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Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,044.—VOL. XL.

[Registered as]

SATURDAY, MARCH 13, 1920.

[a Newspaper.]

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At 6.30 p.m. ... MISS ELLEN CONROY.

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LONDON, W.C. 1, Tel., Museum 5106.

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.

"Out of the shadow of night
The world rolls into light:
It is daybreak everywhere."

These, it is said, were Longfellow's last written words. We have seen what are called "false dawns" more than once. There was a momentary gleam which excited great hopes amongst the more sanguine minds in the ranks of progress, but it was speedily quenched. But although the coming of a great world dawn may seem to be an event in the far distant future, there is a continual experience for individual souls of rising out of darkness into light. When the night of death enfolds us on one side, the light breaks through on the other. As Mrs. Barbauld wrote in her address to "Life," "Say not 'Good-night,' but in some brighter clime bid me 'Good-morning.'" So the poets, as we know, have their justification in the small instance if not yet in the greater one. But that will come. Tennyson doubtless saw the true vision when in "The Ring" he wrote those words which we have quoted before in another connection:—

"The ghost in Man, the ghost that once was Man
But cannot wholly free itself from Man,
Are calling to each other through a dawn
Stranger than earth has ever seen; the Veil
Is rending, and the Voices of the Day
Are heard across the Voices of the Dark."

That was truly prophetic; to-day we think we are seeing the beginnings of fulfilment. Tennyson by the way, was a reader of LIGHT and greatly interested in psychic science and philosophy.

* * * *

For one thing at least we may be thankful in these days when the cost of printing and publishing is tremendously heavy. We are spared a good deal of rubbish in book form. It is not so easy as it was to get worthless stuff into print. In the old days before the war we were often vexed with books by novices in writing. They were marked by such signs of incapacity that when they were put forward as defences or expositions of Spiritualism they were grievous inflictions, because we knew that, as things were then, the faults of the book would be charged to the subject of which it treated, although, of course, it was perfectly evident that the authors would have displayed equal amateurishness in dealing with any subject. Now and again we observed they had something to say well worth saying, but they lacked the power to express it properly. We have come across many such books which, if they had been re-written by capable writers, would have commanded the respect and attention of readers generally. So great an idol is Form that even the shallowest thought clothed

in a perfect literary vesture becomes admired, while the great things uttered uncouthly by unlettered scribes are thrown contemptuously aside. But that state of things is passing. The artificialities and conventions are having a bad time to-day. We are being forced back on realities. Nevertheless we cannot condone slovenliness and incapacity where high standards are possible. Truth is always worthy of the best attire we can give her.

* * * *

One of Nature's methods in the evolution of the race is over-emphasis, exaggeration. Things are painted in high colours that they may not be overlooked. We see instances of this in lower orders of life, and we have been struck by the fact that it is prevalent in all the new thought and new revelation now pouring into the world. Of course, all the exaggerations will be checked and rectified as we go on. There is no need for the people who love moderation and precision to be alarmed by the extravagance of some of the claims advanced, and the statements made. Nature produces first, and trims and shapes afterwards in whatever department of life she is working. Our enthusiasts of Spiritualism, carried away with some glowing idea, try and soar into the skies, only to fall back again to earth. But they will not always fall. They are the aviators of the mental world, trying their wings. We would rather watch the efforts of the callow eagle to mount the skies than the slow trudging of some ancient tortoise whose small, cold brain has never glowed with the idea of flight. After the Materialist discovered that everything was matter, Nature produced the "New Thought" orator to proclaim that everything was Spirit. One extreme had to be balanced by the other, just as it is in the animal world which finds room both for the mole in the earth and the skylark in the air, utterly unlike, but each necessary in the scheme of things.

CONVERTING THE CONVERTED.

Miss Lilian Whiting sends us the following note relative to Mr. Basil King's "Abolition of Death":—

"I suppose it is on the principle of the joy over the one that was lost and is found, rather than over the ninety-and-nine that went not astray, that the reviewers of Spiritualistic books lay such enthusiastic stress on the fact that their writers were formerly sceptical with regard to immortality; but it is by way of being amusing when this state of scepticism is joyously and admiringly predicated of a clergyman who, for a large part of his life, was an ordained minister and rector of various parishes. This has been done by an English publication in its review of Mr. Basil King's 'The Abolition of Death.' The reviewer triumphantly announces Mr. King's former mental state as that of entire unbelief in immortality—a condition from which he has since become converted by means of the automatic writing of 'Jenifer,' by which name Mr. King designates his daughter, Penelope, now Mrs. Orcutt. The fact is that for many years Mr. King was an Episcopal clergyman, and presumably must have held the Christian faith; he then became a novelist, leaving the Church for a literary life, and he is the well-known author of a number of brilliant novels. Mr. King was asked by Mr. Hearst to contribute some psychological articles to the 'Cosmopolitan Magazine'; about this time his daughter developed automatic writing, and it is privately circulated that the 'Henry Talbot' of the book (the communicator) is no other than William James."

We would, however, remark that the stress laid on previous incredulity arises from a desire to meet the oft-repeated objection that Spiritualist books are written by those who are pre-disposed to the marvellous and anxious to be convinced themselves. Evidence to the contrary has always an indirect value.

THE CHURCHES AND PSYCHIC RESEARCH.

SCIENCE AS AN ALLY OF RELIGION.

BY ELLIS T. POWELL, LL.B., D.Sc.

From time to time, all throughout the centuries, there have been efforts to vindicate Christianity to the generality of mankind. All its vital doctrines—the Incarnation, Resurrection, vicarious atonement, for instance—have been supported by arguments of many kinds, and varying intellectual value. True it is that to millions of devout Christians any such vindication was superfluous. They knew in Whom they believed, and needed neither philosophy nor science to consolidate a living faith. But for the last fifty or sixty years Christianity has been systematically assailed from the materialistic side. The cocksure "Higher Criticism" was directed at the Sacred Deposit by people who professed to tell, almost at a glance, whether a given phrase was written by St. Mark, by an interpolating copyist, or by a downright forger. Consequently an exaggerated importance came to be attached to these modern views, some of them hostile, some of them sceptical, more of them merely misdirected apologetics. A luxury-loving age, before the war, found it easy and convenient to assume that Christianity was hopelessly discredited and out of date. The clergy—Anglican and Nonconformist alike—made no serious or systematised endeavour to combat this movement in the intellectual and scientific arena, where alone it could have been successfully countered. Their parrot-like reiteration of ancient dogmas fell upon deaf or listless ears. And so the mass of the population drifted rapidly away from spiritual things, and the grip of the Churches upon mankind grew weaker and weaker. To prevent misapprehension as to my own attitude, let me say that I am myself a life-long Anglican Churchman.

THE WITNESS OF THE GREEK TESTAMENT.

Long before the war turned public attention in the direction of psychic research, I had been urging that in its truths lay the surest and soundest vindication of the claims of Christianity. After years of experience among the phenomena of Spiritualism I began systematically to probe the text of the New Testament—not in its English dress, but in the original Greek. I had, for instance, seen much of the materialisation of spirit forms, and had learned the psychic conditions of their production and existence. I found that the account of the Resurrection, in the New Testament, was in complete scientific accord, down to the minutest detail, with these conditions. The same affirmation might be made of the Transfiguration. As for the Incarnation, the facts of the Birth itself, and a multitude of circumstances during the life of Christ, were all of the precise character which one would expect to find conditioning the descent of a very exalted spirit into the limitations of our humanity. With regard to the Holy Ghost, a mere glance at the original Greek word *parakletos* (inadequately translated "comforter") brought to light an infinite mass of sacred suggestiveness, which was enhanced and confirmed when one turned to the allusions made by Christ himself to the coming and work of this Auxiliary. If from these points the scrutiny be extended to the Epistles, it will be found that they are literally saturated with psychic lore. The famous fifteenth chapter of the First Epistle to the Corinthians, for instance, studied in the original, will be found to be a perfect gem of scientific precision and completeness, demonstrating the great Apostle to be only second to his Greater Master in knowledge of the highest psychic truth.

