

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,014.—VOL. XXXIX. [Registered as]

SATURDAY, AUGUST 16, 1919.

[a Newspaper.]

PRICE TWOPENCE.
Post free, 10s. 6d. per annum.

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

Subscriptions to December 31st, 1919,

MEMBERS, Half Guinea.

For particulars regarding the work of the Alliance apply to the Secretary.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
3, VERE STREET, OXFORD STREET, W. 1 (near New Bond Street, W.).

SUNDAY EVENING NEXT, AT 6.30, REV. SUSANNA HARRIS.

August 24th—Mrs. E. A. Cannock.

Welcome to all. Admission Free. Collection.

In consequence of structural alterations at Steinway Hall, Sunday services August 10th, 17th, and 31st inclusive, will be held at 3, Vere Street, and services will be resumed at Steinway Hall on September 7th.

THE LONDON SPIRITUAL MISSION.
13, Pembroke Place, Bayswater, W.

SUNDAY, AUGUST 17TH.

At 11 a.m. **MR. PERCY STREET.**

At 6.30 p.m. **MR. PERCY STREET.**

WEDNESDAY, AUG. 20TH, AT 7.30 P.M., MR. G. PRIOR.

Thursdays, Meeting for Inquirers, 4 p.m.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, Aug. 17th, 6.30 ... MRS. BODDINGTON.

WEDNESDAY, Aug. 20th, 7.30. REV. SUSANNA HARRIS.

HEALING.—Daily, 10 to 1 (Saturdays excepted); also Wednesdays 3 to 5. On Wednesdays, 5 to 6, Mr. R. A. Bush attends to give information on the subject of Spiritualism.

Angels Seen To-Day

By the **REV. G. MAURICE ELLIOTT** (of Christchurch Priory) and **IRENE HALLAM ELLIOTT.**

"For an English country clergyman and his wife to declare that they too have seen visions of angels, and even heard and talked with them, is a distinctly novel departure ... the authors of a work so full of wise and beautiful teaching."—**"LIGHT"**

"Yours is a form of active service which is much needed by many bereaved persons. I feel sure that your book will be helpful to those whose minds are open in this direction."—**SIR OLIVER LODGE.**

"I very gladly commend this book to a wide circle of readers ... the record of experiences for the genuineness of which my knowledge of the authors enables me to vouch."—**CANON MASTERMAN.**

"There is a spiritual life and power in the little book. I am sure it must help everyone."—**REV. R. F. HORTON, M.A., D.D.**

"... a remarkable little volume full of beautiful suggestion ... a number of remarkable happenings which have come within their own experience as proof ... 'that there is no absolute dividing line between this world and the next.'"—**BOURNEMOUTH VISITORS' DIRECTORY.**

"I have read 'Angels Seen To-day' with both pleasure and profit. It is a most helpful and encouraging little book. And I feel very grateful to those, who have seen visions of angels themselves, for passing on to their fellow-pilgrims the joyful tidings of these encounters. They bring the spiritual world so much nearer."—**ELLEN THORNEYCROFT FOWLER.**

Art Boards **3/10** Post Free.

Obtainable from "Light" Office 6, Queen Square, London, W.C. 1.

INTERNATIONAL HOME CIRCLE FEDERATION. IMPORTANT.

Notice is hereby given that there has been *no reconstruction* or alteration in the Constitution of the Federation. The original Executive (with one exception), as elected by the public meeting on July 1st last, will shortly call a general meeting of members for the adoption of Rules and other business.

PERCY R. STREET, Chairman.
JOHN H. DIXON, Organiser.

All communications to **THOS. BLYTON, Secretary, 10, Babington-road, N.W. 10.**

RICHMOND SPIRITUALIST SOCIETY, HOWITT ROOMS (opposite Richmond Town Hall).

LANTERN LECTURE ON

"MATERIALISATIONS"
By **HORACE LEAF.**

WEDNESDAY, AUGUST 20TH, 7.30 P.M.

Slides will be shown of photographs taken by eminent scientists of materialised forms including several by the late Sir William Crookes, F.R.S., O.M., of the spirit "Katie King."

Admission 1/3 at door, reserved seats 2s. 6d. Tickets may be had from **A. J. Maskell, 91, Sandycroft-road, Richmond, Surrey.**

"THE GATE OF REMEMBRANCE."

A series of Seven Musical Impressions by the English composer, **CARLYON DE LYLE**, based upon episodes in the life of Johannes, the monk of Glastonbury, as given in the well-known book of the same name, being

"MAGNUS ALBUM," No. 37.

Published by **Swan & Co., 312, Regent Street, London, W.**

May be had of all music sellers, price **2/- net.**

THE "W. T. STEAD" BORDERLAND LIBRARY & BUREAU. Closed.

For removal to new premises.

Will re-open the middle of **SEPTEMBER.**

SPECIAL OFFER.

We have secured the remainder of
VICE-ADMIRAL USBORNE MOORE'S BOOKS.

"THE VOICES."

**A Collection of Abridged Accounts of Sittings
for the Direct Voice.**

I address myself specially to those that mourn, who may, by these pages, which give evidence of the return of the dead, be, in some measure, consoled by reflecting on the proximity of the spirits of those they have lost, and who, they may rest assured, are watching over them and awaiting reunion.—**W. USBORNE MOORE.**

Published at **5/- net.**

Cloth, 481 pages.

New copies offered at **4/- post free.**

Light Office, 6, Queen Square, Southampton Row, W.C. 1.

On the Threshold of the Unseen.

AN EXAMINATION OF THE PHENOMENA OF SPIRITUALISM AND OF THE EVIDENCE FOR SURVIVAL AFTER DEATH.

By Sir William F. Barrett, F.R.S.

Professor of Experimental Physics in the Royal College of Science for Ireland, 1873-1910.

Some New and Remarkable Evidence on Survival After Death obtained independently of any Professional Medium.

The Author, one of the principal founders of the Psychical Research Society in 1882, discusses in this volume the phenomena of Spiritualism from the scientific and religious standpoints, giving an outline of some of the evidence he has obtained, and the conclusions he has reached after a wide and varied experience extending over more than forty years.

In Part IV. he gives some new and remarkable evidence on "Survival After Death" obtained independently of any professional mediums, supplementing in a most striking manner that adduced by Sir Oliver Lodge in his recent work "Raymond."

In an Appendix suggestions are given to earnest inquirers who may wish to obtain evidence for themselves.

SOME OF THE CONTENTS—Psychical Research and Public Opinion, Conflicting Objections of Science and Religion, Physical Phenomena of Spiritualism, Levitation and Impunity to Fire, Direct Voice, Materialisation, Spirit Photography, The Aura, Canons of Evidence in Psychical Research, Problem of Mediumship, Human Personality, Subliminal Self, Apparitions, Automatic Writing Evidence for Identity, Proof of Supernormal Messages, Further Evidence of Survival After Death, Clairvoyance, Psychology of Trance Phenomena, Difficulties and Objections, Cautions and Suggestions, The Divine Ground of the Soul, Reincarnation, Telepathy and Its Implications, Superstition and Supernatural Miracles.

Third Edition. Cloth. 336 pages, 8/- net post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.



"THE MEMPHIS" OUIJA BOARD

Ideal for Investigators wishing to get "Psychic Communications." Silent, frictionless, portable. In neat case, with booklet of full, plain instructions which can be understood by anyone.

8/8 post free by return.

R. H. T. NAYLOR, Carr Bank, Whatstandwell, DERBYSHIRE.

JUST PUBLISHED.

LETTERS FROM THE OTHER SIDE.

Prefaced and Edited by Henry Thibault.

With a foreword by W. F. Cobb, D.D.

Cloth, 154 pages, 5/8 net post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

Spiritualists when in London should stay at

Hunstanton House, 18, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

"Curative Suggestion," by Robert McAllan,

Proves the value of hypnotic suggestion in treating moral, mental and nervous disorders, as Insomnia, Neurasthenia, Obsessions, Depression, Self-consciousness, Strain, &c.; free by post from the author, 4, Manchester-street, Manchester-square, London, W. 1. Mayfair 6821.

Some Reminiscences. An Account of Startling

Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d. post free. LIGHT OFFICE, 6, Queen-square, London, W.C. 1.

"The Larger Spiritualism" (2nd edition) and

"The Place of Jesus Christ in Spiritualism" (4th edition). Two important booklets by Richard A. Bush F.C.S. Each, post free, 6d. Obtainable from Office of "LIGHT," or the author at Morden, Surrey.

Small modern house wanted; good garden; fairly near station; quick service to town—H.. 38, Church Crescent, Church End, Finchley, N. 3.

"Light" Supplement, containing the full report

of the National Memorial Service at the Royal Albert Hall. Illustrated with portraits. Can be obtained, price 2½d. each copy, post free, from LIGHT Office.

Psychic Research in the New Testament.

Scientific Justification of some of the Fundamental Claims of Christianity. By Ellis T. Powell, LL.B. (Lond.), D.Sc. (Lond.). 32 pages, 1s. 1½d. post free. LIGHT OFFICE, 6, Queen Square, London, W.C. 1.

Spirit Teachings. Chapters from the Writings

of "M. A. Oxon" (William Stainton Moses). Reprinted from the book of that title, together with some descriptions of the circumstances in which they were received. 15 pages, 2d. post free, or 1s. 3d. per dozen, from LIGHT OFFICE, 6, Queen Square, London, W.C. 1.

Chichester.—Will somebody reply to this advertisement who is interested in Spiritualism, as lady who advertises is most anxious to know how to increase her knowledge or to join a circle.—A. Land, Mile Cottage, Chichester.

THE HEALING POWER.

By HELEN M. BOULNOIS.

The writer knows the power of mind over body, and in simple, practical sentences puts the reader in possession of controlling thoughts.

Hi or well, no one can read the book without renewing strength in themselves. A stimulating message of health and happiness.

2/8 net, post free.

From "LIGHT" Office, 6, Queen Square, London, W.C. 1

SPIRITUAL PRAYERS FROM MANY SHRINES.

Collected by a lady whose mind was broad enough to look at life on the spiritual plane in a very large way.

[MANY REPRINTED FROM "LIGHT"]

The prayers are very varied and suit every class and almost every phase of mind and condition of heart.

Cloth, 164 pages, 2/10½. Paper covers, 1/10 post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

A NEW HEAVEN.

By The HON. GEORGE WARREN RUSSELL.

In this very striking story the Life after Death is described as one of intellectual activity and fullness of opportunity: an existence where the inequalities and wrongs of this world are righted. Mr. Russell is the New Zealand Minister of Internal Affairs and Public Health, and is one of the best known public men of the Dominion.

Cloth, 248 pages, 7s. 5d. net, post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON W.C. 1.

THE LIFE ELYSIAN.

Being more Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by ROBERT JAMES LEES.

"There is no death, what seems so is transition,
This life of mortal breath
Is but a suburb of the Life Elysian,
Whose portal we call Death."—LONGFELLOW.

