

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2,061.—VOL. XL.

[Registered as]

SATURDAY, JULY 10, 1920.

[a Newspaper.]

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## NOTES BY THE WAY.

"The Dawn of Hope" (Kegan Paul, 5/- net) is a series of Letters received through clairaudience or inspirational writing by Mrs. Leale, daughter of the late Dean of Guernsey, from her son, who was killed in the great war. It contains a valuable and instructive "Foreword" by the Rev. G. Vale Owen; another by the Rev. Frederick J. Paine, Wesleyan Minister of Guernsey; a third by the late Rev. Arthur Chambers, in addition to an Introduction by the lady through whose hand the book was given. We can render no better description of it than that given by Mr. Vale Owen, who writes:—

Inspiration does not imply infallibility. Those who receive messages in this way are fully aware of this, and are ready to admit that the messages, as they give them forth, are more or less tinged with their own personality. This must be so, and it is well to keep the fact in mind. Further, it is only necessary to glance through a few of the books of this kind to see that the communicators are on very different levels of experience, of mentality, and also of character. The messages printed in this book do not come from a great archangel. They are merely loving talks of a young, spiritually minded lad with a mother who was very dear to him when he lived here below. He paid the great sacrifice in October, 1916. A few months afterwards, having found out that it was possible to communicate with the mother he had left behind, he decides to try to get into touch with her. He succeeds, and at once begins to pour out the wonderful story he has to tell her of the new land and life in which he finds himself.

\* \* \* \*

The above description fits generally many of the communications which have "come through" of late, though not all of them have found their way into print. It is for this reason we are not anxious to see them unduly multiplied in book form. Indeed, the reason which should chiefly warrant publication is that the writing should possess a special public interest—and many of them do not. In the instance of the book under notice there is a really distinctive note. The writings show, as Mr. Vale Owen points out, "the unrestrainable outpourings of a pure young spirit, amazed and overwhelmed with the beauty of the world into which his clean earth record has gained him admittance." There is the authentic note running all through them, although we can well imagine that perused coldly by the mind of literalist and analytical cast there will be causes of offence. So much clearly has to be taken in a symbolical sense. We remember the jibe about the "jeweller's heaven" founded upon literal interpretation of the descriptions of the New Jerusalem and its garnishing of precious stones. We see now that the imagery is more than Oriental metaphor—it belongs to the higher realms of the spiritual world where the operation of physical laws, or their analogues, produces wondrous and beauti-

ful results. We know no one who would better appreciate the true inwardness of the book than Mr. Vale Owen.

\* \* \* \*

We were much struck with some passages in Mr. Vale Owen's introductory remarks to the book in question. He notes that there are times in the world's history when the spiritual hosts have made their presence more than usually apparent to the general perception of the race. Such is the case to-day. "It is a time of special revelation." He proceeds:—

There has always been the initial opposition and persecution; the small primary seed sown in the ground unnoticed by the majority, but alive and irresistible in its growth; the gradual emergence into public recognition and acceptance; the consequent modification of the thought of the age, and the ultimate conclusion that the movement was a movement of the Holy Spirit, that its place of origin was Heaven and not Hell, as its opponents had at first supposed.

Mr. Owen goes on to show that the present diffusion of spiritual light and impetus differs from its predecessors: it is larger in its extent. It has now spread over three continents—Europe, America, and Australia, and invaded the other two. It is "the first great tidal wave of spiritual revelation which has swept over Christendom since the separation of orthodox science from orthodox Religion." That fairly sums up the situation. Amid the infinite complexities which represent the reactions of humanity at large to the New Revelation, the truth of these words is clearly to be traced in the broad principles. There is a great segregation at work. Those who can respond to the new light are drawn to it as by elective affinities. Those who are blind to it or who, offended by its radiance, would contend against it, are being left behind—for a time, at least.

\* \* \* \*

Scientific theory, like scientific research, never stands still. "No sooner," writes Mr. E. F. McPike, an American correspondent, "do some followers of Einstein succeed, as they think, in eliminating the ether of space, than Dr. Irving Langmuir (who has done some very brilliant work in ultra-modern chemical research) presents his new theory of 'quantels' to fill the vacancy thus created!" From a brief report which our correspondent encloses, of a recent address by Dr. Langmuir to the Washington National Academy of Sciences, it would appear that the quantel is a division of matter smaller even than the atom, and consisting of two parts, positive and negative. Quantels, he said, are present everywhere in space, moving in all directions with the velocity of light, and capable of passing through matter. We are to conceive of them as constituting what has heretofore been known as the "ether of space," and causing all the phenomena of light, electricity, mass and energy. The report adds, however, that other members of the Academy admitted that the doctor's theory was "over their heads."

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

THE outer aspect of a gallant and indomitable cheerfulness is often more profoundly deceptive than any air of melancholy.—J. I. GARVIN.

"THE LIFE BEYOND THE VEIL," by the Rev. G. Vale Owen, the first volume of which we reviewed last week, is published by Thornton Butterworth, and may be obtained at this office for 6/9 post free.

## "PLAYING WITH OCCULTISM."

A REPLY TO DEAN INGE.

By STANLEY DE BRATH.

(Continued from page 210.)

Modern psychology is not, as the Dean would have it, "the science which describes mental states." That would be a poor science which should be limited to description. Such a psychology is "the science of the soul with the soul itself left out," as this obsolete psychology has been well described. Modern psychology is the whole science of soul—its nature, its intellectual, emotional, and creative faculties, both normal and supernormal; and it has shed already a clear light upon many problems of personality, comparative religion, and evolution, and is destined to clear up many more. It is closely connected with the physics of the ether, and may be said to be founded on the electrotonic theory of matter and the theory of relativity of which Einstein is the latest exponent. This extension of chemistry and physics states that though under normal conditions matter is sharply marked off from energy, the former is essentially derived from the latter.

The first outline of the New Psychology as deduced from the experimental work published by Sir Wm. Crookes, F.R.S., Dr. A. Russel Wallace, O.M., F.R.S., Professor Camille Flammarion, Professor Charles Richet, Professor Hyslop, M. Bergson, Professor Crawford, D.Sc., Sir Oliver Lodge, F.R.S., Dr. H. Campbell, F.R.C.P., and Dr. Gustave Geley, Director of the International Metapsychic Institute (Paris), and many less distinguished but equally competent observers, may be summarised as under:—

1.—Mind—as the directive idea, expressed by inherent mathematical law—is interior to cosmic energy, just as that energy (as known to us) is interior to Matter.

2.—The organic being is formed by an interior dynamic psychism which is an etherial entity. It both forms the cells and places them.

3.—In organic beings this formative "soul" or "dynamo-psychism" is unconscious or sub-conscious, but conforms by all its functions to the directive and formative Idea. It is "cellular" in structure.

4.—Evolution is a gradual process of developing consciousness, both as regards the origin of species and the development of the individual.

5.—Phenomena are mere symbols of noumenal activities.

6.—"The noumenal counterpart of the sub-perceptual ether 'psyche' may be called 'spirit.' We may then regard all the activities of the universe, be they physical, vital, or mental, as manifestations of one ultimate reality—spirit." (Dr. H. Campbell.)

7.—Ethical evolution is the path for humanity.

8.—In the human being the subconscious Directive Idea rises into partial human consciousness. Its sub-conscious activities are manifest in assimilation and growth.

9.—This consciousness is manifest in the functions of the dynamo-psychism (soul) animated by the spirit. Its conscious activities are intellectual, emotional, and ethical.

10.—The total subconscious mind is the real self, some of whose faculties are manifest in the supernormal phenomena of materialisation, telepathy, telekinesis, lucidity (prophecy), automatism, cryptomnesia, and the like.

11.—This self exists as a real being independently of the body.

12.—It is endowed with faculties as yet but partially known to science.

13.—It can act and perceive at a distance without the intermediary of the senses.

14.—Future events are prepared in advance, determined by the causes which will bring them into phenomenal realisation. The self can sometimes perceive these impending events.

15.—It can communicate telepathically through any individual in whom the normal consciousness is sufficiently passive and receptive. This constitutes one form of "mediumship."