HOW TO FILL THE CHURCHES.

When I was lecturing on Spiritualism in the Queen's Hall some years ago a questioner asked, "Will not the acceptance of your views empty all the Churches?" I retorted that in my opinion the contrary result would follow: all the churches would be filled. And yet with a blindness and perversity that would be incredible did we not see them all around us, the Churches have chosen to fight psychic science as if it were paganism or something worse. Here was a spiritual re-awakening, of all but unprecedented scope and energy, that might have been harnessed to the car of Christianity. But no; the clergy (in the majority of cases) assumed an attitude of irreconcilable hostility. Worse still, while they gratified their distrust and dislike by fervid denunciation, they did not take the trouble to study for themselves. So that we had the melancholy spectacle of professional experts in psychic science manifesting an ignorance that was as shameful as it was abysmal.

But this phase is passing. Within the next twenty years psychic science will become the leading and by far the most potent branch of Christian apologetics. Christianity will be interpreted afresh, and in a manner which will commend all its basic doctrines (as originally enunciated, not as distorted by the prejudice and ignorance—possibly quite pardonable—of generations of theologians) to the intellectual assent of mankind. And then, in all probability with mankind ripe for a new and further Revelation, the enlightenment will come, quite possibly in the last decade of the present century.

THE MYSTIC'S ALL-IMPORTANT SECRET.

When Jesus Christ lived as a man with men, the reproach was cast at him that "He eateth and drinketh with publicans and sinners." The average man almost always conceives of an initiate as one who stands apart from his fellows; and it is the special temptation of those who have made a few steps outside the commonplace to comply with this expectation. They want to be imposing figures. If they yield to this temptation, they soon become not only imposing, but impostors and charlatans. According to the demands of their place, time, and race, the false initiate will be an ash-smearing yogi, a Simeon Stylites, or a Cagliostro. "Initiation" into some secret doctrine has been the gate to this path, not in Eleusis alone, but in many other places and times.

The true mystic knows but one initiation. Not any secret doctrine, but awakened consciousness of the Unseen is real initiation. It may or may not lead to thaumaturgical powers, but it certainly and always leads to selflessness and self-conquest, to faith and love, and to a perfect morality. The initiate then desires to live as a man with men, seeking not in any way his own glory, but to heal men's sicknesses, to pacify their oppositions, and to purify their hopes. Powers which seem miraculous may accompany him, when this process is complete, but they are not of the essence of the matter. The writer of this book* has discovered this open secret, a secret which though open, is known to very few.

"Let us try," he says, "to imagine a human being devoid of the weaknesses of the ordinary person; a being who is utterly beyond the feelings of selfishness, vanity, jealousy, anger, hatred, and other 'vices' of a kindred nature; moreover a being who possesses a consciousness so intense, so infinitely alive, as to warrant the expression *super-consciousness* rather than *life*. And this super-consciousness of necessity embraces a continual sensation of unconditional bliss and unconditional Love, conjoined with which is a supreme wisdom and power."

This is the key to the book, which well deserves study. It is the story of a man (said to be a real personality concealed under the name of Justin Moreward Haig), who has received this true initiation, at least up to a certain point. It is a study of his behaviour when brought into contact with the conventionality of hide-bound and commonplace people, with the criminality of the avaricious, with the unchristian piety of the religionist, with death, jealousy, and fastidious daintiness before the facts of life.

"Conventionality, my friend, is one of the worst forms of vanity because so insidious. Mrs. Darnley, poor creature, is a coward by reason of her vanity; her one fear in life is what others will think. She does not live in the great world of love, but in a prison."

"The law of cause and effect punishes people by reason of its own nature, therefore nobody need trouble to punish another by exhibiting anger, or by any other method."

"All sins are but searching for happiness in a wrong direction, and all sinners are but children who will eventually grow up. Tolerance is the recognition of this fact."

"To live on earth and to be devoid of love is a misfortune which pursues a man after his death. The creed of lovelessness is the worst of all creeds, and to be without love in the post-mortem existence is, as it were, to be without breath in this—to half exist merely—that is why the harlot is nearer the kingdom of Heaven than the (loveless) Pharisee. Death does not change a person's character."

Many more extracts showing equally wise insight might be given.

But there is one aspect of the matter which is liable to great and dangerous misapprehension,—an aspect which in the present state of human consciousness it is inadvisable to proclaim. In the next life there may be no marrying and giving in marriage because there is no sexual generation. But on earth there are both. And marriage, whatever more it may be and should be, is primarily a *contract*. To proclaim that jealousy is wrong is easily perverted into a sanction for the "free love" which strikes at the root of all human stability. It may sometimes be impossible to retain love, and that is strong argument against loveless marriages, but it should always be possible to keep a contract. The author does not deny this, but jealousy is dealt with in a way which might lead the uninitiated to think that he does. *Corruptio optimi pessima.*

S. DE B.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donation: Mrs. Simpson, £1.

The pamphlet on "Spiritualism: Its Position and Prospects," a reprint of the article by the Editor of LIGHT in the January "Quest," is on sale (price 4d., post free 5d.) at this office, and can be supplied to societies and others at special rates, i.e., 4s. dozen, 12s. 6d. for 50, 25s. for 100, post free.

* "The Initiate." By his Pupil. (Routledge and Sons, 7/- net.)

A CONVERSATION WITH QUEEN DRAGA.

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BY COUNT MIJATOVICH.

[Count Mijatovich was for some years Serbian Minister to the Court of St. James's. He has held high positions in the Government of his country, including that of Chancellor of the Exchequer, and has been closely connected with some of the leading events in the politics of Eastern Europe during the last thirty years.—EDITOR, "LIGHT."]

The Committee of the Merthyr Temple Society did me the honour to invite me to address their friends on their Society's anniversary, February 29th. I had the great pleasure to address on that day three overflowing meetings, speaking to them of the facts of my experience which led me to become a Spiritualist.

But my present object in writing is to furnish LIGHT with a report of a séance held on the preceding evening, February 28th, in the house of a most respected and justly popular gentleman at Merthyr.

The medium was not a professional psychic, but a private gentleman who does not like his name to be published. The sitters were four ladies and five gentlemen. The medium wished that we should take all possible precautions and insisted that we should bind him to his chair by as many ropes as we liked. And we did bind him to the chair—as I thought with superfluous energy and astuteness.

After the lights had been extinguished and a hymn sung, the controlling spirit of the medium announced himself by greeting several sitters by their names as an old friend. I was told by those who sat next me that this control is an old Chief of the Red Indians, by name "Black Hawk." He seemed for a moment puzzled by my presence. "You are a stranger here," he said to me; "you are a foreigner, you are a diplomatist, and I am glad to meet you, as I think I can say that in some way I belong to that profession, having in my own life occasionally done some diplomatic work."

Sounds resembling the ringing of bells were heard in the room, and then several more or less dimly lit balls and tongues began to float about the dark room, some of them flying towards me up and down. A lady amongst the sitters was addressed by a spirit, and the two held a conversation in low tones. Another sitter was addressed by another spirit, but I could not hear their short conversation.

Then I felt, or was conscious, that somebody came close to me, and a voice, heard by all present, said: "*Gospodine Chado*" (not "Cheddo," as my English friends call me!). This is Serbian for "Mr. Cheddo." I asked, in Serbian, "*Ko ste vi?*" (Who are you?). The spirit answered, "Draga!" "*Kralyitsa Draga?*" (Are you Queen Draga?) I asked. "*Yeste, i milo mi ye shto ste dosli, verni nash prijatelju!*" she answered (Yes, and I am pleased that you came, our faithful friend!). Another spirit added in English, "The trusted friend of my father!" I did not hear well, and asked, "What do you say?" Then "Black Hawk" answered loudly, "He says you are the trusted friend of his father!" I suppose, but I am not sure, that it was the spirit of King Alexander who spoke, as I was more intimately connected in Serbia with King Milan, Alexander's father. Every word of this conversation was heard by every sitter.