Handsome Binding, cloth, blue and gold, 335 pages, 4/5 net post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.



THE UNIVERSAL BADGE OF SPIRITUALISM.

Brooch or Pendant in blue enamel and copper.

Price 5s. 6d. post free from

MRS. MONTGOMERY IRVINE,
115, Ladbroke Grove, London, W. 11.

Just Published.

New Book.

Experiments in Psychical Science.

LEVITATION, "CONTACT," and the "DIRECT VOICE."

BY W. J. CRAWFORD, D.Sc.

Illustrated. Cloth, 191 pages, 6/4 net post free.

Now Ready. Second Edition.

THE REALITY OF PSYCHIC PHENOMENA, RAPS, LEVITATIONS, etc.

By W. J. CRAWFORD, D.Sc.

Cloth, 246 pages, 3/5 net, post free.

LIGHT OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

REMINISCENCES: By the Late

ALFRED SMEDLEY.

Including an account of Marvellous Spirit Manifestations.

The Medium in a Cage. Spirits materialise, hold conversation with the sitters, and then dematerialise in full view of all present. The Spirits make wax moulds of their feet, &c., &c. Illustrations of the plan of the room, of the cage and cabinet, and of the wax moulds; also portraits of 14 of the principal persons present are given.

Cloth, illustrated, 143 pages. 1s. 3d. post free.

"LIGHT" Office, 6, Queen Square, Southampton Row, W.C. 1.

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,014. - Vol. XXXIX. [Registered as] SATURDAY, AUGUST 16, 1919. [a Newspaper.] PRICE TWOPENCE.

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

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.

Subscription Rates.—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 85 centimes.
Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C.4.

NOTES BY THE WAY.

Spiritualism is still young enough not to have outgrown the self-conscious stage, but we hope to see the day when it will be less painfully aware of itself. When Socialism was still a new thing, we had an enthusiastic and aggressive friend who felt it his duty to burst out in all gatherings—it might be a wedding breakfast—with the defiant proclamation "I am a Socialist!" "Well, supposing you are," was the retort of a quiet observer on one occasion, "why should it make you uncomfortable?" To live as though you always had to be on your defence instead of taking yourself for granted—that is a raw stage of development. We should have left it behind by this time. We recall the time when the average Spiritualist was as self-conscious as an Irishman newly arrived in the land of the base and brutal Saxon. There should be nothing to differentiate the Spiritualist from any other respectable member of the community, except his natural interest in the progress of Spiritualism as a movement. With the official organisation of the movement we are sufficiently concerned to aspire that it shall be carried on as capably as possible. But as to any social centres, we would like to see them able to put syllabuses and sessions into the background and exist for weeks without a continual diet of lectures and demonstrations.

F. E. Y. tells us that "at a small private circle a spirit claiming to be that of a young man sleeping on earth has frequently announced his presence and given messages." Our correspondent continues:—

The only information supplied regarding his identity is: That his body is 200 miles away asleep in bed. That he is 21 years of age, and at college. He gives a name—probably not his own, because when asked for information which would identify him his reply is, "I shan't tell you that; if I did you would give me away and I should be turned out of the college for this business." He says that he has seen discarnate spirits (who have previously been communicating) leave the room. The tone of his conversation is rather humorous, perhaps flippant would be the word, and the language what one would expect from a modern high-spirited youth.

It is an interesting case, but very far from unique. Leading investigators have noted the phenomenon several times. While it adds to the difficulties of investigation, it certainly throws fresh light on the powers of the spirit while incarnate.

* * * *

We have more than once referred to the work as mystic, musician and author of Mr. Francis Grierson, who has now left the United States for a stay in Toronto. The Canadian newspapers have welcomed his arrival in conspicuous fashion, and the "Toronto Globe" of the 5th ult. publishes an article on his career, with a portrait, referring to his prediction, in "The Invincible

Alliance," of the great war and the world-revolution. He foretold the alliance of Great Britain and the United States, declaring that "the destiny of America is wrapped up in that of England. On the day that England sinks to a second-class Power in Europe, America's troubles will begin." That was in 1913. Referring to his extraordinary career, the journal remarks:—

To-day this musician, this prophet, is in Toronto dwelling in a great, old-fashioned house in Sherborne-street, prophesying a Pan-Anglo-Saxon empire. He has talked with a French Emperor. He has played the piano for the brilliant royal court of the greatest of modern democracies. He has known Russia, Germany, Austria and England intimately for over fifty years. He predicted the late bloody war. Foreseeing it, he returned seven months before its outbreak to America after an absence of over thirty years.

* * * *

Another Canadian newspaper refers to him as a world celebrity whose career has been one of the most remarkable in the history of letters and art. We who have some first-hand knowledge of the man can readily endorse the description. Rarely has the world seen such a combination of art, literature and mystical philosophy. We recall what a stir was created in English literary circles by one of his books in which he gave some account of himself and his adventures. He has been personally acquainted with nearly all the greatest figures in the world's history during the last forty years. Our own interest in him is increased by our knowledge that he was closely associated with our own movement in its earlier days, and still watches its career with sympathy.

SUBCONSCIOUS-MIND THEORIES.

"Brigadier-General" writes:—

The inadequacy of the subconscious-mind theory as an explanation of all the phenomena of Spiritualism has often been pointed out in your columns. Here is a case in point:—

I sit once or twice a week with my wife, using the letters of the alphabet, arranged on a table, and an indicator. Sometimes, but not often, my son is present and acts as recorder.

Here, then, is no question of a professional medium, and I do not think either my wife or I have any psychic powers.

I think I am in communication with a near relative (whom I will call G.) who was killed in the war.

At every sitting I get statements and answers to questions, all of which bear the stamp of G.'s personality.

Now, if all these are the result of the working of our subconscious minds, it seems to me that it is necessary to assume either that (1) My subconscious mind, or that of my wife, dominates the situation and supplies the statements and answers; or (2) Our subconscious minds agree to choose the same subject, to give the same answers and make the same statements throughout long sittings on different occasions.

Is it possible to believe this? or is there any alternative explanation based on the subconscious-mind theory?

I am convinced on other grounds of the survival of personality and the possibility of communication, but I am well aware of the possibility of error in individual cases, and if this is one of them I should infinitely prefer to be undeceived.

Will any of your readers who have wide experience of Spiritualistic phenomena be kind enough to criticise.

THE TEST OF SPIRIT.—Every mechanic knows that the work is straight and true when it stands the test of the spirit level. If you can get your thoughts on the spirit level of humanity you will do straight and good work when you talk of betterment. Consciously condescend to those you teach and you work with a tilted level in which the spirit withdraws to the other end and leaves you with the empty bubble.—E. KAY ROBINSON.

"IS SPIRIT COMMUNION A SIN?"

We present a selection from further letters received on this subject:—

DR. ELLIS POWELL.

The Bishop of London is so transparently sincere, and so whole-hearted in his devotion to the cause of Christianity, that one can only with great reluctance criticise his utterances. In the instance to which you call my attention he has tied himself up in an intellectual knot.

He declared that it is a sin for us to seek to know what we could not know. Now sin is the doing of evil with the knowledge of its real character. To constitute sin there must be deliberate choice of the evil act, in defiance of the divine or moral prohibition. A child of six months old cannot steal, for it has no knowledge of the moral veto against theft. Neither can an imbecile commit the sin of covetousness, for he does not know it to be wrong; nor an animal be guilty of adultery, since he is ignorant of any code which forbids it.

Now how can man possibly measure the bounds of knowledge so as to be aware that he *can* know Fact A, which is within the frontier, while he must remain eternally ignorant of Fact B, which is on the other side? He can never be cognisant of Fact B until he has discovered it. If he discovers it, he has proved that he *can* know it. Therefore it is not one of the facts which, as the Bishop says, we cannot know. If he fails to discover it, he must be for ever ignorant of its nature; so that, according to the Bishop, he commits sin for seeking to know something which is outside his conception, outside his consciousness, utterly foreign to his intellect. Yet, until he tries, he cannot know that the fact is beyond his intellectual range. If the endeavour be sin, all scientific effort and experiment are sin, unless they are crowned with success, when they cease to bear the unholy brand.

Notice where this takes us. The square root of — x (minus x) is, in our present state of mathematical knowledge, undiscoverable, so that the thinker who ponders over it is a sinner. He dies (let us suppose) and in another age the secret is discovered. Therefore the first thinker was not a sinner after all, though he died in the odour of iniquity. The alchemists, for centuries, sought the secret of the transmutation of metals. They failed; for, said later science, they essayed an impossibility. They were trying to know what they could not know and (according to the Bishop) they were sinners. But suddenly appears radio-activity upon the scene and opens up more than a prospect that the secret of transmutation may be discoverable after all. So that the alchemists were *not* sinners—unless, indeed, radio-activity ultimately proves to be a will o' the wisp, in which case they *were*. In what a hopeless intellectual tangle does the Bishop's dogma involve him.

I feel sure that three centuries ago the Bishop would have denounced any endeavour to discover the nature of the substances burning in stars so distant that the imagination reels at the thought of their remoteness. He would have said it was a sin to attempt to know that which we could not know, that which it was inconceivable we should ever bring within the range of scientific certainty. Yet it has been done. Was the earliest experimentalist at spectrum analysis a sinner until he succeeded, and would he have remained a sinner if he had failed?

MISS H. A. DALLAS.

It is more than a quarter of a century since I first heard the Bishop of London give an address; he was then working in East London as the head of the Oxford House Settlement. From that time I have had a most respectful admiration for his noble qualities of heart, his brotherly sympathy with his fellow men, which is part of his profound belief in the love of God as manifested in the life and sacrifice of Christ. It was therefore particularly surprising and painful to me to read what he is reported (in the "Times") to have said on the occasion of a service held recently in Hyde Park to commemorate those who fell in the war. I wonder whether he has been correctly reported? Is it possible that he denoted attempts to communicate with the departed as a "sin"? or that he can have said that this "sin" consists in seeking to "know what we could not know," and that at the same time he said, "let the great scientists do what they like." If it is a sin, why should "great scientists" be permitted to commit it? And it is almost inconceivable that so sane a man as the Bishop of London can have dogmatically claimed to know what are the limits of human knowledge. The report is such a jumble of extraordinary statements that I venture to think that there is considerable misstatement. It seems fairly obvious, however, that the Bishop said something which led his hearers to think that he regards any attempt to communicate on the part of "ordinary mourners" as reprehensible. Why? His reasons are not given in the report.