16.—These communications are severely limited by the physical and mental conditions of the medium, and perhaps by other conditions.

17.—The process seems to be (a) telepathic impress on the medium's passive subconsciousness; (b) translation by the medium's active subconsciousness into language depending on the verbal impressions with which his mind is stored.

18.—The organism, far from generating the Idea, is in fact conditioned by the Idea.

19.—"That which is essential in the universe and the individual is a single dynamo-psychism, primarily unconscious, but having all the potentialities of consciousness; the diverse and innumerable appearances of things being always its representations." (Dr. Geley.)

20.—"This essential and creative dynamo-psychism passes by evolution from unconsciousness to consciousness." (Dr. Geley.)

These are, crudely, the demonstrations of the New Psychology; the number of persons who are not yet convinced of the phenomena on which they are founded is not to the point.

As we live in Time and Space, or rather (as is more probable) Time and Space are subjective notions and have no absolute existence, all our formulations of noumenal being must be relative and not absolute. Therefore, the Absolute is unknowable, whether that term be applied to Divine, or noumenal, or physical nature. We may apprehend Truth under "representations" suited to our grade of consciousness but we cannot fully comprehend it. Love is the only absolute principle with which we can come into living contact, and that is why Love is the fulfilling of all law.

Let us now see how all this bears on Dean Inge's main theme that the putting into practice of the ethical teaching of Christ is the sole hope to save Western civilization from suicide by internecine strife—a position with which we entirely agree.

We may readily admit that Man, as represented by the Cro-Magnan skull, had already reached a point at which further physical development became entirely secondary and subordinate to the development of ethical qualities of soul, in which, as the Dean points out, true progress consists. It has been the special function of the Church to develop these faculties, and in this our hospitals show some progress, if our schools and our politics do not. From a date which in these islands may be taken as that of the Synod of Whitby in A.D. 664, the Church has had a free hand in this task, and from that date the doctrinal, dogmatic, and military Christianity of Rome made orthodox belief the *sine qua non* of Christian membership, and heresy the ground of excommunication. The attention of the faithful was thenceforward directed to belief rather than to practice; for every sin there was absolution; for the heretic, none.

The historical result is such as to provoke the Dean's strictures, which are much more severe than would be passed by those who consider that doctrinal and institutional religion is a phase of development inseparable from the evolution of the human mind up to the point at which it recognises that all statements of spiritual truth, being expressed in the language of time and sense, must be relative, not absolute. At that point it became morally imperative to recognise that the view of every honest mind is in some sort true. It is also intellectually imperative to supplement that view by those of other minds having deeper insight. The sum total of accessible truth is collective. The unpardonable sin is not heresy, but ill-will and unkindness—unpardonable as long as it lasts. All heresy is pardonable because it is, when honest, a want of the sense of intellectual proportion, or mental blindness, or the obsession by some fixed idea.

(To be continued.)

## AN OPEN LETTER TO MR. CLODD,

(Author of "The Question," "The Pioneers of Evolution," etc.)

DEAR MR. CLODD,—

I notice that in the "Daily Graphic" of June 22nd last you have an article entitled: "Spiritualism: An Exposure," in which your object is to raise the question of the authority of savants of the eminence of Sir Oliver Lodge to deliver unchallenged judgments on the subject of man's survival.

In your article the following truly remarkable passage occurs: "Of late the occult world has been much exercised by wonders manifested by a Miss Goligher."

The phenomena occur under poor illumination, i.e., the usual red light at séances, but as to their genuineness Mr. Crawford, a Doctor of Science and engineer, and Sir William Barrett have no doubt. The scoffers were silenced until Mr. Marriott, the most experienced exposé of mediums in England, told Dr. Tuckett that 'he was prepared to make his weight increase and decrease and a table rise in the air under conditions identical with those in the Goligher circle.'

Do you, Mr. Clodd, mean your readers to infer that because an expert conjurer says to someone that he is prepared to do this, the facts are thereby discredited and the scoffers therefore to be rehabilitated and encouraged to resume their scoffing? Do you seriously wish to balance against the considered verdict of two such eminent men, who have observed the phenomena, the rash undertaking of a professional illusionist who has not observed them? Is your armoury of offence really reduced to such weapons as these?

Can it be, Mr. Clodd, that what the conjurer said (although he wasn't there) is evidence, while the dictum of those present is unworthy of credence? Quite apart from the major question of Spiritualism, if this is the best logic your opposition can encompass, and if this is a sample of your reasoned efforts to impugn the authority of savants, we shall be constrained to think that you yourself have hit upon a vastly successful method of making your own critical weight decrease—under conditions of the utmost publicity—until it nigh reaches the vanishing point.

Couldn't you see the red light?

Yours faithfully,

H. ERNEST HUNT.

It is said of those who "rest from their labours" that "their works do follow them." Possibly, for completion and perfection by further efforts.—E. P. P.

## SPIRITUALISTS IN CONFERENCE.

## S.N.U. ANNUAL MEETING AT READING.

The eighteenth Annual Conference of the Spiritualists' National Union was held in Reading on Saturday and Sunday last. It was a memorable gathering, both by reason of the success of the various meetings that were held, and the enthusiasm which characterised them, and from the fact that it was the first occasion on which the Conference had met south of London. Nearly two hundred delegates and associates from the different Societies were present. Among them were Councillor Jabez Chaplin, the Mayor of Leicester, a sturdy champion in the cause for twenty-five years, and two veteran Spiritualists in the persons of Mrs. J. Butterworth (of Blackpool) and Mr. J. W. Coles. Hearty greetings were given to them. Mr. Ernest Oaten voiced the sentiments of all present in returning their heart-felt thanks to Mr. and Mrs. Percy Street for their splendid efforts in providing for the comfort of the delegates, and for arranging for the work of the Conference in Reading. A feature of the Conference was a scholarly address from Mr. Stanley De Brath, delivered in the large hall of the Town Hall. Among the guests were Miss Felicia Scatchord and Mr. H. W. Engholm.

The election of officers resulted as follows:—President (unopposed), Mr. Geo. F. Berry; Vice-President, Mr. E. W. Oaten; Treasurer, Mr. T. H. Wright; Secretary, Mr. R. H. Yates. Council: Messrs. A. E. Hendy, R. Boddington, R. A. Owen, P. Galloway, A. T. Connor, R. Wolstenholme.

## PRESIDENT'S ADDRESS.

Mr. Ernest W. Oaten, in the course of his presidential address, said that for five years he had had the honour of presiding at the Annual Conference. He stepped into office when Europe was plunged into war, and there was a shortage of workers. The financial position of the Union was then a parlous one. To-day, he was glad to be able to say that it was sound. They had more than doubled their strength numerically, while the influence of the Union had kept pace with the wonderful growth of the movement as a whole. The first work he had placed his hand to was the Witchcraft Act agitation. An appeal for financial aid met with an encouraging response. He interviewed the Chief Constables of seventeen different cities and towns. Also, as one of a deputation to the executive of the Chief Constables' Association, he helped to lay their case before the representatives of the law. It might be that they had not carried through the whole of their scheme, but the immediate effect of their efforts was that the police prosecutions that had been going on were stopped. The next work was in regard to the denial of religious equality to their movement by the military authorities, which made it imperative for them to fight for religious recognition. He allowed himself to be used as the instrument to secure this recognition. His case went before the court and passed to the higher Court of Appeal. Technically, they lost their case, but the finding of Justice Darling was such that it was sufficient to win any future case of the same sort. In Leeds and Sheffield, the Union had to fight for recognition, for there they were denied the use of the large halls for their meetings. The result was victory.