On the request of "Black Hawk" another hymn was sung, lights began again to float about the dark room for a few seconds, and then the controlling spirit said in his clear and loud voice, "And now the Royal Lady brings you some flowers!" I felt immediately a lady's hand placed on my right shoulder. And then two bunches of some flowers were placed first on my head and then slowly drawn down my face. Evidently the spirit held in each hand a bunch of flowers. Three times she placed both bunches on my forehead and slowly drew them down my face. The last words of "Black Hawk" to me were, "Keep the flowers as a souvenir of the Royal Lady!" When the lights were turned on I discovered on the floor before me a few narcissi, which I picked up and keep now as a sacred souvenir of this remarkable séance.

As I said, the séance was held on Saturday evening. On Sunday, between 6 and 7 p.m., I was sitting on the Temple platform, waiting till the people, who had been standing patiently outside for a whole hour, could enter and take their places for the second meeting of that evening (the third one of that day), when the so-called "Blind Boy"—who is really a handsome young man and every inch a gentleman—was brought to me at his special request. Physically blind, he possesses remarkable spiritual clairvoyance, of which he gave astounding proofs at the meetings. He knew nothing about the previous night's séance. Shaking hands with me he said, "I wished to be led to you to tell you something. While you were speaking this evening, I saw the spirit of a lady coming to you, and taking a position behind you. She was a handsome lady, dressed in a robe of white silk, wearing a diamond ornament in her black hair, a necklace of pearls, and some gold chains, and holding, in her left hand, a small golden ball with a cross on it. She had beautiful large dark eyes, a face somewhat oblong, but not of English complexion, rather pale but of peculiar warm paleness. Do you recognise her?" "Yes," I answered, "your description gives me the accurate portrait of Queen Draga of Serbia!" The young man (Mr. Arthur Clapton, to give his name), added, "She came to you smiling and evidently pleased!"

I think I ought to add here a few remarks which may

explain why the spirit of Queen Draga comes to me at almost every séance at which I am present. When King Alexander married Draga Mashin (the Court lady of his mother, Queen Natalie) in 1900, I did not hesitate to express my disapproval of that marriage. The consequence was that King Alexander recalled me from my post of his Minister to the Sultan Abdul Hamid, and placed me on the retired list. But when, after the cruel assassination of Queen Draga in 1903, her enemies began to slander her personal character and morality, I did not hesitate to defend her publicly. I did so also in my English book, "A Royal Tragedy," and in my latest book, "The Memoirs of a Balkan Diplomatist." Perhaps it is because I defended and do defend her character that the poor Queen comes so often at séances to give me a few friendly words. I am deeply touched by those words, and am grateful for them.

HOW SPIRITUALISM HAS RATIONALISED A FUTURE LIFE.

A RE-STATEMENT AND A REMINDER.

BY MRS. PHILIP CHAMPION DE CRESPIGNY.

It will be generally admitted that a remarkable change is coming over the common trend of thought with regard to the hereafter, not only on the part of thinkers and philosophers, but also among the mass of people who are content to let others do their thinking for them.

Not so many years ago a general impression of a diaphanous sort of existence, mixed up in a vague manner with wings and crowns, mostly due to a miscomprehension of the Biblical text, was prevalent. These views had been taught for centuries by an orthodoxy which it was considered, if not absolutely wicked, at least very bad taste to question. They rested on foundations so frail that they might almost be called no foundations at all; the inadequate structure crumbled at the first touch of open-minded investigation, the most casual assault of logical enquiry. That conditions hereafter should be under no particular rule of law was accepted without any undue straining after probability. The Church itself accepted contradictory dogmas without considering it necessary to probe below the surface. Take the state immediately following death. We were told, on the one hand, that on the dissolution of the body, the "soul," in a long (and, one presumes, bodiless) sleep, awaited the Day of Judgment, when, reunited with the physical body, it would rise from the grave; on the other hand we were asked to believe that at the moment of death the "soul" went immediately to its own place in either Heaven or Hell, for ever. In the latter eventuality a subsequent Day of Judgment seemed superfluous.

Gradually this unreal, untenable impression of the next step in an orderly evolution is giving place to a far nobler, more rational interpretation. Even orthodoxy, slow to move, is being pushed from the old ruts into cautious acceptance of a different state of conditions after death from those it has been in the habit of promulgating. Men are beginning to picture, half unconsciously, a world they can to a certain extent understand; a world it will be good to live in, where work begun here can be completed, and pleasures enjoyed here—when not of the grosser sort—will still be open to enjoyment there. In vain was it for orthodoxy to tell us there was no death and no final parting; so long as we were to find ourselves in an intangible world, and our friends diaphanous angels, the parting with what we had known here would be very real indeed, and irrevocable.

But this new world to come, that is beginning to impress itself on men's minds, is a real world, and its occupants alive as we mean it, with real bodies, solid to one another and to the conditions surrounding them—a real world with trees and houses, cities and gardens, no mere phantasms of familiar things. The Church is beginning to accept this more reasonable conception; imperceptibly, stealthily, it is making headway, engulfing the old superstitions of harps and unceasing adoration, and substituting for a prospect that made little appeal to man's reason the promise of a world he can appreciate and understand. The news is now breathed in the pulpit that has long been hinted at in the street; and the wide publication being given at the present moment to some of the messages that have won their way through will swell the wave of conviction that will finally spread over the world.

And to Spiritualism this subtle transformation in the trend of thought is due. Had it not been for investigators willing to experiment and give results, by means of mediums of different lines of power, demonstrating physical phenomena and other appeals to our five senses, including messages from those on the other side describing life and conditions there, we should still be where we were before the rappings in the middle of the last century inaugurated a fresh era in the philosophies of a future existence. These, followed by Professor Drummond's remarkable book, "Natural Law in the Spiritual World," appearing after a decade of Herbert Spencer and the so-called atheistical literature of the latter part of the nineteenth century, sowed the seed germinating at the present moment. When Churchmen say it is of the devil, it should give them pause to remember that the source from which they are deriving this new conception of the world to come, and learning to read the Bible with a clearer comprehension, is, what is called in general terms—Spiritualism.

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

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A VOICE FROM THE PAST.

COUNSEL THAT FITS THE PRESENT HOUR.

We regard Andrew Jackson Davis as amongst the wisest teachers of our spiritual philosophy. In his book "The Present Age and Inner Life," written as long ago as 1853, he has some counsel regarding Spiritualism, which is singularly appropriate at this time. We feel we cannot do better than give some passages from the chapter entitled "A Voice to the Insane" in his own words.

In those days, as in recent years, the accusation that the "manifestations" produced wholesale insanity was being forcibly urged in the Press.

After pointing out the illogical nature of the charge which would imply that life itself is an evil thing because so much poverty, disease and misery grow out of it, the "Poughkeepsie Seer" writes:—

If I could see no other argument against the Advent doctrine or the religion of the Churches than this weak logic. I should accept them at once as being sound and invulnerable. All religions have accomplished something towards distressing and diseasing the human mind, and the logic, when applied to them, is as potent as when employed against the manifestations.

Later in his argument he observes:—

It is a remarkable fact that the principal causes of insanity, even where the manifestations are most abundant, are Intemperance, Sensualism, Love, Money and Religious excitements. Public report, which is never wholly truthful, in consequence of the difficulties attending the acquisition of facts, gives us to understand that about fifty persons have been mentally deranged by the manifestations. But even granting this to be true (which it is not) does it prove that the New Developments have a bad tendency? Quite the contrary. For there are now in the United States nearly five hundred thousand persons more or less interested and believing in the doctrine of spiritual intercourse. Fifty of this large multitude are supposed to be injured! Can the proprietors of steamboats and railroads give as favourable a report? Can the lightning in the heavens be praised for doing less injury?

This was nearly seventy years ago. Intelligence has grown apace in the meantime, and the arguments used by Davis are less necessary than they were. They have become obvious. The sensible person arrives at them easily from his own observation.

