

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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IMPORTANT NOTICE.

As we go to press, it has been reluctantly decided that we must still further reduce the size of "Light." The new restrictions on paper supplies, reducing by half the quantity used in 1917, make the step inevitable. In future we shall appear without our cover, but there will be little diminution of reading matter, as the advertising space will be reduced to a minimum. Our main purpose in the change is to avoid having to raise the price of the journal. We can print no more reports of Society Work, but only prospective announcements at the rate of one shilling for two lines and sixpence per line afterwards. As chance copies of "Light" may now be unprocurable, we strongly recommend readers to give orders to their newsagents or have the paper sent direct from this office.

NOTES BY THE WAY.

Under the heading "The Real Proof of Human Survival" we gave on page 58 a lengthy citation from an article in the Journal of the American S.P.R. by Mr. Frank R. Whitzel. It was a clinching and conclusive piece of evidence as related by one who described himself as being simply an "ordinary man" who has studied the question on which he writes. Here are some further quotations from the article, selected because they are apposite and effective:—

Practically every qualified investigator who has made a study of the phenomena has become convinced of the reality of spirit communication. The names of Hodgson, Hyslop, James, Lodge, Crookes, Barrett, and many others who spent years in the research work carry weight with common men as against the names, perhaps equally well known, of those who have studied the subject little or not at all. The latter class merely advertise their conspicuous ignorance when they declare the messages are made up of trivialities, just as they do when they assert that no real proof of a future life has been adduced. There are long messages purporting to come from spirits, even whole volumes, of as high moral import as any utterances ever given forth by philosopher.

It is regrettable that even so late in the day this should have to be said in reply to ignorant diatribes, but as our author remarks of the scientific critic (who is really so unscientific): "His findings on matters outside his own sphere have no more validity than those of any other ignoramus."

Mr. Whitzel makes another point which is worth attention, for it is one which troubles even convinced investigators who have not fully grasped the question. He refers to the many cloudy and unintelligible communications. The investigator, until he has found himself, demands—that spirits should converse about as freely as do living men with one another, should give immediate and conclusive evidence of identity, should minutely describe the conditions in the spirit world, should confirm or disprove the religions of

men, should even foretell mundane events and warn and instruct the dwellers of earth.

We are all familiar with this state of mind—it is not confined to the uninitiated. It remains for a long while sometimes amongst those with knowledge. Of course spirit communicators fulfil all these conditions, but only with comparative rarity unless the investigators have by care and pains established a suitable channel of communication. Mr. Whitzel shows how knowledge of the difficulties of communication was advanced through the death of the earlier investigators. They died, and in their turn became communicators.

By reason of their prior experience they were able to give good advice to the workers on both sides and thus to clarify processes and improve results.

The allusion is, of course, to Myers, Hodgson, James, Gurney and other pioneer researchers. After some further reflections on the uninformed critic who thinks that the fact of his having given the subject no comprehensive study renders him in some mysterious way a first-rate judge, Mr. Whitzel writes:—

There is a future life. That alone is certainly an assurance of tremendous moment. It is the central question, the one great dominating query, definitely answered.

We like these strong, positive affirmations. The time has come to make them emphatically, without fear, compromise or reservation. *There is a future life.* The evidence is gross as a mountain, open, palpable. Of course there are those who deny it. But then there are still people who deny that the earth goes round the sun. They belong to the same class as those who are sceptical of human survival. And there is a tendency to treat the views of our Sadducees with more respect than they deserve. We do not propose to give much more time and space to them. We are anxious to push forward. Let us conclude with some final sentences from the article under notice:—

Year by year the messages grow clearer as the method of communication becomes better understood and its difficulties are surmounted. Self-sacrificing men, men who in their single-hearted devotion to truth are willing to brave the ridicule of scientific respectability or scientific ignorance, who are not turned aside by the laughter of fools, the jibes of facetious worldlings or the anathema of pompous nobodies whom the throng may ignorantly worship, delve each day deeper into the mystery, and by what they have accomplished give us promise that in time they may yet bring light to the furthestmost darkness. Hence with buoyant confidence in their ability and integrity we of the multitude may well be content to wait and hope.

THE CONCHOLOGY OF CHARACTER.—As the rough and smooth sides of the oyster shell are deposited simultaneously without any indication as to the pearly nature of the interior, this being discoverable when the tenant has passed away, so in character-building there is carried on at the same time a double process with similar results—(1) the formation of outer layers of individuality, observable here and now, and (2) the development of a hidden personality infinitely more beautiful and precious, which, although adumbrated under present conditions, can only be clearly manifested at the cleavage of its abode,—RICHARD REES.

By W. R. MATTERSON.

Names are sometimes very misleading, and until their true significance is revealed by a thorough analysis of the principle involved, it often happens that different terms which appear almost synonymous from a superficial glance widen as far as the poles asunder under closer inspection. Will-power and hypnotism furnish a striking example in this direction. No ordinary inducement will lead these respective terms to part company. This seems to be due to the initial introduction of the subject of hypnotism to public opinion. That subject rightly belongs to Science, but the general view held by the masses would have it that it belongs to the music-hall. I have frequently heard people remark that I had in their estimation soared to such heights as Carl Hertz and Dr. Bodie, and they never fail to add, "What a strong will you must have!"

The secret of hypnotism does not lie in the power of one will over another, and, if any secret at all, it exists in concentration, and this on the part of the sitter and not the operator. That which is interpreted as the will of the operator lies in his power and tact to inspire the necessary suggestibility on the part of the sitters. An illustration of this may be seen in the fact that an advertised show is generally more successful than an impromptu one, simply because the sitters are expecting a hypnotist. "Fancy, a real live hypnotist!" If among the company there are one or two of the thoughtful and inquiring type they are partially psychologised immediately he enters the room. On the other hand, to announce casually that you will try and influence any of the company present proves absolutely fatal to the success of an experiment.

Perfect concentration is the essence of hypnotism, which in turn is a withdrawing from the physical plane of being, and is brought about by the successful transfer of the focus of attention from the world of physical activity, with its correspondences of intellect and discrimination, to that of relative quiescence and intuition. It acts as the bridge which spans the gulf between the two respective states, and it may be worth mentioning that this was recognised by many ancient religions as the key that unlocks the door to the kingdom of the mind.

Those who imagine what a wonderful thing it would be to stop thinking altogether, or consciously to abstract self from the physical plane at will, forget that decided concentration upon one thing, to the exclusion of all else, brings with it the same results, since the thing perceived must itself cease for us immediately concentration is perfect. Diversity of attention means physical cognition, and perfect concentration the negation of the same.

To sum up in a few words. The true relationship which will-power bears to hypnotism exists in the individual effort of will to focus the attention upon the commands of the operator, whether it be to gaze at a disc or to think of nothing.

All people are more or less susceptible to hypnotic influence at some time of their lives, but the degree of susceptibility varies according to temperament and education, especially the latter. Briefly, they may be divided into three distinct classes and are perceptible at the initial glance in even a small company. In the first place there are what we may term the positive class, those who assure you that they are possessed of a very strong will and present an attitude of defiance. This class should be kept in reserve as often holding some very good subjects. Secondly, the quietly interested person who really believes it possible and who generally appears more than ordinarily attentive. This is the best class for successful subjects. The last class, but not in any sense the least, are the most troublesome of all; they generally exhibit an attitude of entire indifference, and when requested to concentrate begin by turning over in their minds what they are likely to be doing at that time next week. This class are failures, and it is waste of time to continue. By beginning with the second class a successful subject will often pave the way for those possessed of strong wills, who by this time come forward with somewhat modified views but who nevertheless are still determined to resist; how-

ever, this often takes the form of a line of least resistance which is not very far removed from concentration itself.

There are, of course, exceptions to every rule, and it may be of interest to mention one in particular which is as paradoxical as it is interesting. Experience shows that while a certain degree of intelligence in the subject adds to susceptibility, an extended degree has quite a contrary effect and proves a decided hindrance. Suppose, for instance, a would-be subject happens to be well versed in occultism or any of the higher mental studies. In this case the degree of mentality relatively limits the possibilities of sleep, for, while obeying every command of the operator, there is an unconscious endeavour to realise the break between sleeping and waking, whereas this point should be passed while relatively unconscious.

The term "hypnotism," as distinct from "mesmerism," may be conveniently used to cover all forms of induced sleep by means of suggestion. Mesmerism has here been excluded, not because a line of demarcation is made on the ground that the will is operative in one to the exclusion of the other, but rather that the latter admits of no tangible means whereby the question of will-power can be successfully argued, since the value of the suggestive element is depreciated because higher forces of a complex nature are brought into play.