Mr. Oaten spoke enthusiastically of the services rendered to their cause by Sir Arthur Conan Doyle, whose meetings in the provinces he (the speaker) had arranged. They entailed a severe call on his time, but their brilliant success had placed the movement under a deep obligation to Sir Arthur. Mr. Oaten said he had kept in touch with their movement internationally. Steps were being taken to build a church in Athens, and he had been instrumental in putting individuals in foreign countries in touch with Spiritualistic literature in Dutch, Greek, and Norwegian, and he himself was in connection with activity in Belgium, Spain, Portugal, America, Canada, and Australia. He referred to the fight with municipal authorities on the question of the rating of their churches, and to the success which had attended their efforts. Two alleged fortune-telling prosecutions in the Northern district had been withdrawn owing to the action of the Union as represented by himself and the Secretary. All these labours meant the expenditure of a large amount of time, and he found that he had spent two hundred and forty days and nights away from home in the service of the Union. This work was increasing so rapidly that the time was approaching when they must have a full-time president or staff, with central offices in a good position. There was also great need for a statistical department, and for a Propaganda Staff to repel attacks all over the country. Their new scheme of organisation was a good one, but it needed much work to make it successful.

There was some measure of danger from an ecclesiastical direction. The Union was anxious that every Church should accept and practise Spiritualist truths, and as long as freedom of individual choice was not removed, and creedal tests were not made compulsory, such acceptance would be welcomed. Mediumship, however, must be controlled from the spirit world, and not by a coercive body. (Hear, hear.) They knew that modern psychic phenomena were similar in all respects to those recorded in ancient scripture, but they knew that in past times close control killed mediumship. Let them never forget that their movement had been called into being to represent a phase of truth which was not being presented to the world. They must be true to the guiding

hand which held the reins—the hand of the spirit-world. They had solidly laid the foundations, and a building was in process of erection, but they must see that the materials used were sound and true. The architects had designed, the foundations had been laid, and the tenants were waiting. Theirs was the duty to erect a house which should be worthy of the dwellers both in the spirit spheres and in this. He felt confident that this would be done. (Applause.)

Further particulars of the Conference will be given next week.

HONOURING THE MEMORY OF  
W. T. STEAD.

In recognition of the memory and work of W. T. Stead, the greatest journalist of his time, a handsome portrait bronze, the work of Sir George Frampton, was unveiled on Monday afternoon last, the site of the memorial being the Victoria Embankment, within a short distance of the office where Mr. Stead worked so many years, and accomplished so much for the good of his country and the human race at large.

Owing to the pouring rain, the outdoor ceremony was brief, the portrait being unveiled by Mr. J. A. Spender, editor of the "Westminster Gazette," in the absence of Mr. H. Wickham Stead, the editor of "The Times," who was to have performed the ceremony, but was unable to be present.

The remainder of the proceedings was carried out in a room in the Education Offices of the L.C.C. opposite, when Mr. Robert Donald gave an account of the motives which prompted the erection of the memorial by British and American journalists to one whom they acknowledged to be a master of their craft. He also read letters, paying tribute to the fine qualities of Mr. W. T. Stead as a man and a writer, from Mr. Wickham Stead, Viscount Morley, Lord Fisher, Lord Northcliffe, and the United States Ambassador, Mr. J. W. Davis.

Mr. Stead's letter referred to Mr. Stead's burning sincerity and passion for justice. Lord Morley wrote that Stead was surpassed by none in his sense of the commanding duties and responsibilities of the mission of the newspaper Press. Lord Fisher declared that he was not only a consummate journalist, but an honest man who possessed the "insanity of genius," and patiently endured for the truth's sake. Lord Northcliffe described his "wonderful general knowledge," and the United States Ambassador warmly praised the great work "in which he did so much to better the relations between our two countries."

In his speech, Mr. J. A. Spender paid, in telling phrases, a splendid tribute to the life and work of the famous journalist, his overflowing vitality, his unbounded curiosity—"which in later years extended even beyond the bounds of space and time." To Stead journalism was an avocation abounding with principles and weighted with responsibilities. He was a Knight Crusader, obeying the apostolic injunction, "Be fervent in spirit, serving the Lord."

A similar memorial has been unveiled in America, the cost of each being defrayed by the Pressmen of both countries.

\* \* We of LIGHT, humble members of the same craft, join in the tribute to one who was not only a great journalist but a prophet and seer of modern days. His wisdom and foresight in connection with the advance of the Spiritual movement will yet be greatly vindicated in time to come. The signs are evident already. We feel that in honouring Stead the Press honours itself, and that to the laurels bestowed upon him there will yet be added another, when the truth is known. He was one of the pioneers of the movement which is to end in the linking of two worlds, the Seen and the Unseen.

"THE PSYCHIC RESEARCH QUARTERLY," the first issue of which (July) has reached us, is a worthy addition to the periodicals which deal with the scientific aspects of Spiritualism. It contains articles by Dr. F. C. S. Schiller, Sir William Barrett, J. Arthur Hill, Lily Dougall, Dr. Mitchell and C. A. Richardson on various subjects related to the question; thus Sir William Barrett writes on the Divining (or Dowsing) Rod, Mr. J. Arthur Hill on Evidences of Supernormal and Possibly Discarnate Agency, and Dr. Mitchell on Psychopathology and Psychic Research.

Mr. C. G. SANDER, F.R.P.S., has issued two useful little sixpenny pamphlets, "Psycho-therapy (Drugless Mental Healing)" and "Hypnotism and its Therapeutic Value." Writing from considerable practical experience of the subjects of which he treats, Mr. Sander holds that it may be taken as an axiom that all physical disorders are primarily due to mental causes or conditions, and that all cures are really self-cures effected from within. The causes of disorders should be sought for by carefully practised psycho-analysis, and then eradicated by powerful constructive suggestions, which can best be given in hypnosis. Psycho-therapy deals with man as a whole; and the treatment it adopts is, therefore, threefold—physical, mental, and spiritual. The pamphlets can be obtained from the author, 4, Knaresborough-place, London, S.W. 5.



## London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

### PROPERTY AND POVERTY.

The Northern farmer in Tennyson's poem was eloquent on the importance of property. It seemed to him that even the legs of his galloping horse—"propuppy, propuppy, propuppy!" taught the lesson.

Of course, it is important—in its place. The evil lies chiefly in over-estimating its importance. We are quite in agreement with Charles Lamb's satiric observations regarding the type of mind which affects to despise land as merely "dirt," and to pose as superior to the attractions of material wealth. There is really no virtue merely in being poor. "Sir," said Dr. Johnson, on one occasion, "all the arguments which are brought to represent poverty as no evil show it to be evidently a very great evil. You never find people labouring to convince you that you may live very happily upon a plentiful fortune!"

In these distressful days, when the roaring loom of time is weaving so many strange patterns in the fabric of life, many things which we once accepted as the normal conditions of existence are changing in a most disquieting way.

Wealth—money-wealth, at least—is no longer what it was. The necessities of the State are such that the richer a man grows the more of his money is taken from him until, at a certain point, almost the whole of it disappears under taxation. But there are still many who aspire to be rich, even in these conditions, and there is a wide craving for material possessions of one sort or another.

We have been told that the ambition to possess is one of the most ineradicable instincts of the human spirit. It is true enough, and we have no desire to try and eradicate it. But to possess what? "Property," is the reply, and we find no valid objection to the sentiment. Every instinct of the soul is in essence divine—it is in the extremes or the inversions that we find the evils. The ascetic, the religious mendicant, the devotee who resigns himself to abject poverty merely as an act of piety is not necessarily a heroic figure, however well he may contrast with the profiteer who heaps up riches and fares sumptuously every day.

Poverty, even when self-imposed, is not always a mark of self-denial. It may come from lethargy, a desire to escape trouble and responsibility. When the penniless social reformer moves amongst men, reasoning and teaching, we can admire him, and honour the spirit which makes him content with his poverty. But when—like some of the Stoics of old—he begins to brag about it and to explain that, being poor, he has nothing to lose, and so is free from the cares of wealth, we somehow feel that he is not such an admirable figure after all. A man can be spiritual without being spiritless. He should not shirk a thing merely because it is troublesome. It may be some men's duty to acquire property. Certainly, the man who accumulates riches has this measure of justification. He has been expressing energy—the forces of his soul may have been exercised on a "low plane," but they were there. We are living in days of transition. The conditions in which the spirit can express itself truly and naturally have not yet come. When that time arrives, a man's greatest possession will be *himself*, with all his endless possibilities. To-day, his avenues of expression are severely limited, and he usually takes to the line of least resistance or the exercise of his strongest faculty, which may be the faculty of acquiring possessions. It is not that the man concerned even then has the power to "possess" his wealth. The time never comes when he feels he can sit down quietly to enjoy it. Before that period arrives the beckoning finger is thrust gauntly out of the darkness, and we read shortly afterwards in our newspapers that the late Mr. — "left" so much property. That is the tragedy of it. He "left" a fortune, without any well-grounded assurance of finding another where he has gone! Would he not have been better off in the next

world had he died poor? It does not follow at all, for his poverty might have been the result of apathy, idleness, indifference, or a score of other faults—poverty of spirit among them, and a mean content with mean things.