The experience which he related on this occasion shows that he regards communication, when it is spontaneously initiated by the spirit that has passed on, not only as legitimate, but as a boon granted by God and a great privilege; it is not, therefore, easy to see how it can become a "sin" to "seek" this privilege of communication. We could quite understand if the Bishop had warned his hearers that

not everyone is fitted to experiment in this direction, and had reiterated the teaching of Tennyson when he urges that a man must be both "pure in heart and sound in head" if he would hold "an hour's communion with the dead." But we cannot understand the condemnation attached to the seeker if the search is reverently and carefully made. In this connection I will venture to quote from a private letter recently received from one of those whom the Bishop is reported to have called "ordinary mourners." She says:—

"I know you will rejoice with me when I tell you what a wonderful thing has happened to me. I can now hear the joy bells ringing in peace, and hear and see the rejoicing on every side, without a tear or a sigh. . . . After telling me of the remarkable experience she had had she continues: "How good God is to have allowed me this absolute proof that my darling lives and is his own dear self which I love so. I have sought and found, have knocked and it has been opened, and I am full of thankfulness! God is indeed Love."

Would the Bishop deny that this mother had the right thus to seek? If so, is he not "making the heart of the righteous sad, whom God hath not made sad"? That is a very serious responsibility and strangely out of keeping with the spirit of Him who came to bind up the broken hearted and who granted to His doubting disciple the evidence that he sought, that he was indeed in communication with One who had passed through death.

I am convinced that so sympathetic and large hearted a man as the Bishop would not act so if he knew what we know who have been in touch with seekers for many years.

I will briefly mention two of the cases I might cite from my own experience:—

(1) A man, after twenty-five years of agnosticism, began to "seek," and seeking found the truth which has changed his outlook and made him able to endure through these recent years bereavements which have left him lonely and desolate.

(2) A widow who, when I first knew her two years ago, was stricken so sorely that she looked as if her hold on physical life was precarious, has sought and found, and has written to me of the wonderful change and the happiness which has come to her.

A few months ago I was surprised by a message coming to me from her husband (who took pains to identify himself) and who gave his message through a medium who was up to that time a complete stranger to me. The message was a touching expression of his gratitude for the help which had come to his family, and a statement of his "surprise" at the change in his home.

Cases of this kind could easily be multiplied, but these two will suffice to illustrate my point, which is that those who "seek" to give opportunity for their friends who have passed on to manifest their nearness, if they do so "reverently, discreetly, advisedly, soberly and in the fear of God," do not seek in vain, for the blessing of God is upon them, and is proved to them by the light and comfort and fresh impulses of courage and endurance which they experience.

I may say in connection with the last case that my friend has shown just the kind of will, restraint, balanced judgment and purity of aim that constitutes the best qualification for one who "seeks" to open up communication with those in the Unseen; through her another sad and bereaved wife has been brought out of the valley of the shadow of death into the realisation of life and light, and a vicar who knows them both has said that what he has seen of the change wrought in these two lives has impressed him more than anything he has read, as a *living* witness to the genuine character of their intercourse with those we often mistakenly call "the departed."

MRS. JOY SNELL (Author of "The Ministry of Angels").

Evidence, abundant and irrefutable, is provided in these days of communications between the so-called dead and the living. Thousands upon thousands of the latter have thanked God for the solace and comfort they have thus obtained when sorely bereaved. But the Bishop of London, while acknowledging that the dead may return, declares it is wrong to seek to communicate with them because God never intended that such communication should take place.

That the Bishop is a good man there is also abundance of evidence. But he discloses a very serious flaw in his goodness, or in his spiritual understanding, when, taking advantage of his high ecclesiastical authority, he dares assume the awful responsibility of telling those who mourn their loved ones slain in battle that it is contrary to God's will that they should seek to hold communion with them.

Death, as it is revealed to us by the good who have died, affords the crowning proof of Divine love and beneficence. Sought in the right spirit—in a holy and reverential spirit—communion with the dead may be the greatest of blessings. For myself I can truly say that from the dead, so-called, I have learned much more of life—of the life more abundant and everlasting—than I have from those who still abide on earth and whose vision is restricted to this life alone. From them I have indeed learned that Christ is a living Christ and that His teachings are true—gloriously true. And glad am I that I have been privileged to impart to many the "good tidings of great joy" which I have received from them.

MR. PERCY R. STREET.

If the published accounts of Dr. Ingram's utterances are substantially correct, he is guilty of inconsistency, and shows a sad lack of logic. With the same breath he declares it is a sin to "seek to know what we cannot know," and proceeds to relate a thrilling story of the mother of an airman killed in battle having communion with her son. It is certainly the happening of the impossible—the knowing what we cannot know. It is either false or true. If false, why torment anguished hearts with its lure? If true, why declare it to be sinful? If it is sinful, why relate it at all?

If this communion of mother and son occurred, it must be in accordance with natural law. Spiritualism claims no more than this—save that its adherents seek a closer knowledge of the law in order that the experience of the few may be that of the many. Let the Bishop think again.

W. J. CRAWFORD, D.Sc.

(Author of "The Reality of Psychic Phenomena," etc.).

Dr. Ingram's dictum that it is a sin to seek to know what we cannot know seems paradoxical. Who is to determine the unknowable subjects? Is a phenomenon of life, because it clashes with pre-conceived ideas, to remain for ever in obscurity? Of what use is the intellect if it is not to be employed in discovering everything within the limits of its capacity?

To my mind the Creator has purposely surrounded man with apparent mysteries—mysteries of matter, mind, of consciousness, of time, of space—and has left him to clear them up as he best can so that in the strife he may develop his intellectual and creative faculties. Far from considering that the pursuit of knowledge is a sin I think it would be a sin to look calmly on and do nothing when a new field of research opens out to our view.

If man passes into a new world and a new sphere of action after bodily death, it can only be by the express will and purpose of the Creator. If the Creator had intended that there should be no communication between our world and that other world, there would be none. The fact that there is such communication shows that no insuperable barrier has been built up of set purpose. Hence it follows that the human intellect may endeavour, by patient exploration and research, to learn all it can about that after-death world. The word "sin" has no meaning where the simple acquisition of knowledge is concerned.

It passes my comprehension to understand why we should not seek the consolation of hearing again the voice of the beloved one and of knowing that all is well with him. Rather should we be thankful that in these days such a thing is possible.

MRS. PHILIP CH. DE CRESPIGNY.

As earnest seekers for truth we may ask, in no mere spirit of controversy, why we should take the Bishop's word for it—that it is a sin to seek to know, or, that we cannot know—anything. It appears almost obvious that, having mastered more or less the elements of physical matter, the next step in the evolution of man's brain and consciousness is the rending of the veil, the building of the bridge between the two planes of existence, divided only by a vibration so subtle as to be beyond the perception of the five senses of man. If telepathy, or communication between mind and mind incarnate be not wrong, why should communication with mind discarnate be anathema?

According to the old belief, that those passing from this plane were suddenly transformed into transcendental beings living in the actual presence of the Highest, it was perhaps consistent to call it presumptuous on the part of humanity to attempt to intrude; but the Bishop admits—and a very great admission it is from a high dignitary of the Church—that our friends are the same five minutes after death as they were five minutes before; why, therefore, is it wrong to attempt to get into communication with them? If the infinitesimal vibration that once stood between us and the discovery of wireless telegraphy is not to be regarded as a flaming sword for ever excluding us from further knowledge, why should any other infinitesimal vibration be so regarded?

If it had not been for the earnest attempts of Sir Oliver Lodge and other great minds to establish communication with the dead, we should still be without the enlightenment to which Dr. Ingram's own admission is due—though not necessarily at first hand—we should still be floundering in the slough which was all orthodoxy had to offer. To "sleep" without a body till the Day of Judgment, or to be instantly translated from mediocrity in this world to the level of arch-angels, or both, appeared to be the demand made upon true faith. Through communication with the dead we have learned that the next plane is just a little in advance of, but very similar to, this; without that communication we should not have learned it. But of one fact we may feel assured—that if those on the other side do not wish to communicate with us, no power we can exercise will make them do so; the only force through which we can influence them is the eternal tie of love, a motive force that can surely hurt no one.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donation: R.S., 16s.

THE MEDIUMSHIP OF DANIEL D. HOME.

Just thirty years ago, in this month of August, the Society for Psychical Research published in its Journal a long, elaborate and minutely careful analysis, signed by Professor (now Sir William) Barrett and the late Mr. F. W. H. Myers, of Mrs. D. D. Home's life of her husband (the book is in the library of the London Spiritualist Alliance). The Journal's readers were given the assurance that Mr. Myers had verified for himself the collection of autograph MSS. on which the book was founded and which consisted of the letters of more than a hundred correspondents, and had arrived at the conclusion that they might "be confidently accepted as genuine." To the question whether Home had ever been convicted of fraud the authors of the notice replied that "there has been neither actual exposure, nor even inferential ground for explaining his phenomena in that way." The next question was, Has he satisfied any trained observer in a series of experiments selected by the observer and not by himself? In answer to that they pointed to the experiments of Sir William (then Mr.) Crookes, Lords Crawford and Dunraven being witnesses. The third question concerned conjuring. Were the phenomena clearly beyond the range of an accomplished conjurer? Well, experts in conjuring had failed "to explain in detail the more remarkable records." The writers subjoined a list of thirty-five cases—some of them very striking—in which messages were given through Home which were recognised as coming from departed friends or persons known to the recipients of the messages. In discussing these cases Messrs. Barrett and Myers wrote:—

"We propose the question: 'Have Home's phenomena ever been plausibly explained as conjuring tricks, or in accordance with known laws of Nature?' And we answer, 'No; they have not been so explained—nor can we so explain them.' In discussing this special question we can claim such competence as may accrue to us from having taken a share in various exposures of phenomena depending on conscious or unconscious fraud and from a pretty wide acquaintance with the history of Spiritualistic and 'Theosophical' impostures. We have also had the advantage of consulting experts in conjuring; and we have certainly studied the evidence more carefully than many of those who have reviewed it elsewhere. Here, however, our competence ends. We did not witness the facts; and no expression of belief or disbelief on our part can have independent value."

ODOURS AND ESSENCES.

To die in the "odour of sanctity" is a phrase which sometimes may have a literal interpretation. One of the commonest effects at a séance is the giving of scents: the whole atmosphere of the room is suddenly impregnated with some unfamiliar perfume. In sittings for materialisation, if anything goes wrong temporarily with the occult chemical work of the guides, there may be evidence of it in odours which are anything but pleasant. It has been very frequently recorded that, on the exhumation and translation of the body of a saint, sweet and unaccountable perfumes have been noticed. When the body of St. Casimir, Patron of Poland, who died in 1483, was exhumed 120 years after his death, it was found quite entire, and exhaled a sweet smell: and there are very many other instances of the same thing. St. Philip Neri could sometimes perceive the moral condition of his penitents by the smell of them, and he detected a "horrid stench" about people addicted to vice. LIGHT, some years ago, printed the following paragraph: "At the séances at which Mr. Stainton Moses and Mrs. Everitt were the mediums, the sitters became conscious of perfumes which were unaccountable unless they were of psychic origin." The recorded odours of sanctity are various. One saint, towards the end of life gave out a perfume of wall-flowers, and St. Rose, of Viterbo, that of roses. St. Cajetan and St. Francois de Paul emitted an odour recalling respectively the scent of orange-blossom and that of musk. . . . —From "The Wonders of the Saints," by the Rev. F. Fielding-Ould.