Granting that concentration is the asset of hypnotism, it by no means suggests that the operator is but a bare necessity in point of view of his commanding presence. This is by no means the case, and no amount of education or occult teaching can turn the ordinary person into a hypnotist, however interested he may feel. There is something in personality that determines for everyone his part in the drama, and this is especially the case in hypnotism.

A. B., referring to B. M. C.'s question on p. 56, writes:—

That the hypnotic condition is the result of a strong will dominating a weaker has not been conclusively established. Experiments have shown that when a hypnotised subject is requested to perform an action repugnant to his ideas of propriety—such, for instance, as stripping in public—repeated insistence on the part of the hypnotiser will fail to make him do so. It is true the same subject may be led to commit an imaginary murder, but he does so because he is aware that it is all make-believe, and that no moral responsibility attaches to his action. Substitute a real knife for the paper cutter, and he would probably exhibit symptoms of agitation or distress, and be reluctant, or altogether refuse, to carry out the suggestion.

Superficially the will may often appear to be in abeyance, but in the inmost recesses of the subject's mind it still holds sway and, if need be, can assert itself. On the other hand, suggestion is not an adequate explanation. To quote from Dr. Bramwell, "Suggestion no more explains the phenomena than the crack of a pistol explains a boat race. Both are simple signals, mere points of departure, nothing more. The success of a suggestion depends not on the suggestion itself, but on conditions inherent in the subject." The fact that it is possible to hypnotise certain animals and birds must not be overlooked. Again, as Myers points out in his "Human Personality," cases have been recorded "where the hypnotic trance has been induced from a distance so great, and with precautions so complete, that telepathy, or some similar supernatural influence, is the only efficient cause conceivable." This recalls the practice and theories of Mesmer, and the numerous experiments published in the "Zoist" testifying to the existence of a magnetic force, or effluence, passing from one person to another. Although our knowledge of hypnotism has widened considerably since Mesmer's time, we have still much to learn concerning its real nature.

A DEWDROP, falling on the wild sea wave,
Exclaimed in fear, "I perish in this grave!"
But, in a shell received, that drop of dew
Unto a pearl of marvellous beauty grew,
And happy now the grace did magnify
Which thrust it forth, as it had feared, to die:
Until again, "I perish quite," it said,
Torn by rude diver from its ocean bed.
Oh, unbelieving! so it came to gleam
Chief jewel in a monarch's diadem.
—TRENCH (From the Persian).

AN INTRODUCTION TO REINCARNATION.*

A GOOD BOOK, MARRED BY SLIGHT DEFECTS.

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

As an exposition of a great subject, lucidly written, tinged by an enthusiasm which at times produces passages of more than ordinary vigour and picturesqueness, Mr. Cooper's work deserves high commendation. Those to whom the question of reincarnation is novel; those who desire to enjoy a preliminary survey as the introduction to a wider study; those who have not time for detailed reading, and yet are resolved, nevertheless, to dissipate their own ignorance by knowing at least the outlines of the doctrine—all these classes of people will find in Mr. Cooper a congenial guide. His essay has the additional recommendation of being printed in a nice clear type, which, in these days of stress, is no negligible auxiliary to the reader who leads the strenuous life.

Doubtless these good qualities of the book point to the early need of a new edition. If that be so, Mr. Cooper will do well to "touch up" some of his arguments, at points where they are not altogether water-tight. For instance, he discerns in reincarnation a key to the inequalities of the world. Thus far they have been an insoluble problem, forcing men into doubt, and even hatred, of God. "A master key is needed to solve them, to make real again the life of the spirit, to make strong the faltering trust in the goodness of God and the purpose of life. In reincarnation that master key is found." (P. 10.) But a little earlier (p. 8) Mr. Cooper had dropped unwittingly into scepticism about the soundness of his own position. "Equality? Equality is denied by every fact in Nature." But if that be so, how can reincarnation produce equality? If reincarnation is within, and part of, a system wherein every fact denies equality, how can equality be one of its essentials? And if, on the other hand, reincarnation is outside Nature, neither Mr. Cooper nor anybody else can know anything about it.

Again, Mr. Cooper urges (and not without force) that spiritual repentance in heaven could not compensate for physical wrong perpetrated on earth; nor could it educate the wrong-doer into abhorrence of the wrong. "From the viewpoint of reincarnation," says he, "each debt for which we obligate ourselves must be paid in kind: a physical wrong must be repaid physically so that we may learn not to make a similar mistake in the future, a moral wrong must be repaid by suffering moral ill so that we may understand the working of the law. Adequate compensation is possible only if reincarnation is a fact." Surely this is belittling the Creator, and no mistake! To affirm that He can only in one way (and that almost mechanical) bring about expiation for moral and physical wrongs is, indeed, to predicate limitations for which the known facts of the universe provide no warrant. Even if it were consistent with existent knowledge, it would be a rash thing to say, for God is "opening out" His secrets to us in lavish and hitherto unprecedented fashion. When all the surrounding facts confirm Isaiah's declaration that the Lord's hand is not shortened, it is gratuitous for us to imagine Him as tied down to one mode of effecting His purposes.

But there! These are slips in an excellent piece of writing, of which the closing page, purporting to survey all that the individual soul may have witnessed in its many incarnations, is a fine piece of word-painting, calculated to whet the reader's appetite for further study. For it says in vivid prose what Paul Hamilton Hagne had said in verse:—

While sauntering through the crowded street
Some half-remembered face I meet,
Albeit upon no mortal shore
That face, methinks, hath smiled before.

Lost in a gay and festal throng
I tremble at some tender song
Set to an air whose golden bars
I must have heard in other stars.

* "Reincarnation, the Hope of the World." By IRVING S. COOPER. (Theosophical Publishing House, 1, Upper Woburn-place, W.C. 1, 1s. 6d. net, 2s. boards.)

Dante Gabriel Rossetti phrased it in even more romantic language:—

You have been mine before,
How long ago I may not know,
But just when at that swallow's soar
Your neck turned so,
Some veil did fall—I knew it all of yore.

A poet is simply one of the beings who live nearer to the other world than we, and consequently enjoy an enhanced facility and felicity of interpretation.

THE GLASTONBURY MESSAGES.

A FURTHER NOTE ON THE QUESTION OF PERSONAL COMMUNICATORS.

BY F. C. CONSTABLE, M.A.

When we use knowledge we can prove nothing; we can only arrive at that high degree of probability which we use, and are justified in using, as evidential proof. So we must consider in cold blood Mr. Bligh Bond's theory to account for the phenomena in question, with the same care as that of the theory which relies on information from the disembodied.

The point I want to make is that a cosmic consciousness or world-consciousness is meaningless unless we have a Being who is conscious: it is clear, too, that if this be true it applies equally to a cosmic memory.

Now I have a strong argument to offer—argument based on the authority of James Ward, who, I believe, is of all psychologists the one in whom we may most safely repose our trust.

In the tenth edition of the "Encyclopædia Britannica" there is an article by him on Psychology (cf. Vol. XX., p. 37).

Therein appears this sentence: "We can imagine consciousness without self-consciousness, still more without introspection, much as we can imagine sight without taste or smell."

These words are positive, and dead against my contention. But now turn to the eleventh edition of the same work (Vol. XXII., p. 547). What do we find? The article is much the same as before. The sentence preceding that I have above set out stands; the sentence following also stands. *But the sentence itself is cut out.* James Ward rejects it.

I suggest that at the back of the phenomena in question is transcendental being with cosmic self-consciousness and cosmic memory. But in "the foreground" are manifestations through self-conscious disembodied subjects. The "I am" persists in each one of us after disembodiment, and persists no less because it is a subject of transcendental being. What the state of the subject may be after disembodiment opens other questions with which we are not now concerned. All I now suggest is that if Brown, Jones and Robinson, who have left the body, communicate with us as still existing as the personalities we knew, we are justified in using the probability of their continued existence as *evidential* proof. But the *evidence* on which we rely for the fact of such communications must be considered with extreme care and tried by even the most offensive criticism before it is accepted. I cannot imagine an offer of stronger evidence than that given by the phenomena of the Loretto Chapel. The evidence is at present worthless; therein lies its strength. It relies on human experience which does not yet exist. If such human experience be obtained *in the future*, it will exist free from most of the offensive criticism which is offered against psychical phenomena generally.