The moral is clear enough. Contempt for, or inattention to, material needs may be as disastrous in its way as undue attention to them. To that extent we are materialists. And for that reason we demand for the advance of our truth all the aid that Matter can render. We aspire to be rid of the old tradition of poverty. If Truth goes in rags she is glorious in spite of them, and not because of them. We would be opulent in material as well as in spiritual possessions, even though we put the latter first as the more important. A stock phrase in economic science is "goods and services." It has a very high, as well as a very low, meaning. There need be no fear of the abuse of material wealth if it is well balanced by spiritual riches. If any good movement goes poorly and ill-served it is due to want of will—the will to live, and prosper, and conquer. Let us resolutely determine that our Spiritualism shall conquer the low as well as the high, and we shall succeed all round.

### FAREWELL LUNCHEON TO SIR ARTHUR CONAN DOYLE AND LADY DOYLE.

Great interest is shown amongst all Spiritualists in the proposal to give a farewell luncheon to Sir Arthur Conan Doyle and Lady Doyle on the eve of their departure to Australia. The luncheon will be held at the Holborn Restaurant, Kingsway, London, on Thursday, July 29th, at one o'clock p.m. There is no doubt that Spiritualists will rise to the occasion and make this gathering a representative and historic one. It is hoped that mediums in particular will be present in force, and that all those who have benefited through the wonderful work for the great cause carried out in such a masterly manner by Sir Arthur Conan Doyle will make every effort to attend, and thereby show "the Knight of Spiritualism" how deep is their appreciation of his unselfish and magnificent efforts to spread this great truth.

An illuminated address is now being prepared, on which will be inscribed the names of all those who are present at this function, and the scroll will be presented to Sir Arthur Conan Doyle during the afternoon.

#### LUNCHEON COMMITTEE.

Miss Estelle Stead.	Mrs. Barbara McKenzie.
Miss F. R. Scatterd.	Ernest Oaten.
John Lewis.	David Gow.

L. Curnow.

Viscountess Molesworth, Hon. Secretary.  
Harry Engholm, Hon. Treasurer.

The tickets are 7/6 each, and application must be made at once as owing to limited accommodation the number who can be seated on this important occasion is restricted to 250; consequently all applications for tickets will be taken in strict rotation.

#### HOW TO OBTAIN TICKETS.

Send your name and address, together with cheque or postal order (payable to Harry Engholm) to any of the following members of the sub-committee, who will then forward the ticket or tickets you require, together with full particulars of the proceedings:—

Viscountess Molesworth, Shalimar, Chertsey Lane, Staines.  
Miss F. R. Scatterd, 14, Park Square, London, N.W.  
Mrs. Philip Ch. de Crespiigny, 1, Artillery Mansions, Westminster, London, S.W.  
Miss Estelle Stead, 13a, Baker Street, London, W.  
Mrs. Etta Wriedt, c/o Stead Bureau, 13a, Baker Street, London, W.  
Col. Roskell, Delphic Club, 22a, Regent Street, London, S.W. 1.  
John Lewis, 24a, Regent Street, London, S.W. 1.  
Ernest Oaten, "Two Worlds" Office, 18, Corporation Street, Manchester.  
J. J. Goodwin, Lynwood, 3, Chesham Road, Brighton.  
Miss Lind-af-Hageby, 7, St. Edmund's Terrace, Regent's Park, London, N.W.  
Leigh Hunt, 20, Burnley Road, Dollis Hill, London, N.W.  
Mrs. Barbara McKenzie, 59, Holland Park, London, W. 11.  
Percy Street, 16a, Blagrove Street, Reading.  
David Gow, Office of LIGHT.  
Charles J. Williams, 115, Tanners Hill, Deptford, London, S.E.  
Frank Blake, Oakleigh, Richmond Park Road, Bournemouth.  
R. A. Bush, Holt, Morden, Mitcham, Surrey.  
Harry Engholm, 16, Castelnau Gardens, Barnes, London, S.W. 13.

## FROM THE LIGHTHOUSE WINDOW.

Further particulars regarding the Farewell Luncheon to Sir Arthur and Lady Conan Doyle, at the Holborn Restaurant, on Thursday, July 29th, will be found elsewhere in this issue. A great rally in honour of the Knight of Spiritualism will take place, and there may be a difficulty in accommodating all who desire to be present.

The memorial to Mr. W. T. Stead, referred to by us last week, was unveiled on the Embankment on Monday last, Mr. Stead's birthday. Owing to the rain, an adjournment was made to the London County Council building opposite, where a beautiful speech in eulogy of the great journalist was delivered by Mr. J. A. Spender, Editor of the "Westminster Gazette." High tributes to Mr. Stead were read from Lord Northcliffe, Lord Morley, Lord Fisher and others.

Miss Estelle Stead was present, and among others known in psychic circles were Miss Felicia Scatcherd, Mrs. Wesley Adams, Mr. Peter Galloway, Mr. A. Vout Peters, Mr. H. W. Engholm, Rev. Walter Wynn, and representatives of LIGHT.

The speakers, in referring to Mr. Stead's brilliant journalism, laid stress on the mark he had made on the profession. No reference was made to his work in connection with Psychic Research. None of the speakers had the faintest glimmering of what will probably prove to be true, and that is that his most enduring monument will be his work in connection with the things of the spirit. Time will show.

There was an intense psychological moment during the proceedings. Miss Stead and Mrs. Wesley Adams were seen to be deeply moved, an unknown man turned his back on the audience to hide his feelings, and other sensitive ones were conscious of something they could not define. Mrs. Wesley Adams said afterwards that she saw Mr. Stead in their midst.

During the stay in Reading of the delegates to the Annual Conference of the Spiritualists' National Union, Mr. Ernest Oaten, the retiring president, was the recipient of a gift from the Executive of a pocket book, and Mrs. Oaten was given a hand-bag.

The presentations were made by Mrs. Greenwood (Hebden Bridge) at the close of the evening session, on Saturday, July 4th, at Willison's Hotel, where many of the delegates were staying. It was a pleasant, informal gathering. Mrs. Greenwood spoke of the love and esteem felt by all for Mr. and Mrs. Oaten, and referred to the magnificent work accomplished by Mr. Oaten during the five years in which he had held office. Short speeches were made by Mrs. Edwards (President of the Reading Society), Mr. Percy Street, Mr. Stanley De Brath, Mr. Geo. F. Berry (the new President), Mr. F. T. Blake (Bournemouth), Mr. R. A. Owen (Liverpool), Mr. A. G. Newton (Southampton), and others. Mr. and Mrs. Oaten returned thanks.

Dr. F. C. S. Schiller has an article entitled "Scientific Method in Psychical Research," in the first number of the "Psychic Research Quarterly." Speaking of the "bereavement sentiment," the writer has some wise words which are worth quoting. He says, "But the 'bereavement sentiment' is transitory. It is also, scientifically speaking, selfish, in that it aims rather at personal consolation than at the increase of knowledge. It will leave the scientific question very much where it was, unless it can be well advised and wisely guided. If it is so guided it may yield what it has never before been possible to get, namely, the provision of resources for systematic Psychical Research, on a scale worthy of the magnitude, importance, and difficulty of the inquiry."

