

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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

Programme of Meetings for the Coming Week.

TUESDAY, April 15th, at 3 p.m.—

For Members ONLY.

Séance for Clairvoyant Descriptions.

No admission after 3 o'clock.

Rooms CLOSED for the Easter Vacation from Thursday, April 17th, till Tuesday, April 22nd.

NO Meetings until Thursday, April 24th.

Subscriptions to December 31st, 1919,

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For Syllabus and further particulars regarding the work of the Alliance apply to the Secretary.

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At 11 a.m. **MR. ERNEST MEADS.**
At 6.30 p.m. **MR. PERCY BEARD.**

MONDAY, APRIL 14TH, at 3.30, MR. PERCY BEARD,
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WEDNESDAY, APRIL 16TH, AT 7.30 P.M., MRS. E. A. CANNOCK.

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THURSDAY, April 17, 3.30 P.M. No Meeting.

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SUNDAY, APRIL 13TH.

11.15 a.m. Mrs. Fairclough Smith.
6.30 p.m. Mrs. Fairclough Smith.

There will not be any meeting on Thursday, April 17th, at York Place, Baker Street. A service will be held at that address on Good Friday MORNING, commencing at 11 a.m., conducted by Mrs. Fairclough Smith.

Sunday, April 20th, morning, at 11 a.m., evening, at 6.30. An Organ Recital will be given in the evening at 6 p.m. by Mr. Ernest Busby, who has consented to play the following pieces:—

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Hallelujah Chorus from the "Messiah" ... (Handel).

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SUNDAY, April 13th, 6.30, ... DR. W. J. VANSTONE

**WEDNESDAY, April 16th, 7.30, Public Circle,
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COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

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"Notes By the Way" have been held over this week to accommodate other matter.

THE ALLIANCE ENDOWMENT FUND. AN OFFER OF £1,000.

Some nine months ago there came to our office a retired business man, F. L., desirous of inquiring into psychic evidences. He brought an acute mind to bear upon the question and soon satisfied himself of the reality of the subject, and of its immense importance to the world. With a fine public spirit he has now made the following offer:—

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We can promise that with a sufficiency of funds the Alliance and its organ, *LIGHT*, shall be placed on an efficient basis able, with such an equipment of means, to accomplish vastly more than they can do at present.

COMMON-SENSE SPIRITUALISM: TWO SYMPOSIA.

By STANLEY DE BRATH, M.Inst.C.E. ("V.C. Desertis").

(Continued from page 107.)

SOLDIER. The unintelligent will not long remain so if you can show them how to distinguish between Spiritualistic futilities and spiritual uses of them. Men who see, can make others see. Look how Archdeacon Wilberforce filled his church with men; and the Rev. Arthur Chambers at Brockenhurst worked through all opposition and became a real power; his books and sermons, though nothing like as good as Wilberforce's, have an enormous circulation.

CHAPLAIN. Our greatest loss has been the county schools. Any morality that is taught is secular and utilitarian: the idea of self-sacrifice is as absent as the notion of a Divine principle in the Universe to which man must conform himself as he conforms to the physical laws.

PHYSICIAN. That is so, but has not the Church still a great opportunity in the training of teachers? The teaching in the schools has passed definitely out of the hands of the clergy, but at the Universities—and every teacher has to be University-trained—they still have the chance of forming those who will form the minds of the nation. But if they are to succeed they must abandon "doctrines" of all kinds. We do that in Medicine, and are not therefore "nebulous."

C. It is much more difficult for us than for you. Your

training is scientific from the first, the grounds of every theory are set forth and theories are admittedly provisional. Our theological training and examinations are doctrinal and dogmatic, and this forms a habit of mind very hard to break through.

P. We seem to have got off the track. I am very loth to admit the action of "spirits." If we are to take the messages at face-value, and the psychic body is the replica in finer material of the physical body, all the organs of the former must have their appropriate use as they have in the latter, and an eternity of that kind is to me simply unbelievable.

ENGINEER. They say nothing about eternity; on the contrary, they speak of another change in which it would seem that the organic structure is modified or cast off. But I am inclined to admit that when a Rationalist declares that our present consciousness cannot be permanent, he is more or less right; but he confuses between the personality, which is evanescent, and the Self which will develop. The Easterns cleared this up long ago, and the spirits agree; they say "Personality endures for a time, but when a soul becomes wise it rises above personal desires."

P. But the phenomena seem to me discontinuous to the rest of Nature—a kind of invasion of natural continuity.

E. Hardly more so than the discontinuity of Life to organic matter?

P. Yes, more so; because the early forms of life, such as the segmentation of a cell, are sufficiently like the phenomena of crystallisation to be regarded as continuous in principle. Spiritualist phenomena seem to me discontinuous to everything else.

E. I can only say how it appears to me. We know Matter only by its properties, i.e., by the physical energies imprisoned in it which produce those properties. All forms of energy have mathematically expressible and inherent laws—gravity, heat and light obey the law of inverse squares; electricity and magnetism obey the law of inverse cubes, etc., etc. They are all interconvertible in mathematically exact quantities according to laws expressed by equations. Even chemical action must depend on the number of electrons in each kind of atom and their paths of movement. Now all this, to my mind, proves that the Divine Mind is creative and sustaining to the whole universe, for Law without Mind is discontinuity, if you like! Jesus told us that "God is Spirit." Therefore all things proceed from God. Therefore the whole cosmic order is spiritual in its origin and harmonious in its method, from the chemical atom to the soul of a musician. With intelligent life the moral order comes into view—the instincts of animals, which we agree are referable to unconscious mind, are subconsciously moral; they control the sex-instinct, which is a fundamental means of evolution. There seems to me no more discontinuity, in the sense of discontinuous causation, in Spiritualistic phenomena than in vital phenomena generally.

P. I must think over that before I reply.

HOSTESS. Is not the solution to be found in the idea that human happiness and well-being can result only from the love-principle in action—unselfish action for the general good—to treat all theological ideas as pictorial, dramatic and literary—not absolute, or even final? Is not this the same as St. Paul's "more excellent way," which he placed in a certain contrast to the mediumistic "gifts"?

C. No doubt it is so; and for my own part I should like to get back to the gospels and drop all theorising. But one is not in the position of the Apostles—they had to deal with people who really believed in God, however distorted the beliefs. The Jew, even the Sadducee, believed in God; the Athenian was "in all things too superstitious." We have to deal with men who have no religion at all, who call themselves Rationalists.

H. I think I should ask the Rationalist to be a little more rationalist, and to examine experimentally before he condemns; there is a lamentable lack of experiment among those who write against Spiritualism. Mr. Arthur Hill, who has written one of the best books on the subject which has yet appeared†, finds rather amusing the alliance of

* πνεῦμα ὁ θεός—God is Spirit—not a Spirit. The article introduces the idea of limitation and is absent in the Greek.

† "Spiritualism, Its History, Phenomena and Doctrine," J. A. HILL (Cassell, 7/6 net).

Roman Catholic theologians like Father Vaughan, Anglicans like Lord Halifax, and Rationalists like Mr. Clodd, not one of whom has any considerable first-hand knowledge, assailing those who have; and using, not the modern experimental method, but the obsolete weapons of dialectic.

C. I am afraid all this is not distinctively Christian.

H. But it finds its place in Christianity. Can you not take your stand on the moral factor in history, and show how its neglect has invariably led to retribution, as recently in Germany? Can you not use Spiritualism to show the objective reality of the soul? I myself was a sceptic—made so by early Calvinistic teaching. A friend urged me to go to some séances. I went, and was so much disgusted at their inanity that I almost resolved never to repeat the experiment. Then, at a materialisation séance I saw my father's face, and I felt that there must be a truth behind the childish folly. I saw more, and was convinced that souls survive death. That was a new light, and everything else followed in due course—there must be a real spiritual world and a Ruler of it. All my ideas gradually fell into place. My friend could write automatically, and through her I had many messages from those on "the other side"; nothing very startling, but enough to show me that they are not far off. I never go to a séance now, and have not been for years. One of the messages to me was, "Man does not need to know ever more and more, but to love God." Whether it came from the other side or from the subconscious mind, it is equally true. The Love of God is the golden clue—and when one understands that this Love is not emotional as we understand the word, but the revelation of a Principle which pervades all Nature and ends (for us) in the ministrations of Christ, we are intellectually satisfied.

