

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We are continually receiving letters from persons who, being in utter ignorance of the literature and activities of psychical science, ask to be recommended books suitable for beginners. There are several in existence, but they are not as a rule all we could desire as complete primers, because the subject is continually advancing; old ideas and methods are changing all the time, and the starting point is altering by reason of the enlargement of our ideas of all that our subject stands for. Moreover, the needs to be met are infinitely various. People of advanced intelligence, quick to understand and assimilate different branches of psychic knowledge, might commence almost anywhere. But the majority of the uninitiated must begin at the A B C of the matter, and to select for special mention two manuals out of several, all of them valuable, we may take first "Some Practical Hints for those Investigating the Phenomena of Spiritualism," by Dr. W. J. Crawford, whose claims to be a scientific authority are sufficiently well known. We have alluded to the pamphlet before, but desire our readers to take careful note of it as a guide of particular value to inquirers.

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The other pamphlet is "What Spiritualism Is," by the late Mr. E. W. Wallis. It is plain and popular in form, and approaches the question from a different standpoint from that adopted by Dr. Crawford. But it will have a wide appeal to those who enter on a consideration of the question without scientific or philosophic prepossessions of a kind which will yield only to contact with hard fact, or that direct scientific attestation of it which Dr. Crawford supplies. Mr. Wallis's work, none the less, has a scientific value, in the unorthodox sense of the term, for as a medium with an experience of many years of all phases of phenomena, he is able to speak from direct personal experience, and, moreover, he covers the subject in a way not only simple, but full of suggestion. Thus his remark, "Life beyond death is human, sequential, orderly and educational, and each one goes to his own place," puts in a pregnant sentence the essential facts of life after death. Both the books referred to can be obtained at this office—Dr. Crawford's at 7d. post free, and Mr. Wallis's at 3d.

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Generally speaking, it is a mistake to suppose that attacks upon any subject of real importance do it any actual harm. Quite apart from the fact that hostile criticism tends to focus attention on the subject assailed, a very salutary purpose is served in rendering the approaches to it formidable and unpleasant. The grit and earnestness of the aspirant are tested when it is a question of facing an ordeal before gaining what he seeks. We recall the story of the merchant who, when he invited applications for the

post of commercial traveller in his employ, was accustomed to rebuff with rudeness the candidates who presented themselves. Those who were frightened away were held to have proved their unfitness by the same fact; it was the man who held on undaunted by his reception who gained the post. It is very much as the author of "The New Revelation" put it: " . . . If we could imagine some wise angel on the other side saying, 'Now don't make it too easy for these people; make them use their brains a little. They will become mere automatons if we do everything for them'—if we could imagine that, it would just cover the case." We have strong reasons for cordially agreeing with that view of the matter.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 21st, 1888.)

In delivering a lecture on the sensibility between a flame under certain conditions and certain sounds, at the Royal Institution of Great Britain, Professor Tyndall said:—

"Some of these flames are of marvellous sensibility; one such is at present burning before you. It is nearly twenty inches long; but the slightest tap on a distant anvil knocks it down to eight. I shake this bunch of keys or these few copper coins in my hand; the flame responds to every tinkle. I may stand at a distance of twenty yards from this flame; the dropping of a sixpence from a height of a couple of inches into a hand already containing coin knocks the flame down. I cannot walk across the floor without affecting the flame. The creaking of my boots sets it in a violent commotion. The crumpling of a bit of paper, or the rustle of a silk dress does the same. It is startled by the plashing of a rain-drop. I speak to the flame, repeating a few lines of poetry; the flame jumps at intervals, apparently picking certain sounds from my utterance to which it can respond, while it is unaffected by others."

This fact, thus scientifically demonstrated in the physical world, finds its exact parallel in the psychical. The best mediums are so sensitive that Dr. Tyndall's very words might be applied, *mutatis mutandis*, to the conditions under which investigations must be conducted with them.

—From "Jottings."