Dr. Schiller continues, "The leaders of the Spiritualists and of the S.P.R., therefore, have a great responsibility; they must impress on their followers that the object to be aimed at is not personal consolation so much as scientific proof; and to that end they must untiringly explain to them that scientific proof is arduous, and slow, and cumulative, and co-operative, and, above all, expensive. They should be warned explicitly that they must not expect to solve the mystery of human destiny by paying a guinea to a medium, and being told something that impresses or staggers them."

In "The Star" (June 29th), the Rev. the Hon. James Adderley gives a picturesque account of Covent Garden and its church, from which we learn that in the precincts of the church, amongst other eminent Englishmen, Claude Duval was buried! Canon Adderley draws a vivid contrast between the appearance of the church and its neighbourhood in the eighteenth century and to-day, and expresses a wish which

we can cordially echo: "If we only had an old lady selling oranges and roses in the portico, as a bishop told me the other day we ought to have!"

Mr. Matthias Jochumsson, the Icelandic poet, an old reader of LIGHT, is, we regret to learn, compelled by infirmity and old age to relinquish most of his activities in connection with Spiritualism and literature in general. In a letter to us from Iceland, he writes: "Please tender my hearty thanks and most cordial blessings and good wishes to everyone in the Spiritualistic movement."

Sir A. Conan Doyle writes in the "Daily Graphic" (June 28th): "Mr. Clodd has, in your columns, ruled me out of the Spiritual controversy on the grounds that an anonymous critic in 'The Times' has said that I 'cannot grasp the principles of scientific investigation.' Is Mr. Clodd prepared to agree that if a newspaper critic condemns materialism as a fallacy it is therefore a fallacy? One must be in desperate straits for an argument before one adopts such a one as this, and I should feel that it was ruled out by all 'principles of scientific investigation.'"

Mrs. Fred Maturin (Mrs. Cecil Porch) has an amusing story in the "Wide World" (July), describing the mishaps that befell her and her husband while housekeeping in Nairobi.

David Belasco, the American theatrical manager who was responsible for the production of "The Return of Peter Grimm," is to produce in New York at an early date a play dealing with the subject of Spiritualism written by Edward Knoblock.

A correspondent writes: "This week I have heard Spiritualism called a religion, a philosophy, a science, a method, and a fraud. It occurs to me that Spiritualism is like the old verger, who, encountering a stranger who asked him his office, said, 'Well, mum, it's like this. Some calls me a virgin, and some calls me a beetle, so I don't rightly know just what I am.'"

Miss Margaret Moffatt, a well-known actress, records some of her experiences with the ouija board in the "Sunday Express" (June 20th). Being asked whether the board had answered questions for her, she said, "It certainly has. I don't know what to make of it, but facts are facts. Now listen to this. I had a friend. I was thousands of miles away from him. He is a man who is never ill. Just for something to say, I asked how he was. Ouija told me he was ill. Of course I didn't believe it. But it turned out to be true." Mere coincidence would be the ordinary explanation of this incident, and not without some ground, but when such coincidences are repeated in thousands they begin to show results quite at variance with the law of averages.

Lieut.-Col. W. P. Drury, C.B.E., at the unveiling of a war memorial to men of the village of Pelynt (Cornwall), said (as reported in the "Western Morning News," June 30th): "They have passed from our sight, it is true, but I do not think it is either too fanciful or too improbable to believe that they are standing among us in the churchyard at this moment. It is being realised more and more, I think, that the barriers between the seen and the unseen worlds are more frail than we perhaps imagined, and we may be sure that the spirits of the gallant dead, if permitted, would join their loving kindred in this solemn hour."

A symposium on the ouija board appears in the "National Spiritualist" (Chicago). The opinions expressed vary considerably. One writer says, "I regard the ouija board as a detriment to the advance of Spiritualism, because in most cases it is unreliable, and, therefore, beginners who do not understand the law will often believe that all other methods of spirit communication are equally untrue." Another, speaking in the same strain, says he disapproves of it because "the novice hasn't had the experience by which he can separate the two grains of wheat from the two bushels of chaff."

A third investigator takes a wider view and considers that "the reliability of the ouija board, like all other channels for demonstration of spirit presences, is governed by the law of attraction, cause and effect." She found that what was true of the ouija board was also sometimes true of mediums. Personally, this investigator invariably received elevating and helpful messages.

Incidentally, in this discussion, the story of the evolution of the planchette is given. The writer says, "The planchette was an appliance suggested by the movements of the table. First a pencil was attached to one leg of the table for the purpose of writing. This was a clumsy appliance, and as an improvement the planchette was invented about 1855."

## A SOUTH AFRICAN GHOST STORY.

In *LIGHT* of October 25th, 1919, we alluded in "Notes by the Way" to a story of spirit interposition which appeared in the "Cape Times" of September 16th of that year under the picturesque and pleasing title, "An Astounding Spook Story." The account, which seems to have been furnished to the South African Press by the Principal of the Training College for Coloured Students at Hankey, deals with the apparition, or spirit, of a former pastor of the Mission, Dr. John Phillips, who died there in 1851.

Mr. C. J. Hans Hamilton, of Le Pavillon, Mauzé, Deux Sevres, France, well-known in connection with Psychical Research in France, who inquired into the matter, has forwarded to us several documents in connection with the case, from one of which, a Petition to the King, the Imperial and Colonial Governments and Premiers, and the London Missionary Society, we take the following as giving a full description of the event, but refrain for the present from comment:—

On the 2nd, 3rd, and 5th September, 1919, the spirit of Doctor John Phillips, former pastor of Hankey, appeared to certain of us who had gathered together in the room in the Training Institute, formerly used by him as his office.

I had been driven to investigate the cause of the terrified complaints of my housekeeper about a spirit who was constantly trying to speak to her, and who nightly walked in her room, which had been Dr. Phillips' office.

On the 2nd of September, 1919, I had with me Maria Japtha, an assistant, also Kitty Pitt, Ben Ezau, and John Jacobs, three senior pupils. Kitty Pitt is gifted with second sight, and she saw the apparition as soon as it appeared in the passage into which we looked, as we sat in the housekeeper's room. I asked the apparition what he wanted. He replied, "I am seeking for the lost receipts." I asked, "What are these receipts; to whom do they belong; have they any bearing upon the removal of the college or upon a recent court case of the L.M.S.?" "No, they are local receipts." "To whom do these receipts belong?" "Sophy will tell you; she knows." Sophy Bosman is the name of an old woman, the only surviving member of his old congregation. "Who are you?" "I am Dr. Phillips. I was a missionary here long ago. I cannot rest until I find the receipts." "Where am I to look for them?" "I do not know, Stoffel lost them." "Where is Stoffel?" "He is dead." Stoffel Rossoun was the henchman of Dr. Phillips. "Well, doctor, I shall try my best to find your receipts, and I shall give them to you when I have found them. Good-night!" We then went to bed feeling rather scared but determined to find the lost receipts.

The next day I sent some of the senior boy pupils upstairs to hunt in the thatch for the receipts which we thought Stoffel might have hidden and forgotten there, as the apparition was in the habit of first going upstairs and standing on the landing. The girls knew when he was there, and used to call out, "Good-night, sir," as they went to bed. We found no receipts, however, so that evening, the 3rd of September, at 9.30, we awaited the doctor. I had another boy, Martinus Van Heerden, with me, in addition to those who had been there on the previous night. He had asked to be allowed to come as he had second sight, too. As soon as Van Heerden saw the doctor in the doorway he called out, "Good evening, doctor." ("Naand Mijnheer"). I said, "We have looked everywhere for the receipts, but we cannot find them. Where shall I look next?" He suggested "Stoffel's woning" (dwelling house or hut). I asked him whether he could not find Stoffel. "I do not know where he is; he is dead." "Where was your office?" "In this room." Van Heerden said that the doctor was dressed in black and wore a black cloak. As we could do nothing more, we said "Good-night" and retired. The old gentleman followed my housekeeper into my room, where I had made up a bed for her, as she was too timid to sleep alone.

She was so terrified that night that she kept calling upon God to preserve her; I stayed awake all night and talked to her about all sorts of things until the old doctor got tired and left us.