C. And you mean that Spiritualism has led you to this?

H. Yes, I do. It was the starting point. And the next step was the fact that these messages, which claim to be from my dear friends over there, all insist on two things—Love for all we meet, to see the high possibilities in them; and prayer to bring us into touch with the Divine Will and to draw strength from God. I do not care who denounces Spiritualism, for I can repeat the words of the blind man—"One thing I know, that whereas I was blind, now I see." The principle is world-wide; we cannot but love it when we see it. All that is, exists

per l'Amor che muove il sol e l'altre stelle.

P. We will leave the lady the last word.

H. The last word is Dante's.

THE CALL OF THE YOUNG.

BY BARBARA MCKENZIE.

"I will pour out my spirit—your sons and your daughters shall prophesy, and your young men shall see visions." (Joel.)

"I am convinced that we are on the verge of this age (of inspiration) if we have not already entered it." (Dr. Ellis Powell.)

It has needed a world war, with its wasteful prodigality of all good things, to open our eyes to the stores of actual and potential energy and courage possessed by our young people. In pre-war days we admired their charm and spontaneity, and compared them with our own restrained and bounden adolescence, and we sought means to save them from the hardships that had been ours, and almost made them believe that to have "a good time" was a *sine qua non* of their existence.

And then came the darkness, and humanity stood still for a space, and in the first dawn of that blood-red day which was upon us, we heard the voices of the young reminding us that this was their opportunity, and they went out "not knowing whither they went." They knew, by instinct however, that here was something which demanded those fine forces we had so slackly exercised, those sporting assets of their character, that longing for change and adventure, that desire to measure themselves against something really big, to exchange the playing field and the tennis court for the battlefield.

It seemed as if a magic piper had come and called away all the boys and girls who were fit. That the reality proved so sordid does not affect the first fine free gift, but pray God that the next great call to the flower of humanity may be to serve in a fairer field of action. Many, far too many, have earned their promotion, have poured out "the red sweet wine of youth" ungrudgingly for their native land, others have given the perfection of their strength and must now go softly all their days, others have had terrible revelations of their darker selves which have left their mark, others have come back with developed grit and manliness, but with a deep grave in their hearts, seldom to be uncovered even by their own thoughts. We only know it is there when the eve reveals it, and the lips question us on the deep things of life. And the girls, too, have given their noble contribution. Those who went out to new, strange fields of action and those who stayed at home quietly and did double shifts, have both been a joy to our hearts. Excesses have been the exception—the right use of freedom is a problem

that their elders have not yet solved, so why should we expect miracles from those thrust suddenly from our safe shelters into such a storm?

And my concern is as to what our movement has to give to these young makers of Britain. For they have already made it—their lives have been spilt and spent for that ideal nation on whose behalf they went out; now they have come home again and their comrades cry from the further shore that the vision must be realised. It is this cry coming from the hosts who have passed on in their youth and beauty that surges in men's ears to-day and refuses to let them rest until justice and righteousness dwell in and among the nations. In what strength are these young people to carry on this big business? Old landmarks are swept away, old standards gone, both in social and religious life—what shall provide the mainspring of that noble action we desire for them and for the State? To organised religion, although some may give lip service and perfunctory attendance as a useful social institution in default of better, few will look, unless when a noble personality grips their allegiance. The pessimism of the Church about itself is appalling, and sufficient to drive away the young and healthy mind. A Convocation which spends a sitting wrangling over the inclusion or exclusion of a phrase referring to the story of Noah; which will not help its thoughtful members over the damnable clauses of the Athanasian Creed; which allows one voice here and another there to deny one portion of the creed and now another in a haphazard fashion and which gives no definite ruling about anything in Convocation except *status quo*, what light or leading can our young people expect from this quarter? Dr. Ellis Powell's lectures on the bearing of certain words in the New Testament in the light of psychic science, I read with pleasure and profit, probably because the Bible was the text book of my youth, but what interest can this have to those to whom it has not been a medium of teaching? Their natural question is, "Why, after all the centuries of study and the tomes of inquiry, should this be necessary to-day?" and one finds it hard to answer in any reasonable fashion. Historical necessity, further revelation—the answers are not good enough! It has been a vital necessity for years of this century alone, that organised religion should link its text book up with reality, and it has missed the tide. The young people may have to find another boat to carry them across the deep waters.

And yet this generation is more truly religious, I believe, than that of its fathers, for it earnestly seeks the way to knowledge of that other world and its purposes. Their comrades have gone thither and to its brink we brought them to behold such an inferno, and mayhap to obtain such revelations of self as have not come to us. The young men are calling from the other side, "We live, we live and love!"—now it is "Raymond," now "Claude," now "Rupert," and all the dear unnamed, shrined in our hearts. To whom do they call, do we think? To us, their fathers and mothers, who need them so! Aye, surely, but after that surely, too, to their mates, those who would have been linked with them heart and hand if they had been spared, and they need them now to be their message bearers, for they are quick and sensitive to the voices from the beyond. Many of the messages have come, are coming, to us, the elders, because we have had opportunities impossible so far to the young. Are we passing them on—that is the gist of my subject—or are we absorbing them for our own selfish gratification and letting the young people drift, or find things out with infinite labour, when some of our experience might have been at their service? They may drift into agnosticism, many are there now, but they will not drift into pre-war materialism, I think. They have a new world to build whose foundations are already laid, though barely revealed, and it cannot be built worthily as they would have it, on denials, stern reality has taught them thus far. It remains with us whether it shall be "built to music," to the organ tones of the glad affirmation that "Life is lord of death," that we are not left without a key to that door through which their comrades have gone, that we live in an ordered universe whose laws it is man's privilege to discover, that we have (*vide E. Wake Cook, p. 54*) "higher soul faculties giving access to vast treasures . . . revelations of an inner and greater universe . . . beautiful beyond a poet's dreaming," an artist's vision, who knows that fine character is the result of awakened right and fine feeling. This surely is the positive message the young want to hear from us to-day: range, vision, adventure, opportunity for experiment, and sacrifice too, on behalf of a humanity bigger than they thought. If we can give them such music, they will rebuild our old world better than they know—a world in which dwelleth righteousness.

But I hear a query, "Do they really want to know these things? Don't they want a good time now, to jazz and motor and forget?" A brief spell, maybe, but not the nine months the Bishop of London would allow. Youth wants to be up and doing, and has learned to work hard and play hard, but they are under no illusions that there is a soft job awaiting them. Hear how some reveal to us the hunger and thirst of their souls for bread which satisfies. It is good to know that they do not shrink from the knowledge we have—the shrinking is amongst their Calvinistic elders—nor do they think it beyond their understanding, even though it deals with the heavens and the hells and with the Communion of Saints or the intercourse of evil livers. There is none of that false timidity in approaching the subject which made any

individual mention of religion a nightmare of my youth. "Is it true, is it real, where are the proofs?" that is their cry. And we dare not "put them off"—"another day we shall talk to you about it"—"when you are older"—"these things are too deep for you"—"these are mysteries." No, we must show our hand, and play fair with our boys and girls, and it may be make some amends for the terrible things we have asked of them.

(To be Continued.)

"CHRISTIANITY V. SPIRITUALISM."

We take the following extracts from an article which appeared in the "Christian Commonwealth" recently from the pen of Mrs. Barbara McKenzie. Alluding to the title as above, Mrs. McKenzie wrote "The antithesis is not mine; it is the Dean of Durham's."