We learn with pleasure that Lieut. Wellesley Tudor Pole has now recovered from his wound, and is actively engaged, as part of his military duties, on reconstruction work in the Holy Land—work which he finds especially congenial to him.

THE supposition of telepathy from distant people who do not know and are not known to the sensitive is a reasonable guess in default of anything better, but it does not seem likely, and in some cases it is unacceptable. And a few cases are on record—one in the following pages—of information being given which was possessed by no living mind but which was possessed by the person purporting to communicate.—J. ARTHUR HILL, in "Man is a Spirit."

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C. 2.

THE FINER FORCES.

Putting aside the question whether the consolations to be derived by bereaved persons from psychical evidences of a future life can be regarded as of practical service, there are certain sides of our subject which may be considered as very practical propositions indeed, for the word "practical" has come, in the general mind, to be regarded as applying exclusively to the material order of things. The gift of healing is one of the most important of these branches of the question.

A little book on healing by Helen Mary Boulnois* which has lately reached us for notice, while it does not deal with any of the ordinary processes of magnetic healing and is in no sense a manual of practical instruction, impresses us favourably by its good sense and its impartial consideration of those things which lie at the source of healing powers of all kinds.

The author clearly sees that "a certain creative and re-creative power is the natural inheritance of man," but while recognising the fact proceeds to show how, by the application of mental and spiritual principles, that power may be made to operate effectually. There is more in the argument than the mere repetition of certain methods of a mechanical kind—involving, as so many of these methods do, a kind of creed with that weakness peculiar to all creeds—exclusiveness. There is no concentration on partial truths. The note of reasonableness and comprehensiveness is refreshingly evident throughout the little work. The author acknowledges that form of treatment which denies the existence of pain, but is wise enough to see that this method is most effective in the case of the "positive and imperious" mind. It is not a "cure-all" as some enthusiasts vainly imagine. It is necessary to discriminate. Gentle natures, says the author, are more likely to find relief in the power of affirmation rather than in denial. Even the doctor—that bugbear of the extremist—is not excluded from consideration. The orthodox medical man is allowed his place.

The main source of the power of self-healing and, indeed, of self-help generally is in the recognition of the spiritual nature of the mind. There is a natural flow of life into the interior self, and to gain its full benefit is simply a question of clearing away obstructions to the influx of a power vital and vitalising. There is no instantaneous transformation. It needs more than a mere "Open, Sesame!" to accomplish the results. It is a

question of the "steady growth of inward spirit." In the course of that growth, which can begin with the recognition by the soul of its real nature, "many troubles of the flesh will slip away from us almost imperceptibly".

We need not force the pace; but apply our new-found knowledge to every kind of trouble that may beset us. Slip for one instant back to the very centre of our being. *Acknowledge our source.* Our perplexity may be bodily or mental; but a fresh stream of life—though it may not instantly nor miraculously sweep away the obstacle—will give us in ourselves an impetus to come up successfully against it.

That is a truth moderately stated. The complete absence of extravagant claims, such as we are accustomed to in many works on the subject of healing, give this small book a special interest for us. There is a quietness about it which in itself has a tranquillising effect on the mind. Nowadays, when the close connection between psychological and physical states is being so vividly illustrated in many lives such books can do nothing but good. True, it says many things which have been said many times before. But it says them in a manner that gives them a new and high significance. It is suggestive, packing much meaning into a few words.

The chapter on the subconscious mind is brief enough, but it is very pithy. It recalls a classification which we once made between opposing schools of doctrine. We called them the North Pole Party and the South Pole Party. Each contends not only for the existence of its own Pole but for the non-existence of the other, which it is supposed follows as a necessary corollary. Thus amongst those who have adopted the view of the spiritual, or at any rate super-physical, nature of life we find a body of thinkers who argue that in the next life there can be no personal individual consciousness. We are "made one with Nature." There is much talk of a cosmic life and a complete merging of the self-consciousness into the universal consciousness, and a pitying word for those who cling so fondly to the idea of personal identity. On the other hand, we have those to whom the narrow circle of the personal self is everything, who are opposed to the idea of consciousness beyond the limits of the self. A tremendous amount of logic and rhetoric is expended by both sides to little purpose. Neither party seems able to grasp the idea that both views are true, each in its degree; that though apparently contradictory, they are not mutually exclusive. They are the two halves of a single truth. A world is incomplete without both a North Pole and a South Pole.

In the chapter referred to the author notes the slovenly use of the word "subconscious." It is employed where in past time the word "unconscious" would have been simply and correctly used. The subconscious, as the author points out, "lies far deeper and is safely hidden . . . from the consciousness of man." The reader is asked to imagine the mind as a round object split into two hemispheres:—

The first portion, or hemisphere, is provided with an opening door, setting it at the service of its owner. Into this we can enter as into a cupboard, putting in and taking out recollections and knowledge as we require them, according to our storage power, to our individual tidiness and energy. The portion, in fact, familiar and well-known to us all as our mind. But behind that hemisphere is another with locked door, to which no man can fit a key. Into this veiled, shut mind passes indelibly and for ever every single scene, word, act of our lives, there to be impressed, never to be forgotten; yet closed.

The book is worthy of more than a cursory notice. It is not erudite, contains nothing entirely new or startling, it has no arresting literary quality, it is introspective. Yet it is one of the little rivulets that feed a stream of thought which grows broader, deeper, and stronger every day. Its merit is that it is fresh and limpid, and meets the deep simplicities of life with a simplicity that is like their own.

* "The Healing Power." By HELEN MARY BOULNOIS. (Simpkin, Marshall & Co., Ltd., 2s. net.)

THE LATE REV. STOPFORD BROOKE AND THE SURVIVAL OF HUMAN PERSONALITY.

BY ABRAHAM WALLACE, M.D.

In the recently-published "Life and Letters of Stopford Brooke," by his son-in-law, Dr. L. P. Jacks, Principal of Manchester College, Oxford, and President of the Society for Psychical Research, occur some passages of interest to Spiritualists, who have the knowledge and conviction, gained by personal experience, that those who have passed beyond death can and do give proof of their continued existence.

In Vol. II., p. 543, in a letter to a bereaved woman longing for some evidence of her husband's survival, Brooke writes: "How can I give you proof of another life? Such proof as this materialised age needs for conviction is not afforded to us." Alas! what a confession of ignorance from a great intellectual preacher; but unfortunately such is almost the universal position of the clergy.

In 1907, in addressing his eldest daughter, Honor, on the death of his beloved brother Edward, he writes "that no message or vision from the dead ever comes to us at all is one of the strangest things in the world. I have called on the dead often, but there is no vision. The greatest want in the world is only answered by a demand to believe" (p. 490).

There is an extract from his diary for 1904 (p. 574), referring to the visit of a friend who admired his beautiful poetical sermons, but who desired him to add knowledge to his faith of unseen things by scientific investigation in order to bring conviction to his mind that communication, under proper conditions, can be established between the living and the so-called dead. He writes thus—and I think rather unkindly—of his friend:—

W. (who came to see me) was much the same, still living in the psychic realm, still haunting clairvoyantes, still playing with the needless. . . Clairvoyance, psychic phenomena, telepathic business—there is something in them all—but when they are made the chief business of life, they thin out into twaddle. And when it is attempted to make them scientific, they are worse than twaddle.

An interesting episode connected with this last extract is that W. (whose identity is well known) was present at one of our public clairvoyant meetings in the office of *LIGHT* a few weeks after Stopford Brooke passed on and received a message. The sensitive on the platform, who did not know of W.'s acquaintance with Stopford Brooke, gave to him a very exact description of the physical and mental characteristics of a communicator easily recognisable as Stopford Brooke. An ignorant, unbelieving critic might assert that it was mind-reading from W., but an exact statement of his sudden passing, due to collapse, was given, which was quite unknown to W. and only revealed in the "Life." His end is thus described:—

All morning (18th March, 1916) he lay on his sofa by the window, looking at the great beech tree in his garden, under which he loved to sit. . . . So he remained till three of the afternoon, when, on attempting to move from his couch, he suddenly collapsed. Death came swiftly. He spoke no word and made no sign.

The following message was given by the sensitive to W.:—

He tells me that you had spoken to him about this subject of spirit communion, but he was not persuaded as to the truth of it, and rather doubted the good of your investigations, but now he knows that you were right and he wants to thank you, and says it is all so much more wonderful than he ever anticipated.