SPIRITUAL FORM AND PHYSICAL DEFECTS.—We find the primary form often distorted in its development before birth, through fright or other mental action of the mother altering in part the human flesh copy of the spirit, by physical defect; a defect *only* physical, not spiritual, the spiritual body unseen developing its powers for future use at physical death. I have in memory many facts illustrative; I select two. The one was, the name of the father on the iris of the eyes of the child, produced before birth by the impetuous wish of the excited mother, when the father denied the paternity. The other was, the bull-bellowings and actions and *mode of life* produced on my friend's daughter, through his wife's fright, when her body was physically forming, on seeing a wild bull approaching her; but the soul and spirit *unseen* by us continued to develop its natural species form; the proof of that as the law of species, I could easily give.

—From a letter by Mr. J. ENMORE JONES.

THE CHARM OF OLD AGE.—All should grow old gracefully, ripening like the apple, which, ruddy in the sunshine and morning dews, drops at last, naturally, into the fruit garner's basket. And so the sunset of life should be to us more beautiful than the sunrise. Youth, like the opening bud, has its work in front of it, while old age, full of trust, is ready to go when the summons comes. It has a quiet charm of its own; a calm richness, as of autumnal forests—a serene sanctity, like that of a moss-embowered cathedral or the towering grandeur of an oak on the hill-top that stands, an inviting, shady retreat for grazing herds and foot-weary travellers. In fact, old age, in years, is a quiet letting-go—fame, riches, fashion, fading away, while the pulsing spirit seems more beautiful and more divine.—DR. J. M. PEEBLES in "The Liberal Review" (Los Angeles).

THE RETURN OF MRS. BAKER EDDY.

[The following account of messages purporting to come from Mrs. Baker Eddy through a private medium in Los Angeles is sent us by "Truth-seeker."]

I have for many years been a sympathetic yet critical student of "Christian Science" as formulated in Mrs. Baker Eddy's remarkable volume, "Science and Health."

Having learned something of the truth of spirit communication from the next stage of existence, I have always been much disappointed with the chapter in the text-book called "Christian Science versus Spiritualism," as well as with the particular attitude Mrs. Eddy adopted towards the Spiritualistic hypothesis, especially when later I became cognisant of her personal history. She undoubtedly possessed mediumistic powers as a child, for then she was, according to her own statement, clair-audient—a mysterious voice spoke to her as to the Maid of Orleans. She writes: "For some twelve months, when I was about eight years old, I repeatedly heard a voice, &c." (*vide* "Retrospection and Introspection," p. 8). Moreover, I am thoroughly persuaded that the Christian Science text-book was inspirationally written, and I have heard, from those who knew Mrs. Eddy well, that she had to study that volume carefully with the necessary and repeated attention of any ordinary student of Christian Science. Mrs. Eddy passed away from the physical plane some seven or eight years ago. I have just come into contact with what purports to be two communications received from her; the first is dated February 14th, 1915, and the other was written on December 15th, 1917.

If these really be what they claim to be, their teaching is quite contrary to the present belief of Christian Scientists, who have been taught not to accept the Spiritualistic hypothesis, and who assert that "those who have passed the change of death are in so entirely different a plane of consciousness that between the embodied and the disembodied there is no possibility of communication."

The alleged messages have come through a celebrated private medium in Los Angeles—an aged lady of considerable refinement and good social position who possesses highly evolved psychic powers, and moreover is very kindly disposed towards Christian Science. Madame X. "has never been a commercial medium, but from a lofty sense of duty and privilege she has placed her divine gift of vision and inspiration at the service of mankind freely." These messages were automatically written through her hand, while Mrs. Eddy was also clairvoyantly seen at the same time.

Among other things Mrs. Eddy purports to assert are the following:—"I have tried many times to reach those who accept my teaching as truth, to give to them the truth I have found since I left my material body . . . for I find that in rejecting the return and communion of those who had departed from the flesh, I had closed the door upon myself as well as upon others . . . so I am actually reaping that which I sowed. I am rejected by those I taught to reject others. I am forced to confess that it was not done in ignorance of the truth of the return and communion of spirits; for I was born a medium and for years received and enjoyed communion with those gone before. But I rejected it and taught my pupils to do so . . ."

There is much of sadness in the greater part of the first communication, but it ought to be read by all truth-loving students of Christian Science.