And she proceeded:—

"As I read his inspiring sermon on Christian Unity in 'The Christian Commonwealth' (March 19th) my heart warmed: I thought well of my fellows and was caught into 'a large place,' and then I came to the sentences, 'Men's hearts are everywhere failing them for fear.' 'And where they are not turning to Christianity they are turning to Spiritualism.' 'It is essential that the new world should be sanctified by the spirit of Jesus Christ.' Such a little devil's horn, and yet here it is peeping out from under the biretta of this eminent Anglican priest—*vide* the Dean's earlier remarks on the evils of intolerance, to be found in all religious bodies. In the same breath and with all his goodwill he invokes this evil spirit against a body of people which to-day is giving comfort, by its religion or philosophy, to many a heart, and which is bold enough to found that philosophy, not upon tradition, nor even upon spiritual experience alone, but upon physical, psychological, and spiritual experience, and I make bold to say is in all its works to a large degree sanctified by the spirit of Jesus Christ. Spiritualists are probably the most potent allies Christianity possesses to-day—a day in which many are fighting shy of all that the Churches offer. For they claim to verify and demonstrate the foundations of Christian belief; that man is spirit—that messengers operate between this world and the next, and that at death man passes into life. Many would commit themselves to much more of the teaching of the Church, but I limit myself to include all Spiritualists. Can such allies be derided or ignored? Many holding these beliefs are to be found within all the Churches—Anglican, Free, and even Roman Catholic—and many who are without, and remain isolated, or have formed groups for worship, have done so because having recognised a new truth, there was as of old, 'no room for them in the inn.' Only a week ago, I sat in a London hall, and listened to a well-known Anglican clergyman expressing his joy at the enrichment to his religious belief which had come through investigation of the facts and philosophy of Spiritualism. He claimed these facts as the heritage of the Church, demonstrated by saints and mystics, who were equally 'a peculiar people' in their own day. This clergyman does not stand alone. I trust that Dr. Welldon's views on Spiritualism and its effects may be modified by first-hand acquaintance with some average persons holding such views."

"LIGHT" SUSTENTATION FUND, 1919.

In addition to the donations already reported, we have to acknowledge with thanks the receipt of the following sums:—

	£	s.	d.
Kaye	5	5	0
Anonymous	1	10	0
Mrs. Hugh Fitton	1	1	0
Mrs. Sellon	1	0	0
M. H. C.	0	2	6

DECEASE OF MR. HAROLD ASHTON.—Mr. Harold Ashton died after a long and painful illness on Monday, the 31st ult. His name came into great prominence when, rather more than two years ago, he figured as one of the leaders in the Press campaign against Spiritualism in the North-cliffe papers. He was also one of the principal witnesses called at the West London Police-court in January, 1917, against Mrs. Brockway, the American medium, upon whom a peculiarly cruel attack was made. It will be remembered that although defended by Mr. (now Sir) Ernest Wild, K.C., and Mr. Frampton, she was fined £50 for "fortune-telling." Yet Mr. Ashton, we think, testified on at least one occasion to a personal experience with a medium in which he received delineations which showed evidence of a supernatural power. He is described as an able journalist and "a very lovable man of genial disposition." We have no word to offer in the way of criticism of his active hostility to mediumship. He was doubtless misled by coming into contact with much so-called "psychism" which we ourselves deplore. Animosities must disappear in the presence of death. We must forgive and forget, and wish him well in a state of larger knowledge and truer understanding.

A SUGGESTION TO THE SCEPTICS.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

To those who watch intelligently the march of evolution an attitude of open-mindedness towards the phenomena of super-physical matter should not be impossible. Man's mind, used for the extension of his consciousness, has, through the progress of the centuries, conquered, one after the other, the elements of Nature, harnessed them to his uses, unravelled their tangled mysteries, and deflected the most potent forces from undisciplined violence into the dominion of rule and order. In vanquishing the air, a victory sighed and schemed for since the mythical days of Icarus, it would seem that, except in detail and degree, the limits of his field for exploration have been reached.

What is more reasonable to suppose than that the next step forward is to bridge the gulf, infinitesimal as a throb of light, that lies between the plane of physical matter and the next?

We bridge the chasm between mind and matter every day, it is being bridged all round us, but in familiarity with the process we lose the wonder of it, and more important still, the suggestive truth that might be the key to many riddles. As a matter of fact, there is no chasm.

The processes of thought in themselves prove the continuity of a certain form of physical matter; that is to say we can watch the transmutation of matter that is ponderable into matter outside the cognisance of our five senses. The tissues of the brain wasted by the chemical changes resulting in thought, are repaired by the absorption of ordinary food, which, in its turn, is again transmuted into a form of activity which is the source of all intelligent action. Thought rules the world, but can also penetrate regions far beyond the reach of men's physical senses. For every force obtained there must be an equal force expended, and to *think*, we must *eat*.

Is it then so fantastical to imagine that in the very finest form of physical matter, the brain and nervous system of the human organism, the means may lie of communication between this and more subtle conditions of matter?

The present widespread interest in the phenomena of Spiritualism—so called for want of a better name—is sufficient justification for any attempt to place them on the firm basis of natural law. The accusation of gullibility and swindling is no longer heard whenever the first hint of a new scientific discovery is given to the world. And scientific discovery in physical conditions has brought us to the very edge of like discovery in conditions presumably super-physical.

Light, vibrating at the rate of millions of beats a second, reveals the colours of the spectrum to our physical sight; beyond the red rays at one end and the violet at the other, it ceases to evoke response from our physical organs. But man's brain has invented instruments through which it can still reach us, until the extreme limit of even those means is reached, and light, still vibrating, passes into a region to which our sense of vision is dead. One only of those millions of beats a second divides us from Here and There. Is it such a fairy tale in these days of wireless telegraphy and telephony to imagine that somewhere lies the link that can establish communication with this plane and that—can break down the barrier that, although slight in itself, remains insurmountable so long as the proper conditions are absent, and that this link should lie in the delicate organism of the human medium, who, so far, has proved the only instrument leading to definite results?

At the present moment thousands of minds of varying degrees of intelligence and intellectual worth are interested in the phenomenon of communication with those who are gone; the belief in it is bringing comfort to innumerable hearts groping for something more than a shadow to cling to. Instead of wild declamation and unreasoning denial on the part of the sceptics, would not an attitude of serious enquiry into the logical possibility of these things on scientific grounds be the more reasonable? So far the main adverse form of argument seems to be stubborn contradiction; why do they not set out to prove along the lines of *natural law and logic*, the thing is not possible—or even probable?

Instead of inveighing against mediums, and accusing them of dishonesty when they profess to furnish the link between the vibrations of physical matter and more subtle states, why not, as a preliminary, set to work to explain the inner working of the processes that can transmute the particles of physical matter into the region of the abstract—show in fact why, by an effort of the will, we can turn the solid tissues of the brain into thought? Having explained this everyday phenomenon along the lines of dense matter, it would then be time enough to deny the possibility that the link between Seen and Unseen can lie in the organism of the human medium.

THE LATE MR. J. J. MORSE.—We learn that it is intended to re-open the subscription fund originally designed to commemorate Mr. Morse's fifty years of public work. It will now take the form of a memorial fund, and will be handed to Miss Florence Morse, his daughter. It is an excellent idea, and we hope that the fund will grow to a worthy size. Perhaps some of the societies will decide to devote the proceeds of a Sunday service to it, and thus benefit the daughter of one of the greatest of trance speakers.

London Spiritualist Alliance, Ltd.,

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

The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

SIR WILLIAM CROOKES.

In the fulness of years, after a life of incessant activity, in the course of which he added great things to the records of scientific achievement, Sir William Crookes, O.M., one of the greatest scientists of our generation, has gained a higher promotion than any that earth can bestow.

It is but natural that we who are termed Spiritualists should, while giving due acknowledgment to his other contributions to Science, find our especial interest in his experiments in psychical research. That also is Science, but it is not yet orthodox. A daily paper, in giving a brief account of the supernormal phenomena which he observed, tested and recorded, remarks: "But none of these, it should be said, had anything to do with the other world. . . Crookes contented himself by calling the power that was, or seemed to be, exerted, 'psychic force.'" As we are unable to conceive of anything in the whole physical universe that has not "anything to do with the other world," that is not something manifested to our very limited senses from a realm viewless and intangible, but not less real, we are unable to make anything intelligible of the first statement. As to "psychic force," let us call the phenomena of the world in which we now live "physical force," and only the unthinking will regard them as adequately explained. But let that pass. At the moment our concern is with Crookes, the man, and how he impressed us as a mere observer, quite unscientific and little capable of entering with understanding into the particulars of his work on the technical side. First, then, we were struck with his powers of keen and close observation; he had a penetrating mind whether his study was of things or of men. His was an intellect of singular power, and yet it did not eclipse those other and higher powers which we class as ideality, aspiration, vision. He could see beyond utility to beauty, and in the sphere of the affections his character showed itself intensely, though less perceptibly to those who did not know him sufficiently well to gain a true insight into his personality.