Well may the despised Spiritualists congratulate themselves that they are in the vanguard of the truth-seekers, who are bringing to sorrowing friends the knowledge that those loved ones gone before can return, bringing messages of comfort and joy!

What you can do, or dream you can, begin it;
Boldness has genius, power and magic in it.

—GOETHE.

SPIRITUAL DYNAMICS.

A WORKING HYPOTHESIS.

BY HENRY FOX.

Spiritual dynamics is but a branch of the science of Spiritualism. This science is hardly yet born. It is the science of the future—struggling for recognition. To help it in this struggle it is important to show that it contains latent powers which demand such recognition. Spiritual dynamics is the study of these powers.

As Faraday started the science of electricity by observing its powers, why should not we who have some knowledge of the powers of Spiritualism expand and explore the phenomena of Spiritualism with a view to discovering its uniformities and conditions on scientific lines? By such means all sciences have been explored and reduced to "laws" which are in fact only recognised uniformities of action.

But all sciences have been obliged to use what are called "working hypotheses," a working hypothesis being an assumption of some general uniformity or "law" with a view to testing its truth by experiment and experience.

When the experiment does not tally with the theory, then the theory has to be modified to meet the facts or abandoned. But the facts have first to be verified, not evaded. To ignore well-established facts in order to maintain an hypothesis is unscientific.

Faraday and Huxley refused—as some living scientists still refuse—even to investigate the facts of spiritual science, on the ground that they could not be true because their mere statement appeared to them to be impossible and absurd.

Wilberforce disarmed the opposition of ecclesiastical dogmas by resolving them all into symbolic representations of the facts of Spiritualism as known to him. In this way he became more really scientific than even Faraday or Huxley; and his great legacy to us is the elements of the science of spiritual dynamics. He did not ignore the facts in order to save the theory, but he enlarged the theory in order to save the facts. That seems to be the true scientific method. And so it behoves all who aspire to be truly scientific Spiritualists not only to verify the facts by experiment and logic, but to hold their theories not as crystallised dogmas, but as working hypotheses, subject to further discovery of new facts, till at last they or their successors in the future arrive at something as near the real truth as Newton's law of gravitation.

Neither Faraday nor Wilberforce lived to see the greatest developments of either their facts or theories, but the whole human race will honour and respect their names as pioneers hewing their way towards the truth.

If Spiritualists are right, who can say how far and to what extent the living influence of such men may inspire and direct the thoughts even of the Fellows of the Royal Society and the lecturers at the Royal Institution now or in the future? There is strong evidence of some such influence at work in the number of distinguished physical scientists who have become spiritual scientists. In the Established Church, too, the same influence seems to be at work amongst the "parish priests" who have dared to think and to speak on the lines of Wilberforce. How many "curates" there are, and others of what are called "the inferior clergy," who would be promptly abolished by their bishops if they dared to utter what they think, it is impossible to say. Some day the Church will find this out.

But meanwhile let spiritual scientists lose no time and spare no money in establishing "a Royal Institution" and "a Royal Society" of their own, for the protection of the truth against "fortune-tellers" and every other exhibition of charlatanism and deception.

We have already seen that truth is as infinite as God Himself. All we can ever do is to start in quest of it on right and sound lines. The point of real importance for us is not the arrival at, but the journey towards, the infinite.

Meanwhile the imperfection and fallibility of all our working hypotheses should be recognised—else we shall make no progress at all. Both we and our theories would, in that case,

soon become as obsolete as the Ptolemaic theory of the solar system. The truth does not revolve around us, but we revolve around the truth; and our capacity for receiving the light of the truth within us is our sole power of recognising or knowing the light that fills the whole universe. Even Newton's law of gravitation is not the final truth. It is a good working hypothesis. It is but an approximation towards the truth; for our modern scientists have discovered that it does not account for all the facts—as was shown the other day at the Royal Institution. It does not apparently fit exactly the facts observed about the elongation of the ellipse of at least one of the planets. Yet it has sufficed to furnish us with all the facts that our civilisation needs to know about the motions of the solar system.

In similar manner, Euclid has become obsolete and Darwin is only approximately true.

Now science is busy investigating "electrons" as the supposed ultimate composition of all matter; but to this day and hour no physical scientist has, so far as is generally known, publicly proclaimed what is undoubtedly true—that within the electron has been discovered a source of energy and life which can be attributed to nothing else than the spiritual life of God Himself, manifesting itself throughout all matter and all combinations of electrons into molecules and the atoms of chemistry. This mysterious source of life and energy is the ultimate truth about everything. It is, too, the truth which spiritual scientists are seeking to know, not through matter or any of its material combinations, but through their inheritance of it all within themselves. Where physical science leaves off, there spiritual science begins.

Whilst physical scientists study the affinities and repulsions of chemistry and electricity, spiritual scientists study their own and others' spiritual affinities and repulsions and the laws by which these are governed; and they recognise the same Spirit of Life that dwells in them as dwelling also in all matter and in all the laws of Nature.

Perhaps when they learn to control these laws within them, they will be better able to control the same laws without. So it is not at all improbable that when man knows himself and his latent powers, he will learn to control, under Divine guidance, the things he now calls evil. In that event this world will be a happier place for us all, and every generation of man will progress still further to a knowledge of the truth. Perhaps Wilberforce was right when he suggested that God Himself can only act through the laws of Nature, and can only *pray* through us, and through our prayers. If, as he taught, God is not external to us but within us and within all things—the one Life and Energy in all matter and in all spirit—it is difficult to come to any other conclusion. In the meanwhile this gives us a wonderful "working hypothesis" for trial and examination.

"LIGHT" SUSTENTATION FUND, 1918.

The advancing price of paper, printing materials and labour has considerably outstripped such provision as we have been able to make by means of this Fund. Our main concern is to avoid having to raise the price of LIGHT, on the one hand, or make any changes in its size or its issue as a *weekly* paper, on the other. Most of our contemporaries have now advanced their prices. The prospects are now so menacing that we may have to "take in sail" in some way before long. The price of paper alone is now about eight times what it was before August, 1914. Will those who are able easily to contribute to our Fund support our appeal? The Truth we stand for will survive all the tribulations of the time. But material forms demand material methods. We do not want to make any backward step, although if we do it will be merely *reculer pour mieux sauter*, a step back to leap the better—after the war, when all that pertains to the question of life after death will be in the forefront of the world's thought. Nevertheless we would like to maintain our ground rather than retreat, however strategically.

* * Since writing the foregoing, as will be seen by the notice on the front page, we have had to bow to necessity and decide on a reduction of our pages.

It is a strange fact that intimacy with anyone who has made a great name leads to the inevitable conclusion that he is unworthy of it.—H. SETON MERRIMAN.

THE RELATIONS OF SPIRITUALISM AND THEOSOPHY.

On Friday, the 1st inst., Mr. A. P. Sinnett lectured at the International Psychic Club on "The Relations of Spiritualism and Theosophy," with Dr. Abraham Wallace in the chair. Mr. Sinnett said he had long been endeavouring to heal the breach that divided these two great schools of thought. The unfortunate result had been due to mistakes on both sides, but he frankly recognised that mistakes made in the earlier theosophical books had been first to blame. The whole situation would be best understood if we looked back at the beginnings of the efforts made in recent times by those who endeavoured to guide the spiritual progress of the world, to stem the tide of materialistic thought so powerful in the middle of the last century. As far back as 1830 it was apparent to the agents of the divine hierarchy most nearly in touch with ourselves that the drift of opinion, led by the science of the time, was leading to a disbelief in super-physical existence of any kind, hurrying the cultured world in the direction of pure atheism. The powers in question determined to give the world proofs of a kind it could understand that there was another life after this, another plane of life and consciousness. In fulfilment of this determination Spiritualism was launched at the middle period of the century. At the same time it was determined that, later on, an experiment should be tried to see if the western world, the vanguard of intellectual progress, was prepared to appreciate a fuller disclosure of knowledge previously reserved for the initiates on the occult path. Thus if all had gone well Spiritualism would have proved the broad pathway to Theosophy. But it was impossible that the first gush of experimental teaching should embody the whole vast science. The first thing to be done was to reveal the existence of those advanced representatives of humanity evolving up into the divine hierarchy now familiarly referred to in theosophical literature as "the Masters." Then it was necessary to show that they possessed knowledge concerning the whole scheme of human evolution far transcending the information—valuable as that was at first—that could be gathered from ordinary friends who had passed over into the nearest levels of the astral world. In this way it came to pass that earlier writers on the new development neglected the study of the conditions immediately following physical life, and, let us frankly acknowledge, talked some nonsense on the subject. This might partly be explained by the fact that the astral experience of the natives of India at large was very unlike that of Europeans, relatively empty and colourless, reflecting physical lives far less varied and interesting than ours. Spiritualists were naturally offended by foolish misconceptions promulgated in the beginning about "shells" and elementals. On the other hand, Spiritualists made the mistake of turning aside from the grand philosophical value of even the earlier theosophic teaching, which itself already poured a flood of light on the great problems of human beginnings and destinies. The breach widened as time went on instead of closing up, as it should have done. Some Theosophists, ignoring the growth and expansion of occult teaching that has long since enveloped and absorbed Spiritualistic conceptions of the next life, clung still to early blundering, but really advanced students of current Theosophy were completely in harmony with Spiritualists, though Spiritualists for the most part unhappily failed to realise this and remained out of touch with Theosophy. Mr. Sinnett emphasised the magnificent service Spiritualism had rendered to the world by breaking down materialism. It still had spade work of that kind to do in the outer world, but within its own ranks it had another duty—that of expanding its comprehension of vast natural realms beyond those that our friends could deal with immediately on passing on from this life. The vision of future human progress furnished by Theosophy ennobled our conception of the infinite possibilities awaiting us to an extent that could only be measured by their own infinitude.