The following day I went to see whether I could find Stoffel's woning. Alas, it had been reroofed with corrugated iron and altered. I went to see Sophy Bosman, and she gave me a photograph of an old minister, which I thought was that of Dr. J. Phillips; but I found out afterwards that it was a photo of Rev. Durand Phillips. He had been Dr. J. Phillips' successor, and was pastor at Hankey between 1852 and 1876.

Sophy supports herself by cleaning out the Municipal office for a wage of 7/6 per month. She has to live with a relative who is not too pleased at having her. That very day she had been weeping by the Klein River because she had been unsuccessful in securing a little hut which she had wanted for herself. Sophy told me all about the lands her husband had received from the Government for helping to fight the Kaffirs in the war of 1834. These lands had been sold over their heads although her son held the receipts for them. So from a prosperous, happy woman she has become a penniless, landless, miserable woman. There are others in similar case I have been told. There are the people who built the tunnel in Dr. J.

Phillips' time. They were given lands as recompense for their labour and they had to pay 10/- per acre per annum for 19 years for them besides, when the lands finally became their own. They were given receipts for these lands, but they say that Durand Phillips collected all their receipts and failed to return them. Subsequently their lands were sold. Those who had received lands for fighting in the '34 war were treated the same way, some of the lands having been sold three times over to the same family—grandfather, father and son. Of other lands the owners were dispossessed by some legal quibble about transfer, a matter incomprehensible to these primitive people.

On the 5th September I was approached by Philip Filkers, Julie Matroos, Prinsloo and Drake, for permission to speak to the apparition. I was delighted to have them especially as Prinsloo and Matroos were also gifted with second sight.

At 9.30 p.m. the apparition appeared in the usual way. I bade it "Good evening," and said, "Dr. Phillips, I have brought some of your old congregation to see you." This I said because I did not know till a little later that Durand Phillips had been their pastor, and Dr. John Phillips that of their parents. He replied, "Who are they?" I said, "They are Prinsloo, Matroos and Filkers." "I know them very well, I am glad to see them." I said, "Your old congregation still loves you." "I am glad to hear it; do they pray for me?" I replied, "I do not know, but I shall ask them to pray for you." I turned to Mr. Filkers, beside me, and asked him to take Dr. Phillips' message to the people. We were all crowded now as close to Dr. Phillips as possible. His voice sounded like the gentle rustling of dry autumn leaves, but it was distinctly audible to some of us. Prinsloo then asked why "old mijnheer" was walking and why he could not rest. He replied, "I cannot rest because of the receipts." Prinsloo said, "Many of mijnheer's people have lost their lands." "I know that, and that is why I cannot rest." I asked, "Have the L. M. S. agents not got the receipts?" "I do not know." "Shall I not write to the L. M. S. to find out?" "Yes, will you be so kind?" "I shall certainly write to the L. M. S. in London and I shall advertise until the receipts are found." He asked, "Do you know the address of the L. M. S. in London?" "I have forgotten it, but I can soon find it out again. Do you know it?" said I. "No, who are the agents?" I asked the men to name the agents, and then heard that Rev. Durand Phillips had succeeded Dr. J. Phillips as pastor at Hankey.

I told him the names of the agents as the men prompted me: Rev. Durand Phillips, Metlerkamp, Thompson, and Thomas Searle. He said, "I know Metlerkamp, but not Thomas Searle." "Well, I shall write to the L. M. S. about the matter, and perhaps they may give the lands back to the poor people without receipts."

"But you will not cheat them, too, will you?" "No, I promise you I will not, but I do not think I shall have anything to do with the matter. The lands will be given back by others." "Thank you very much for your kindness in taking the trouble to do these things." "I do not mind the trouble. I am so sorry for you that you cannot rest in the living land. Are you not happy there?" "Yes, but I shall be at ease only when these matters are righted and my work complete."

"Good-night, doctor! Gireennaand, mijnheer," we said, and he went.

We sat down then and the old folks explained what the wrongs of the people were. They were amazed and exclaimed what a wonderful thing that the dead had come back to aid them. They urged me to write and said that they would be witnesses, as they had seen Ou Mijneer themselves, and knew that it was not Durand Phillips.

I feel that the old doctor will not let me rest until I have fulfilled my promise. I went down to his grave in the Manse garden this morning and read the following inscription upon his tombstone:—

In memory of

The Rev. John Phillips, D.D.

Born at Kirkcaldy, 14th April, 1775.

More than thirty years Superintendent of the S. A. Mission of the London Missionary Society. And most of that time Pastor of the Congregational Church, Cape Town. With true humanity, he ever zealously laboured,

"To loose the bands of wickedness,  
To undo the heavy burdens,  
To let the oppressed go free,  
And to break every yoke."

—Isa. lviii., 6.

He died at Hankey on the 27th Aug. 1851.

"Blessed are the merciful, for they shall obtain mercy."

His rock was Christ.

Yet he who loved to lift the burdens from others still bears them, and I appeal to all who can and will, to investigate and right the wrongs which keep John Phillips an exile from the heaven land. I know I need not appeal in vain to South Africans and English men and women for justice, and I appeal to them now to re-establish and complete the work which he, John Phillips, thought he had accomplished, but which others have undone.

I am sending a copy of this letter to the newspapers so



that the matter may become known, and that any who know of or have the lost receipts may return them. I trust that all gentle and loving hearts will pray that these wrongs may be righted, that peace may come to the soul of Dr. John Phillips.

(Signed)

GINA TOWNSEND (Principal, Training College, Hankey).  
 MARIA L. JAPTHA, Assist., Miss. School, Hankey.  
 KITTIE PITT, Pupil.  
 JULIE MATROOS, Farmer.  
 B. H. EZAU, Pupil.  
 M. VAN HEERDEN, Pupil.  
 P. FILKERS, Church-warden.

### THE REV. G. VALE OWENS SCRIPTS.

On Thursday evening, July 1st, the British College of Psychic Science held an "At Home" for its members, and this was made the occasion of a deeply interesting address by Mr. Henry Engholm, who dealt with some of the inside facts concerning the now world-wide known scripts of the Rev. G. Vale Owen.

The speaker of the evening, who was suitably introduced by the Principal, Mr. Hewat McKenzie, held the audience—a cultured and thoughtful one—for over an hour, as he told the story of how these scripts were brought to light, of Lord Northcliffe's decision to introduce them to the public and of the thorough fashion in which he carried out his resolve.

The part which Mr. Engholm himself played in the matter was modestly stated—how he had heard of these scripts and obtained them from the office of LIGHT, where he had first read them, and how, after he had made a thorough study of them, he brought them to Lord Northcliffe's notice. The Rev. G. Vale Owen was described by Mr. Engholm as one of the purest, kindest, and most single-minded of men, who as a true clergyman of the Church had made the duties of his parish his first charge. The parish of Orford lay outside Warrington, and with its eight thousand inhabitants was practically unknown till these scripts made it famous, a Mecca for many seeking enlightenment. The mere announcement in the Press of their intended publication brought myriads of letters of virulent abuse to the vicarage, mostly from clergymen—letters now in the possession of Mr. Engholm. When, however, the messages appeared in due course, the tone of the letters received teemed with gratitude, surprise and blessing. The outstanding fact revealed was that the greatest medium of to-day was a clergyman of the Church of England.

Mr. Engholm spoke in clear-cut sentences, and in the simplest language, of his love and admiration for his saintly friend, Mr. Vale Owen.

At the close of his address, Mr. Engholm gave his audience the privilege of hearing extracts from an original script—as yet unpublished—received by the Rev. G. Vale Owen from one of his highest guides, on the subject of woman and the part she has to play in the world's future, a part in which she must guide the world rather than rule it.

The proceedings closed with a cordial vote of thanks, proposed by the Principal, to Mr. Engholm, for his skill as a journalist in editing the scripts for the Press, and for his deep interest in the matter. Several opportunities were given to the members at the close to inspect some of the scripts.