Great intellect may go with great cowardice, and many other unlovely weaknesses of character, for intellect is a purely unimoral faculty. But Sir William Crookes was a great man, as well as a great scientist. We have but to think, for example, of that magnificent courage that in the 'seventies of last century impelled him quietly and coldly to testify to things that were anathema—not to Science but to scientists. He never recanted, but testified again and again to the unpopular facts. His last public declaration on the subject, as we are proud and glad to remember, was made in these pages.

He made his testimony to certain physical facts. That was his province as regards this subject of ours, and he was the ablest man for the work. The religious, the biological, the psychological sides of the matter he left to others. The results we are seeing and shall continue to see for generations to come.

Such poor homage as we can render his memory we shall try to pay. "It is Death alone which integrates," and we behold him full of years and honours re-united with his life partner and the many kinsfolk and friends who, in the course of his long life, preceded him into the undiscovered country.

Nothing is here for tears; nothing to wail
Or knock the breast; no weakness, no contempt,
Dispraise or blame; nothing but well and fair
And what may quiet us in a death so noble.

LONDON SPIRITUALIST ALLIANCE, LTD.

ANNUAL GENERAL MEETING.

Gratifying evidence of increased interest in the work and welfare of the London Spiritualist Alliance was afforded by a much larger attendance than usual at the annual general meeting held on the afternoon of the 28th ult. Before moving the adoption of the report and balance-sheet for the past year, the acting president and treasurer of the Alliance, Mr. Henry Withall, who occupied the chair, referred to the critical time through which the society had passed during the early months of the year, and which eventuated in its removal to the present premises. The difficulty was a question of money—whether the immediate increase of expense associated with the change, together with the necessity for purchasing new books for the library and also for raising the salaries of the staff rendered imperative by the growing demands on their time and energies, would be met by a corresponding influx of subscriptions. Fortunately, there had been a considerable accession of new members, and thus, with the exercise of economy in certain directions, the society had been enabled to meet the worst of the pressure. What was now needed to be done was to increase the Memorial Endowment Fund started during the year, till it reached a sum which would enable the Alliance to get a house of its own. He thanked those former associates of the Alliance who had responded to his appeal and become members, and urged the need for increased support, having in mind future possible eventualities. For the last twenty years he had given the whole of his time freely to the service of the Alliance, but they must be prepared for the altered circumstances which might arise when he was no longer able to do so.

Major Hopkins seconded the adoption of the report, which was carried, and the meeting, after some discussion, concluded with the usual votes of thanks to Mr. Withall and the staff of the Alliance and also to the unseen helpers to whose aid and guidance the Chairman attributed a large measure of the success which had attended their work.

Early in the proceedings, Mrs. W. P. Browne and Dr. Ellis T. Powell, retiring members of the Council, who had been nominated for re-election, were, in the absence of other nominations, declared duly elected.

We give below a few quotations from the report:—

"The offices of *LIGHT* and the Alliance were removed to 6, Queen Square, on March 26th—27th, 1918. The general surroundings are in many ways preferable to the old quarters, but the accommodation is very limited.

"The main advantage is the beautiful hall on the premises, owned by the Art Workers' Guild, and let to the Alliance for its meetings. Naturally, it would be better if the Alliance possessed its own offices and assembly room, but for this, of course, it must wait until a sufficient fund is accumulated.

"Amongst the best-known friends of the movement who passed away during the year under review were the following:—

"The Rev. Arthur Chambers, of Brockenhurst, whose books have done so much to remove the clerical prejudice against our subject; Vice-Admiral Osborne Moore, late a vice-president of the Alliance, and author of 'Glimpses of the Next State' and 'The Voices,' a man of sterling character, blunt of speech but warm of heart; Mrs. Robertson, widow of the veteran Spiritualist, the late Mr. James Robertson, of Glasgow; Alderman D. S. Ward, of Harrogate, a well-known figure in the movement; Lady Torrens, an old friend and very liberal supporter of the Alliance and *LIGHT*; Mrs. Coates, wife of Mr. James Coates, of Rothesay, herself a remarkable private medium; Mrs. Macbeth Bain, wife of Mr. James Macbeth Bain, noted in her earlier days for her great gifts as a healer; Madame Liza Lehmann, sweet singer and musician; Mr. J. Bowskill, one of our earliest and most-valued supporters; and, lastly, that brave old soldier and fearless champion of our facts, General Sir Alfred Turner, K.C.B., C.B.

"From Chicago we learned, in April, of the passing of Professor Willy Reichel, a painstaking student of occult lore and author of 'An Occultist's Travels'; while in May the papers reported the death of one of the most famous mediums in the history of psychical research, in the person of the Neapolitan peasant woman, Eusapia Paladino.

"The fund established to provide the Alliance with a centre for its work amounted at the end of the year to £1,028. The Council hopes that all who have its interests at heart will assist in increasing the sum until it reaches the £10,000 which will enable it to carry on its work, which is continually growing, in an efficient and progressive way. There is no doubt that with the present public interest, which is expanding all the time, the Alliance and *LIGHT* could be made successful and self-supporting enterprises."

THE LATE SIR WILLIAM CROOKES.—Next week we hope to publish an article by Sir Oliver Lodge giving his impressions of the great scientist who has just passed away.

BLESSED be mirthfulness! It is one of the renovators of the world. Men will let you abuse them if only you make them laugh.—HENRY BEECHER.

FROM THE LIGHTHOUSE WINDOW.

The "Dundee Advertiser" of the 31st ult. contained a very full report of Mr. Horace Leaf's address at the Foresters' Hall in that city on the previous evening. The same journal of the 1st inst. contains a picture of the late Mr. Andrew Glendinning and a materialised spirit form—the medium being Florence Cook—reproduced from one of the lantern slides used by Mr. Leaf in his lecture on Materialisations.

In several of the principal newspapers throughout the country, Mr. Arthur Lovell has a letter pointing out that influenza, as well as other maladies, like consumption, can be banished by breathing exercises, which should always entail gentle, regular, but copious inhalations of air. Mr. Lovell believes that the connection between the breath and the life is closer than modern medicine suspects. The vast majority of people, he is convinced, really suffer from lack of sufficient air.

Miss Cordelia Grylls sends us a letter from Honolulu, Hawaii, in which romantic region she was detained, on her way to Auckland, New Zealand, owing to an outbreak of influenza which necessitated quarantine. Referring to her tour in the United States, she mentions that although the U.S. Government recognizes Spiritualism as a separate religious sect with its own churches and ministers, the consulting of mediums was made illegal after the Americans entered the war. This was doubtless due to such abuses as predicting the fate of young soldiers who went to Europe.

In a recent letter from one of our contributors in the United States he writes: "I can hardly believe that there is a party of Spiritualists averse to phenomena, who want a 'higher Spiritualism'—something very intellectual and respectable, like Theosophy, I suppose. Of course it is a cut at the roots of Spiritualism, whose glory consists in the fact that it alone of all faiths stands on the ground and reaches to Heaven." No doubt, in time, we shall reach a stage in which the scientific Spiritualist shall cease to scoff at his religious brother and the latter will curb his desire to excommunicate the scientist. It is only the simple common sense of "Live and let Live."

"Modern Astrology" traces some connection between the escape of the three Sinn Fein prisoners from the jail at Lincoln and the fact that at the time the sign Pisces, which "corresponds to the twelfth house ruling prisons, contained Venus, Mars and the Moon all free from any major bad aspect, etc." To an uninitiated observer this seems a little ambiguous. It was the prisoners and not the prison or the prison authorities which got the benefit of the planetary aspects. The same journal remarks on the curious fact that President Wilson's 14 points were accepted by 14 nations on the 14th day of the month (February) at the Peace Conference in Paris.