The second communication, two and a half years later, is one which certainly breathes the noble spirit of Mary Baker Eddy, and contains many excellent paragraphs, thus: "Truth is truth, and always will be, no matter in what way or in what language it may be given to humanity; but not everyone has eyes to see or ears to hear truth in any form, and yet the existence of any and everything is really dependent upon the truth which exists in it." Later she says: "I thank God and Christ for the power which I am daily receiving to reach many of those I left behind, and for the many who are receiving my confession who will not be led astray by my rejection of the truth of spirit return and communion with those gone before." She adds (and how truly!): "I can see now plainly that if I had but added that truth to my teaching, it would have been the crowning truth to the whole, but I did not see it at the time. . . . To-day [it] is the only truth that can ease the awful ache of the hearts of the mothers whose boys are forced to lay their young lives down, even against their own will. There is nothing in any of the religions of earth that can comfort the mother's grief but the truth that there is no death; and there is no proof of this truth but the return and communion with those left behind by those who have left the physical bodies." What, I wonder, will the Christian Scientists say of these alleged messages from Mrs. Eddy? Whether these statements emanate from Mary Baker Eddy or not, they certainly are worthy of that remarkable

mentality through whom was given to the world "Science and Health," which has transformed the thoughts and actions of many struggling souls who had been dissatisfied with the churches' presentations of Christian teaching.

One of Mrs. Eddy's admirers, Gerhardt C. Mars, B.D., Ph.D., in his philosophical treatise "The Interpretation of Life," says at page 605, "At any rate, Mrs. Eddy regards death as a scientific and ethical problem for rational consciousness."

Those of us who have had some experience of spirit communion and who greatly regretted the absence of such teaching in her writings, regard these messages from across the border as a continued exercise of her "rational consciousness," and as a scientific demonstration, allied to those given by the Galilean Prophet "Christ Jesus, the Way-shower," that she too has overcome death, and can return with messages of loving certainty that she is still interested in the continued progress of her followers. A few months ago, in a small, select private circle held with a well-known medium, at which was present a devoted disciple of Mrs. Eddy, who sang one of her leader's beautiful hymns in order to harmonise conditions, what purported to be the voice of Mary Baker Eddy spoke to us in gentle tones, and thanked us for giving an opportunity for her to come to us. We had never heard that she had been able hitherto to communicate. She indicated that she had learned much about the conditions of spirit return since passing over, and regretted that she had not taught it in her earth-life, and encouraged us to go on spreading the truth that death was really overcome and that such knowledge was the great consolation to bereaved ones in these times of stress and sadness.

ON PERSONAL TESTIMONIES.

By L. V. H. WITLEY.

Some of the most interesting books in the world have been just "personal testimonies to personal experiences." Take such classics as "The Confessions of St. Augustine," George Fox's "Journal," John Woolman's "Journal," John Wesley's "Journal," and other similar autobiographies: their power to charm and to help lies in their humanness, in their nearness to reality. So, too, with the Old and the New Testaments: What are these but "personal testimonies to personal experience" of God, of the ways of God and of communion with God? Is not every book of Holy Writ that the world has known a record, more or less imperfectly expressed, of man's experience of God?

We get a fresh sense of the value of this personal testimony if we try to imagine what the world would have been like if great and noble souls had always kept to themselves their feelings and ecstasies, their inspirations and their aspirations. Should we individually have made even the progress in character and living that we have, were it not for what we have read and heard in the way of this unending and undying testimony?

In the Christian Church we have at the one extreme the Quakers with their quietude, and at the other the Salvation Army with their in-quietude, but both are founded upon and kept alive by personal testimony to personal experience. George Fox's gospel, it is said, "was a call to reality in every relation of life. . . . Having seen, he could have no peace until he had not only told what he had seen, but striven to impart the gift of seeing to others."

Was not this the secret of the deep impression and the rapid advance which the religion of Jesus Christ made in its earlier days? The belief in the continued existence of Jesus after death, and in the possibility of love still coming from Him and going to Him, made such a profound difference in the consciousness of those who awoke to it, that they passed the message from lip to lip and from life to life until the religion which had been despised and persecuted spread throughout the world.

In the course of a beautiful tribute to the memory of his wife, General William Booth used these words: "Through all my history my personal intercourse with the spirit world has been but limited. I have not been favoured with many visions; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service, and especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I sat at my desk or lay wakeful in the night-season. Among these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed and beautiful wife."