CROWBOROUGH WITCHES.—Crowborough and its neighbourhood seem to have offered favourable conditions for the operations of witches. . . . Dame Garson, who flourished in the wild region of Duddleswell, is still remembered by some of the old surviving inhabitants. Like most witches, she could assume the form of any animal. . . . A gentleman in the neighbourhood who was fond of hunting and kept a pack of hounds, one day started a hare on Old Lands Farm. There was an exciting run for two or three miles, when the hare doubled back to Duddleswell and, closely followed by the hounds, made straight for Dame Garson's cottage, jumped over the garden gate and through a little window into the house, disappearing just as the foremost hound grazed its back, when a voice was heard from the interior: "Ah! my boys, you ain't got me yet." This, my informant told me, was a true story. "It's no use telling what's not true. Why, I be there myself and see it. It's quite true. The hare was Dame Garson herself."—"An Illustrated Guide to Crowborough," by Boys Firmin.

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.

HUMAN SURVIVAL AND WORLD PROGRESS.

We found more than usual interest in the current issue of the "Quest," and especially in the opening article, "Regenerative Reconstruction," by the editor, Mr. G. R. S. Mead. Mr. Mead is a deep thinker, but he is also an acute one.

In reviewing the present world-condition, he sees that the old order is, to all appearance, at an end. A jerry-built civilisation has been brought down in ruins; the old palliatives—tinkering, patching and wall-papering—which once served to keep the crazy structure intact and to lull its inmates into a false sense of security, are no longer possible. To-day "the general air is dense and tense with manifold rumours of reconstruction." That reconstruction must be sound and thorough, and the fact is faced fearlessly by every true thinker. "Hard work it will indubitably have to be, a most persistent and strenuous effort." It will, indeed, have to be a new world-order and not merely the reform of a single community, even if that community be at the head of the nations. In this connection Mr. Mead says some excellent things about the condition of Russia—"the soul of Russia is being crucified; she is scapegoat for the world." This is a viewpoint beyond the range of the mere politician or the average economist. It recognizes that the reconstruction of human institutions is in essence a spiritual process.

After dealing in clear and comprehensive fashion with some of the principles and forces involved in the recasting of our shattered social order—we note, in passing, the remark that "the Church is no longer to-day even expected to lead the way"—Mr. Mead considers some of the guiding ideas involved, and here he becomes so interesting that we may quote:—

What could be of more general living interest to all alike than the great question of man's survival of bodily death—this not simply as a matter of faith, but as a possibility of actual knowledge? Now, is this something that may possibly engage general attention in the future? As a matter of fact, it is already beginning to take hold of the popular imagination; and it may be said to have already evoked a widespread interest. Let the fight for the knowledge of this truth once become a general concern, and there is little doubt that we shall have a fire lighted that will steadily burn up ever more brightly and become an illuminating flame for all humanity. The more keenly the question is debated, the more will the truth of the matter be brought out. . . . Once let it be established that it is possible to extend the field of knowledge so as to embrace what has hitherto been in modern times generally considered, by clergy and laity alike, an utterly unknowable realm, and the whole religious question will assume a new aspect . . . it will assume a practical bearing on life which at present it sadly lacks as far as the masses, both educated and uneducated, are concerned.

That, of course, is the attitude of every intelligent and progressive Spiritualist, who fully shares the view more than once expressed by the Rev. Dr. Cobb that the idea of human survival cannot come to its full fruition until it has become a part of the race consciousness and is thus able to vitalise the whole of human thinking, giving us a new attitude to life and reviving that "vision" for want of which the people perish.

Mr. Mead rightly notes that "psychical communications are unanimous on the point that the future of man's soul is conditioned by his deeds, good and bad, here in the body." No longer is the question of a life after death "to be considered a matter of faith, of divine revelation, of priestly authority, or of religious dogma: it is to be classed as a fact of human knowledge." And, continuing, Mr. Mead writes:—

That would make all the difference in the world. Let the masses but once grasp that it is so, that it is a scientific

fact, and not a bogey of priestly invention, nor a superstition from the benighted ages of a pre-scientific past; let them but once regain the belief that love and unselfishness and care for their fellows are the most vital basis of their future well-being, and the rottenness of the atheistic, materialistic gospel in all its manifold disguises, and so logically and nakedly carried out by the red terror, will be recognised for the destructive, disintegrating thing that it really is.

With this deepening and enrichment of human life will come a power that will outwork itself beneficently in every human activity, for the question of survival belongs to the very core of the matter—it is a "central truth."

It is such ideas as these which help us to advance, for they fertilise our thinking and make it generative.

This is the Larger Spiritualism. It takes in and reduces to their true proportions a multitude of questions of policy, method and direction—departmental matters important only in their own sphere—that would cease to agitate us if we saw them in their right relations. A new and mighty crisis in the affairs of humanity at large is upon us. A great spiritual impulsion is at work. Let us go forward, not as a herd of scuffling sheep, ignorant of the force which impels us, but rather as an army, united, disciplined, resolute, ready to sink individual differences of view in a collective consciousness of the government of a higher world, a government which demands not merely passive obedience, but intelligent co-operation.

GROSS LIBELS: A BITTER CRY.

To the Editor of LIGHT.

SIR,—You will be surprised to hear from me as, I regret to say, we have not yet been personally introduced. In spite of this I now ask if you can assist me in any way to free myself from the offensive, if puerile, libels which are so constantly hurled at my head.

I am in truth a highly intelligent and hard-working personality—if you doubt this I refer you for my character to Milton and Goethe. And yet certain bishops, lawyers, merchants, even men who term themselves philosophers, libel me as a hopeless idiot who would disgrace Colney Hatch.

They say I occupy my time in senselessly moving tables and chairs and in making them give out meaningless raps: in pretending to be Julius Caesar, or even the sister, cousin or aunt of some insignificant human being: in using language which a consumptive curate would scorn as emasculate. And they say I am such an insensate fool that I do all these silly things in order to make human beings my slaves. From information which I have received I can inform you that Milton and Goethe are simply wild at this travesty of their supreme representation.

Situated as you are, sir, you can treat these congenital idiots with silent contempt. But situated as I am? The position is intolerable. Why, if you on earth begin to believe them you will lose all belief in my existence! A creature so ridiculous as that depicted by them could not possibly exist!

Can I bring an action for libel? If so, please give me the names of a good solicitor and a King's Counsel. I will, of course, be responsible for the fees, which would necessarily be heavy, as I am believed to have at command the wealth of all millionaires.

I am, sir,
Your obedient servant (Ha! Ha!),

MEPHISTOPHELES.

You on earth do not live in your bodies, but through them you manifest your spiritual selves. In the same way spirits are in the worlds of space, but not of them, and the various solar systems are but aggregations of substance, more actual than what you call matter, but nevertheless material, more material than the solar system we know, in the sense of being more real, more substantial. — From "Letters from the Other Side."

SCIENTIFIC ASTROLOGY. — Mr. G. MacLachlan, in the current number of "Modern Astrology," draws attention to the distortion of the horoscope that would occur if the figure were drawn strictly according to the number of degrees allotted to each of the twelve houses. The familiar circular map of the text-books presents to the eye unvarying spaces of 30 degrees, whereas, in these latitudes, portions of the Ecliptic, varying from 15 to 60 degrees, may occupy each house. It is only in horoscopes cast for equatorial regions that the 360 degrees of the Zodiac are equally distributed over the twelve divisions of the figure. The distortion gives rise to some curious variations from the circular form, and it is suggested that they may not be without influence upon the character and fortune of the native. The subject is a novel and interesting one for students of astrology. The article is illustrated by a number of oddly-shaped diagrams.—A. B.

A CENTRAL INSTITUTE FOR SPIRITUALISM.

We have received the following letter from Sir Arthur Conan Doyle:—

By a coincidence I have received two letters in the last few days showing how other nations are building up worthy temples to form central points for the great spiritual movement now going on all over the world.

One was from the National Spiritualists' Association of Washington, in America, and it says: "The erection of a splendid and commodious National Memorial Temple is now receiving liberal donations. That Temple, with its administration building, library, reading room, séance rooms, record vaults, auditoriums for conventions, meetings and Lyceum, will indeed become a world benefit."

The other was from Dr. Geley, in Paris, and describes how, at 89, Avenue Nial, a great establishment is being formed through the enlightened liberality of M. Jean Meyer, where every conceivable aid to the student of psychic matters will be available.

The small results attending your own appeals are disheartening compared with these great foundations, and it is the more surprising since the whole world admits that Great Britain is now leading the way in this tremendous religious evolution. I trust that the fact only needs to be stated in order to induce some of those who have themselves gained consolation to come forward and help to erect that which might bring so much consolation to others.

It has been suggested that I should appeal in the general press, but surely that would be a humiliating course to take.

ARTHUR CONAN DOYLE.

A SPIRIT PHOTOGRAPH AT CREWE.

A father and mother in Lancashire send us particulars of an excellent spirit photograph of their son, obtained through the Crewe Circle on July 31st. He was a seaman gunner in the R.N.V.R., and his steamer, an oil tanker, was lost at sea in September, 1918, owing to a fire on board, many of the crew meeting a tragic death.

The father took to Mr. Hope, at Crewe, a box of photographic plates bought in Liverpool. "These were kept sealed," he says, "until I opened them and placed four plates in the slides, with my own hands, at the same time writing my name on each plate. No other hands touched them."

When the plates were developed a picture of the dead son appeared on one. The father describes it as "a wonderful, speaking likeness, being so striking that it was almost a shock." He adds: "I trust this further bit of evidence will help you in your great work of proving to the bereaved that their beloved ones are not lost."

PSYCHIC SCIENCE IN ICELAND.

Professor Haraldur Nielsson, of the University of Iceland, who paid us a welcome visit last week, related an interesting psychic experience. A young man in Iceland who knew nothing whatever about Spiritualism or mediumship was brought into contact with an experimental circle. It was then found that the youth possessed extraordinary psychic powers. Through his mediumship came automatic writing, the direct voice, trance speaking, and materialisation. All the phenomena were of a very pronounced character, and were verified under strict test conditions. Amongst the sitters were some of the leading minds in the country.

THE OMNIPRESENCE OF THE ETHER. — This invisible and elastic ether fills all space and floods the universe at large. In it suns blaze, stars shine, worlds and planets roll, meteors flash, and comets rush in their mysterious flight. In it all material and physical things exist, for it is to them not only the primary medium of their existence, but, just as the infinite and ever-active energy of the Divine is to the universe the stimulating Spirit of its energies and powers, so this ethereal ocean is to the material and physical universe the exciting and stimulating medium of all its activities, energies and powers; and without which, though all material and physical things were endowed with the varied capacities of their kind or life, yet they could neither exert nor exercise them, nor even exhibit the simple activity of motion. Hence, everywhere, where material and physical things are, there, is the medium of their existence and energy, the ether is; and where the ether is not, no material thing is, or can be. — "The Universe of Ether and Spirit," by W. G. HOOPER.