A friend sends us a copy of the "Overland China Mail," which contains an abusive and strangely erratic article on "spiritualistic claims." Here are some specimens as they are printed: "... It is difficult to write without impatience of Twentieth Century people like Sir Oliver Lodge and Sir Cenan Loyle." (The difficulty is quite apparent). Then we are told of "so many bereaved people being willing to clutch at any straw to sotten the blow," and learn further that "Orthodox religion as yet is divided in its attitude." The writer of the article is "ahocked" at a statement in "Raymond," and so on. The printer must have been a humorist, adding to an absurd article the last touch of absurdity.

The Rev. Dr. F. B. Meyer says, "Spirit rapping seems to be the modern substitute for real religion." It is much to be regretted if it is so, but we suppose no one but the opponents of our subject are under any such illusion. Cannot Dr. Meyer see that the decline of the religious sense has led to a condition of things in which people demand from the Church—and demand in vain—tangible, scientific proof that there is another world at all? The abused physical manifestations—even the tambourines and children's toys—are a method of demonstrating the existence of an unseen power, and that demonstration will lead multitudes to religion by breaking down the objections of materialism. It is all so elementary, that it is a pity Dr. Meyer and those who think with him cannot understand this simple point. Surely it has been explained frequently enough.

Miss J. LOUISA TILL ("La Yenda") having carried out—as organising secretary—an extensive field of work in connection with the War Economy branch of the Liverpool Women's Industrial Council, is now in London, where she hopes to find a centre for her future labours, which may include such subjects as dietary reform, food production and kindred matters, as well as psychic science. Letters for her may be sent to the care of LIGHT.

METHODS OF HEALING: CHRISTIAN SCIENCE AND SUGGESTION.

Two letters, one from Mr. Chas. Tennant, District Manager of the Christian Science Committees on Publication, and the other from M. H. T., both dealing with Mr. E. Wake Cook's article on "Reconstruction and the Churches" (p. 33) have been hitherto crowded out. Even now we can only give them in brief summary.

Mr. Tennant maintains that "Christian Science, when properly applied, is able to meet every emergency and heal every form of disease and discord, both moral and physical." The failure of a Christian Science practitioner to heal a case "in no way disproves the divine Principle and rule of the Science." We learn further that "what Mrs. Eddy says in her writings about an 'after life' is a clear and intelligent statement as to this condition, and her differentiation between the temporal and the eternal has never been as clearly stated by anyone before."

Finally Mr. Tennant says, "Our critic is very wide of the mark when he imagines that in Christian Science Mrs. Eddy discovered the power of suggestion. Christian Science is not a form of suggestion, but is the demonstration of the spiritual understanding of the Truth referred to in the saying of Jesus, 'Ye shall know the truth, and the truth shall make you free.'"

M. H. T. points out that Mr. F. L. Rawson has shown that healing as the result of suggestion is harmful, and "that trouble comes back a little time after such healing." M. H. T. claims that "Even the Christian Scientists have not shown what Mr. Rawson has, that when a man thinks of heaven and denies the existence of the evil he is trying to save his patient from, this is only temporary relief, the destruction of the thoughts causing the trouble. The permanent healing is done by the realisation of God and heaven."

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF APRIL 13TH, 1889.)

Professor Asa Mahan, author of "Modern Mysteries Explained and Exposed," died in Eastbourne last week, aged ninety. He was formerly President of Cleveland College, United States, but had resided in Eastbourne for several years.

I have nothing to withdraw in respect of what I have written and published regarding Spirit Identity. There is nothing that I wish to modify as to the value of the evidence which I have publicly set forth. That was done before the days of hyper-refinement: before we cast about for expedients for accusing a communicating spirit plausibly of—it is best to say directly—lying. I have seen no reason to accept these superfine specifics for disbelief in the evidence of my senses. I do not accept them any more to-day than I ever did. I am perhaps more inclined to give weight to certain facts that make one pause before immediate acceptance of that which it is difficult, if not impossible, to prove. But there remains in my mind a very firm conviction that the return of departed human beings to this world is as completely proven to me as is, in the nature of things, possible.

—From Notes by the Way, by "M.A. (Oxon)."

THERE is a principle which is a bar to human progress which cannot fail to keep man in everlasting ignorance, and that is contempt, prior to investigation.—PALEY.

L.S.A. UNPAID SUBSCRIPTIONS.—There are still a considerable number of members' subscriptions outstanding. The Council desire to point out that for members to terminate their connection with the Alliance without formal resignation and payment of all subscriptions due is contrary to the Articles. In the past they have not enforced this regulation, but they think that it is not just to the Alliance that members, instead of giving notice of their desire to resign, should merely cease to pay the annual subscription and ignore any reminders sent them. This is neither right nor fair. It is hoped that all members who desire to support the Alliance and retain their membership, but who have not yet paid their subscriptions, will do so promptly and thus save the Society some of the time and expense involved in sending out reminders.

ON BISHOPS.—Writing in the "Star" the other day, Miss Maude Royden said: The difficulty about bishops is that people will expect them to lead; and they cannot, because they are officials. It would be wrong to say officials never move. The earth moves round the sun: officials accompany her. The earth revolves on its axis; officials revolve too. If there is a landslide, officials move—at least, if they are standing on the bit that slips. Not otherwise, of course. To ask an official to move in any other way than these three is to ask him to do not what is impossible merely, but what he regards as morally wrong. The suggestion shocks him. If you shock him too much, he will, in self-defence, like the cuttlefish or the Zepplin, throw out a cloud-screen. It will be composed of committees, reports, and ink. All officials do this, but bishops do it best of all.

TRANSITION OF SIR WILLIAM CROOKES.

SCIENTIST, INVENTOR, PSYCHICAL RESEARCHER.

Full of years and honours, and with his rare mental faculties keen and active almost to the end, one of the greatest physicists of the day has passed from the scene of his earthly triumphs. Sir William Crookes, O.M., F.R.S., died on Friday morning, the 4th inst., at his London residence, 7, Kensington Park Gardens, at the age of 86. The scientific bent of his mind manifested itself from his earliest days. Born on June 17th, 1832, at nine years of age he had a little laboratory of his own, at sixteen he entered the Royal College of Chemistry as a pupil of Dr. A. W. Hofmann, and at seventeen he gained the Ashburton scholarship. In 1851 he issued his first scientific publication, a paper on the selenocyanides. Ten years later he announced his discovery, through the aid of spectrum analysis, of a new chemical element which he named thallium, and of which he exhibited a sample at the Great Exhibition of 1862. In 1875 he invented the radiometer—a marvellous little instrument which proved much more than a "nine-days' wonder." Two inventions which added further to his fame were the Spinthariscopes, which demonstrated to the human eye the inexhaustible energies of radium; and the Crookes tube, an electrical apparatus which became associated with the discovery of the Röntgen or X rays, and of the metal uranium. One of the most important subjects to which Sir William devoted his attention was the question of the world's wheat supply. In the course of his presidential address to the British Association in 1893 at Bristol, he pointed out the danger lest the output of wheat should not keep pace with the growth of population. As the chief need was nitrogenous manures, of which the natural supply was insufficient, he urged that the only hope of averting starvation lay with the chemist in the extraction of nitric acid from the atmosphere. Sir William was also a great authority on precious stones, and succeeded in producing artificial diamonds. Although, since the death of Lady Crookes in May, 1916, his physical powers had been gradually waning, the mental flame burned brightly to the last, and until only a few days before his death he was busily engaged in the microscopical study of sands and rare earths.

Such services to science could not fail of recognition. Sir William received the Royal Society's gold medal in 1875, the Davy medal in 1888 and the Sir Joseph Copley medal in 1904. The honour of knighthood was conferred upon him by Queen Victoria in the Jubilee year of 1897. In 1910 he was decorated with the Order of Merit and three years later was unanimously elected to the presidency of the Royal Society.

But this great student of Nature did not confine his studies to what were regarded as legitimate fields of scientific investigation. A past president of the Society for Psychical Research, he took a very active interest in the subject with which that society is identified, and for the Spiritualist and psychical researcher his memory will ever deserve to be held in the highest honour for the fearlessness with which he braved the odium and ridicule which some fifty years ago attached to all psychical phenomena, and announced to the world the conclusions at which he had arrived. An early reference to his work in this direction is the following, taken from a journal which preceded *LIGHT*—"The Spiritualist" for August 15th, 1870:—

"Among the men of science who have recently begun to investigate spiritual phenomena, is one who does not keep silence about the result of his inquiry, and that one is Mr. William Crookes, F.R.S. He testifies that he is as certain that the physical phenomena of Spiritualism are real, as he is of the most elementary facts in chemistry: that whether the manifestations are produced by disembodied spirits he does not know, but will make this point the subject of future inquiry."