After some warnings addressed to the excitable, the over-enthusiastic and the over-sensitive who enter upon an investigation of Spiritualism, A. J. Davis proceeds:—

Almost all instances of insanity through the manifestations are traceable to an undue trifling with the subject to begin with, then a sudden conviction of its truth, then excessive elation or anxiety in consequence of some extravagant promises made to them by professedly guardian spirits; then getting involved with what are termed "evil spirits" and troubled by contradictions; then mentally exhausted by rapid vibrations between doubt and faith; then filled to overflowing with the idea of being an important personage in the eternal designs of Providence, having some ponderous mission to accomplish; then over-anxious to undertake it; then angry with the remonstrance of friends, and finally becoming a sad candidate for the lunatic asylum!

Not always the last-named result, we may add, for in many years' experience we have observed some few cases in which the unbalanced inquirer, having gone through all the previous phases, has merely ended in becoming a nuisance by reason of his fanaticism and vanity, which might equally have been developed in some other pursuit. All subjects have their extremists and cranks. Davis remarks that, while he admits the manifestations may have acted in some few instances as the secondary causes of insanity, they are never the first cause. There must necessarily exist some pre-disposition in the mind, or a diseased constitution, in

consequence of repeated violations of the organic and mental laws. "With such a foundation to begin with, it is easy for the person to tread the path of experience above described."

And here he gives a piece of valuable advice to the "excitable":—

Should you get where you believe yourself to be a chosen instrument in the hands of Providence to do some extraordinary work, then look to thy health of body and mind, for there is no philosophy in the conviction.

As he goes on to point out, every son and daughter of Man has a mission to perform. The laws of Nature provide for that, but there is nothing supernatural in it. "Be patient and joyful in your existence, but never fanatical and irrational."

Finally, let us take the penultimate passage in the chapter, in which Davis, the expounder (but not the author or inventor) of the "Harmonial Philosophy" which he taught, wrote:—

In conclusion, let it be impressively understood that insanity is no legitimate offspring of either Spiritualism or the Harmonial Philosophy. Spiritualism may be full of contradictions and troublesome experiences: it may be replete with apparently evil and unwholesome manifestations of thought and physical evidence; it may offend the existing notions of propriety and develop several seemingly unmeaning things; yet when rightly apprehended it is simply a rational demonstration of the nearness of the two worlds to each other; it is a plain, undeniable proof that "there is no more death"—that earth-born minds, our relations and friends, come back to us clothed with bodies both substantial and immortal. How rational is this! Can a truth develop insanity? If it be insanity to believe in this glorious demonstration of eternal life, let us pray never to have our reason restored!

The world has travelled a long way since Davis wrote "The Present Age and Inner Life," and his words, wise as they are, may sound a little quaintly in our ears to-day. But he has the root of the matter. Human survival is a truth, whatever happens. And truth carries its own vindication. Whatever of misery and mischief attends its advent comes of abusing, perverting or opposing it for selfish ends, and even then it is not the truth that suffers, it is mankind, innocent and guilty alike, for we are all "members of one body." That is why every good cause has its martyrs and sufferers who must endure for a season, assured of richest compensations in the end.

THE MYSTICISM OF MATTER.

A SUGGESTION TO NOVELISTS.

From a Chicago correspondent, a man of standing in the American railway world, we receive the following:—

The layman, the man in the street, is beginning to study somewhat the electrical constitution of matter and all that the theory implies. It is commencing at last to be clear to an increasing number of people that *a priori* there may reasonably be more "mysticism" in physical matter as we know it, or as it appears to us objectively, than there is, or would be, in any psychic substance or form made out of the primal ether.

In man we have a creature composed chiefly of H₂O, and a few other chemicals, which is capable of expressing emotion and affection, and endowed with the power of introspection, or self-criticism. It is really more mysterious and a greater miracle, considering the gross materials of which he is composed, than any ethereal personality.

If the cohesive power which holds physical matter together is the ether of space, and if, indeed, the latter is (as orthodox science is now ready to admit) the primal stuff of which physical matter is made up, does it not follow as a logical consequence that the real "miracle" is the ability of the grosser product to possess and manifest powers which are denied to its source?

My suggestion is this: That a strong novel, such as would come from the pen of Sir Arthur Conan Doyle or H. G. Wells, be written from the viewpoint of an inhabitant of ethereal realms, who visits the earth and at every turn is surprised at the ability of such a creature as man, composed as science says he is, to live and labour, in this earthly environment. Such a novel might help to convince the world at large that the reality of psychic life is *a priori* more "thinkable" than that of our objective existence.

The average man is too prone to think of our life here as being very simple, and the psychic life (if he even grants its existence) as something mystic and complicated, whereas in all probability the contrary is true.

FROM THE LIGHTHOUSE WINDOW.

The Conan Doyle-McCabe debate will have taken place before our date of issue. Needless to say this event has excited immense public interest, and hazarding a guess, we should imagine that it will prove that Spiritualism and psychic research are now no longer on the defensive, but are able to take a challenging attitude towards Materialism and Sadduceeism in all their forms.

Mrs. Susanna Harris has returned from a visit to Christiania, where her mediumship was the subject of interesting experiments by the psychic investigators in that city. We are promised a report of these later.

The announcement by that popular periodical "Pearson's Weekly," recently, that "The Dead are Very Much Alive" in the form of an article by the Editor of LIGHT was followed by a symposium, "How I Know that the Dead Live," in which Sir A. Conan Doyle, Lord and Lady Molesworth, Mrs. Philip Ch. de Crespigny, Mrs. Violet Tweedale, Miss Felicia Scatterd, Dr. Ellis Powell and other prominent supporters of the movement took part.

Mr. Horace Leaf will repeat his famous lecture on Materialisations at Mortimer Hall on Tuesday next. Those who have not seen the wonderful collection of pictures he exhibits should not miss this opportunity.

Miss Maud MacCarthy, whose series of lectures is exciting much interest, announces that on Sundays March 21st and 28th she will deliver two special extra lectures devoted to "The Story of Our Group." In these she will give an account of how the remarkable messages received at Glastonbury were communicated.

The Psychical Research Society in connection with the Working Men's College, St. Pancras, had the privilege last week of listening to a very able address from Dr. V. J. Woolley (a member of the S.P.R.) on "Multiple Personality." There was a large attendance and the utmost interest was shown in the proceedings. Mr. Heber J. Rider, the Hon. Secretary, is to be congratulated on the healthy state of the society. Mr. Ernest Meads is to address the members on March 17th.

Miss Lind-af-Hageby charmed her hearers at Portsmouth on February 29th in an address marked by power and eloquence. She is leaving for France this week on a short visit.

In its report of the above meeting the "Portsmouth Evening News" says, "Recently the Churches have decided that women shall not enter the ministry, but had the reverend gentlemen who refused admission to the fair sex been at Portland Hall last night they would surely have wished to reconsider their decision, for no more attractive exponent of a creed could be found than Miss Lind-af-Hageby, who spoke on 'Spiritualism and Modern Thought.'"

The "Daily Graphic" has an account of a young girl belonging to a well-connected family who has recently been "impelled" to write down musical scores. The music is said to be of an original character, while the girl has no musical tastes and no knowledge whatever of music. It is suggested that the music is being communicated to her by an elder brother who died some years ago, and who was a gifted musician.

The newspaper in question makes the now hoary comments that the girl is "a perfectly healthy, normal type," and that she has "never taken any interest in Spiritualism." We might remind our contemporary that many people have, or become possessed of, psychic powers without being aware of the fact.

We read with some surprise in "The People" (March 7th) a complaint by Dr. Haydn Brown that for years the Society for Psychical Research has exhibited "a proneness towards admitting any amount of so-called proofs in favour of the idea that spirits do actually communicate," and that it shows "little or no patience with, or desire to receive, any words whatsoever, written or spoken, that were against the idea." In short, Dr. Brown complains of the credulity of the S.P.R.! "Oh day and night, but this is wondrous strange!"

To say that we read this dictum of Dr. Haydn Brown with surprise would be but mildly to state the case. We felt as we imagine the gardener felt when he read Mark Twain's agricultural article exhorting persons who cultivated potatoes never to shake them down from the vine! It is truly astonishing in view of the frequent dissatisfaction expressed at the sceptical and generally conservative methods of the S.P.R.