MR. EDWARD CLODD AND LUCIAN.

A MEDIUM-BAITER OF THE SECOND CENTURY.

BY A. DIVOTT.

When Mr. Edward Clodd, in his pursuit of "The Question," would not stay for an answer, it was because he had already determined there could not possibly be one. The fallacy of the impossible has tripped up the sceptic from David Hume onwards, in spite of the efforts of his kinsman and others to expound it. Possibly it was some consolation to Mr. Clodd that he stumbled upon Lucian and discovered his medium of the second century; for it established the pedigree of the pseudo-scientist as one of very respectable antiquity. But it is surprising that, though he rightly described the rationalist and pseudo-scientist in Lucian, and a very early appearance of his distinctive note, "the parrot-cry of fraud," and though he recognised that mediumship is a very old profession, he fails to inform us how that other type, the anti-Spiritualist, pseudo-scientific lecturer and rationalist scoffed flourished *pari passu* along with it. For human nature never changes, and refusal to acknowledge the realm of spirit has been with us from the first.

Such an one was Lucian, distinguished from the common herd before and since merely by the fact that he was witty, if not humorous, and that he was and is readable and worth reading. Lucian had no belief in oracles, and he only knew them in their corruption and decay; but, for all that, oracles had entered into the deepest life of ancient Greece, and against Lucian's scorn, which was largely temperamental and of the passing moment, the great and deathless writers of Greece believed in them. Socrates believed in them, and Socrates had an acute intellect, which has been the admiration of the world, and a far subtler and more sceptical and logical mind than poor Lucian ever possessed. Lucian would have been very funny, no doubt, lecturing on the *daimon* of Socrates at an Egyptian Hall entertainment of the period, but Socrates, could he have heard it, would have heeded as little as the world has ever since heeded the scoffing of a public entertainer. Does Mr. Clodd expect us to judge the ancient religion of Greece by the witty and not too decent Dialogues of Lucian, as he evidently hopes we shall judge the oracles by Lucian's virulent attack on "Alexander the Oracle-monger"? But we cannot forget the immortal dramas of Aeschylus and Sophocles, written through the inspiration of that religion. No grander or greater religious thought was ever reached by a Jew. One has oneself heard an English-trained Asiatic Buddhist make, in the Lucian manner, what he thought fun out of the birth of Christ; but one would not quote it, I fancy; not even in an anti-Christian argument, if one were to engage in that.

As matter of fact, Lucian's atrocious attack on Alexander the Oracle-monger may or may not have been justified. Alexander may or may not have been a fraudulent medium, his oracles genuine or bogus. We cannot say. But we can say that Mr. Clodd is a very Bolshevik or Judge Jeffreys for conviction and condemnation if he would convict him on Lucian's vituperation. For Lucian's word simply cannot be taken as decisive, or even as possessed of any weight in proving Alexander an impostor. There is, on the contrary, some reason to think that he was a medium of exceptional power, if it were only to account for Lucian's extraordinary and brutal hatred of him. It is, at any rate, not to be doubted that Alexander had achieved something of a name in contemporary Greece and, it may be, in Rome and elsewhere, and very evidently he earned a great deal higher fees and many more of them than poor Lucian did. "Unearned income" was doubtless Lucian's honest opinion of it, and one might have sympathised with Lucian had it not been for his own condemnation of himself, written "with a curious absence of shame," as the translators whom Mr. Clodd cites themselves remark, though the Spiritualist might dub it a characteristic note or mark of the pseudo-scientist! In any event it goes to prove that Lucian was constitutionally unable to judge a medium with common fairness, just as, say, Mr. Clodd and his henchman, Professor Henry E. Armstrong, appear to be hopelessly biassed against all honest judgment of the facts and scientific experiments and definitely ascertained results of psychical research, showing what the Roman Church kindly and wisely terms "invincible ignorance."

Evidently Lucian had even worse manners than his modern successors, and carried medium-baiting to the unusual excess of medium-biting:—

"It is true his [Alexander's] dislike [of Lucian] was quite justified. On a certain occasion I was passing through Abonutichus, with a spearman and a pikeman whom my friend the governor of Cappadocia ['my friend the Marquis'; a characteristic touch of the breed] had lent me as an escort on my way to the sea. Ascertaining that I was the Lucian he knew of, he sent me a very polite and hospitable invitation. I found him with a numerous company; by good luck I had brought my escort. He gave me his hand to kiss, according to his usual custom. I took hold of it as if to kiss, but instead bestowed on it a sound bite that must have come near disabling it. The company, who were already offended at my calling him Alexander instead of Prophet, were inclined to throttle and beat me for sacrilege.

[Or rabies?] But he endured the pain like a man. . . .
 ("Alexander the Oracle-monger." The works of Lucian, translated by H. W. and F. G. Fowler, Vol. II., p. 235.)

Lucian thereafter goes on to assert that Alexander immediately after this plotted with a captain and crew to throw Lucian overboard and drown him, which plot was frustrated by the captain's unexplained gratuitous confession. Truly a fishy story! Thus fortified, as he thinks, with his reader, Lucian proceeds:—

"From that time it was war between Alexander and me, and I left no stone unturned to get my revenge. [Hence no doubt this little essay on the "Oracle-monger!"] But what value can now be attached to it? Even before his plot I had hated him [witness the biting], revolted by his abominable practices [this from the mad-dog culprit!] and I now busied myself with the attempt to expose him; I found plenty of allies." [No doubt!] (Ibid., p. 236.)

After such an exhibition and unashamed confession, even an unblushing rationalist lecturer and anti-Spiritualist propagandist would need assuredly a cheek of brass to expect the world, of honest men at least, to believe whatever he chose to say in detriment of the man he had assaulted so savagely, and whose ruin he sought so eagerly. Such evidence as Lucian could offer would he held tainted, not worth reply in a modern British court of justice. Let us suppose a like concatenation of circumstances to-day. Suppose Dr. W. B. Carpenter, who is debited with the anonymous, spiteful and mendacious attack on Sir William (then Mr.) Crookes in the "Quarterly Review," had been so angered by Crookes's crushing annihilating reply that he bit Mr. D. D. Home to the bone, and then concentrated all his hatred and vituperation in a Press article denouncing that medium and all his works. Would not the world be amazed at his impudence? But dropping Lucian and his medium-biting altogether (for modern mediums may be getting uneasy), let us note merely how, in Mr. Clodd's book, both he and his henchman declare that Crookes violated the "canons of scientific research" in his experiments, and "as has repeatedly been shown," was deceived. Now, anybody who has read "Researches in Spiritualism" knows that these statements are both audaciously unfounded and ridiculously untrue. In the same way, Mr. Clodd declares that Home carefully made people at séances sit as he wished and ruled all their conditions. Both Sir William Crookes and Alfred Russel Wallace testify that Home was most courteous in accepting test conditions and eager to adopt any device or suggestion against fraud; while at Crookes's séances Home willingly did absolutely all that Crookes wished him to do. Fortunately these are affairs of recent history. But if by some odd mishap these contradictions perished from all knowledge, what an utterly false impression of Home would be impressed on posterity by Mr. Clodd's book if that chanced to survive! A large assumption, the reader may say, but possibly more unlikely things have happened in ancient literature. It would be a mockery of justice to accept this onslaught of Lucian, the work of an avowed and vindictive enemy, as evidence of any weight against Alexander.

We can, however, go farther than this from internal evidence in the case of Lucian's article. Lucian is untrustworthy and illogical. For example, he tells us how the sealed questions asked of the oracle were tampered with by Alexander, who deftly opened them by passing a hot needle through the seal; a method attributed to many Continental post offices and to our own Censor during the war. The answers, says Lucian, were thus easily adapted. But when he goes on to tell us how the questions were answered which he himself asked under different disguises and by many expedients, we are not told, as logically we should have been (it would have been damning evidence), of the effective means adopted by Lucian to prevent this tampering, or reveal it if attempted. We are not told of any definite exposure of this alleged tampering. It is merely Lucian's guess: amusingly identical with pseudo-scientific unsupported assertions ever since. On the contrary, we are asked to believe that Lucian's childish device of getting the slave or person who delivered the questions to Alexander to suggest irrelevant and misleading clues to him, was invariably effective! One question of Lucian's, which was asked twice over (to see whether it got the same answer) was, "What was Homer's birthplace?" This was possibly the easiest question of all for any medium, fraudulent or not, to get handsomely "out of"; because none could decide the truth of any answer, so many different places claimed the honour. The slave, says Lucian, pretended that he desired a lung cure, behaving as though the question delivered dealt with that. According to the mirthful Lucian he got a prescription as the answer to the birthplace. Another question, asked eight times over, was really witty and worthy of Lucian. "When will Alexander's imposture be detected?" which is possibly the original of our modern cross-examining, "Yes or No! Have you left off beating your wife?" Lucian of course declared he got eight different answers; but can we credit him? Why did not Alexander, if he were in the habit of tampering, open the questions, as Lucian alleges, and so get appropriate answers? Is it not obvious, too, that the correctness of Alexander's oracular answers must have been notorious, otherwise why should Lucian try to account for it by his painfully primitive conjecture?

Indeed, according to Lucian, Alexander must have been

a very, very simple rogue, of a charming guilelessness. For he answered questions in "Syriac and Celtic" and other tongues and framed his answers in the same tongue, by no cleverer a trick than by searching out someone who knew these tongues and getting assistance in this way! Now we know that this feat has been many times performed by modern mediums, and these are vouched for by such unimpeachable witnesses as De Morgan, Russel Wallace and others. Lucian's guess is most puerile. For the Greeks were the most inquisitive and quick-witted of peoples, prone to suspect and quick to detect. Would such a very obvious method have been possible, likely or safe, when it exposed the offender resorting to it to almost certain blackmail at the hands of his hastily introduced accomplice, and to final exposure at any moment among a most scandal-loving people? Every such foreigner in a Greek city must have been notorious, and very few of them could ever have been there at the same time. Travel was rare. All such were too open to incessant interrogation.

Lucian gives a sample answer in "Scythian"—transparent foolery, of course, such as "Punch" might give us as a joke. But we would not think it a serious objection or one with any point if, say, Mr. Clodd had purported in his book to give us the following as a "Scots" answer delivered by a modern medium:—

"Auchter tochtie toots ma noo."

Yet this is much the calibre of Lucian's "Scythian." It is noteworthy, and conveys no good impression to the modern reader, that this attack of Lucian was not made, at least not published, till after Alexander's death.

"GIOTTO": A SEANCE EPISODE.

Mr. John H. Dixon, Organizer of the International Home Circle Federation, writes: "A curious instance of telepathy occurred in our home circle on Sunday evening, the 29th ult. The sitting took place between 7 and 9 p.m. One of the sitters described a person dressed like a monk and holding a sack over his head. He appeared to be standing in the entrance of a cavern. The name 'Giotto' was given with the description, and it was stated that there was an atmosphere of Italy associated with it. No one present could attach any particular importance to the description, but the papers published the following day there appeared an account of an earthquake which took place in Italy, in which the house of Giotto, the famous Italian artist, was damaged."