Twenty-eight years later, in his presidential address to the British Association at Bristol (already referred to), Sir William alluded to the part he had taken in psychical research, and to his published account of experiments, "tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals." "I elect to speak," he continued. "To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit." The papers in which Sir William recorded his researches, which dealt with all phases of physical mediumship, first appeared in the "Quarterly Journal of Science" in 1871, and were afterwards published in book form by Mr. James Burns, under the title of "Researches into the Phenomena of Spiritualism." The mediums chiefly employed were Mr. D. D. Home and Miss Florence Cook, and it was through the latter that the materialized form of Katie King appeared. Sir William had many remarkable experiences with this spirit, of whom he wrote: "I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn." Again, in describing a séance held at Hackney, he says: "Katie never appeared to greater perfec-

tion and for nearly two hours she walked about the room conversing familiarly with those present."

In the sittings with Mr. Home remarkable phenomena occurred, such as the alteration in the weight of bodies and the playing of tunes upon musical instruments (generally an accordion for convenience of portability) without direct human intervention under conditions rendering contact or connection with the keys impossible. In his account of the manifestations, Sir William says it was "not until I had witnessed these facts some half-dozen times and scrutinised them with all the critical acumen I possess, did I become convinced of their objective reality. Still desiring to place the matter beyond the shadow of doubt, I invited Mr. Home on several occasions to come to my own house, where, in the presence of a few scientific enquirers, these phenomena could be submitted to crucial experiments." This was done, and the carefully prepared tests established fully the genuineness of the results obtained in the previous séances.

Sir William was an expert and enthusiastic photographer, and in his early days he was always asking his wife to sit for him—a fact which gives the greatest value as well as a special significance to the very satisfactory test of the truth of spirit photography which he was able a short time ago to obtain through the mediumship of Mr. Hope, of Crewe. Sir William took with him his own plate, marked it, and kept it in sight till it was put into the dark shutter. To his intense gratification the photograph, when developed, showed, beside his own portrait, a clearly recognisable likeness of Lady Crookes.

SIR WILLIAM'S FINAL TESTIMONY.

On November 28th, 1916, we obtained from Sir William the following statement:—

"Responding to your invitation I have no objection to reaffirm my position on the subject of what are known as psychical phenomena, and to state once more, as I stated in my presidential address to the British Association in 1893, that in regard to the investigation first entered upon by me more than forty years ago, I adhere to my published statements and have nothing to retract. That I have not hitherto considered it necessary to commit myself to any generalisation upon the facts to which I have drawn attention does not in any way invalidate my testimony regarding the facts themselves. In my opinion they substantiate the claims which have been made for them by several of my colleagues and friends in the Society for Psychical Research, viz., that they point to the existence of another order of human life continuous with this and demonstrate the possibility in certain circumstances of communication between this world and the next.—WILLIAM CROOKES."

MR. ERNEST W. OATEN, editor of the "Two Worlds," has removed from Sycamore House, Worrall, Sheffield, to 5 Carver Avenue, Holyrood, Prestwich, Manchester.

MR. RICHARD A. BUSH has issued a new and enlarged edition (the fourth) of his pamphlet, "The Place of Jesus Christ in Spiritualism," the first edition of which was reviewed in these columns. It can be obtained at this office post free 5d.

MR. HANSON G. HEY.—His friends will hear with concern that Mr. Hanson G. Hey, the Secretary of the Spiritualists' National Union, has been again stricken down—this time with a ruptured blood vessel. The concentrated thought and sympathy of those interested in his welfare are invited.

WRITING of Lord Rayleigh, O.M., the new President of the S.P.R., a correspondent says, "His mathematics is above the heads of most of us, but his discovery of Argon in the earth's atmosphere by refined processes of exact measurement is a matter which everyone ought to be able to understand."

SIR ARTHUR CONAN DOYLE's lecture in Edinburgh on the 4th inst. was delivered in the Usher Hall to a crowded audience numbering over three thousand, and receives considerable attention in the Scottish Press. We hope to publish next week an account specially written for *LIGHT* by the Rev. Stanley Gordon.

"COMMON-SENSE SPIRITUALISM."—Readers will be glad to learn that Captain De Brath has written a third part to the series of conversations already published. In this third Symposium another character, an Archdeacon, is introduced. We hope to publish this supplementary portion shortly.

THE ALBERT HALL MEETING.—We direct special attention to the great Memorial Service to be held at the Albert Hall on Sunday, April 27th, at 7.30. It is a courageous undertaking on the part of the Spiritualists' National Union. We hope and expect to find it an overwhelming success. Visitors are coming to London from all parts of England in order to be present, and early application should be made for tickets.

DR. POWELL AT SHEFFIELD.—Dr. Ellis Powell addressed a united gathering of the Spiritualist societies of Sheffield at the Tivoli Picture Palace on Sunday evening last, under the chairmanship of Councillor Appleyard, J.P., ex-Lord Mayor of that city. The subject was "Spiritualism: What it is." The hall was packed from floor to ceiling and a large number of people were unable to obtain admission. At the close of Dr. Powell's address clairvoyant descriptions were given by Mrs. Crowcroft, of Doncaster.

THE LIFE AFTER DEATH: TWO NEW BOOKS.

The common concept of sex being the biological one, to say that sex is universal may seem to many readers something mystical. To call one book masculine, another feminine, irrespective of the author's sex in either case, will perhaps appear poetic license rather than philosophical differentiation. The truth, however, is otherwise. Moreover there are practical considerations of fundamental importance for the general recognition of sex, or that which underlies sex and is its essence, in diverse realms. Chemical attraction, polarity, centripetal and centrifugal forces are varied manifestations of the same principles of Nature that are familiar to us as sex in the kingdom of life.

Of two books now under notice, one is masculine, not because it was written by a man; the other is feminine, not for the reason that a woman wrote it. The masculine is exterior, positive materially; the feminine is interior, positive spiritually.

I.—"A New Heaven," by the HON. GEORGE WARREN RUSSELL. 7s. net. Methuen and Co., Ltd.

In a typically masculine work dealing with the subject of Life after Death, what we know as spiritualistic evidences are more conspicuous than spirituality, because in such productions the intellect is dominant. Contrariwise in a typical feminine production on the same theme the spiritualistic evidences are weaker than the spiritual appeal, since in this case the intellect subserves soul. Of course many works are not typical of their kind; but generally there will easily be seen a bias, not necessarily at all in the nature of prejudice, towards the exterior or the interior view and method. There is also a higher type of work, in which the masculine and feminine are in harmonious action, constituting the Harmonial form, the type of the new age upon which we are about to enter.

As regards the two books now dealt with, the first fact that strikes the reviewer is that neither book offers much in the way of evidences, and that the one from which most might be expected affords least.

"A New Heaven" has already been appreciatively noticed in these pages ("Notes by the Way," March 29th), and the present writer heartily concurs with the author in his noble inscription to the relatives of the heroic men of the Allies who have "gone west" in Armageddon. There is ample reason, if not evidence, quite independently of Mr. Russell's book, that the "Views of our Heavenly Home" given in "A New Heaven" are not only free from exaggeration but fall far short of the beautiful reality. Regarded as "fiction founded upon fact," or even as mere romantic invention, the most delightful of Mr. Russell's pages may be enjoyed as fully as if they were verified statements of actual facts. The critical reader need not suffer a single pang of scepticism on account of the *deus ex machina* of the story, nor even of its lapses into the banal, if he will but keep in mind that the heavenly fact transcends the highest flight of dramatic truth.

