minute—"

David explained that there were not enough vibrations for this speaker, and asked us to sing. Then the voice came again, much stronger. It was touching to hear the speaker refer to the confusion he had felt on passing over so suddenly (he had been killed in an accident), and the conversation which ensued between husband and wife was too intimate to be set down here. This spirit and several others who were evidently speaking for the first time, referred to their amazement at this method of communication, one reminding a member of the circle that she (the spirit) had "promised to come if possible," and adding that she was so glad to be able to keep her promise—a little bit of evidence of personality which was confirmed by the sitter's husband. David explained later that the spirit voices were not recognisable by friends here because all the sitters were not in accord. "When perfect harmony is established," he said, "then the natural voice will be recognisable." It would have been interesting to find out at this point what would constitute perfect harmony, but now another voice was heard, and we naturally stopped to catch the message. The voice this time was of an ancestor (date about 1680) of someone present, who had spoken to this sitter before, and was evidently getting to be quite an adept. A relation who passed over about ten years ago and another even more recently, joined in, thus linking up the centuries in an unbelievable way. The voices of the "back numbers," as they were jokingly called at a previous séance, were as easily heard and understood as those of the recently "dead." The séance lasted altogether about three hours, and about twelve different spirits spoke, some more than once.

M. B.

THOSE FATAL "TESTS."

"Spiritualist Test: Dead Man's Compact." So run the "Daily Mail" headings to an account of how the late Dr. J. H. Hyslop, amongst other members of the American S.P.R., left a sealed note "to remain unopened until the spirit of a dead member revealed the contents to a survivor." Most of us are familiar with this method of providing a "test." Nothing ever seems to come of it, except a devastating number of "bad shots" on the part of mediumistic persons. Lightning is said never to strike twice in the same place, nor ever can we get phenomena to order. These preconcerted methods seem to carry a mysterious fatality. It is like the marksman who, having made two successive bull's eyes while shooting alone, called to his companions to watch him do it again, with disappointing results. Perhaps it is not so bad as that. It is certain that the production of evidential phenomena can be made far more precise and regular. It was so at the Goligher Circle, where many people were taken in order to convince them, and they were convinced. But circles conducted with the devotion, the care and the patience of the Goligher Circle are rare. Too often the methods adopted are perfunctory and haphazard, or so tremendously "scientific" that every element of spontaneity and free play for the psychic faculty is dried up and squeezed out. There is some mystical law in these matters which we have yet to understand. It has often happened, for instance, that a sceptic, visiting a circle for the first time, has received a torrent of overwhelming proofs. Later, an enthusiastic Spiritualist, full of proselytising zeal, he has challenged another sceptic, taken him to the same circle and got nothing but "stuff and nonsense"—a painful and humiliating experience. But there is a law in it. What it is we have yet to learn. But may it not be that, in Emerson's phrase, "God shields men from premature ideas"?

D. G.

"THE HUMAN SIDE."

Mr. Cyril Wrigley (Leeds) writes:—

"I congratulate you on your article, 'The Human Side' (p. 180). Although I violently disagree with the so-called Spiritualism of the self-christened Spiritualists I have met, these men and women are kind, and (unlike their ridiculous piety) quite agreeable.

"But are they really petty souls who carry their differences of view into purely human relationships? I seem to remember that Jesus could not (or would not) control his difference of view when he met the hypocrites who (because they were so spiritual and religious) finally murdered him—as all such 'petty' souls have been murdered or outlawed.

"A man who is not a fatalist has no right to live up to his own ideas in a world like this which is subject to the vagaries of chance. He has to choose between living up to humanity's views (conventions) or God's views (which means that he will be persecuted and murdered). If I live I shall do the former and become orthodox."

We are indebted to Mr. Wrigley, who is young enough to have some things to learn. If he had read the article on which he comments with more attention and a larger knowledge he would have seen that it was not a plea for compromise or genial indifference. One may live up to one's convictions and remain loyal to them without making oneself a general nuisance by obtruding one's differences of view on all occasions. Mr. Wrigley, to use his own words, violently disagrees with Spiritualists, but he has been willing to receive kindnesses at their hands, and we do him the credit to suppose that he would be equally willing to confer kindnesses in return on the objects of his dislike. That is all we meant by "human relationships," so that the remainder of his argument goes by the board.

We note that that useful institution, the Psycho-Therapeutic Society, has removed from its old address in Red Lion Square to 29, Gordon Square, W.C.1., where its healing work is carried on as before.

MISS ANNA CHAPIN.—In addition to the donations acknowledged last week we have received the following: G. W., £1; Mr. J. G. Barker, 10/-; Mrs. Thomas (Bromley), 10/-. All have been paid to Miss Chapin, who desires to express her gratitude to the donors.