For the hundredth time we have read the argument that because a scientist is an authority on astronomy or chemistry, he is not necessarily to be regarded as an authority on Spiritualistic phenomena. It reaches us in the form of a letter just received. The authors and sponsors of this particular argument seem to overlook the fact that the great scientists who support the idea of psychic phenomena do so because they have made themselves authorities on the subject by study and experimental research. In any case it is a puerile objection--indeed, it is rather impudent to offer such infantile instruction to experienced Spiritualists.

From Glasgow we hear encouraging reports of developments in the phenomena of direct voice and psychic photography.

The Rev. Thomas Naylor, last year president of the Newcastle Free Church Council, interviewed recently on Spiritualism, said he desired to keep an open mind on the subject. He added that a difficulty with him was that messages should have to come through confused, and often doubtful, media.

Mr. James Lawrence, Secretary of the Spiritualists' National League of Defence, in a reply to the Rev. A. A. Lee (another critic) who takes the same objection, writes, "Why should he object to the office of mediumship, since he is one himself, standing as the interpreter of God's Message, in his way, to the members of his church? Quite fairly, may I ask, 'Why does not God directly preach to the people of St. James'?"

The Rev. Dr. Worcester, the rector of an Episcopal Church in Boston, Massachusetts, shows a courage in dealing with Spiritualist facts which might be more widely imitated. In a sermon reported at length in the American Press he says, "Whether the dead are able to offer us proof of their continued existence and of the preservation of their memories is a matter for men of scientific training, both in the laws and possibilities of the mind, and as to the nature of evidence, to determine. Almost all such men who have taken the trouble to make the necessary experiments in this field have obtained evidence which has settled the question for them forever. *Already a considerable number of persons possess certain knowledge on this subject which no scepticism can shake, knowledge that will soon become the common possession of mankind.*" We are indebted to the courtesy of an American correspondent for a report of the sermon from which we quote.

A new religion, "the pious denomination," has appeared in the little German town of Falkenberg, near Halle, and is making converts so rapidly that the remainder of the population has called on the Government to take steps to restrain it, says the Berlin correspondent of the "Daily Mail."

Not only do the devotees claim that they are in special and permanent relations with the Holy Ghost, but they also allege that the spirits of their departed kinsfolk regularly appear to them. Particularly are the many war widows of Falkenberg said to be in close contact with their dead husbands.

Miss Irene Toye Warner, in the course of a recent article in the "Bristol Times," writes: "Spiritualists, like orthodox Christians, are of various shades of belief, in fact they include followers of all possible forms of religion both Christian and Pagan. There are millions of Chinese, Japanese, Hindu, African, and American, and other races, who are also Spiritualists. They are scattered all over the world among every race and language and religion. They differ widely in culture and intellect, but they are all united in the great fundamental fact of the survival of the spirit in the psychic body after the death of the physical body. Spiritualism is the foundation and upholder of many religions and the destroyer of none. It is the only actual answer to Materialism and therefore the most valuable ally of Christianity."

Meetings next week:--
Sunday:--

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.
Tuesday:--
Mr. Vout Peters, L.S.A., 3 p.m.
Mrs. S. Fielder, Stead Bureau, 7 p.m.
Mr. Horace Leaf, Mortimer Hall, 7.30 p.m.

Wednesday:--
Mrs. Starl Bush, Delphic Club, 5 p.m.

Thursday:--
Social Meeting, L.S.A., 7.30 p.m.
Mr. Percy Street, Stead Bureau, 3.30 p.m.

Friday:--
Mrs. Wallis, L.S.A., 4 p.m.
Rev. Walter Wynn, Delphic Club, 5 p.m.

A STRIKING FEATURE OF MRS. LEONARD'S MEDIUMSHIP.

BY THE REV. C. DRAYTON THOMAS.

BOOK-TESTS.—II.

(Continued from page 78.)

It has been objected that it is physically impossible to obtain correct information from the pages of a closed book. Possibly so. But we are dealing with powers no longer limited by our physical conditions. Limitations may remain, but they are not as our limitations; the powers of a freed spirit transcend ours and we can but study the facts brought before our notice, endeavouring to deduce the laws governing their origin. How is it that the exact page can be correctly given? I was informed that this was one of the greatest difficulties, as the "sensing" method did not enable the spirit operator to decipher the number printed on the page, and so calculation was necessary. The impression left on my mind by attempted explanations of the method used was that, when a page had been fixed upon as containing a thought suitable for the test, the operator counted the pages between that and the commencement, and that this counting was done by a process similar to that employed by us when we rapidly "skim" a book. The operator starts where the flow of thought commences, and when it ceases and re-commences higher up he concludes that he has passed from the bottom of one page to the top of another. In this way it is found practicable to compute the number of pages between the commencement and the passage fixed upon for the test. When verifying one has to count from the commencement of the printed matter, ignoring blank pages and the printer's numbering. Here is

A PERSONAL MESSAGE.

"The set of books near the door, right hand corner, bottom shelf, first book, page two and about the middle, there find something he wishes you to take as a personal message from him to you." In the exact middle of this page was a line beginning, "Happy, happy, happy!" and this agrees with what my father has frequently described about his state and surroundings. The whole paragraph reads, "At the close of the year 1767 the Earl of Buchan died triumphing in the faith of Christ. He had been in the habit of hearing Whitfield, the Wesleys, and others, at Bath, and had felt their ministry a blessing. His last words were, 'Happy, happy, happy!'" The relevancy of this is unmistakable. But this test was linked with another from the same book:—

THE SUMMERHOUSE.

"Turn two pages onward. Something there reminded him about your summerhouse. It was on the upper part of the page." The top line contained the words: "It has damped." This most certainly described the condition at this date (November 15th) of a summerhouse in which, during the previous summer, I had arranged certain experiments in which my father had shown a keen interest and to which he frequently alluded in these sittings, showing by his remarks that he had minutely observed there objects unnoticed by me, but which I easily verified afterwards.

GIBBON.

"In bookcase nearest the door in your study, third shelf up and sixth book from left. Page forty-three is full of matter that appeals to your father, but he gets the idea from it of discussion and controversy. There is a feeling of Biblical subjects with this book, yet treated of and viewed in a cool, cold way. Many parts of it gave him the idea of a summing up, and a good deal to do with Biblical subjects." All these books had been changed about since the previous sitting. This was a volume of Gibbon's "Roman Empire," and the page was concerned with seventh century dispute about the person of Christ. This is subject matter which would certainly appeal to my father! Also it is here treated wholly as a description of the controversies of the Church and the attitudes of contending sects. It is given in Gibbon's characteristically "cool, cold way," and is inevitably a continual "summing up" of the views of the disputants. Added to the above description was the following: "Near the top of this page is a reference to the young man who came last time to speak to you here. You will see the direct clue, something very much connected with him." I must explain that at the previous sitting there had been some evidential messages from an old friend whose favourite subject was Greek. On the occasion of my first visit to Mr. Vout Peters, two years previously, he had been accurately described and termed, "your Greek friend." In the present sitting, when the book-tests had been given, he spoke again through Fedá about many things and reminded me of his love for Greek studies. With this in mind I anticipated that on this page there might be some reference to his favourite study. There was! The word "Greek" appeared in the sixth line in the phrase, "The Greek Clergy." I had not read this particular volume. It will be noticed that every point given is correct and there are six in all—matter interesting to my father; discussion and controversy; Biblical subjects; treatment in cool, cold way; summings up; reference to Greek near top of page. To any who suppose that this might be coincidence

I would urge a trial among their own books; let them open fifty at random and see if they once obtain these six points. I have made prolonged experiment. With single words it may frequently succeed; with linked statements very seldom; while with a number of tests from the same page, or on definitely related pages, the possibility of coincidence may be disregarded.

"COGITO, ERGO SUM."