No man has any rights that lead others wrong.

HEALTH AND INDUSTRY.

ADDRESSES BY MR. W. J. VANSTONE, PH.D.

The importance of Spiritualists being practical and showing the world that they are bearing their fair share of the responsibilities of citizenship was demonstrated by Mr. W. J. Vanstone in his lecture on Health at the rooms of the Alliance on the 28th ult. He pointed out how his hearers could do effective work by visiting the slums and helping the people to realise the value of such ordinary measures for the preservation of health as general cleanliness, right diet, and abundance of fresh air. National service and human betterment would alike be furthered by such labours of love.

The lecturer next proceeded to deal with the influence of the mental attitude on health, showing that a strong dominant idea could accentuate or neutralise the best of physical conditions. He advocated a guarded and discreet use of hypnotism, even the hypnotic sleep, for healing. The good healer gave not only a mental suggestion, but definite magnetic force which was helpful to the patient. In such work the co-operation of discarnate workers was often evident. After enlarging on this aspect of the subject and bringing examples from the adepts of the East, Mr. Vanstone went on to treat of the spiritual aspect, which he differentiated from the psychic, emphasising the importance of a consciousness of God as the source of all life and health. In proportion as we possessed this consciousness, physical and mental conditions would be realised whereby higher forces could be brought to play upon the individual. Tracing parallels in zoology, he saw at work natural laws which indicated the possibilities of marvellous results in healing—results not necessarily miraculous, but due rather to spiritual forces controlling the physical and mental. These forces, once brought into full employment, must ennoble and benefit the race.

Having dealt with the problems of food, housing, education and health, Mr. Vanstone passed, in his address on the 7th inst., to the consideration of Industrialism—a subject which involved the relations of capital and labour and their interdependence in the production of wealth. Many supposed that wealth consisted in the possession of a great deal of money. But money was merely a symbol of wealth. Wealth he defined as the flow of power in the direction of productiveness and utility. The holding of vast tracts of land was not wealth until labour stepped in to discover by mining or agriculture its hidden resources and to turn them to good account. If the community needed the minerals which the ground contained or the produce it could be made to yield and the holder did nothing to utilise the land, the Government had a right to take the matter into its own hands. The man who held either money or land and was not producing anything with it had no right to it. All production implied land, labour and capital. Whatever the industry the raw materials of it must come, either directly or indirectly, from the land. In regard to labour there was, first, the question of adaptation or adjustment. We must see to it that a man was not working at something in which he had no possible interest. Next, facilities must be given whereby labour could be made more skilful and efficient. There was, in Mr. Vanstone's view, too much division of labour. To keep a man at making legs of chairs and nothing else was to deprive him of any chance of feeling an interest in his work. Where possible he would encourage individual craftsmanship. Then came the questions of the adjustment of wages and the matter of hours. Lord Leverhulme believed that no man should be called upon to work more than six hours a day and that he would do better work as a consequence, but he believed also in education and had established a wonderful technical college for his workers. Another point was that the work should be carried on amid pleasant surroundings and that a certain time should be set apart for rest and recreation. Co-partnership should also be seriously considered and the right of the worker to own a large percentage of the produce of his work. On the question of land tenure Mr. Vanstone held that the only way out of some of the evils of the present system was land nationalisation.

A NEW BOOK, "The Ministry of Angels," by a Hospital Nurse, will shortly be published by Messrs. Bell & Sons (price 2s. net). It will have a special interest for readers of LIGHT, not only because it is a true story of psychical experiences, but is from the pen of "Joy," who has contributed some of her experiences in angel ministry to these pages.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE: NEW OFFICES.

In view of the necessity of vacating our present quarters, negotiations were set on foot to acquire the lease of a house in a square in the West Central district, but as these could not be carried through, it has been decided as a temporary measure to take a suite of offices to which the use of a fine hall for meetings is attached. The removal must be made very soon, probably during the present month, but further particulars will be given in due course. On the whole, the conductors of LIGHT and the Council of the Alliance feel that they are doing the wisest thing in the circumstances. They will thus gain time to raise the necessary funds and to make a careful and deliberate selection of a house. The Fund, which, as indicated, will be called "The Memorial Endowment Fund," will be allowed to accumulate and invested in War Bonds, and when the time arrives a house will be acquired as a centre for our work, standing also as a memorial to such pioneers of the movement as "M.A. (Oxon)," Edmund Dawson Rogers, Professor Charles Cassal, Alaric A. Watts, Laurence Oliphant, the Hon. Percy Wyndham, Professor and Mrs. De Morgan, Gerald Massey, Edward Maitland, Anna Kingsford, General Drayson, C. C. Massey, and a host of others still freshly remembered as connected more or less actively with the work of the Alliance or of LIGHT. It is also intended that provision shall be made for those who wish to give donations in memory of some departed friend. It is hoped, for instance, to have a room consecrated to this purpose to contain the portraits of those whose memories are to be thus perpetuated. There are great possibilities during the next three years as regards the extension of the movement, and if the Fund amounts to anything approaching the £10,000 named by Mr. X, the wisdom of our decision in taking temporary premises will be fully proved.

"THE BODY THAT SHALL BE."

BY RICHARD A. BUSH.

May I add a few thoughts to the interesting article on the above subject by G. D. C.?

When Paul wrote of the human body that "it is sown a psychical body," did he mean that the dead, decomposing corpse placed in the earth or crematory fire was the psychical body that was being sown? Assuredly no. When and where, then, did the sowing take place? It was at the beginning—namely, at birth or conception—as in the case of a seed of grain. The grain contains in a dormant state the life of the new body that is to be when awakened by the stimulus of appropriate environment. Likewise by the same law and process the seed of father and mother contains the psychic germ or elements of the new body that is to be. It is sown in corruption—i.e., on the physical plane temporarily (the mother's flesh body to start with), and raised—stands up and goes forward, if the Rev. A. Chambers' interpretation of the word "anastasis" (translated "resurrection") be correct—in incorruption as the already formed psychical vehicle of the spirit, to function on the psychic and allied planes—this incorruptible psychical body ever being refined and progressing from glory to glory according to the development of the spiritual ego within. I think this part of I. Corinthians xv. is agreeable to my theory in "Whence Have I Come?" that the elements of the psychic body are derived from the parents without any other inception. And if the psychic body—why not the spirit ego?

Paul the learned, writing for educated as well as the ordinary Greek or Roman, used the term "psychical" in its current meaning, which was quite similar to its present Spiritualistic usage. Liddell and Scott's lexicon gives the following meanings of the word "psuche," viz., 1. Applied to the life of animals as well as man; 2. The soul or immortal part of man as opposed to the perishable part (i.e., the flesh): "Homer represents it as bodiless (fleshless) yet keeping the form of him who owned it"; 3. The seat of the will, desire,

soon become as obsolete as the Ptolemaic theory of the solar system. The truth does not revolve around us, but we revolve around the truth; and our capacity for receiving the light of the truth within us is our sole power of recognising or knowing the light that fills the whole universe. Even Newton's law of gravitation is not the final truth. It is a good working hypothesis. It is but an approximation towards the truth; for our modern scientists have discovered that it does not account for all the facts—as was shown the other day at the Royal Institution. It does not apparently fit exactly the facts observed about the elongation of the ellipse of at least one of the planets. Yet it has sufficed to furnish us with all the facts that our civilisation needs to know about the motions of the solar system.