This experience was nothing to be surprised at, for before she passed away she said: "I shall always take an interest in the work you are carrying on. I am sure God will grant me the happiness of knowing about it, with you."

One other example of this personal testimony may be given. Mr. W. T. Stead says:—

"For years I have been convinced by the pressure of a continually accumulating mass of first-hand evidence of the

truth of the persistence of personality after death, and the possibility of intercourse with the departed. But I always said, 'I will wait until someone in my own family has passed beyond the grave before I finally declare my conviction on this subject.' Twelve months ago this month of December [1909] I saw my eldest son, whom I had trained in the fond hope that he would be my successor, die at the early age of thirty-three. The tie between us was of the closest. No one could deceive me by fabricating spurious messages from my beloved son. Twelve months have now passed, in almost every week of which I have been cheered and comforted by messages from my boy, who is nearer and dearer to me than ever before. The preceding twelve months I had been much abroad. I heard less frequently from him in that year than I have heard from him since he passed out of sight. He has communicated with me through the hands of two slight acquaintances, and these communications have been one and all as clearly stamped with the impress of his own character and mode of thought as any of the letters he wrote to me during his sojourn on earth. After this, I can doubt no more. For me the problem is solved, the truth is established, and I am glad to have this opportunity of testifying publicly to all the world that, so far as I am concerned, doubt on this subject is henceforth impossible."

H. D. Thoreau, the lover of Nature, once suffered imprisonment for refusing to pay his war tax. The authorities expostulated with him, but his conscience forbade compliance with their demands. So he was arrested as he came into the town of Concord. It is recorded that he passed the night in gaol with great serenity of mind. Emerson, hearing that his friend was in prison, came along to see what was wrong. "Why are you in there, David?" he asked. And the immediate rejoinder was, "Ralph, why are *you* outside?"

So, if I am asked how it is, and why it is, I believe there is a place and a value in personal testimony to personal experience, I answer: Because I can do no other than bear testimony; because I know that hearts are hungering for it and for the comfort which it brings; because, by bearing testimony, my own spirit is sweetened and strengthened; because, in fact, the one thing which is needed above all else while we dwell in the body is assurance and re-assurance of the reality of the realm of the spirit, and, as concerning those who have passed on, the consciousness that

They are not dead; they have but passed
Beyond the mists that blind us here
Into the new and larger life
Of that diviner sphere.

The reward for seeking truth is more truth to seek; the reward for loving is greater capacity to love; the reward for bearing testimony is more testimony to bear.

THE MASTER OF THE TEMPLE AND PSYCHIC EVIDENCES.

Mrs. E. C. Hoare writes:—

"The Master of the Temple is the last man in the world to give an opinion upon any subject without carefully studying it, and as a matter of fact I happen to know that he has read much and earnestly on the question of Spiritualism. I might add, I think, that he would be only too glad to be convinced that communication between living and 'dead' is possible. I have not seen a report of his sermon, and am wondering whether he said—not that there was no reliable evidence, as you state, but that there was no *proof*. As Mr. Alfred Kennion says, in your current issue: 'There is at present no known method of proving the identity of the sender beyond the possibility of a doubt'; and that sender may be some person still in the flesh, or even some being which has never been incarnate, and which has the power of tapping our minds. Be this as it may, I am not without hope that Dr. Barnes may yet meet with evidence such as may induce him to accept Spiritualism as a matter of faith, if not of actual positive knowledge. There must be many articles in his creed, as in ours, of which he would say with Jennyson: 'We have but faith; we cannot *know*.'"

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the following further donations towards the fund of £10,000:—

	£	s.	d.
Mrs. Riddell	10	0	0
Mme. Le Bauld de Nans	2	0	0
In Memory of W. T. Stead, per P. Trolove	1	0	0

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

IN REPLY TO SEVERAL INQUIRERS.—The book "What is instinct? Some Thoughts on Telepathy and Subconsciousness in Animals," by C. Bingham Newlands, is published by John Murray, Albemarle-street, W. (6s. net).

REWARD IN THE PSYCHIC WORLD.

By MRS. PHILIP CHAMPION DE CRESPIGNY.