"SPIRITUALISM AS RELATED TO THEOSOPHY."—Mr. A. P. Sinnett's address under this title, delivered at the Convention of the Theosophical Society on May 23rd, has made its appearance in pamphlet form (Theosophical Publishing House, 6d). It ably summarises the present position of both Theosophy and Spiritualism and describes their precise relationship. Coming from such a source, indeed, it may well be received as an authoritative statement, especially as Mr. Sinnett is conversant with both schools. Both Spiritualism and Theosophy are outgrowing their old crudities—the one its shallow simplicity and the other its absurd pomposity. There is room for further growth in each, and certainly for that harmony of feeling between the two for which Mr. Sinnett eloquently appeals.

TO-MORROW'S SOCIETY MEETINGS.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. E. A. Cannock. July 4th, Mrs. Jennie Walker.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Percy Beard; 6.30, Mr. Ernest Hunt. Wednesday, 30th, 7.30, Mrs. E. A. Cannock.

Walthamstow.—342, *Hoe-street.*—7, Mrs. Worthington. *Croydon.*—96, *High-street.*—11 and 6.30, Mr. P. Scholey. *Shepherd's Bush.*—73, *Becklow-road.*—11, public circle; 7, Mr. F. Eveleigh. Thursday, 8, Mrs. Brown.

Kingston-on-Thames.—*Bishop's Hall, Thames-street.*—Short addresses and clairvoyance by members of Lyceum.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. W. A. Codd; 6.30, Mr. A. Vout Peters.

Lewisham.—*The Priory, High-street.*—6.30, Mr. G. R. Symons.

Peckham.—*Lausanne Hall, Lausanne-road.*—Anniversary, 11.30 and 7, Local Speakers. July 4th, Mr. Sutton (Sheffield).

Battersea.—*Temperance Hall, 638-640, Wandsworth-road, Lavender Hill.*—(Note new address).—11.15, Mr. Ernest Meads; 6.30, Mrs. Podmore and other friends. Doors closed 15 minutes after service commences.

Woolwich and Plumstead.—*Invicta Hall, Crescent-road.*—Thursday, July 1st, 8, Mrs. Neville Sunday, 3, Lyceum; 7, Mrs. Imison; members' circle and committee meeting after service.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. and Mrs. T. Brown; 3, Lyceum; 6.30, Mrs. De Beaurepaire. Wednesday, 30th, 7.30, Mrs. A. Brittain. Healing.—Daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

London Central Spiritualist Society, Furnival Hall, E.C.—25th, 7 to 9, Mrs. Florence Sutton, address and clairvoyance. July 2nd, Mrs. Louie Harvey (psychometry). Welcome to S.N.U. delegates. 9th, select benefit concert; direction, Madame Rolls (Hanpton). Tickets, 1/-; reserved, 2/-; purchase early.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—Hospital Sunday, special collections; 11, Mr. and Mrs. E. J. Pulham, address and clairvoyance; 7, Mrs. Beaumont-Sigall, address and clairvoyance; 3, Lyceum. Wednesday, Mrs. Mary Gordon, address and clairvoyance. July 4th, 11, Mr. Ernest Meads; 7, Mr. G. R. Symons.

Brighton.—*Athenæum Hall.*—11.15 and 7, Mrs. Alice Jamrach, addresses and clairvoyance; 3, Lyceum. Wednesday, 8, Mr. Robert Gurd.

Brighton.—*Old Steine Hall, 52a, Old Steine.*—11.30 and 7, Dr. W. J. Vanstone. Monday and Tuesday, Mrs. Bloodworth.

THE BATTERSEA SOCIETY holds its meetings to-morrow (Sunday) in its new premises, 638, Wandsworth-road, Lavender Hill.

PROFESSOR COATES had a large and enthusiastic audience at his lecture on Psychic Photography, at Brighton, on June 20th. By means of his address and the pictures he exhibited, Professor Coates brought many inquirers into touch with the movement.

SPIRITUALISM AND LUNACY.—Mr. H. J. Osborn has recently delivered his lecture, "Does Spiritualism Cause Lunacy?" at the Delphic Club, and at meetings arranged by the Societies at Southampton, Kingston-on-Thames, Harrow, and Bournemouth.

UNITED LYCEUM SESSION.—The Clapham Lyceum, through its very capable conductor, Mrs. Barnard, and its secretary, Mr. Gow, is inviting all the London Lyceums to unite in a grand display of Lyceum work on Sunday, July 4th. The gathering will take place in the open air, if the weather permits, in the grounds of the Unitarian Church, Effra-road, Brixton, at 2.45 p.m. In the event of rain the meeting will be held in the schoolroom. Mrs. Barnard is to be congratulated on arranging a display which should prove highly interesting and profitable.

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