"Shelf below the top, ninth book from the left; on page twenty-four, about half-way down, are a few words suggesting something he hopes you think about his talks with you in these sittings." Page twenty-four introduced a new chapter and only commenced half-way down. Its first words were "Cogito, ergo sum; it is necessary that I who think should be somewhat. In other words, thought is inconceivable without a thinker; the existence of my thought is inconceivable without the existence of myself to think it." Excellent! Nothing could more aptly sum up my opinion. The conversations through Fedá as interpreter (at that time he had not learnt to speak to me direct as is his present custom) exhibited thought based on my father's earth recollections together with newly gained knowledge of evidential matter which I could verify and which evidenced acute intellect. "By their works ye shall know them"; I know Mrs. Leonard and as a result of over fifty sittings I now know Fedá, also know my father. The evidence for the existence of all three is very strong!

THE CHURCH OF ROME AND SPIRITUALISM.

AN IMPORTANT PRONOUNCEMENT.

In the following important letter in the "Nottingham Guardian" (March 2nd), the Roman Catholic Bishop of Nottingham thus outlines the attitude of the Roman Catholic Church towards psychic research:—

SIR.—It may perhaps be of interest to your readers if you will allow me to explain the real attitude of the Catholic Church towards Spiritualism by quoting the following passage from an interesting lecture on this subject delivered by the Rev. H. Thurston, S.J., before the Catholic Truth Society at its conference held in Nottingham last September. After citing a criticism by Mr. J. Arthur Hill in his work on Spiritualism, to the effect that "the Roman Catholic agrees that things happen, but says that they are diabolical and appealing to the fears of the ignorant warns the public off"; and also the following words of Sir Oliver Lodge: "I have no wish to shirk the ecclesiastical point of view; it is indeed, important, for the Church has great influence. But I must claim that science can pay no attention to ecclesiastical notice boards; we must examine wherever we can, and I do not agree that any region of inquiry can legitimately be barred out by authority"; the lecturer went on to say "Now when these good gentlemen speak of 'warning off' a 'barring out' they are, unintentionally no doubt, but none the less perniciously misrepresenting the Church's attitude. The Church has never condemned the investigation of psychic phenomena for a serious scientific purpose. Even if the Society for Psychical Research were a Catholic organization which, of course, it is not, it would be untouched by the anathemas complained of. The Holy Office has not forbidden the faithful to remain members of the Society for Psychical Research, as, on the other hand, it has forbidden Catholics to belong to any branch of the Theosophical Society." No doubt the Church, as Sir Oliver Lodge complains, has set up notice boards, but the legend which they exhibit is not "Trespassers will be prosecuted," but just this: "Danger keep off the ice." Endorsing the experience of long centuries, the Church has decided that the attempt to communicate through unhallowed channels with the spirits of the dead is full of grave peril for all, especially for the unbalanced, the heedless, and the curious, who are the most likely to embark upon it." There is nothing dangerous about this. On the other hand it seems to be very prudent, and withal broadminded.—I am, sir, &c.,

+ THOMAS, Bishop of Nottingham

St. Barnabas's Cathedral, March 1st, 1920.

"LIGHT" SUSTENTATION FUND.

In addition to donations recorded in previous issues have to acknowledge, with thanks, the receipt of the following:—

Colonel Berry	...	...	...	...	£	5
Mrs. Oldham	...	...	...	...	0	0
Mrs. Irvine	...	...	...	...	0	0

COMING EVENTS.

(FOR DETAILS SEE ADVTS.)

March 30th.—Sir A. Conan Doyle, Battersea Town Hall.
 March 30th.—I.S.A. Annual Meeting.
 March 31st.—Anniversary of Spiritualism Meeting, Queen's Hall, by Marylebone Society.

THE PROBLEM OF IDENTITY.

SOME EXAMPLES FROM PERSONAL EXPERIENCE.

By Miss F. R. SCOTCHERD

(Editor of the "Asiatic Review").

WHERE NO SECRETS ARE HID.

FINE ADDRESS BY MRS. DE CRESPIGNY.

No fully informed person to-day denies the phenomena associated with the faith and practice of Spiritualism.

A Bishop of Durham may declare that God does not wish man to discover hidden truth, a Dr. Schofield may libel Spiritualism as the manufacturer of maniacs, and a Maskelyne denounce as imbeciles those who do not share his negations, but the full-orbed sun of Truth pursues its path as little deflected from its destined orbit as the physical sun by the erroneous conclusions of a pre-scientific age.

I should like to touch upon one question, however, that troubles even the experienced investigator at times—that of the *identity* of the communicators. I believe the only present solution will be found to lie along the lines that would be accepted as evidence of the *existence of a living person with whom his friends could not hold direct communication.*

When I was a child my parents were visited by a handsome woman who wanted their advice. Later I learned the nature of her trouble. Her husband, a banker, had disappeared over twenty years before. An individual had just turned up who claimed to be the missing man, but neither the latter's wife nor his friends could trace in the claimant any resemblance to the long-lost husband and friend. The knowledge the claimant evinced might have been gained at second hand. Things he should have known he could not recall.

Finally it was remembered that the husband in his old business days had an original method of making up his books. The stranger was taken to the ex-banker's office and the books placed before him as if but a day had elapsed since his last inspection, while those who knew his speciality watched him narrowly. He passed the test triumphantly and was hailed as their long lost chief, although his wife told my father that she never shared their conviction. I felt sorry for the poor man, regarded as a stranger by his own family, and the problem of how one could prove that one was really oneself assumed an uncanny fascination for me.

Later on I was not surprised to find that "friends on the other side" had often great difficulties in establishing their identity.

Professor Alfred Russel Wallace, hearing that I had received communications from Professor Huxley, asked me to come and see him. He questioned me closely and then said in slightly disappointed tones:—

"Yes—that was very like Huxley, yet it does not carry unshakable conviction as to his identity to my mind. Have you told me all?"

"No, I have told you only striking things, not trifles relating to myself personally," and here I smiled as a quaint episode flashed into my mind.

Quick as lightning he exclaimed: "Why are you laughing? What is in your thoughts now?"

"I was thinking how Huxley succeeded in curing me of a defect that was much annoying a friend," I said.

Fixing me with his penetrating eyes he exclaimed: "Tell me all about it."

"Well, then, here it is. I was walking in the Alps with my friend. She was taller than myself and three of my steps barely measured two of hers. So I was always behind like the 'tramp's wife.' Especially on the wide tracks was it annoying to find me dogging her footsteps. One morning we started off from Champey to Martigny and part of our path lay along a broad road, gleaming with almost luminous whiteness in the already glowing sunshine. I felt Huxley suddenly beside me, as surely as if he had stood there in bodily form. He impressed me with the fact that he had come to teach me how to walk! I felt impelled, by a will that overmastered my own, to make certain movements till a sort of rhythmic harmony set in between the steps I was taking and a swinging motion of the arms. The constraint to make these movements was as actual as if a drill sergeant had been controlling them. At first it was awkward and uncomfortable. Suddenly I fell into a sort of swinging step, and found myself walking easily and well, keeping side by side with my companion all along the white winding road.

"Presently she said, almost indignantly, 'Felicia, I think it is a shame for you to have walked so badly all these days when you can walk as well as I!'

"'Am I walking well?' I asked. 'May you not be walking less well?'

"She proved this was not so by her watch. Then I told her of my strange experience and she replied, dryly, that Huxley was one of the most sensible spirits she had yet heard of."

Professor Wallace was walking up and down in growing excitement, and then exclaimed:—

"Ah, that was indeed Huxley! That was my dear friend! What endless discussions we used to have as to the relative movements of legs and legs, wings and legs, and arms and legs! Before instantaneous photography he was always puzzling himself as to the exact order in which a horse moved his four feet."

I could give many other examples of the different criteria which are used to determine this question of identity, but the above seem to be rather typical ones.

"Each soul on arrival on the Other Side is judged at sight by its colours—the aura irrevocably proclaims the character. We go to a world in which no secrets are hid." This was an outstanding thought proclaimed by Mrs. de Crespigny in her striking address before the members of the London Spiritualist Alliance, at 6, Queen Square, on Thursday, March 4th. There was a large and very appreciative audience.