The complaint that nothing of interest or importance is ever received through mediumistic forms of communication is as unsustained by fact as much else put forward by the inexperienced. No doubt the root of it lies in expecting too much; old beliefs die hard and many people still imagine their friends, possibly quite uninteresting and uninformed on this plane, are suddenly transformed into great minds by the casting of the flesh. But the belief is dying, and a more reasonable attitude springing up among thinking people. Personally I have a great deal, both instructive and interesting, conveyed through these channels, given either as direct information or containing references or just a hint, that with the help of a little reasoning power leads into interesting and suggestive lines of thought.

Of the latter the following instance is an example.

This particular subject for speculation was started one day at a "table sitting" in which a friend and myself were the sitters; the letters of the alphabet were arranged round the table and a small glass was used as indicator.

My husband was speaking from the "other side" saying how very busy they all were over there helping our fighting men in so many ways. As he has often described to me and expatiated on the beauties of the garden he is preparing for me when the time arrives for me to join him, I asked half laughingly,

"If you are so busy elsewhere all day, how is my garden getting on?"

"A man called Hitchcock takes care of it for me," was the answer.

I was surprised.

"Do you mean you can get people over there to do these things for you?"

"Certainly," he said, "Why not?"

"And do you pay him wages, just as you would here?"

"I give him my thanks," was the reply.

In this world, I am afraid the suggestion that thanks would be a sufficient reward for a day's work, might raise a smile! But it set me thinking.

Evidently the "thanks" was not the perfunctory expression we are accustomed to here, but a vibration of real gratitude and, therefore, to the recipient, an *asset*. "Hitchcock—a name, I may mention, conveying nothing to me at all—would be as definitely richer by its bestowal as he would be in this world by the present of money. It was something worth working for.

Following up the line of thought, the suggestion still further enhances the value of our physical state, the importance of which is so often underrated by well-meaning insistence on the instability of material conditions. In the physical world it would seem we obtain from dense matter a reaction more powerful in the development of will than can be obtained in the higher and more subtle conditions of those to come. It has to be done *here*—"for the night cometh when no man can work."

Just so much of the power for love, gratitude, sympathy, as we build into our more subtle bodies *here*, can we give out *there*. In proportion to the strength of these qualities, developed through life in earth conditions, can we, over there, command service and love in return. Those who have never cultivated them here, will find themselves impotent and neglected there; they will have nothing to give that is of any value to anyone. Poor indeed! By love and sympathy I mean the real thing—not empty professions from platforms but the love that will go cold and hungry itself that others may be warm and well fed; the love that would gather humanity to its heart, forgetting self in a universal compassionate sympathy. When love for others becomes an instinct, an inherent part, so built into the psychic counterpart that there is no more room for self, then shall we be rich indeed, for we shall take our treasure with us—no mere picturesque form of speech, but a very real treasure that neither rust nor moth can corrupt, nor any thief break through and steal.

MERELY negative teachers are as the wind; they destroy, but they cannot build; at their best they do but sweep away the unsubstantial fictions of human fancy or human fraud, but they erect nothing solid in the place of the discarded fictions. Positive truth alone can feed, sustain, invigorate the soul.—LONDON.

In the July issue of the "Occult Review," Mr. J. B. Burke, in an article entitled "Character and Life," discusses the question whether man's higher nature and faculties are the result of a spiritual influx, or the outcome of natural selection, and he reaches the conclusion that life is an infra-atomic phenomenon, and that while natural selection is playing, and has played, an important part in the development of man's intellectual powers their origin must be sought in the ether itself, as no mechanism based upon atoms or electrons would explain the potential properties of germ plasma. The inclusion in the domain of biology of the ether, as a factor in evolution, would thus mean a further recognition of the great law of continuity and the opening up of vistas undreamt of by the chemist and the physicist, and we may, perhaps, be allowed to add, the linking up of matter with spirit.

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DR. SIMPLICITY.

Where or how I met him it is unnecessary to mention here, for at this time I am only concerned to portray as well as I can the character of one whom I am proud to call teacher. He may not even exist except as an ideal, something bodied forth by the mind, that maker of images. To me, however, he is real enough, or I would not here try to paint his portrait.