J. C.

### DREAMING TRUE.

We are reminded of the "dreaming true" incidents in "Peter Ibbetson" by a passage in a letter we have received from a correspondent on the Continent. This lady had been compelled, much against her will, to leave her beautiful ancestral home in the country and take up her residence in a distant town. To add to this trouble she had to agree to her new abode being shared by another family, the company of which was not very agreeable:—

"We had to remove furniture, linen, etc., upstairs. Whilst Clara, my faithful housekeeper, was doing this she saw my ancestors and grandparents and my mother about her. My mother caressed the linen, and Clara not only saw but felt the delicate, gentle hand; she said it felt like soft cotton wool.

"In the night Clara was back in vision at L—. She saw through doors into the rooms where my grandparents seemed to be holding festivities. She saw my grandparents, my young mother, my mother's sister and many guests; she heard laughing and talking and saw the servants bringing in trays with plates and food. She heard one servant say to another on the staircase, 'It is to be hoped the soup is not too hot!' As she told me this in the morning I exclaimed, 'How odd! Grandpapa could not bear his soup too hot; it always made him very angry.' Clara did not know of this. I had never mentioned it to her. What do you call the faculty by which she is able to see and hear scenes and incidents belonging to times long past?"

### BOOK TESTS WITH PLANCHETTE.

This year a nephew from England stayed with me in India. One evening the conversation turned upon Spiritualism. I asked if he had heard that Spiritualists had claimed to have "talked with the dead." He said if such a thing were possible, then his friend, killed in action, would do it. So I replied, "Let us try."

I placed cardboard letters face downwards in a circle round a small wineglass on a little table. My nephew ("C.") and I ("E.") lightly rested our fingers in contact on the stem of the glass at the base. Then I asked if a spirit was present. The wineglass moved to three letters, and stopped. My daughter ("A.") turned up the letters as they were touched. The glass had spelt "y-e-s." Next we shuffled the letters, and a name was given, which my nephew recognised as that of his dead chum. I may only give the initials, "R. W."

By question and answer, very definite information was given, which I had no means of verifying. My daughter suggesting that planchette might be a quicker and easier means of communication, we asked "R. W." if he could use it. He replied, "I will try."

Next day, we sat again, "A." and "C." with hands resting lightly on the planchette. I asked the questions, and a friend, Dr. P., took notes

Query: Are there any other spirits present with you?

Answer: Yes.

Query: Who?

Answer: Captain T—, also V— F—.

My nephew said these were all men in his battery killed in 1917 in France.

I was still sceptical; then I thought of a test; I asked another friend in the room to take a book at random and, without looking at its contents, to open it. I then asked the invisible operator to write the first word on the right hand page of the opened book, which was done by the pencil of the planchette (with "C.'s" and "A.'s" hands resting on it).

I was then quite convinced that we had to deal with an unseen intelligence.

I asked if Captain T— would write something, anything, to prove his presence. He wrote two words which looked like "my bungalow."

Query: Are the words in print?

Answer: Yes, in a book.

Query: What position in the room with regard to "C"?

Answer: Left—behind.

Query: Is it in the shelf book-case?

Answer: Yes.

Query: Which shelf—top, middle, or bottom?

Answer: Middle.

Query: Counting from the left, my left, as one, what number of book?

Answer: Sixteen.

Query: What page?

Answer: One hundred and thirty-one.

I seized the book with some excitement. It was Emerson's Essays and the chapter "Spiritual Laws." "I'm sure those words are not here," I said, "but listen; this might have been written for me, and selected as a rebuke," and I read the page aloud, the gist of it being a lecture on the folly of reading indiscriminately and neglecting one's correspondence. Then I came to the words "my benefactors." "Give me my glasses!" I cried, and I then saw the words written were not "my bungalow," but "my benefactors."

"Now," I said, "let us ask Captain T— to write and leave everything to him." Planchette wrote, "Hypnotism and Crime."

Query: Where is that to be found?

Answer: In the revolving bookcase, a dark blue book rather worn, some passage underlined. Page 69.

I found the book (an old one, left by a clerk), a passage underlined on the page mentioned; it was a paragraph on the impossibility of making another commit a crime when under the influence of hypnotism. The book was Hudson's "Psychic Laws." We had been arguing on the subject at dinner the night before.

We had many more tests given us by the different invisible operators—passages out of books, songs, etc. I noted that the operator who called himself Captain T— chose passages from scientific works (I learnt afterwards that he was a B.Sc), and that "R. W." chose simple books on the war or adventures or songs; he was only a youngster when he was killed.

To test still further I took two cardboard letters in my hand without looking at them, and asked the spirit to write them down. This was done correctly. I then took another couple of letters in the same way with the same result. I think this rules out telepathy.

I noticed that the writing became less decided after a prolonged sitting. I asked, "Are you tired?" and the answer given was "Yes, but not as you know fatigue." I then said, "How do you recover from fatigue." "We recuperate with etherial matter."

A great deal more came through, all interesting, nothing

futile or frivolous. The interest of the sittings lay in the fact that they showed:—

- (1) Unseen intelligences at work.
- (2) These intelligences co-operating cheerfully to convince us of the possibility of communicating with them.

It might be argued that one or other of the sitters arranged the tests beforehand (I know that to be impossible). Yet how were the unseen letters written down and the unseen word (a word unseen by anyone in the room) correctly given?

EVA KENNEDY.

### "AT HOME" AT THE STEAD BUREAU.

Last week we referred briefly to the At Home held by Miss Stead on Monday, June 28th, at the Stead Bureau. The following is a summary of the speeches delivered on that occasion:—

Mr. Henry Engholm, in a happy speech, congratulated Miss Stead on the growth of the Bureau. Its precincts were, he thought, to be regarded as holy ground, for there angels came. It must be a place that was beloved of those on the other side. It was a place to which they brought their messages of affection and inspiration. He considered that every such message was charged with a command to communicate it to the world. The day had passed, he was glad to say, when people were ashamed to speak about such things. We could not shut out the great world beyond. Its denizens had made breaches at many places throughout our world, and the Stead Bureau was one of those places. He would have them remember that once such a breach was made it was never closed. Two thousand years ago a breach was made, and it had never been closed (applause). Miss Stead's great father was working with his hand in the Beyond helping us here. He (the speaker) knew from what Mr. Stead had said to him in most wonderful messages that thoughts and spiritual influence—influence that was linked with higher spheres than his own—were permeating the Bureau. Miss Stead and her friends were really building up a greater Bureau on the Other Side. The two were inseparably linked. The Stead Bureau could never die. It was immortal.

Miss Stead said that the Bureau here was part of a wonderful Temple on the Other Side, and she was conscious of the help she received from there. It was a great support for her in her work. She knew that what had been achieved was not due to her efforts alone.

The Rev. Walter Wynn paid a tribute to the noble character of Mr. W. T. Stead, and emphasised the enduring nature of the work he had done. He also expressed his sense of the value of the work being done by Miss Stead in continuation of her father's labours.

Professor James Coates said it was a joy to him to be present and to look into the face of the heroic daughter of an heroic father (applause).

### A MUSICAL SEANCE IN PARIS.

I recently attended in Paris two musical séances, given before a large audience and selected musical experts, by M. Aubert, an unpretending and quiet young Frenchman who (as seems well-known to his friends) has never had any musical education, and can normally play but little on the piano. He has recently been demobilised.

In a state of "control" he gave extremely brilliant and dashing improvisations, which are signalled as being inspired by various well-known composers—Chopin, Schubert, Liszt, and others. He sat down to the piano, looking not at the keys at all but straight before him, and dashed off chords and runs of the most brilliant description for an hour on end. Transition from light to total darkness in the room made no difference to his playing.

I am not competent to judge of the quality of the technique, but the musical experts stated in my presence that it is musically defective, though bearing some kinship to the styles of the composers whose names are spelt out by repeating the alphabet at the close of each theme, a note being struck at the correct letters.

The conclusion I (personally) came to is that, if the statement that the young man is not a musician is correct (as seems to be admitted), the control is of a very remarkable kind, being the instantaneous transmission of complicated musical themes to the fingers, giving brilliant automatic execution, while the refinements of technique are not so transmitted. The source of the inspiration might be (a) his own subconsciousness; (b) the composers whose names are given but whose inspiration is imperfectly rendered, or (c) the inspiration of a lesser musician, or musicians.