In similar manner, Euclid has become obsolete and Darwin is only approximately true.

Now science is busy investigating "electrons" as the supposed ultimate composition of all matter; but to this day and hour no physical scientist has, so far as is generally known, publicly proclaimed what is undoubtedly true—that within the electron has been discovered a source of energy and life which can be attributed to nothing else than the spiritual life of God Himself, manifesting itself throughout all matter and all combinations of electrons into molecules and the atoms of chemistry. This mysterious source of life and energy is the ultimate truth about everything. It is, too, the truth which spiritual scientists are seeking to know, not through matter or any of its material combinations, but through their inheritance of it all within themselves. Where physical science leaves off, there spiritual science begins.

Whilst physical scientists study the affinities and repulsions of chemistry and electricity, spiritual scientists study their own and others' spiritual affinities and repulsions and the laws by which these are governed; and they recognise the same Spirit of Life that dwells in them as dwelling also in all matter and in all the laws of Nature.

Perhaps when they learn to control these laws within them, they will be better able to control the same laws without. So it is not at all improbable that when man knows himself and his latent powers, he will learn to control, under Divine guidance, the things he now calls evil. In that event this world will be a happier place for us all, and every generation of man will progress still further to a knowledge of the truth. Perhaps Wilberforce was right when he suggested that God Himself can only act through the laws of Nature, and can only *pray* through us, and through our prayers. If, as he taught, God is not external to us but within us and within all things—the one Life and Energy in all matter and in all spirit—it is difficult to come to any other conclusion. In the meanwhile this gives us a wonderful "working hypothesis" for trial and examination.

"LIGHT" SUSTENTATION FUND, 1918.

The advancing price of paper, printing materials and labour has considerably outstripped such provision as we have been able to make by means of this Fund. Our main concern is to avoid having to raise the price of LIGHT, on the one hand, or make any changes in its size or its issue as a *weekly* paper, on the other. Most of our contemporaries have now advanced their prices. The prospects are now so menacing that we may have to "take in sail" in some way before long. The price of paper alone is now about eight times what it was before August, 1914. Will those who are able easily to contribute to our Fund support our appeal? The Truth we stand for will survive all the tribulations of the time. But material forms demand material methods. We do not want to make any backward step, although if we do it will be merely *reculer pour mieux sauter*, a step back to leap the better—after the war, when all that pertains to the question of life after death will be in the forefront of the world's thought. Nevertheless we would like to maintain our ground rather than retreat, however strategically.

* Since writing the foregoing, as will be seen by the notice on the front page, we have had to bow to necessity and decide on a reduction of our pages.

It is a strange fact that intimacy with anyone who has made a great name leads to the inevitable conclusion that he is unworthy of it.—H. SETON MERRIMAN.

THE RELATIONS OF SPIRITUALISM AND THEOSOPHY.

On Friday, the 1st inst., Mr. A. P. Sinnett lectured at the International Psychic Club on "The Relations of Spiritualism and Theosophy," with Dr. Abraham Wallace in the chair. Mr. Sinnett said he had long been endeavouring to heal the breach that divided these two great schools of thought. The unfortunate result had been due to mistakes on both sides, but he frankly recognised that mistakes made in the earlier theosophical books had been first to blame. The whole situation would be best understood if we looked back at the beginnings of the efforts made in recent times by those who endeavoured to guide the spiritual progress of the world, to stem the tide of materialistic thought so powerful in the middle of the last century. As far back as 1830 it was apparent to the agents of the divine hierarchy most nearly in touch with ourselves that the drift of opinion, led by the science of the time, was leading to a disbelief in super-physical existence of any kind, hurrying the cultured world in the direction of pure atheism. The powers in question determined to give the world proofs of a kind it could understand that there was another life after this, another plane of life and consciousness. In fulfilment of this determination Spiritualism was launched at the middle period of the century. At the same time it was determined that, later on, an experiment should be tried to see if the western world, the vanguard of intellectual progress, was prepared to appreciate a fuller disclosure of knowledge previously reserved for the initiates on the occult path. Thus if all had gone well Spiritualism would have proved the broad pathway to Theosophy. But it was impossible that the first gush of experimental teaching should embody the whole vast science. The first thing to be done was to reveal the existence of those advanced representatives of humanity evolving up into the divine hierarchy now familiarly referred to in theosophical literature as "the Masters." Then it was necessary to show that they possessed knowledge concerning the whole scheme of human evolution far transcending the information—valuable as that was at first—that could be gathered from ordinary friends who had passed over into the nearest levels of the astral world. In this way it came to pass that earlier writers on the new development neglected the study of the conditions immediately following physical life, and, let us frankly acknowledge, talked some nonsense on the subject. This might partly be explained by the fact that the astral experience of the natives of India at large was very unlike that of Europeans, relatively empty and colourless, reflecting physical lives far less varied and interesting than ours. Spiritualists were naturally offended by foolish misconceptions promulgated in the beginning about "shells" and elementals. On the other hand, Spiritualists made the mistake of turning aside from the grand philosophical value of even the earlier theosophic teaching, which itself already poured a flood of light on the great problems of human beginnings and destinies. The breach widened as time went on instead of closing up, as it should have done. Some Theosophists, ignoring the growth and expansion of occult teaching that has long since enveloped and absorbed Spiritualistic conceptions of the next life, clung still to early blundering, but really advanced students of current Theosophy were completely in harmony with Spiritualists, though Spiritualists for the most part unhappily failed to realise this and remained out of touch with Theosophy. Mr. Sinnett emphasised the magnificent service Spiritualism had rendered to the world by breaking down materialism. It still had spade work of that kind to do in the outer world, but within its own ranks it had another duty—that of expanding its comprehension of vast natural realms beyond those that our friends could deal with immediately on passing on from this life. The vision of future human progress furnished by Theosophy ennobled our conception of the infinite possibilities awaiting us to an extent that could only be measured by their own infinitude.

No man has any rights that lead others wrong.

HEALTH AND INDUSTRY.

ADDRESSES BY MR. W. J. VANSTONE, PH.D.

The importance of Spiritualists being practical and showing the world that they are bearing their fair share of the responsibilities of citizenship was demonstrated by Mr. W. J. Vanstone in his lecture on Health at the rooms of the Alliance on the 28th ult. He pointed out how his hearers could do effective work by visiting the slums and helping the people to realise the value of such ordinary measures for the preservation of health as general cleanliness, right diet, and abundance of fresh air. National service and human betterment would alike be furthered by such labours of love.

The lecturer next proceeded to deal with the influence of the mental attitude on health, showing that a strong dominant idea could accentuate or neutralise the best of physical conditions. He advocated a guarded and discreet use of hypnotism, even the hypnotic sleep, for healing. The good healer gave not only a mental suggestion, but definite magnetic force which was helpful to the patient. In such work the co-operation of discarnate workers was often evident. After enlarging on this aspect of the subject and bringing examples from the adepts of the East, Mr. Vanstone went on to treat of the spiritual aspect, which he differentiated from the psychic, emphasising the importance of a consciousness of God as the source of all life and health. In proportion as we possessed this consciousness, physical and mental conditions would be realised whereby higher forces could be brought to play upon the individual. Tracing parallels in zoology, he saw at work natural laws which indicated the possibilities of marvellous results in healing—results not necessarily miraculous, but due rather to spiritual forces controlling the physical and mental. These forces, once brought into full employment, must ennoble and benefit the race.