Dr. Simplicity I called him. I could not call him the Simple Doctor, because of the two meanings which we attach to that word simple, and he was not by any means simple in the baser sense. He was, indeed, shrewd, penetrating, full of experience and understanding. Divinity, Medicine, Science, he had them all, but his doctorate was of Life rather than any one department of it. I had talked with the Angelical Doctor, the Subtle Doctor, the Mystical Doctor, and other philosophers of all grades and qualities. But Doctor Simplicity seemed to carry in himself all their special gifts without giving to any an undue prominence. There was a fine amplitude about him; he was great of brain, but equally large of heart. He could take the sayings of each of the other doctors and give them a larger meaning, turning their words about so that out of love there came strength and wisdom, and out of subtlety a plainness that the humblest mind could comprehend, and out of mystical words something practical and matter-of-fact that would inspire the task of the lowliest worker. In fine, there was what I would call a universality about him. He would pass with ease from the study of an atom to the contemplation of a sun. He acknowledged the Mysteries humbly and reverently—there were bounds, he said, beyond which the finite mind could not pass. But it could eternally be gaining in knowledge, and at every step, he said, it would find Infinite Intelligence, Eternal Benevolence. He could laugh at the sham mysteries, the little ingenious sophisms with which self-seekers sought to dazzle and bewilder the novices for their own profit or glorification. By consequence, he was feared and sometimes even hated by humbugs and mystery-mongers, for he spoiled their trade and enlightened their dupes, so that they lost custom. To these charlatans he was a spoil-sport, and they cried out on him as a Vandal, and a mere Logician, for logic, although it has its limits, is an inveterate enemy of mystification and vain pretence. He thundered against gibberish and rignarole. He hated bombast and pedantry. Indeed he was so vigorous in his exposure of these things, that sometimes the Angelical Doctor was moved to gentle remonstrance, and even the Mystical Doctor would interpose with an objection so profound that to the uninstructed hearer it sounded merely like a string of outlandish words. Whereat Dr. Simplicity would smile roguishly upon them, clapping the hand of each in a spirit wholly fraternal. "Dear brothers," he would say, "let us be angels and sages if we can, but let us never forget that we are also men. We must not tolerate the artifice that apes Art; we must distinguish between the naturally shallow and the shallowness that feigns to be deep." And the little difference usually ended in some pleasant jest of Dr. Simplicity that made the other doctors smile indulgently, as over one with whom they could not quarrel, and whose very faults, they said, endeared him to them. For the Angelical Doctor, be it whispered, seemed at times too pure and good to mingle with the coarseness of earth, and the Subtle Doctor was so exceedingly subtle that his pupils regarded him with more respect than understanding. I observed that, as a consequence, the disciples of these Doctors, when they could not gain light on their problems from their own teachers, would resort privily to Dr. Simplicity, who could grapple easily with the sordid or the

sublime, and enter understandingly into the details of a domestic quarrel or the complexities of a metaphysical puzzle, rapidly disentangling essentials from unessentials and setting out the answers in a few plain words. He had a wonderful facility in getting at the core of things. "It is not the core that is the puzzle," he would say, "it is the mass of rubbishy stuff which is wrapped round it. It is only when the eye is in an unhealthy state that it has to face the light with dark glasses."

To one youthful disciple who bragged loudly that he had had converse with great spirits, he once replied, "Dear lad, I do not wonder that you should exult over such an experience, but may it not have been—let us say—just a little pleasant exercise of the fancy? For observe, if these great souls had really condescended to you, you would not be inclined to boast. You would be humble and reverent rather than vainglorious." And then, for he was always kind, he would bid the pupil aspire to a state in which his dreams might become a reality, which, he said, was possible, and so would leave the lad soothed instead of resentful.

Yet with all his tolerance he could never endure dullness or flabbiness, and would exclaim against them so lustily that the Angelical Doctor would sometimes be greatly shocked, and would make excuses which Dr. Simplicity tore to shreds. "These things," he said, "belong to the infirmary. They must not be permitted to block the advance of life." And he would go on, taking his text from Nature, to show how Life is in continual strife with Death and Decay—the new leaf pushing away the old when it could no longer serve any useful purpose; and how the Spirit is continually making all things new. For to him, Nature, in which term he included every manifestation of life whether in earth or men, was the only true Revelation, and always divinely simple. If the Deity, he said, had not revealed Himself in His works then He had revealed Himself nowhere. He loved and studied books and could discourse of them greatly. But Life was the great thing, as being the source of them all. "I can drink from other men's pitchers and be grateful," he told me once; "but I must go myself at times to the spring."