The speaker took for her subject, "My Psychic Experiences and What They Have Taught Me." After a recital of some of her experiences, Mrs. de Crespigny remarked, "In fact I have had so many proofs of the reality of spirit communication that I do not think anything could affect my belief." She added that it seemed to her that once anyone had reached such a stage of belief he should devote himself to trying to learn more about the requisite conditions, to improving them and to making them such that those on the Other Side may manifest themselves more easily. At present we knew so little about these conditions. She illustrated one point by a reference to automatic writing. Many people, she said, encountered disappointment and disillusion from this source, but it was because they allowed themselves to be influenced by all and sundry at any odd moment. It stood to reason that their own loved ones could not be expected to be available in this haphazard way. If strict conditions as to regular times were observed there would be much less chance of messages of the wrong sort being received.

It was delightful nowadays, she thought, to find the young generation so eager about the things of the spirit. She found, too, amongst men in the Army and Navy, especially those connected with wireless, a gratifyingly receptive attitude of mind which was expressed in the remark, "And why not?"

She emphasised the importance of developing clear thinking and a strong will while on earth. There seemed to be something in our dense matter which enabled us to strengthen the will here in a way that was impossible on the next and more subtle plane. If that was accomplished we went on more strongly equipped for our progression.

Going to mediums to secure communication with the unseen world was, she considered, a lazy procedure. It was the shirkers' way of getting what we could achieve by developing our own inner and God-given powers—the powers whose cultivation was to mean so much to us when we entered upon the next stage.

Mrs. de Crespigny is a delightful speaker, and to listen to her is a keen pleasure. In addition to a voice of great charm she has the gift of logical thinking. Coupled with it, too, is a play of the imagination which takes us into fields of most interesting speculation. Pressure of space has prevented us from giving an adequate account of her fine address.

At the close Mr. Henry Withall, who presided, expressed his keen appreciation of Mrs. de Crespigny's remarks. Mr. Vout Peters and Mr. C. M. Horsfall spoke in similar terms.

THE WONDERS OF PSYCHIC RESEARCH.

MR. HORACE LEAF'S NEW LECTURE.

Before a large and representative audience Mr. Horace Leaf delivered his new illustrated lecture in Mortimer Hall on Tuesday last. He spoke on "The Wonders of Psychic Research," and the very remarkable series of pictures thrown on the screen, coupled with his judicious explanatory remarks, amply justified the title.

Phase after phase of psychical phenomena was touched upon, and even those present who had a good knowledge of the subject could not fail to be impressed by Mr. Leaf's comprehensive presentation.

Starting with pictures of the famous Fox family, views were shown of levitation, apports, slate writing, spirit paintings, the exteriorisation of the etheric double, psychic rods, materialisation, the passage of matter through matter, and psychic photographs.

The field covered was almost too extensive to permit the lecturer to do more than make the most passing allusions to the various phenomena depicted. To an audience such as was present on Tuesday night, this probably was no drawback, but before a less well-informed gathering Mr. Leaf might profitably slightly limit his scope and thus have the opportunity for dealing in more detail with the different aspects.

Particular interest attached to a photograph of the Goligher Circle in Belfast, with whom Dr. Crawford has conducted his famous experiments. In this was to be clearly seen the psychic rod which is thought to be the operating force in levitation phenomena.

At the close Mr. Leaf was heartily applauded for his intensely interesting lecture, which in future is bound to have an important effect in propaganda work.

TRUTH is always simple, while error is compound, and generally incomprehensible.—A. J. DAVIS.

LONDON SPIRITUALIST ALLIANCE, LTD

A CENTRE FOR INQUIRERS.

The London Spiritualist Alliance (Ltd.) is a Society which has existed since the year 1884. It was formed for the purpose of affording information to persons interested in psychical phenomena. The need of such a Society was never more pressing nor important than it is to-day, for the reason that all those who are genuinely desirous of inquiring into the objects of Spiritualism, and what it stands for, should have every opportunity afforded them so that they can be directed and guided in a proper and reverent manner in their search for truth.

Thousands of people have found comfort and solace from the knowledge they have gained of those higher things through their membership with the Alliance, and all who wish to investigate should communicate, at the earliest possible moment, with the Secretary of this Society, who will be happy to let them have fuller particulars. A member's subscription is the very nominal one of one guinea per annum, which admits the member to all meetings, lectures, and the use of the library for the purpose of inquiry and research.

Mr. Henry Withall, the President and Hon. Treasurer of the Alliance, has the assistance of a capable staff thoroughly acquainted with all matters connected with the objects of the Society. Persons, therefore, who are interested in those objects are recommended to take full advantage of the opportunities offered by the London Spiritualist Alliance by becoming members, and in that way keep themselves abreast with the times, and through the increased knowledge to be gained thereby on matters so essential to one's spiritual welfare, progress a step further on the highway that leads to perfection.

For the information of readers who may be interested in the Constitution of the Alliance (which was incorporated under the Companies' Act in 1896), we may add that its affairs are managed by a Council consisting, as at present organised, of fifteen members. The first Presidents were the Rev. W. Stainton Moses and E. Dawson Rogers. The present acting Presidents are Ellis T. Powell, LL.B., D.Sc., and Henry Withall. The other members of the Council are as follows:—

Sir Arthur Conan Doyle.
H. W. Engholm.
Mrs. F. M. Finlay.
David Gow.
H. Ernest Hunt.
F. Lederer.
Mrs. C. E. Lucking.
W. R. Moores.
D. Rogers (Hon. Secretary).
E. R. Serocold Skeels.
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W. Kensett Styles.
F. Thurstan, M.A.

L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge, with thanks, the receipt of the following subscriptions:—

	£	s.	d.
V. C. D.	5	5	0
D. R.	5	0	0

BLESSED is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's own self and seeing and appreciating whatever is noble and loving in another man.—THOMAS HUGHES.

MAN'S THREE LIVES.—Man lives on earth not once, but three times. The first stage of his life is continual sleep; the second, sleeping and waking by turns; the third, waking for ever. In the first stage man lives in the dark alone; in the second he lives associated with, yet separated from, his fellow-men, in a light reflected from the surface of things; in the third his life, interwoven with the life of other spirits, is a higher life in the Highest of spirits, with the power of looking to the bottom of finite things. In the first stage his body develops itself from its germ, working out organs for the second; in the second stage his mind develops itself from its germ, working out organs for the third; in the third the divine germ develops itself, which lies hidden in every human mind, to direct him, through instinct, through feeling and believing, to the world beyond, which seems so dark at present, but shall be light as day hereafter. The act of leaving the first stage for the second we call birth; that of leaving the second for the third, Death. Our way from the second to the third is not darker than our way from the first to the second: one way leads us forth to see the world outwardly; the other to see it inwardly.—From "Life After Death," by FECHNER.

THE TEACHINGS OF SPIRITUALISM.

THEIR APPLICATION TO PRACTICAL LIFE.

BY MARK GAMBIER-PARRY.

The immense and ever-increasing demand for literature relating to psychical phenomena and research gives rise to certain reflections as to what effect a practical study of the subject will be likely to have upon the attitude of the average intelligent reader towards what may be termed the use of life. As the weight of evidence regarding conditions in the after-life becomes more widely appreciated and understood, some modification in pre-conceived ideas as to life's duties and responsibilities, and more especially life's aims and ambitions, may possibly ensue.

One of the greatest lessons to be learnt from what Sir A. Conan Doyle so aptly terms "The New Revelation" is that a very real relationship exists between the use we make of opportunities for spiritual advancement provided here and the conditions that await us in the life hereafter. In most well-authenticated descriptions of that after-life nothing stands out more clearly than the fulfilment of the prediction contained in the words: "Whatsoever a man soweth that shall he also reap." Its effect becomes evident not merely in the realisation that opportunities were deliberately flung aside or mis-used and in the sense of regret and remorse which results from this discovery, but in the actual conditions first encountered. These, it is continually explained, are closely related to, and are directly resultant from, the standard of spiritual attainment reached on earth. Thus we find that the man who has spent his life solely in the pursuit of wealth or in the gratification of selfish desires inhabits, on passing over, a far less lofty sphere than the man whose self-sacrificing endeavours on behalf of others have enabled him to reach a high standard of spiritual development. In this fact is to be found the very essence of Divine justice. And the infinity of different states and surroundings, graded to harmonise with every moral condition, clearly proves that the Great Beyond is indeed a place of "many mansions." Is it too much to expect that when once these facts have been examined, weighed and finally accepted by recognised leaders of thought, a gradual change will take place in popular conceptions of what is meant by the use of life?