Having dealt with the problems of food, housing, education and health, Mr. Vanstone passed, in his address on the 7th inst., to the consideration of Industrialism—a subject which involved the relations of capital and labour and their interdependence in the production of wealth. Many supposed that wealth consisted in the possession of a great deal of money. But money was merely a symbol of wealth. Wealth he defined as the flow of power in the direction of productiveness and utility. The holding of vast tracts of land was not wealth until labour stepped in to discover by mining or agriculture its hidden resources and to turn them to good account. If the community needed the minerals which the ground contained or the produce it could be made to yield and the holder did nothing to utilise the land, the Government had a right to take the matter into its own hands. The man who held either money or land and was not producing anything with it had no right to it. All production implied land, labour and capital. Whatever the industry the raw materials of it must come, either directly or indirectly, from the land. In regard to labour there was, first, the question of adaptation or adjustment. We must see to it that a man was not working at something in which he had no possible interest. Next, facilities must be given whereby labour could be made more skilful and efficient. There was, in Mr. Vanstone's view, too much division of labour. To keep a man at making legs of chairs and nothing else was to deprive him of any chance of feeling an interest in his work. Where possible he would encourage individual craftsmanship. Then came the questions of the adjustment of wages and the matter of hours. Lord Leverhulme believed that no man should be called upon to work more than six hours a day and that he would do better work as a consequence, but he believed also in education and had established a wonderful technical college for his workers. Another point was that the work should be carried on amid pleasant surroundings and that a certain time should be set apart for rest and recreation. Co-partnership should also be seriously considered and the right of the worker to own a large percentage of the produce of his work. On the question of land tenure Mr. Vanstone held that the only way out of some of the evils of the present system was land nationalisation.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE: NEW OFFICES.

In view of the necessity of vacating our present quarters, negotiations were set on foot to acquire the lease of a house in a square in the West Central district, but as these could not be carried through, it has been decided as a temporary measure to take a suite of offices to which the use of a fine hall for meetings is attached. The removal must be made very soon, probably during the present month, but further particulars will be given in due course. On the whole, the conductors of LIGHT and the Council of the Alliance feel that they are doing the wisest thing in the circumstances. They will thus gain time to raise the necessary funds and to make a careful and deliberate selection of a house. The Fund, which, as indicated, will be called "The Memorial Endowment Fund," will be allowed to accumulate and invested in War Bonds, and when the time arrives a house will be acquired as a centre for our work, standing also as a memorial to such pioneers of the movement as "M.A. (Oxon)," Edmund Dawson Rogers, Professor Charles Cassal, Alaric A. Watts, Laurence Oliphant, the Hon. Percy Wyndham, Professor and Mrs. De Morgan, Gerald Massey, Edward Maitland, Anna Kingsford, General Drayson, C. C. Massey, and a host of others still freshly remembered as connected more or less actively with the work of the Alliance or of LIGHT. It is also intended that provision shall be made for those who wish to give donations in memory of some departed friend. It is hoped, for instance, to have a room consecrated to this purpose to contain the portraits of those whose memories are to be thus perpetuated. There are great possibilities during the next three years as regards the extension of the movement, and if the Fund amounts to anything approaching the £10,000 named by Mr. X, the wisdom of our decision in taking temporary premises will be fully proved.

"THE BODY THAT SHALL BE."

BY RICHARD A. BUSH.

May I add a few thoughts to the interesting article on the above subject by G. D. C.?

When Paul wrote of the human body that "it is sown a psychical body," did he mean that the dead, decomposing corpse placed in the earth or crematory fire was the psychical body that was being sown? Assuredly no. When and where, then, did the sowing take place? It was at the beginning—namely, at birth or conception—as in the case of a seed of grain. The grain contains in a dormant state the life of the new body that is to be when awakened by the stimulus of appropriate environment. Likewise by the same law and process the seed of father and mother contains the psychic germ or elements of the new body that is to be. It is sown in corruption—i.e., on the physical plane temporarily (the mother's flesh body to start with), and raised—stands up and goes forward, if the Rev. A. Chambers' interpretation of the word "anastasis" (translated "resurrection") be correct—in incorruption as the already formed psychical vehicle of the spirit, to function on the psychic and allied planes—this incorruptible psychical body ever being refined and progressing from glory to glory according to the development of the spiritual ego within. I think this part of I. Corinthians xv. is agreeable to my theory in "Whence Have I Come?" that the elements of the psychic body are derived from the parents without any other inception. And if the psychic body—why not the spirit ego?

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A NEW BOOK, "The Ministry of Angels," by a Hospital Nurse, will shortly be published by Messrs. Bell & Sons (price 2s. 6d.). It will have a special interest for readers of LIGHT, not only because it is a true story of psychical experiences, but also from the pen of "Joy," who has contributed some of her experiences in angel ministry to these pages.

passions, appetite, &c.; 4. As the organ of thought, mind, reason, understanding. Here we see, as an old idea, the belief that interpenetrating man's physical body was an organised psychical body acting as the vehicle of spirit. It has taken us Westerns a long time to get back to that truth. In Paul's mind dying was not sowing. Dying was a glorious uprising, a liberation from the body of our humiliation into which the psyche was sown.

DR. MOLL ON "AUTHORITIES."

At the present time, when the Spiritistic hypothesis is being so hotly disputed, and the names of eminent men are being freely quoted on either side as authorities, the following remarks taken from the 1890 edition of Dr. Albert Moll's treatise on "Hypnotism" may be of interest. Though dealing with hypnotic phenomena and suggestive therapeutics, they seem singularly applicable, *mutatis mutandis*, to the present controversy. Dr. Moll writes:—

It has often been asked why so many authorities have pronounced against suggestive therapeutics. There are three answers—(1) Even an authority may be wrong, and generally it is the authority which believes in its own infallibility; (2) all so-called authorities are not necessarily authoritative; (3) many who are authorities in one field are just for that reason not so in another. The last two points are important in medicine, and we may consider them further. In all sciences, besides the real authorities there are men who are mistakenly supposed to be so. It is interesting to observe in the history of culture how fashion makes "authorities" out of those who have no real scientific greatness.

A man is called an authority; but when it is asked what he has done there is shrugging of shoulders, for often he has done nothing. Such pseudo-authorities are much inclined to pass judgment on questions they have not examined. There have always been such persons; they are the drag on the wheel of science. But as regards the third point above mentioned, I will say that because a man is an authority on one matter, it does not follow that he has a right to claim authority on another. A great historian or astronomer is not in a position to pass judgment on medicine. Now, many of those who have objected to the therapeutic use of hypnotism are authorities on matters that have nothing to do with therapeutics. Physicians as well as laymen often lose sight of this. A man may be eminent in the histology of the brain, and yet be incompetent in therapeutics. Therefore I consider the judgment of a man who may be an authority in his own branch as of as little weight here as the judgment of an astronomer would be.

It follows from this that when an eminent mental pathologist expresses a definite and dogmatic opinion on a complex subject such as psychical phenomena, which he has neither studied nor investigated, he thereby convicts himself of intellectual ineptitude.

E. W. DUXBURY.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 17TH, 1888.)

It is, as we have repeatedly pointed out, to the growth of instructed, temperate opinion in the Press and in the public mind that we must look for progress. It is idle to persecute mediums under obsolete enactments or to drive them out of the field by holding over them this threat.

—From "Mediumship," by "M.A. (Oxon)."

The editor [of the "Harbinger of Light"] is of opinion that "absolutely diabolical spirits who persistently simulate evil are very exceptional visitants" to circles. Quite so. We have met "Pucks," frisky and mischievous spirits, but never a devil: not even a little one.—From "Jottings."

NATURE satisfies the soul purely by its loveliness and without any mixture of corporeal benefit.—EMERSON.

THE London News Agency states that the Rev. Conrad Noel, whose name will be well known to many old readers of LIGHT, has been forbidden by the Bishop of London to address the Thursday morning congregation at the City Temple.

"CAUSATION AND THE SPIRITUAL WORLD."

A REPLY TO D. R.

When discussion of such a topic as the above fastens upon abstract terms and their significations it generally whittles the theme away to a vanishing point, and mutual misunderstanding arises, due rather to a difference of concept of those terms than to any real want of agreement. Waiving the abstract, a concrete example of the relationship of the spiritual and material will illuminate the subject better and perhaps will serve to reconcile what look like discordant views. No better or simpler example of the causative character of the spiritual can perhaps be found than in the physical force, heat, and its correspondent force in the spiritual, love. Love, whether heavenly or hellish, ultimates in heat. The passionate ardour of a lover or the savage fury of lust each ultimate in an identical physical heat in the body—distinctly a physical force measurable by material instruments. According to Swedenborg's doctrine all physical heat is primarily an outcome of spiritual heat. Even the sun derives its glow from the spiritual sun which is energised by love in place of material fire. Natural and spiritual light stand in similar relationship, spiritual light being, of course, truth. Developing this principle, the contention of many people is that all our material world phenomena are effects of spiritual forces ultimating in natural forces, and matter itself is but the correspondent of spiritual substance. As man is during his incarnate stage a simultaneous denizen of both worlds, it is often the case that his own spiritual energies ultimate in physical forms of energy—as in the examples given above. But over and above that, man, being under the general influence of myriads of discarnate beings, also tends to receive by influx the spiritual impulses of the invisible sphere of his soul's surroundings, and hence that sphere becomes causative of happenings here.