He was more apt to laugh with the world than at it, but he could be serious as well. I have seen him very solemnly concerning himself with some nursery tragedy that he might comfort a child, and he was always very grave in the presence of bereavement and despair. "We must observe the fitness of things," he would say. But often at the close of his day's work he would spread his broad shoulders and burst into a great rollicking laugh, so full of health and hope and so contagious that even the gravest of the other doctors would smile responsively. "It is the Spirit of Life," he would say; "it is so great and so gay, so full of love and light and laughter, that whether in one sense or another it takes us all in!" And then he would roar again with such hilarity that for a moment we almost forgot the war.

D. G.

REINCARNATION.

Miss E. P. Prentice writes *apropos* of the recent leader, "The Reincarnation Question" (p. 180):—

"I am constantly being asked if I believe in this theory, and my reply is, 'No; it may be true, but—I hope not, as I have an instinctive feeling against it.' Lady Archibald Campbell, in an article entitled 'The Only Wisdom,' which appeared in 'The Occult Review,' makes the following statements which seem pregnant with common sense:—

"Consider the nucleus of this hideous reincarnation theory. That God has created only a limited number of souls who can only work out their perfection in the various experiences of humanity. Against this theory is the undeniable fact that the human race steadily increases. Such teaching is spoken of by Buddha as 'walking in a jungle of delusions.' The Spiritualist claims that the doctrine of reincarnation can be disproved—that it is disproved."

"Perhaps Jesus disproved the theory when he spoke of the second spiritual birth—not of water. If 'the flesh profiteth nothing,' reincarnation cannot be a necessity."

EVEN the ant does not bend its way to empty barns.—OVID.

THE SIGNIFICANCE OF THE SPIRITUAL WORLD AS REVEALED IN SYMBOLS.

Passages from the paper on Symbolism read by Lady Glenconner at the meeting held at her residence at Queen Anne's Gate on Thursday, the 4th inst.

Symbolism is the language of the universal consciousness, and in that language are taught the immutable truths which are the nourishment of the soul.

Everything in the material world has its spiritual counterpart. Indeed this is an inverted way of expressing the truth. I would rather say that everything in the material world not only has its spiritual counterpart but exists and is manifested here only by reason of its spiritual counterpart, just as the outer bark of the tree is an expression of the hidden sap within, which in its turn derives its being from the inner or spiritual world.

There is a chapter in "The Pilgrim's Progress" in which the reader is introduced to a character called Mr. Interpreter. Here and there are people who have this gift of making clear, but for the most part we find the Interpreters amongst the artists of the world. Artists are revealers. They turn our attention to the two great books of Nature and Human Nature, from whose pages they read and whose truths they set before us in line and parable. It is the recognition of these truths that helps us to bear with fortitude "the slings and arrows of outrageous fortune." These books, Nature and Human Nature, mirror and reveal the spiritual world. Those whom we call "initiates" dwell in this spiritual world, drawing from it their strength and wisdom, but they can only tell us of it in symbols. These symbols have not the frail and transient beauty of sea-shells, lovely in the hand when fresh from the waves but dull and lustreless when removed for a few hours from their true home. For these word-treasures bear their life within them and gain in beauty the longer we hold them in recognition because they are not, like sea shells, the outer covering of that which once held life: they are each the casket of a living thought. And if we attain understanding—for to speak of being "granted" some good thing is only another way of saying that we attain to it—then we may receive this living thought into ourselves, adding thereby to our spiritual stature and increasing continually our well-being and our joy.

THE SYMBOL OF THE TEMPLE.

One of the symbols universal in Religion is that of the Temple as representing the human organism with its secret sanctuary, its Holy Place for the Divine Indweller.