It is sometimes argued that the struggle for existence is often of such a kind as to preclude all possibility of effort in other directions than those of daily toil and the pursuit of compensating distractions. In existences of this kind higher aspirations must necessarily play an inconspicuous part. That this is so appears to be due, however, less to any actual inability on the part of the individual to rise to a higher level of worthiness than to the influence of generally accepted notions of uncertainty regarding conditions in a future life about which mortal man can only form a very vague opinion. But it is precisely here that the great truths revealed by Spiritualism take their proper place by presenting an array of facts which, when examined, provide rational answers to almost every doubt and misconception concerning that which awaits us on the other side. When, therefore, it becomes evident that there does in fact exist a certain definite scheme of life in the hereafter which is actually the outcome, the result, and indeed the direct consequence of this one, the man of even mean intelligence may pause to ask himself whether he is making the best use of his chances here in view of what *he knows* the future holds in store.

A REVIEW by Dr. Ellis T. Powell of Mr. A. P. Sinnett's new book, "Collected Fruits of Occult Teaching," will appear shortly.

ERRATA.—"Questor Vitæ" calls attention to two omissions in the second instalment of his article, "Communion with Spirits" (page 59), which distort the meaning. In the third paragraph of the second column, the words "project a life current" should be followed by "This can only be done by the dual-beings in the plane above or within the personal plane." And in the eighth paragraph of the section "The Great Guides of Humanity," between "remember this earth" and "process," this line is missing: "when brought into relation therewith temporarily by the." We much regret these oversights.

"THE WHITE ROAD."—In Miss Eva Martin's small book of poems under this title (Philip Allan and Co., 3/6 net) we hear the old cry of the soul for release from the cage of its earthly limitations that it may enjoy the fullness of freedom, warmth and light which it feels to be its due—the varied metre of the verse according well with the fire and passion of the emotions expressed. But she also knows the calmer moods inspired by deep reflection and the influence of music, for Miss Martin has the true poet's appreciation of the high mission of that greatest of the arts, and to her the divine strains of a Bach concerto hold in them the word which heals human grief, and "mirror the Perfect Plan guiding all worlds."

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.*—Mr. A. Vout Peters. March 21st, Mr. Percy Street.
- The London Spiritual Mission, 13, Pembridge Place, W.2.*—11, Mr. Ernest Meads; 6.30, Miss Ellen Conroy. Wednesday, March 17th, 7.30, Mrs. Wesley Adams.
- Church of the Spirit, Windsor-road, Denmark Hill, S.E.*—11, Mr. R. Boddington; 6.30, Mr. Ernest Meads.
- Spiritualists' Rendezvous, 3, Furnival-street, E.C.*—March 19th 7, Mr. A. Punter, of Luton.
- Lewisham.—The Priory, High-street.*—6.30, Miss Violet Burton.
- Walthamstow.*—342, Hoe-street.—7, Mrs. Harvey, address and clairvoyance.
- Kingston-on-Thames.—Bishop's Hall, Thames-street.*—6.30, address and clairvoyance by Mrs. M. Gordon.
- Croydon.*—96, High-street.—11, Mr. P. Scholey; 6.30, Mr. Ernest Hunt.
- Shepherd's Bush.*—73, Becklow-road.—11, public circle; 7, Mr. Martin. Thursday, 8, Mrs. Brown.
- Peckham.—Lausanne-road.*—7, Mrs. E. Neville. Sunday, 21st, at 7, Mr. A. C. Scott.
- Woolwich and Plumstead.*—1, Villas-road, Plumstead.—Wednesday, 17th, 8, Mrs. A. Boddington. Sunday, 21st, 7, Miss V. Burton; public circle after service; Lyceum at 3.
- Holloway.—Grovedale Hall (near Highgate Tube Station).*—To-day (Saturday), 7.30, whist drive. Sunday, 11, Mr. Geo. Prior; 3, Lyceum; 7, Mr. Philip Scholey. Wednesday, 8, Mrs. Cannock. 21st, 11, Mr. W. W. Drinkwater; 3 and 7, addresses by delegates of L.L.D.C.
- Wimbledon Spiritual Mission, 4 and 5, Broadway.*—11, Mr. Macbeth Bain; 6.30, Rev. Robert King. "Some Occult Aspects of Sound." Wednesday, 17th, 7.30, Mrs. E. Neville; doors closed at 7.35. Healing daily, 10 a.m. to 1 p.m., excepting Tuesday and Saturday.
- Brighton.—Athenaeum Hall.*—11.15 and 7, Mr. T. W. Ella, addresses and descriptions. 3. Lyceum. Wednesday, 8, public meeting.
- Brighton Spiritualist Brotherhood.—Old Steine Hall.*—11.30 address and clairvoyance, Miss Butcher; 7, address and clairvoyance, Mrs. M. H. Wallis. Monday, 7.15, and Tuesday, 3, public meetings for psychic readings, Miss Butcher. Thursday, 7.15, enquirers' questions and clairvoyance. Lyceum every Sunday at 3. Forward Movement see special advertisement.

WOOLWICH AND PLUMSTEAD SPIRITUALISTS' SOCIETY.—The secretary is pleased to announce that this Society will remove to a larger hall, Invicta Hall, Crescent-road, Plumstead, on Thursday, April 1st, which will be a grand opening night. The meeting will begin at 8 p.m. All are welcome. 53 buses pass the doors.

THE DELPHIC CLUB.—The first annual general meeting of the Delphic Club took place on the 6th inst. at 22a, Regent-street. The chairman (Lieut.-Colonel Roskell) gave a short resumé of how he came to take over the premises from the International Club for Psychical Research, and by his prompt action saved the members of that club from being turned adrift. He concluded with the assurance that so long as he remained the chairman the Club would not fail through lack of funds and announced the pleasing fact that all debts and initial expenses were paid in full. The meeting then proceeded to confirm the actions of the Committee selected on the formation of the Club, to elect the Committee so formed, elect new members on the Committee in place of those resigned, and pass certain new rules. Viscountess Molesworth and the Rev. J. Brunton Aitken were appointed Vice-Chairmen. The proceedings terminated with a cordial vote of thanks, moved by Mr. R. A. Bush, to Colonel Roskell for having taken the Club over and making it what it is in face of so many difficulties.

LIFE AFTER DEATH.

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	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction	11-30	6-30
*Brixton, 143a, Stockwell Park Road		7-9
Camberwell, People's Church, Windsor Road, Denmark Hill	11.0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W. ...	3 P.M.	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-9
Forest Gate, E.L.S.A., Earlam Hall, Earlam Grove		7-9
*Fulham, 12, Lettice Street, Munster Road	11-15	7-9
Hackney, 240a, Amhurst Road		7-0
Harrow, Co-operative Hall, Mason's Avenue, Wealdstone		6-30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street		6-30
Lewisham, The Priory, 410, High Street ...		6-30
*Little Ilford, Third Avenue Corner, Church Road		6-30
London Spiritual Mission, 13, Pembridge Place, Bayswater, W.	11-0	6-30
*Manor Park Spiritual Church, Shrewsbury Road	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1.		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-9
Plastow, Spiritualists' Hall, Bræmar Road...		6.30
*Plumstead, Perseverance Hall, Villas Road		7-9
Richmond, Howitt Rooms (nr. Town Hall)...		7-9
*Stratford, Idmiston Road, Forest Lane...		7-9
*Tottenham, "The Chestnuts," 684, High Road		7-9
*Upper Holloway, Grovedale Hall, Grovedale Road	11-15	7-9
Wimbledon, 4 and 5, Broadway	11-0	6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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