Andrew Morrison, born in an Ayrshire village, for thirty years resident on the Hautapu, or "Sacred Wind" station, New Zealand, and unwittingly "mesmerised" by an old Maori priest, undergoes the experience of death, and finds it to be "life more abundant." He looks down at his own dead body, wonders what the epileptic-like Maori will do when his faint has passed and he finds himself a murderer, then discovers that two spiritual beings, Agapee and Gnosis, stand beside him, ready to lead the way to the innermost heaven. In this wonderful journey there are stellar descriptions that look much more like modern theatrical thaumaturgy than astronomical wonders of Nature. With "perfected sight" the spectator beholds the Procession of the Universe: "It was like the march past of a great army. Suns, with their attendant constellations and planets, and these with their satellites, rolled by with majestic grandeur, regularity and precision. Comets of varying colour and shape and size hissed along with arrowy and sinuous flight like aerial torpedoes shot from the hand of the Almighty."

A blazing world burns itself out before the narrator's eyes, and sinks into a gigantic cinder. Later on he arrives amongst his own kindred who had preceded him, and social wonders enchant his mind. As the sunlight paints for us our lilies, so it prints for them their books. He attends great scientific, musical and other gatherings. His chief teacher is Henry Ward Beecher, who, in answer to a question as to the end or use of prayer, says: "The ocean is made up of myriads of drops. The beauty of the firmament at night is made up of millions of single stars. So the religious power of the universe is increased by the prayers of the good."

After several days of exciting interest in Heaven, the traveller is told he must return to earth. He is given a message of "comfort, hope, peace, and joy to many a weary and heavy-laden heart"—much too long for quotation here. When terrestrial consciousness revives he finds it is noon of the day following his mesmeric death, the heavenly day and night being thus less than one-fourth in duration of that upon earth.

II.—"The Thinning of the Veil, A Record of Experience," by MARY BRUCE WALLACE. Foreword by J. BRUCE WALLACE, M.A. 2s. net. John M. Watkins.

This little book may be about one-third the verbal size of the other one. As already indicated, it is of a different mental texture, being more spiritual than spiritualistic. Making little claim to evidential value, it is nevertheless not negligible in this respect, and is worthy of sympathetic attention from all classes of readers. The foreword should not be skipped.

Beginning with experiences of clairaudience, clairvoyance soon after following, the record is unpretentious and sincere. Apparently a kind of psychometry developed: "I am conscious of the individual harmony and power of each of the spirits to an extraordinary degree, impressing me more vividly than either sound or sight of them," says Mrs. Wallace in her Introduction. Here and elsewhere in the booklet an equivalent of "The Magic Staff" of Harmonial Philosophy is proffered: "On one occasion the Teacher said to me: 'Try to understand the vital importance of keeping a calm mind, free from agitation or worry. Only the unruffled pool can perfectly reflect the heavens above it.'" Plitudinarian as the intellectualist may describe this exhortation, its spiritual importance is realised by few of us. It is an essential condition of all pure impression, wholly necessary for full realisation of such a promise as this by one of the communicators: "Whenever anyone is really endeavouring to help another for good, there are guides and helpers ready to be of service. They gather round all healers of mind and body."

In these communications it is stated that there are seven planes of consciousness, and that the spirit speaking is on the third, where "some of us dwell in families, some alone, but all in love and harmony." On that plane they have personal Guides, but beyond this each is illumined by the Higher Self. "Your world and this one interpenetrate. There are worlds within, and in to the Centre of Being. Not all here are conscious of your world. *What I focus upon, that I can see.*" The italicised sentence is profoundly suggestive. Add to that power of focus the constructive elements of variously directed imagination, and how illuminative it is upon problems of this book itself and indeed all such books! "We can make our own surroundings," the same communicator asserts.

"For each the way is different, yet for each the essentials are the same." On the subject of fate and freewill, said to be "very intricate," the analogue offered is of a wheel within a wheel, both revolving, "each at a different rate of motion, yet each in perfect harmony with the other."

Teachers, "Saints," "Masters," "Angels," in this ascending order form the hierarchy of this heaven beyond the veil.

W. B. P.

"COMMON-SENSE SPIRITUALISM": IN REPLY TO N. G. S.

My "Engineer," answering N. G. S. (p. 103) says that he was speaking practically, not scientifically. He says, "The reality, for us, is always the state of our consciousness. Hamlet's perturbed spirit finds the 'majestical roof, fretted with golden fire—a foul and pestilent congregation of vapours': he really feels it so. The man tormented by jealousy, hatred, lust, avarice, or darkness is miserable in the midst of beauty and plenty. An officer in the trenches asks his men, shivering in sodden tunics, plastered with mud, to whom it is instant death to put their heads over the parapet: 'Any complaints?' and receives the answer, 'No, sir, we are quite happy.' And they were! The state of consciousness is the reality, in a quite ordinary and comprehensible way. The spirit which really knows itself immortal, that God, the Eternal Love, is over all and in all, is happy whatever trials he or she may have to face at the moment in this life or any other. The scientific, or objective, aspect is brought out in the Engineer's answer last week, when he speaks of the fourth dimension. I think myself that the spirits see everything in its etherial essence."

I have put the gist of N. G. S.'s questions to a friend on the other side, who replies by automatic writing—not my own, "You would be wise to answer—that it is difficult to explain in human terms. The scenes have locality, but not as you understand. The spirits' buildings do not change, it is that the onlooker can only see what he is ready to understand . . . several would see different scenes or stages."

Q. *But do you see objectively landscapes and other spirits who are with you?* "Oh, very much; we have trees and flowers and fruit—and I see less of your body than of your soul. Matter impedes vision somehow."

Q. *Of course we all want to form some idea of the state where you are.* "Of course, and it is not always mere curiosity; in this case it is not. But we must trust more; there are the same limitations here." "V. C. D."

THE heart is always hungry. No man lives happily alone. The wisest and best is wiser and better for the friends he has.—ROSWELL HITCHCOCK.

IS THE HOUR OF DEATH PRE-DETERMINED?

In the "Referee" of Sunday, the 30th ult., "Dagonet," referring to the Rev. F. Fielding-Ould's contribution to this discussion (page 95), says that if our correspondent's argument is carried to its logical conclusion, "there is no such thing as accident. Catastrophes happen only to people whose work is not of sufficient importance to leave the world poorer by their loss. If this be the case, we must take it that Lord Kitchener was allowed to go down on the 'Hampshire' because he could be of no further service to his country."

C.E.B. (Colonel) also questions the argument and writes:—

"Can Mr. Fielding-Ould not perceive that horrible crimes can be, and have been, perpetrated from which the innocent sufferers can receive no possible benefit?" He instances the case of a happy little family in Belgium or France. "The wife sees her husband killed before her eyes, her children tortured and murdered, the homestead burnt down, while she herself is brutally outraged, yet left alive!" Our correspondent continues:—

"If these are not 'accidents,' in a sense, how are they to be explained under the theory of a direct intervention in human affairs of a Divine Providence? Where did Christ promise protection from misfortune, pain, and death to His own disciples, and why should we expect preferential treatment?"

"It appears to me that with the knowledge of good and evil and with the gift of free will, the world was given over to man to run, and if so, it is incompatible with a direct Divine intervention in the affairs of the world. Surely all our prayers to God, our hopes and our faith must be in relation to the life after death, and not be directed to the hope of protection or of obtaining material benefits."

"I do not deny that there are well authenticated cases of warnings, but they seem to have come from those who have passed over, but who still watch over the dear ones left behind. The conditions under which such warnings are received are as yet, however, very obscure, and seem to be capricious and haphazard, depending possibly on some peculiar state of receptivity of the percipient."

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and *LIGHT* gratefully acknowledge the following donations received since those recorded in our issue for February 1st:—

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H. J. Gandar	5	5	0
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God has tormented me all my life. He will not let me alone. He is necessary to me, if only because He is the only Being whom I can love eternally.—FRODOR DOSTOEVSKY.

If it is a happiness to be nobly descended, it is not a less to have so much merit that nobody inquires whether we are so or not.—LA BRUYERE.

It is only a knowledge of spirit, of ourselves and our friends as spirit-actors in the spirit-drama of the world, that can give us stability in the time of trouble.—"SELF TRAINING," BY H. ERNEST HUNT.

THE Secretary of the Glasgow Association of Spiritualists writes to tell us of the remarkable success attending a fortnight's visit paid to the Society by Mr. W. Rex Sowden, of Newcastle-on-Tyne. His clairvoyant descriptions, which were mostly recognised, nearly always included the correct Christian name and surname of the departed friend, and frequently also his or her former place of residence. As a consequence many of the meetings were crowded out and private circles were rapidly booked up.