C. E. B.

SOLDIERS' SUPERSTITIONS.

"The Clubman" writes as follows in "The Pall Mall Gazette" concerning the superstitions of soldiers:—

There is no getting away from the fact that soldiers are very superstitious. I noticed a statement made by an Anzac the other day to the effect that if a soldier "trades leave" with another; the proposer is marked for death the first time he "goes over." Fourteen of his comrades, he said, had been killed after they had traded their leave. Again, if a letter from a mother arrives on the day a raiding party is going out, the members of that party—particularly the man who receives the letter—are believed to be almost certain to be made prisoners.

It rests not alone with them, but to a great extent also with us, to facilitate intercourse, to deepen the fellow-labour, to draw closer the old kinship. It rests with us to furnish the conditions which make communion and communication possible and profitable. . . . By our courage, our faith, our hope and, above all, by our love, we can still bless those who still bless us.—"Mors Janua Vitæ," by H. A. DALLAS.

A SANE JUDGMENT.—I feel quite unable to understand how any man can get up and say in the Reichstag, as Count Hertling says, that the war that Germany has been waging is a defensive war. It was provoked by Germany, it was carried out in accordance with doctrines perfectly well known before the war broke out and universally approved in Germany. It was no sudden outburst of passion which made them drench the world in blood. It was, no doubt, a miscalculation, because they thought their ends could be attained without the sacrifice they have forced on themselves and, unhappily, on the rest of mankind.—From a recent speech by MR. BALFOUR.

SYLVAN CURIOSITIES.—Mr. J. J. Goodwin, the secretary of the Brighton Spiritualist Brotherhood, informs us that arrangements have been made for the exhibition in Old Steine Hall (the meeting-place of the Brotherhood) on Saturday, the 30th inst., and throughout Easter week, of Mr. Tom Charman's unique collection of specimens of arboreal growth—some thirteen hundred in all—representing past and present life on our globe, discovered by him during a period of five years' research in the New Forest. It is suggested that on each afternoon of the exhibition a short lecture shall be given on some appropriate subject, and several well-known speakers have already promised their help in this direction.

SOCIETY WORK ON SUNDAY, MAR. 10th. &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Dr. W. J. Vanstone, inspiring address, "The Three States of Spiritual Existence After Death." Good attendance.—77, *New Oxford-street, W.C. 1.*—4th inst., Mrs. Jamrach, excellent clairvoyance. For Sunday next see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. E. H. Peckham, on "Spiritualism"; Mr. Paul Tyner, "Purification." For Sunday next see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith, instructive trance addresses on the present world crisis. For Sunday next see front page.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Services 11.30 a.m. and 6.45 p.m. Addresses by Mrs. M. H. Wallis. Sunday next, Mrs. Jennie Walker.

WIMBLEDON SPIRITUALIST MISSION.—Instructive address by Mr. Horace Leaf. For prospective announcements see front page.—R. A. B.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Interesting address and clairvoyance by Mrs. Jamrach. Sunday next, 6.30, address by Mr. Symons. Monday, 3 p.m. (ladies), clairvoyance. Wednesday, 7.30, Mr. Connor, address.—E. M.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Address by Mr. H. Boddington, clairvoyance by Miss Well-belove, to an appreciative audience. Sunday next, at 6.30, Mrs. Beaurepaire.—M. W.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Alderman D. J. Davis, address. Sunday next, 3 p.m., Lyceum; 7, Mrs. Podmore, address and clairvoyance.—J. M. P.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, Mrs. Thomson, uplifting address; evening, Mrs. Annie Boddington, excellent address and clairvoyance. Sunday next, 11 a.m., Mr. Horace Leaf, address and clairvoyance; 6.30 p.m., Church service.

LEWISHAM.—**THE PRIORY, HIGH-STREET.**—Good address and clairvoyance, Mrs. Mary Clempson. Audience increasing. We are now members of the Union. Sunday next, 7 p.m., Mr. A. T. Connor, of Stratford, address. Mrs. Leechman will recite.—E. W. D.

CLAPHAM.—**ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.**—Sunday next, 11 a.m., public circle; 3 p.m., Lyceum opening, all welcome; 7 p.m., Mr. H. Boddington. Wednesdays, 8 p.m., members' developing circle. Fridays, 8 p.m., public service. 24th, Mr. G. Tayler Gwinn.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Mr. Prescott's address and Mrs. Mary Gordon's address and clairvoyance much appreciated. Sunday next, 11.15 a.m., Mr. A. W. Jones; 3 p.m., Lyceum; all made welcome; 7 p.m., Mrs. E. Neville, address and clairvoyance. 20th, Mrs. Maunder. 23rd, Mrs. L. Harvey (Southampton).

BRIGHTON.—**THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.**—Sunday next, at 11.15 a.m. and 7 p.m., addresses by Mr. Cayer and Mr. Everett respectively; descriptions, Miss Fawcett; 3 p.m., Lyceum. Wednesday, 8 p.m., public meeting.

BATTERSEA.—45, *St. John's Hill, Clapham Junction.*—Morning, good circle; evening, address by Kwaja Kamal-ud-Din. Sunday next, 11.15, circle service; 6.30, H. J. Adams, Esq., B.A. 21st, 8 p.m., Mr. Horace Leaf, address on "Hypnotism," with demonstrations from the audience. Admission, 1s.—N. B.

BRIGHTON SPIRITUALIST BROTHERHOOD.—**OLD STEINE HALL, 52A, OLD STEINE.**—Miss Burton, excellent addresses. Sunday next, Mr. J. Macbeth Bain; 11.30, healing meeting; 7, address; 3, Lyceum. Tuesday, at 3, ladies' sewing meeting; 7.45, and Thursday, 7.45, questions and clairvoyance. Friday, Young People's Guild. March 28th to April 6th, Mr. Tom Charman's Great Exhibition. See advt. next week.

THE NEW REVELATION.

Address by Sir A. Conan Doyle.

We have still a few copies left of the 3 Nos. of LIGHT, November 10th, 17th, and 24th, containing the summary of the address and the closing remarks by Sir O. Lodge. We can send the three copies complete for 7d. post free, Office of LIGHT, 110, St. Martin's Lane, W.C. 2. The numbers are limited and we cannot reprint the address.

THEY gave their all; could anyone give more?
Grant them a humble share out of your store,
Give them your love to heal, restore and bless,
And by your aid, ensure their happiness.

The above lines are from a leaflet of verses entitled "Broken," by Mr. Walter Jones, of Stourbridge, who has kindly furnished us with a supply to be sold at one penny each (post free 1½d.), the proceeds to be devoted to the L.S.A. Memorial and Endowment Fund. They can be obtained on application to the Manager, at these offices.

NATIONAL UNION FUND OF BENEVOLENCE.—The honorary financial secretary (Mrs. M. A. Stair, 14, North-street, Keighley, Yorks.) reports, with thanks, the following donations in February: Marylebone Association, £2 2s.; Bristol Members' Circle, 5s.; Daulby Hall Lyceum, 10s.; York-street, Saviours-gate, £1; Hadfield collection on Mrs. Stair's visit, £1 2s.; W. H. Lode, 5s.; Mr. Jebson, Manchester, 2s. Total, £5 6s. The committee appeals for help to increase its grants if possible in these trying times.

RAYMOND, OR LIFE AND DEATH

With Examples of the Evidence for Survival of Memory and Affection after Death.

By SIR OLIVER LODGE, F.R.S.

8th Edition. With Eighteen Illustrations.

This very remarkable book is the record by a distinguished father of a brave soldier son. Raymond Lodge was killed in Flanders in 1915; but Sir Oliver Lodge claims to have had communication with him since, and in the hope that other bereaved relatives and friends may have their grief similarly softened and their loss alleviated, he has consented to the publication of this very intimate record of séances. It tells the story of Raymond Lodge's young life and of his death. It then gives full details of the communications which his friends received from him in the spirit world, and this is done in order that such a narrative may give hope and comfort to mourners. The third part deals with Life and Death, of the body and the mind, of Christian psychology and of the idea of God.

Sir Oliver Lodge's book sets the science of psychical research definitely upon a new footing.—"TIMES."

A very interesting, and what is more, a very courageous book.—"SPECTATOR."

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OFFICE OF LIGHT, 110, ST. MARTIN'S LANE, W.C. 2.

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.

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