S. DE BRATH.

In an article on "Astro-Meteorology" in this month's "Modern Astrology," by Mr. Arthur Butcher, it is pointed out that weather forecasting has never been a feather in the cap of the astrologers, and that it never will be until it is systematically and intelligently studied, with a view to establishing its claims, on purely scientific grounds, as a serious and useful branch of knowledge.

## "PRESENT-DAY SPIRIT PHENOMENA AND THE CHURCHES."

Under the above title a pamphlet, just issued by the Rev. Charles L. Tweedale, Vicar of Weston, Otley, Yorks., sets out in a trenchant way the mistaken attitude of the Church towards psychical phenomena. The following quotations will illustrate the general character of the arguments employed:—

How fatuous it is to say that no spirit manifestation is needed in these modern times. Did the visions, voices, spirit messages and spirit guidance cease when Christ closed his earthly career of teaching and preaching? We know that they did not. If the Church needed them for two generations after that event, she needs them equally to-day.

The attitude assumed by the various Christian Churches towards the psychic or spiritual phenomena of these modern times, so manifestly of the same nature as those of Bible days, is one of the extraordinary anomalies of the age. Instead of welcoming this evidence, which is such a potent weapon against materialism, and such a confirmation of the central fact of Christianity, the Church takes up a position at once so illogical as to practically undermine her whole religious position. One wonders how much longer this fatuous attitude will be maintained. Unless the awakening comes quickly, and the Church assimilates these truths, she will suffer a more or less complete loss of authority and influence. Meanwhile, with feverish energy, she vainly endeavours, by multiplicity of organisation, by mechanical routine and ceremonial, and by "serving of tables," to make up for her lack of actual and conscious contact with the Spirit-world.

Psychic phenomena form the mechanism and the channels for communion with the saints departed, just as they constitute the mechanism of and the channels for all revelation and revealed religion. For lack of them the modern Church is totally unable, under her present régime, to give any present-day objective proof to the inquirer or the bereaved, either of that Spirit-world of which she constantly talks, or of that resurrection from the dead on which she bases her hopes. One cannot well have less than nothing.

In vain does the Church of to-day try to scare men away from the investigation of the truth by talk of "wicked spirits of the air," "psychical invasion," and "deceiving devils." All these objections and warnings apply with equal force to primitive Christianity. Had the early Christians been as afraid of "wicked spirits" and "deceiving devils" as the moderns, Christianity would have been strangled shortly after its inception. There are good spirits and bad spirits, just as there are good men and bad men; but because there are bad men in the world we do not therefore cease to hold traffic with our fellows. No, we exercise a robust common-sense in our dealings with them, and we find that the majority are honest and speak the truth. So with the Spirit-world. The Apostolic injunction, "Try the spirits" (I. John iv. 1—literally "test experimentally"), combined with trust in, and prayer to, God, and the exercise of our own common-sense, will carry us triumphantly through, and we shall find the good and the true to be in the ascendant.

It is a humiliating spectacle to see professed Christians, in their anxiety to discredit modern psychic phenomena, eagerly quoting against them the opinions of notorious Materialists, Agnostics, and modern Sadducees. What an unholy alliance! These strange Christians do not perceive, in their rage and fury, that if the statements of these modern infidels could be maintained they would sweep away the foundations of their Christianity.

These are rather lengthy citations, but the brochure is substantial enough to afford them, although it is issued at the small price of twopence (3d. post free), and can be obtained from the author, from Mr. Ernest W. Oatent, 18, Corporation-street, Manchester, and also from the office of LIGHT.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: C. S. Wakeford, £3; Nurse Butcher, 10/-.

THE LATE DR. HYSLOP.—A.B. writes:—"Your well-deserved tribute, in last week's LIGHT, to the painstaking care with which the late Dr. Hyslop conducted his investigations of psychic phenomena will be shared by all who are familiar with the records of his work. He was thoroughly scientific in his methods, and his attitude towards the problem of human survival was a strictly impartial one. He was quick to recognise the force of sceptical criticism, and at times he was even disposed to reject what appeared to be conclusive evidence because it did not satisfy, in every respect, the requirements of an extremely exacting critic. It may be of interest to note that Dr. Hyslop himself was evidently a psychic, as he mentions in his recent book, 'Contact with the Other World' (page 199), that on one occasion he was awakened by raps while staying at an hotel."

## TO-MORROW'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.

*Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.*—6.30, Mrs. Mary Gordon. 18th, Mrs. Gladys Davies.

*The London Spiritual Mission, 13, Pembridge Place, W.2.*—11, Mr. Ernest Hunt; 6.30, Mr. George Prior. Wednesday, July 14th, 7.30, Mrs. Edith Marriott.

*Walthamstow.*—342, Hoe-street.—7, Mrs. Mary Crowder, address and clairvoyance; also see paragraph below.

*Croydon.*—Harewood Hall, 96, High-street.—11, Mr. Ella; 6.30, Mr. Geo. Morley.

*Kingston-on-Thames.*—Bishop's Hall, Thames-street.—11, Miss Gantz; 6.30, Mrs. Neville.

*Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, Church Service; 6.30, Mrs. E. A. Cannock.

*Lewisham.*—The Priory, High-street.—6.30, Mrs. Grad-don.

*Peckham.*—Lausanne Hall, Lausanne-road.—7, Mrs. Mary Clempson. Thursday, 8.15, Mr. Will Turner.

*Battersea.*—Temperance Hall, 638-640, Wandsworth-road, Lavender Hill.—11.15, circle; 6.30, Mr. A. J. Marshall. 15th, 8.15, Mrs. Orlowski.

*Wimbledon Spiritual Mission, 4 and 5, Broadway.*—11, Mr. E. J. Lofts; 3, Lyceum; 6.30, Mr. T. W. Ella. Wednesday, 14th, 7.30, Mrs. Cannock.

*Woolwich and Plumstead.*—1, Villas-road, Plumstead.—Monday, 12th, 7.45, Mrs. Jennie Walker. Thursday, 15th, 8, Mr. J. Osborn. Sunday, 18th, 7, Mrs. Orlowski; after service members' circle; 3, Lyceum.

*Holloway.*—Grove-dale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30 to 10.30, Social and Dance. Sunday, 11, address by Dr. W. J. Vanstone; 7, address and clairvoyance by Mr. Punter. Wednesday, 8, Mrs. Graddon Kent. 18th, 11, Mr. A. Lamsley; 7, Mr. T. W. Ella. Lyceum every Sunday at 3.

*Brighton.*—Old Steine Hall, 52a, Old Steine.—Sunday, Monday, and Tuesday, speaker and clairvoyant, Mrs. J. Paulet.

*Brighton.*—Athenæum Hall.—11.15 and 7, Mrs. Gladys Davies (from Johannesburg), addresses and clairvoyance; 3, Lyceum. Wednesday, 8, healing service, Messrs. Hoskins and Gocher.

**CHANGE OF ADDRESS.**—Walthamstow Spiritualist Church, Vestry Hall (entrance, 3, Vestry-road). Opening service, Thursday, July 15th, at 7.30; Mr. Walter Long, address and clairvoyance. All speakers and members of other societies cordially invited.

**MR. A. J. HOWARD HULME**, a museum and art gallery curator, recently before the Brighton Spiritualists' Church, spoke on the Doctrine of Immortality held by the Egyptians seven thousand years ago. He dealt with the evidence pointing to the great psychic powers possessed by the Egyptians, and showed how psychic science explained things which puzzled learned but materialistic Egyptologists.

**LYCEUM DEMONSTRATION.**—A united open-air Lyceum Session, organised by Mrs. Barnard, of the Clapham Society, was held on Sunday last in the grounds of the Brixton Unitarian Church. The Lyceums represented were: Clapham, Brixton, Battersea, Fulham, North London, Woolwich and Plumstead, Tottenham, and Wimbledon. The gathering was a very successful one, about 120 being present. Mr. Forsyth conducted.

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