REV. G. C. RAWLINSON AND SPIRITUALISM.—The Rev. Chas. I. Tweedale writes:—"It is most laughable to read of the above-named gentleman solemnly blessing the S.P.R. for the discovery and proof of telepathy, because, forsooth, it explains away Spiritualism! Does it, indeed? He apparently does not see that if that blessed word, telepathy, is the explanation of Spiritualistic phenomena, it is also the explanation of all the visions, voices, appearances and revelations of the Bible, and so shatters the Rev. Rawlinson's Christianity to bits."

MR. ERNEST OATEN'S APPEAL. — On Monday, the 7th inst., before Mr. Justice Darling, Mr. Justice Bray and Mr. Justice Avory, was heard the appeal of Mr. E. W. Oaten (Oaten v. Auty), raising the question whether a Spiritualist minister is a minister of a regular religious denomination, and therefore exempt from military service under the Military Service Acts. Mr. Hawke, K.C., who appeared for the appellant, mentioned that in England the Spiritualists had 300 churches, with a Sunday attendance of 150,000, and 250 Sunday schools. Mr. Justice Darling said that the matter raised an issue of such great general application with reference to right of appeal that it would be set down for hearing by five judges on Thursday, the 10th inst.

THE KNOWN AND THE UNKNOWN.

Even in these days when questions of the gravest social and international import press hardly upon us, some minds, and by no means those of the least practical type, are able to withdraw for a season into the calm consideration of some problem of philosophy. So we find a barrister of the Inner Temple, Mr. Henry H. Slessor, choosing this particular moment to present us with what is evidently the fruit of deep study and research, in "The Nature of Being: An Essay in Ontology" (Geo. Allen and Unwin, 10/6 net). We listen with all patience while he treats of words and their emotional and rational significance, of the growth of perception and ideas; of the nature of thought, and of the different aspects of the physical universe with all their relationships and connotations, and at the end we join with him in marvelling that "with the example of mathematical infinity before them, not to speak of the theological assertion of God, so many metaphysicians should have sought to thrust the totality of Being into the Spanish boots of Knowledge," for "we know Being beyond knowledge as unknowable, and in that very process affirm its transcendence." The book in short is a justification of the mystic attitude in metaphysics on logical grounds. In connection with the emotional qualities of words and how they have led to word-worship, we find a note of useful warning in the following passage:—

"At a very early period a sort of verbal animism prevailed, in which the name of the thing became, in a sense, its guiding spirit. To speak the right words and to pronounce them rightly are essential to the ritual. Solomon knows the names of the spirits and gets command over them. In the Egyptian 'Book of the Dead,' the dead man says to Osiris, 'I know thy name and the names of two-and-forty gods,' and this gives him power."

"When it is remembered how, in naming perceptions, we connote their attributes and so contribute to an understanding of them, it is not surprising that man should thus early have confused the cause and the effect and deemed the word itself to be the potent factor."

"In China the written symbol is still sacred. A paper containing writing must be treated reverently. It is criminal to use printed matter to strengthen boots and bind books. In the sixth court of purgatory, sinners must expiate the crime of showing no respect for printed paper. The Jewish phylactery provides a further example of name worship. Similarly, among the Mohamedans, the magical value of texts of the Koran is widely believed in. Koranic texts have been employed for medicine, the patient taking, as a drug, water in which the paper containing the holy writings has been washed, or even, in the last extremity, he will swallow the paper itself. With us, the newspaper and political literature largely depend for their popularity on a similar false verbalism. On the whole, those words which do not evoke emotional satisfaction in their content are repugnant, and the attachment of unpleasant words to a philosophic system will go far to ensure the repudiation of the doctrine."

D. R.

"THE LONDONER" AND THE GLASTONBURY SCRIPT.

In the "Evening News" of the 5th inst., "The Londoner" has another fling at the "Glastonbury Ghosts." He remarks brightly that he finds *LIGHT* "arguing all up and down its pages against my hardness of heart and my want of faith." We are sorry, and will try not to repeat the offence, asking him, however, to observe that we were concerned chiefly with the general principles of psychic communication and not with a defence of "The Gate of Remembrance" in particular. Its author is doubtless well able to look after himself. "Why don't they try again with another medium?" asks "The Londoner" after a fresh onslaught on the offending verbiage. The answer, we should suppose, is obvious. Because with the medium chosen "they" found what "they" sought to find—the lost Edgar Chapel. That is the point to which it is so difficult to keep "The Londoner's" attention fixed. If he could be induced to inspect the remains of the Chapel and find these also to be a sham antiquity the discussion would be more interesting and relevant, because the investigators were looking for a lost chapel and not a lost language, and the quest was not a barren one.

THERE is a healthful hardness about real dignity that never dreads contact and communion with others however humble.—WASHINGTON IRVING.

"I VENTURE now," says Myers towards the end of that matchless epilogue to "Human Personality," in which he sums up the available scientific evidence for man's survival of bodily death—"I venture now upon a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe in the resurrection of Christ, whereas, in default of the new evidence, no reasonable man, a century hence, would have believed it."—"The Psychic Element in the New Testament," by "Angus McArthur" (ELLIS T. POWELL, LL.B., D.Sc.).

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.

Steinway Hall, Lower Seymour-street, W.1. — 6.30, Dr. Ellis T. Powell. April 20th, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembridge-place, W.2. — Sunday, April 13th, at 11 a.m., Mr. Ernest Meads; at 6.30 p.m., Mr. Percy Beard. Monday, April 14th, at 3.30, Mr. Percy Beard, clairvoyance. Wednesday, April 16th, at 7.30 p.m., Mrs. E. A. Cannock.

Croydon.—117b, High-street.—11, Mr. P. Scholey; 6.30, Mr. Robert King.

Camberwell Masonic Hall.—11, Miss Lyon; 6.30, Mrs. A. de Beaurepaire. 20th, 6.30, Mr. H. E. Hunt.

Walthamstow.—442, Hoe-street.—7, Mr. and Mrs. Pulham, address and clairvoyance.

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

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill.—6.30, Mr. A. J. Maskell.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mr. and Mrs. Brownjohn. 17th, 8.15, clairvoyance.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. Mary Clempson, address and clairvoyance. Wednesday, 8, Mrs. Brownjohn, address and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—Mrs. E. Cannock, addresses and descriptions: 11.15, Windsor Hall; 7, Athenæum Hall. 3, Lyceum. Monday, 8, healing. Wednesday, 8, public meeting.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11.15, Mr. W. J. Parry; Wednesday, 8, Mrs. A. Boddington. Good Friday, 7, address by Mr. T. O. Todd. Easter Monday, annual social, tea 5 p.m.; 9d. each.

Brighton.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance, Miss G. Butcher, of Northampton; also Monday, at 7.45 and Tuesday at 3 p.m. Thursday, 7.45, questions and clairvoyance. Saturday, 7.45, circle. Forward Movement, Sunday next, Athenæum Hall, 3 p.m., trance address and clairvoyance, Miss Butcher. Reserved seats (numbered), 2s.; unnumbered, 1s. Admission free. Collection.

Mrs. ALICE HARPER, from America, Australia and New Zealand, lecturer on Spiritualism and kindred subjects, teacher and psychic, will accept engagements from societies, churches and others for single or course lectures in any part of Great Britain. Address for dates, 72, Agamemnon-road, West Hampstead, London, N.W.

"*Liberality, courtesy, good-will and unselfishness—these are to the world what the linch-pin is to the chariot.*" SINGULAVADA SUTTA. (From "*Lotus Blossoms*," 7½d. post free.)

SUNDAY, April 13th, 7 p.m. Mr. R. Harding, "Buddhism and Anarchy." Free meeting at Buddhist Society, 43, Pen-y-wern Road (near Earl's Court Station).

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SIR A. CONAN DOYLE writes: "I have been deeply interested in this book. The whole scheme of life beyond exactly confirms many previous statements, and surely the agreement of independent witnesses must make a strong—to my mind an overwhelming—case. I would do anything to help this cause, which seems to me the greatest thing in the world."

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