The following sitters present appended their signatures to a document in confirmation of the occurrence, viz., (Mr. Montgomery Irvine, Miss Holt, Miss Montgomery Irvine, Mr. Carpenter, Mr. Branckzitz, Mr. Dixon.

BLIND.

I stand alone within a world of night,
 Yet God has filled my soul with radiant light.
 I stand alone, with eyes that cannot see,
 Closed upon earth, but opening unto Thee.
 I stand alone, but Thou art by my side,
 And sightless eyes have found love's ocean wide,
 I would not change this changeless world of mine,
 For through the darkness shines a lamp Divine.
 Once I had eyes, and still I could not see,
 Now God has lighted other lamps for me.

—M. D. LANCASTER.

It takes the whole of a man and all men together to get the whole of the truth.

Mrs. MARSON, of Manchester, whose name is well known to many London Spiritualists, informs us that she is staying in London till the end of September, and is open for engagements as speaker. Her address is 54, St. John's Park Mansions, N.19.

THE INNUMERABLE HOSTS. — This shrinking from numerical vastness seems childish. We have no reason to suppose that the world is governed by the Law of Parsimony and the universe may quite well exhibit a prodigality of the item of minds which would horrify the inhabitants of Aberdeen. — C. D. BROAD in "The Hibbert Journal."

THE VISION OF THE MYSTICS. — After all, it is a simple matter, this of the mystics. They yearned, as human beings, for more light, more life, more love. To poets, moralists, idealists, mystics, the devout—and who would not be to be excluded from these?—the world within and without is not what it might be and should be. We have our indefinable ideas of perfection. Aspiration is the very food of the soul. With Francis Bacon we find that the world "in proportion is inferior to the soul," that we raise and erect the mind, "by submitting the shows of things to the desires of the mind." With Thomas Vaughan and Henry, his brother, who, like Wordsworth, loved the spirit of childhood, we find exiles from the home we seek and from the home we have. For Romance, Idealism, look backwards and forwards. For move about "in worlds not realized" and will not grow strong "in the faith that looks through death. In that strong bring the philosophic mind." — From a Review of A. E. Waite's book on Thomas Vaughan in the "Literary Supplement."

FROM THE LIGHTHOUSE WINDOW.

A great revival of mysticism is apparent just now, and it is noticeable not only in Europe but in the United States. The revival is marked by the special interest shown in Plotinus. Amongst the books devoted to a study of the Neoplatonist philosopher is that of Dean Inge, who declares that "For us the whole heritage of the past is at stake together; we cannot preserve Platonism without Christianity, nor Christianity without Platonism, nor civilisation without both."

Captain H. Biden Steele is being warmly welcomed back to civil life by his many friends after his military service. He has renewed his associations with our movement, and is active in promoting its best interests. Mr. Percy Street is another returned soldier of whom the same may be said, and the Alliance is greatly indebted to him for his valuable aid, freely rendered, in assisting and advising inquirers.

Spiritualism is attracting the earnest attention of a considerable number of Pressmen, both in London and the provinces, as we know by many visits and letters from journalists who have been able to detect the reality beneath what is sometimes a not too attractive exterior aspect.

"What we need," said a leading worker in our ranks the other day, "is a clean, sane, practical Spiritualism, but above all things it must be clean, no matter how many people we offend in keeping it so. There must be no compromise with anything that is not entirely straight."

Although the number of recognised and reputable mediums is sorrowfully few, we hear of great numbers of persons unknown to us who are plying a craft of an alleged psychic character in circumstances which are attracting the unfavourable attention of the authorities. We appeal to all true friends of our movement to aid us in preserving it from all undesirable associations. We want no connection with fortune-telling or anything of a like dubious nature. The only legitimate avocation of mediumship is the demonstration of human survival and true teaching concerning the life here and that which is to follow. We are well aware that mediumship no more than any other talent is a guarantee of character. We have met some sorry rogues with real, and sometimes powerful, psychic faculties. But we have also met eloquent preachers, accomplished artists, authors and musicians whose morality left something to be desired. One thing we want especially to see in Spiritualism, as well as elsewhere, is more manliness. We want morality, but not the "goody-goody" and flabby types of it.

An appeal is made in this month's "British Journal of Astrology" on behalf of the widow and family of the late Mr. R. H. Penny, the well-known astrologer "Neptune," who died in June last. He was one of the pioneers of the science in the latter part of the last century, and was responsible for the astrological column of the "St. Stephen's Review," "The Tribune," and "Society." His pseudonym is to be found in the pages of "Borderland" and the "Review of Reviews," and he was frequently consulted by the late Mr. W. T. Stead, who had a high opinion of his abilities. Old readers of LIGHT will recollect that it was this astrologer whose cause, when he was prosecuted at Bow Street for practising astrology, was espoused so generously by the late Mr. C. C. Massey.

In allusion to Sir Douglas Haig's new title, Earl Haig of Bemerseyde, several newspapers have been repeating the oft-quoted prophecy of Thomas the Rhymer, the Border seer:

'Tide, 'tide, whate'er betide,
Haig shall be Haig of Bemerseyde.

Bemerseyde is said to be the oldest Border house still inhabited as a dwelling. It is now the home of Lieut.-Col. Arthur Balfour Haig. The prophecy is well known in Scotland, where the last line is sometimes rendered, "There shall still be a Haig at Bemerseyde." The Haig family have lived there since the time of Malcolm IV. (1153-65). As for Thomas the Rhymer, he was to the Border what Kenneth Odhar, "the Brahan Seer," was to the Highlands.

Some years ago we published a series of letters in which the writers offered theories in explanation of the direct voice, the spirit operators being apparently unable to explain the process in a way intelligible to even the most scientific mind here. H. A. W., a lady correspondent, describing her first visit to a direct voice séance, tells us that she asked herself what could be the meaning of the phenomenon, and it flashed upon her that spirits cannot speak to us with their own sound vibrations unless we are clairaudient; therefore to speak to our physical ears they require to utilise our own sound vibrations, hence the singing by the circle and the need that those addressed by the direct voice should maintain the conversation in order to provide power for the "voice." If this is not a scientific explanation it is at least plausible.

But no doubt the problem of how it is done will be solved in time. We have the fact, and its rationale is a secondary consideration.

Mr. James Fitzmaurice-Kelly writes to "The Times" Literary Supplement to say that the ghost story referred to by Borrow in his "Wild Wales" (of which we made mention in a previous issue) has been available for the last twenty years in an English version in W. I. Knapp's "Life, Writings and Correspondence" of the translator. The manuscript of Borrow's rendering, he says, is at New York in the library of the Hispanic Society of America.

In an article on "Spiritism" in the "Dublin Review," Mr. C. C. H. Williamson states that, viewed in the light of Christian revelation and orthodox theology, modern Spiritualism has three sides—its falsehood, its sacrilege, and its disastrous results. It reminds us of that great historian and essayist of whom it is said that he was always willing to sacrifice truth for the sake of a smart epigram.

Referring to our quotations (p. 210) from Mr. Sydney Moseley's new book, "An Amazing Séance," B. McK. writes: "Mr. Moseley's remark, 'My experiences show me that there are dangerous and dark forces behind the study of occult science' needs amplification." Of course. We merely gave it as Mr. Moseley's own opinion. We agree with our correspondent's observation that Mr. Moseley "needs more time and more experience to adjust his facts." The only wonder to us, however, is that Mr. Moseley has achieved so much towards a right understanding in so short a time.

Our friend, Mr. R. A. Bush, president of the Wimbledon Spiritualist Mission, has, we note, been encouraging literary effort in the Mitcham elementary schools by offering a prize for the best essay on "The Home." One child seemed to be impressed on psychic lines when he wrote: "Strong spirits should not be allowed to enter in force into any home," but this idea was shattered when the youthful philosopher went on to say that "A pint of beer a day does not injure happiness."

Sir Wm. Crookes, in the paper on "Diamonds" read before the Royal Society, and already referred to in LIGHT, spoke of certain colours that were shown when a diamond was burned before the blowpipe. He said, "Traces of cobalt, nickel, chromium and manganese . . . might produce all these colours." But he added: "An hypothesis, however, is of little value if it only elucidates one half of a problem." We commend this observation to those who are obsessed with the telepathic theory as the explanation for a type of spirit communications.

The late Mr. E. Dawson Rogers used to tell with enjoyment the story of a séance with Mrs. Everitt, at which a well-known and much-respected Prebendary of the Church was present. In the course of the sitting the good man asked the control, John Watt, whether he believed there was such a thing as an eternal hell. "Yes," was the reply. "Very glad to hear you say so, John; very glad indeed!" exclaimed the Prebendary. "But there's nobody eternally in it!" added John.

A brave, if mistaken, thinker about whose eternal destiny the "unco' guid" of a former generation would have had "no possible doubt whatever," has passed on. Ernst Heinrich Haeckel, apostle of materialism and friend of Darwin, has died at Jena in his 86th year. We, on our part, congratulate the venerable scientist and are sure that on finding that his answer to the "Riddle of the Universe" is far other than the hopeless one he has given to the world, he will gladly welcome the discovery and do all in his power to counteract the effect of his former pronouncement.

Last Sunday's "Observer" contains an article by Sir Oliver Lodge on "Sources of Power." Sir Oliver regards the utilisation of chemical power as still in its infancy. Digging up the deposits of the past and setting fire to them is what any savage might be able to do. We ought to have learnt better than that. But even when we have learnt how to utilise this power rightly the supply of past energy is not inexhaustible, and Sir Oliver proposes to consider in a future article or articles the question whether there are any sources of power yet untapped. It was an odd coincidence, by the way, that in the "Daily Chronicle" of the 11th inst. the leading article on the death of Haeckel is followed by another on Sir Oliver Lodge's series, referred to above. Haeckel was the chief protagonist of Materialism, just as Sir Oliver Lodge is the leading representative of Spiritualism. "Extremes meet," and there is something symbolical in the juxtaposition of the two articles.

MISS MCCREADIE, of 6, Blomfield-road, Maida Vale, W., informs us that she will be out of town until September 20th. She desires to thank the many friends who sent kind inquiries during her recent illness.

THE PROGRESSIVE UNITY OF MANKIND.*

The variety of "Theosophic" produce on the literary markets curiously reminds one of the lamented Dan Leno's stage dissertation on eggs, in which common commodity war and peace have raised unimagined interests. Whoso of *LIGHT*'s readers heard that famous performance, and has had modern "Theosophy" long enough under close observation, needs no help to the application; the less fortunate others must bear with equanimity a loss for which the Editor cannot afford space to offer anything consolatory. The Blavatsky imbrolio in the home of ancient Theosophy, when agents of the Psychological Research Society cracked some alleged new-laid Theosophico-thaumaturgic eggs that stank in their moral nostrils—the Besant psychological branch, intellectualism and the personal equation of it too complicated for poise upon an oviparous phrase—the Tingley institution of practical Brotherhood where manifold deeds of love and wisdom are done daily, humanity, home and beauty the unwritten law—Mr. Jinarajadasa's munificently spiritual little book from St. John's College, Cambridge: all these forms of human forces fly the Theosophic flag. But the last as little resembles the first one as Westminster Abbey or St. Paul's resembles the Casino at Monte Carlo.

The title of the book correctly classifies it, although not descriptive, so much richer is the work than its name indicates. It consists of eight lectures, dealing with world-reconstruction, education and religion, the search for truth, war and civilisation, the higher civics, future art, and the search for God. In a page preface the germ of the author's teaching appears. Referring to the fundamental thought of the book he says: "That thought, which I have tried to develop and apply to everything in life, is *God our Brother Man*." What this signifies—not as static dogma but as dynamic doctrine, the most exalted of constructive concepts, practical, an evolutionary progression in the life of the world—may be most easily and delightfully learnt by reference to the book itself. The great simplicities of religious and sociological thought (the last to be learnt, as the reviewer has elsewhere remarked) applying to every Church and every individual, are there stated with becoming simplicity and impersonal (or universal) love. Adapted especially to the young, the unsophisticated, who have not had to give battle to the dragons of a hideous theological prime; yet perhaps no less fitted for the old, of whom some are battle-scarred but free, others in sectarian bondage still; "Theosophy and Reconstruction" wins commendation almost absolute. It is hospitable to the fantasy of reincarnation—a speculation, superstition, of race-childhood, its persistence in our author's mind as natural and negligible as are his other race-characteristics—and to an enormous error respecting the schematic limitations of philosophical Spiritualism (p. 96). Obviously Mr. Jinarajadasa is not acquainted with the Western form of Theosophy embodied in "The Harmonial Philosophy" of Andrew Jackson Davis.

To readers who have come honestly by their Theosophic prejudices, and they are not few, it may paradoxically be said that this small volume on Theosophy as such is unequalled because there is so very little "Theosophy" in it, of the modern sectarian sort too well known, about which the odour of sanctity clings not. Here is no "Secret Doctrine," fantastic, useless to earth or Heaven, meaningless to man or God, a lifeless effigy of Brotherhood overshadowing the vast phantasmagoria; we have instead the living, growing, fruitful thing, flourishing in the sunlit garden of God—truth energising, unifying, socially no less than in religion, of East and West alike, of every class. "There is coming for all humanity a new realisation of itself; for the many that day is far off, but for a few, for the idealists who dream of a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour, the dawn of that day is already here. These dreams are not mere fantasies; they are glimpses of the greater life of God"—the God who is in very truth our Brother Man.

Appended is the inspiring conclusion of the lecture on "The Search for God."

W. B. P.

THE HELPERS OF GOD THE BUILDER.

This God the Builder needs our aid, for He is ourselves and so must make Himself anew through us and through us alone. When He requires the beginning of a new era, He sends unrest into the hearts of a few, and they step forth as the heralds of His message. They proclaim that God must be re-formed; they proclaim that the life has gone from the old images of God, and that God must make new images. They are the martyrs, the "witnesses," of what is planned for the future; they are the "stoned" and the "rejected" of men, but they are the consecrated messengers of God.

In these days of Divine dissatisfaction, the call goes out as of old for the gathering of the helpers of God. They are now the reformers who dream of reform in every department of life; they are to-day in science and art, in religion and philosophy, in industry and politics, in *everything*. But though many have heard the call, few will undertake the task. For the task, as of old, means the renunciation of our "many possessions" of beliefs particular to ourselves, but not to God, concerning religion, social customs,

patriotism and nationality. Yet already the new gospel is here, and, though dimly understood, many are already trying to live it. That is why the world is in turmoil. Through the wicked who fulfil the purpose of God, He is wrecking all civilisation so as to build it anew, so that through every hamlet and village, through every town and country, and through the mountains and the seas, He may show forth a fuller glory. He is, too, whispering in the hearts of all the dreamers to seek Him on the new road along which He is coming to them. He is not coming along the old, old paths of God, as Fear, as the Polytheistic and Monotheistic Gods; He comes to-day, and will for many ages come, as God the Family, God the City, God the Nation. To the old discoveries concerning God, which humanity has revered, mankind is about to add a new discovery, and it is that the God, whom we seek and who seeks us, is God the Reformer who builds all things anew.

THE UNDISCERNED REALITY.

Well did Sir Oliver Lodge say that the last thing a deep-sea fish would discover is water. The saying is a parable with many applications.

It is wonderful, for instance, how many otherwise acute intellects go through life without seeing how essentially spiritual this so-called material world really is. They talk of the reliability and invariableness of material laws, as something on which they can rest securely, and yet all the time their ideas on these questions are being rudely shocked. Even the most materialistic medical man, for instance, can tell of patients who do not die, when by all he knows of material laws they ought to do so, and of people who persist in thinking and reasoning when their brains have been so injured or diseased as to render thinking impossible, if the "laws of Nature" would only behave themselves! Many thoughtful Spiritualists could show our materialist friend hosts of spiritual marvels without once taking him to a spirit circle. They could prove to him that in many instances what he fondly calls the laws of Nature do not obey the rules of the game (as he understands it). Given certain factors, he tells you such and such a result can always be confidently predicted. And he is right, so long as he confines his argument to the lower forces. Two parts of hydrogen and one of oxygen will always result in the production of water. It is when he gets into the human world that his reasoning will be constantly at fault, for here he is dealing with a world of higher laws and forces, many of them not yet understood even by advanced psychologists. So that the spectacle of a materialist anxious to be convinced, who wanders amongst his fellow men demanding evidences of a spiritual world, is really a droll spectacle. Possibly he cannot see the evidences because they are all around him in such multitudes. "One cannot see the wood for trees," is a pithy piece of proverbial wisdom that applies shrewdly to such cases.

The true philosopher knows that the mere raising of the hand is a spiritual phenomenon, while the exercise of the mental powers entails the use of spiritual laws and forces so exalted and complex that the levitation of material objects at a séance by psychic power is utterly dwarfed as a marvel by comparison. He knows, too, that the reason the materialist is so constantly baffled and perplexed when he applies his physical law system to human life is that in the human realm higher spiritual laws are transcending the lower ones to an ever-increasing degree. Those spiritual laws seem to some of us strangely capricious and unstable in their action, but on deeper observation they are seen to be, if it were possible, more unalterable and unchanging than even the physical laws to which the materialist pins his faith.

But why is it that the materialist cannot see all this—or at least some of it? How is it that his demand to see a spiritual phenomenon implies the expectation of something abnormal, as though nothing normal and natural could by any possibility be spiritual? Well, it has been the custom to blame Science in this matter, but the real offender is that false system of theological thinking that utterly divorced the two worlds and made the human being and the human spirit two entirely distinct entities. And really it is almost comical to think that materialistic science, with its boast of having thrown off the shackles of theology, should still be so much under its influence.

But the awakening is coming slowly but surely. One of these days the few survivors of the materialistic school will realise with a start that they were using spiritual powers to deny the very existence of those powers, and looking curiously for some hint or evidence of spiritual phenomena in a world that contained nothing else.

D.G.

OBITUARY.—By the transition a few days ago of Mr. L. N. Thierry, of Gunnersbury, W., *LIGHT* loses a very early and much-respected subscriber and the London Spiritualist Alliance one of its oldest members. We tender our sympathy to the bereaved relatives and friends.

"Some thoughts are delicate, tuned high and even holy—of such is the thought of love and all that love stands for; others are degraded, of lower tones, such as hate and anger. A mind wholly tuned to love cannot possibly respond to the lower vibrations of hate, they will leave it untouched, as a tuning fork of lower pitch may call for ever to another of higher pitch and for ever remain unanswered." — "Self Training," by H. ERNEST HUNT.

* "Theosophy and Reconstruction." By C. JINARAJADASA, M.A. (Theosophical Publishing House. Price 2/-.)

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., 3, Vere-street, Oxford-street, W.1. — 6.30, Rev. Susanna Harris. August 24th, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembridge Place, W.2. — 11 and 6.30, Mr. Percy Street. Wednesday, August 20th, 7.30, Mr. G. Prior.

Shepherd's Bush, —73, Becklow-road, —7, Walthamstow, 342, Hoe-street, —7, Mrs. Brookman, address and clairvoyance.

Kingston-on-Thames. — Bishop's Hall, Thames-street. — 6.30, Mr. Tayler Gwinn, address.

Lewisham. — The Priory, High-street. — 6.30, Mr. E. Peckham.

Croydon. — 117b, High-street. — 11, Mr. P. Scholey; 6.30, Mr. W. Maskell.

Reading. — 16, Blagrove-street. — 11.30 and 6.45, Mrs. M. H. Wallis.

Wimbledon Spiritual Mission, 4 & 5, Broadway. — 6.30, Mrs. Boddington. Wednesday, 7.30, Rev. Susanna Harris.

Church of the Spirit, Windsor-road, Denmark Hill, S.E. — 11, Mr. F. J. Ball; 6.30, Mrs. Thomson and Miss Lyon.

Peckham. — Lausanne-road. — 11.30, circle; 7, Mrs. Jennie Walker, of Canada. Thursday, 8.15, Mrs. E. Marriott.

Battersea. — 45, St. John's Hill, Clapham Junction. — 11.15, circle service; 6.30, L.L.D.C. 21st, Study Class.

Woolwich and Plumstead. — Perseverance Hall, Villas-rd., Plumstead. — 7, Mrs. Orłowski, address and clairvoyance. Wednesday, 8, Mr. Matteson, address.

Holloway. — Grovedale Hall (near Highgate Tube Station). — 11, Mr. Drinkwater; 3, Lyceum; 7, Mr. T. O. Todd. Wednesday, 8, Mrs. A. Boddington. Sunday, 24th, 11, Mr. T. Davis; 7, Mrs. A. Boddington.

Brighton Spiritualist Brotherhood. — Old Steine Hall. — 11.30 and 7, address and clairvoyance, Mrs. Maunder; 3, Lyceum. Monday, 7.15, Mr. Maskell. Inquirers' meeting every Tuesday at 3, and Thursday, 7.15, questions and clairvoyance. A hearty welcome to all meetings.

Brighton. — Athenæum Hall. — 11.15 and 7, Mrs. Cannock, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Cramp. Thursday next, at 8, lecture by Mr. Percy R. Street on "Wireless Messages from the Living Dead," at Union Church Institute, Queen Square.

Spiritualist Services are held in LONDON on Sundays as follows.

	A.M.	P.M.
*Battersea, 45, St. John's Hill, Clapham Junction ...	11-30	6-30
*Brixton, 148a, Stockwell Park Road ...		7-0
*Camberwell, People's Church, Windsor Road, Denmark Hill ...	11-0	6-30
*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
Croydon, Gymnasium Hall, High Street ...	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway ...		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove ...		7-0
*Fulham, 12, Lettice Street, Munster Road ...	11-15	7-0
Hackney, 240a, Amburst 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 Iford, 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, 3, Vere-street, Oxford-street, W.1. ...		6.30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
*Plaistow, Spiritualists' Hall, Braemar Road ...		6.30
*Plumstead, Perseverance Hall, Villas Road ...		7-0
Richmond, Castle Assembly Rooms ...		7-0
*Stratford, Idmiston Road, Forest Lane ...		7-0
*Tottenham, "The Chestnuts," 684, High Road ...		7-0
*Upper Holloway, Grovedale Hall, Grovedale Road ...	11-15	7-0
*Wimbledon, 4 and 5, Broadway ...		6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

Concentration and Character Building.

By Dorothy Grenside.

A Practical Course in Concentration, Thought Control and Character Building.

144 pages, 2/8 net, post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

NOW READY. NEW EDITION.

SPIRIT TEACHINGS.

Through the Mediumship of William Stainton Moses ("M.A. Oxon.")

By Automatic or Passive Writing.

With a Biography by Charlton T. Speer and Two Full-Page Portraits.

Eighth Edition, Bound in Cloth, 324 pages, price 6/- net, or post free 6/6.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

MEDIUMSHIP EXPLAINED.

By E. W. & M. H. Wallis

CONTENTS: The Sacred Office of Mediumship; What is Mediumship? Effects, Phenomena, Difficulties and Delights of Mediumship—Different Phases of Mediumship; Psychical Susceptibility and Mediumship; Biblical and Modern Mediumship.

Boards, 96 pages, 2s. 2½d. post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

THROUGH THE MISTS,

Or Leaves from the Autobiography of a Soul in Paradise.

Recorded for the Author by Robert Jas. Leen.

A Spirit's story of how men err in their conception of the Life Beyond.

FIFTH EDITION.

Handsome binding, blue and gold, 385 pages, 4s. 5d. post free.

"LIGHT" OFFICE, 6, QUEEN SQUARE, LONDON, W.C. 1.

"THE MINISTRY OF ANGELS."

Here and Beyond.

By MRS. JOY SNELL (A Hospital Nurse).

With a Foreword by the late Rev. Arthur Chambers.

Third Edition, 174 pages, 2/2½ post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

SPIRITUALISM IN THE BIBLE.

This work by MR. and MRS. WALLIS shows the connection between BIBLICAL AND MODERN SPIRITUALISM.

It deals with: Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels, Who and What are They?; The Endor Séance; Spiritualism Past and Present; The Psychic Powers of Jesus; Good Conditions Indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip and Paul; Biblical and Modern Psychic Phenomena; God in Man, or, "The Christ of God."

104 pages. Bound in stiff boards, 1/8½ post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

The Legend and Mystery of Symbolism.

"SYMBOLISM,"

By PAMELA GLENCONNER.

In this little work Lady Glenconner gives us a deeply interesting study of Symbols and their meaning, as illustrated not only in the ideas and ideals of religion and poetry, but also in some of the common things of life.

1s. net. 1s. 2d. net post free.

OFFICE OF "LIGHT," 6, QUEEN SQUARE, LONDON, W.C. 1.

TEACHINGS OF LOVE.

Transmitted by Writing through M.E.

With an Introduction by Ellis T. Powell, LL.B., D.Sc.

Impressional writings through a lady's hand from a temple priestess picturing the conditions of the spirit spheres.

Boards, 96 pages, 1/7½ post free.

Office of LIGHT, 6, Queen Square, Southampton Row, W.C. 1.

JUST PUBLISHED.

AN AMAZING SEANCE AND AN EXPOSURE.

By Sydney A. Moseley.

With an Introduction by Sir Arthur Conan Doyle.

A straightforward record of an independent investigation into the claims of Spiritualism.

"Mr. Moseley is an honest and very sane observer. His conclusions deserve the most careful attention."—A. CONAN DOYLE.

Cloth, Illustrated, 166 pages, 3s. 3d. post free.

LIGHT Office, 6, Queen Square, London, W.C. 1.

STANDARD BOOKS SUPPLIED TO ORDER FOR CASH ONLY.

Post free from the Office of "LIGHT," 6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON, W.C. 1, at the prices quoted. Remittances must accompany orders, otherwise they cannot be sent.

Spirit Teachings. Through the Mediumship of Wm. Stainton Moses (M.A. Oxon.). By Automatic or Passive Writing. With a Biography by Charlton T. Spear and two full-page portraits; eighth edition. Cloth, 324 pages, 6s. 6d.

On the Threshold of the Unseen. An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By Sir William Barrett, F.R.S. Cloth, 336 pages, 8s.

Man is a Spirit. A Collection of spontaneous cases of Dream, Vision and Ecstasy, By J. Arthur Hill. Cloth, 199 pages, 5s. 5d.

Spiritualism: Its History, Phenomena and Doctrine. By J. Arthur Hill. Introduction by Sir A. Conan Doyle. Cloth, 270 pages, 8s.

The Harmonial Philosophy. A Compendium and Digest of the Works of Andrew Jackson Davis, the American Seer. Cloth, 424 pages, 11s.

The Religion of To-Morrow. By W. J. Colville. Cloth, 320 pages, 4s. 11d.

Human Magnetism; or, How to Hypnotise. A Practical Handbook for Students of Mesmerism. By Professor James Coates. With Ten Plates, showing induction of phenomena, Experimental and Curative. Third Edition. Cloth, 6s. 6d.

Seeing the Invisible. Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena. By James Coates, Ph.D., F.A.S. Cloth, 6s. 6d.

Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture and other Rare, but Allied Phenomena. By James Coates, Ph.D., F.A.S. With 90 photographs. Cloth, 6s. 6d.

The Gift of the Spirit. Essays by Prentice Mulford. Edited by A. E. Waite. 4s. 11d.

Reminiscences. By Alfred Smedley. Including an account of Marvellous Spirit Manifestations. 1s. 3d.

The Little Pilgrim in the Unseen. By Mrs. Oliphant. Cloth, 2s. 3d.

After Death. New Enlarged Edition of Letters from Julia. Given through W. T. Stead. Cloth, 3s. 11d.

Practical Psychometry: Its Value and How it is Mastered. By O Hashnu Hara. 1s. 8d.

Practical Yoga. A Series of Thoroughly Practical Lessons upon the Philosophy and Practice of Yoga with a chapter devoted to Persian Magic. By O Hashnu Hara. 1s. 8d.

Practical Hypnotism. Teaching eighteen different methods of inducing Mesmerism or Hypnotism. By O Hashnu Hara. 1s. 8d.

The Voices. A Sequel to Glimpses of the Next State. Accounts of Sittings for the Direct Voice in 1912-13. By Vice-Admiral W. Osborne Moore. Cloth, 461 pages, 4s.

Speaking Across the Border Line. Letters from a Husband in Spirit Life to His Wife on Earth. Paper covers, 2s. 3d. Art Linen Binding, 3s. 4d.

Not Silent, if Dead. By H. (Haweis). Through the Mediumship of Parma. Cloth, 2s. 11d.

The Human Aura and the Significance of Colour. By W. J. Colville. 1s. 7d.

A Course of Practical Psychic Instruction. Cloth, 7s.

Spiritualism. A Philosophy of Life. By W. H. Evans. Cloth, 76 pages, 1s. 2d.

Through the Mists, or Leaves from the Autobiography of a Soul in Paradise. Recorded for the author. By R. J. Lees. Cloth, 4s. 5d.

The Life Elysian. Being More Leaves from the Autobiography of a Soul in Paradise. Recorded for the author by R. J. Lees. Cloth, 335 pages, 4s. 5d.

Visions, Previsions and Miracles in Modern Times. By E. Howard Grey, D.D.S. Cloth, 532 pages, 5s. 6d.

Where Two Worlds Meet. Bridging the Gulf between Matter and Spirit. By Sir William Earnshaw Cooper. Cloth, 4s. 6d.

Our Life After Death. By the Rev. Arthur Chambers. Cloth, 4s. 11d.

Our Self after Death. By the Rev. Arthur Chambers. 170 pages, 3s. 11d.

Hafed, Prince of Persia; His Experience in Earth-Life and Spirit-Life, being Spirit Communications received through Mr. David Duguid, the Glasgow Trance-Painting Medium. With an Appendix containing communications from the Spirit Artists, Ruksdal and Steen. 592 pp., 6s. 6d. post free.

Objections to Spiritualism Answered. By H. A. Dallas. Boards, 128 pages, 2s. 2d.

Telepathy, Genuine and Fraudulent. By W. Wortley Baggally. With preface by Sir O. Lodge. Cloth, 94 pages, 3s. 9d.

I Heard a Voice; or, The Great Exploration. By a King's Counsel. Spirit Communications by automatic writing, through his two young daughters. Cloth, 272 pages, 7s. 11d.

Our Living Dead. Talks with Unknown Friends. By E. Katharine Bates. Preface by General Sir Alfred Turner. Cloth, 160 pages, 2s. 8d.

My Father. Personal and Spiritual Reminiscences. By Estelle W. Stead. The life of W. T. Stead. Cloth, 378 pages, 2s. 9d.

Gone West. Three Narratives of After-Death Experiences. Communicated to J. S. M. Ward, B.A. Cloth, 359 pages, 5s. 6d.

Teachings of Love. Transmitted by writing through M. E. Introduction by Ellis T. Powell, LL.B., D.Sc. 96 pages, 1s. 7d.

The New Revelation. By Sir A. Conan Doyle. Cloth, 170 pages, 5s. 4d. Paper covers, 2s. 9d.

Private Dowding. A Plain Record of the After-Death Experiences of a Soldier. Cloth, 109 pages, 2s. 10d.

The Ministry of Angels Here and Beyond. By a Hospital Nurse (Joy). 174 pages, 2s. 2d.

Phantasms of the Living. By Edmund Gurney, F. W. H. Myers, and F. Podmore. Abridged edition, prepared by Mrs. Henry Sidgwick. Dealing with Telepathy and Apparitions; 16 Spirit Drawings. Cloth, 520 pages, 16s. 6d.

The Undiscovered Country. A Sequence of Spirit Messages describing Death and the After World. Edited by Harold Bayley. Cloth, 270 pages, 6s. 6d.

There is no Death. By Florence Marryat. Cloth, 265 pages, 2s. 10d.

Here and Hereafter. A Treatise on Spiritual Philosophy, offering a Scientific and Rational Solution of the Problem of Life and Death. By Leon Denis. Cloth, 4s. 5d.

The Next Room. Experiences, Visions and Adventures of two Clairvoyantes. By D. and H. Severn. Cloth, 136 pages, 1s. 4d.

Spiritualism in the Bible. By E. W. and M. H. Wallis. Boards, 104 pages, 1s. 8d.

Mediumship Explained. By E. W. and M. H. Wallis. Boards, 96 pages, 2s. 2d.