Christianity is a magnificent graft on an immensely ancient pre-existing Religion, and we see how in Christ's days on earth the forms and ceremonies of sacerdotalism had already concealed from the common understanding the meaning of this symbol. For those who heard our Lord speak of it thought he alluded to the Jewish Temple and that he was preaching sacrilegious destruction and violence. But Christ was using a symbol, as is made abundantly clear by the idea elsewhere expressed that the human body is "the temple of the living God."

THE POINTS OF THE COMPASS.

In the ritual of Freemasonry occur the following words, "Whence come you? From the East. Whither directing your steps? To the West. What is your inducement? To seek for that which is lost. Where do you hope to find it? In the centre."

Now the East corresponds to birth and sunrise, the West to death and sunset, and there is little doubt that this is the origin of the phrase now so popular, "Going West." The soldiers themselves have no explanation of the term beyond its meaning. The idea receives support when we read that Osiris held sway over the souls of the departed, and was called by a name that signifies "the Lord of the West." The Crusaders brought back from Palestine many esoteric traditions. This is shown by the names of some of the orders of chivalry which they founded. So it is that many a word or phrase whose origin is lost remains fixed in our language and traditions like the fly in amber.

The points of the compass each have their significance in the teachings of Theosophy. The North represents existence out of the flesh, spirit untrammelled. It is called the "Mountain," the highest point of the wheel. Man received revelation in the scriptures when he ascended the mountain. The South corresponds to the Valley or the lowest point of the Wheel when Spirit is most deeply and sorely plunged in matter.

While we are thinking of these terms we seem to hear the words of Isaiah charged with new meaning: "Fear not: I am with thee. I have called thee by name. I will bring thee from the East; I will gather thee from the West. I will say to the North, Give up, and to the South, Keep not back. I have redeemed thee."

THE SYMBOL OF THE THREE AND OF THE EGG.

There is an age-old symbol of three lines, one of the earliest signs of the idea of the Trinity. It was the Druidic symbol of "the One without darkness," "The Incommunicable Name." It is figured as three descending rods or pencils of light, and as 1,000 years B.C. is given as approxi-

mately the date of the forming of the Druidical Order in Britain, you may deduce to what remote ages this symbol belongs, and it is because of it figuring the Trinity, or the triune nature of Man, that the Egg figures at Easter time. It shows forth Body, Soul and Spirit, and it is to this three-fold strand that the phrase in the Scriptures applies: "Be thou whole." It means the perfect health which results from that complete balance wherein, if we attain thereto, no disease or calamity can harm us.

In the symbol of the egg the vital spark in the yolk is the Divine, by it the egg is rendered potential. It is encased in the clear white substance of the soul, which in turn is surrounded by the shell, representing the protective but highly vulnerable body. The Easter Egg stands for the triumph of Spirit over Matter. No, not "triumph," it is an odious word, I prefer to say the sublimation of Matter by Spirit. "Triumph" suggests scorn for the body, which is instrumental to the spirit in its development. And this brings us to face the great and uplifting truth—dazzling to the mortal eyes that had best view it kneeling—that the Human is of use to the Divine.

THE SYMBOLISM OF THE PANTOMIME.

In some religions we are not taught so much of the triune nature, and the One outside inter-penetrating, but the same truth is dealt with as fourfold, and spoken of rather as the Celestial and the Terrestrial Dualities—Spirit and Soul on the one hand, and Mind and Body on the other. And four types of the truth come down to us from the Ancient Egyptian Mysteries, and have become petrified in a most unexpected stratum, which has preserved them to this day for our regard. I say "petrified" with intention, for what was once bread has indeed become stone. These four appear every year, unrecognised in the Christmas Pantomime, but they preserve happily every detail and accessory of their sacred origin—Harlequin, the Spirit; Columbine, the Soul; Clown, the Mind; and Pantaloon, the Body.

Harlequin appears masked, signifying concealed identity, or Invisibility, the Unknown. He wears a glittering dress, typical of the Heavenly Bow, the Seven Divine Spirits, and their distinctive tinctures. He has a wand in his hand—the rod of sacred Mythos, symbol of the power of will, control over matter. You see this figured by his striking a spring door on the stage and vanishing through it, and the door springing back again and appearing as though it had never been dislodged. This figures the passing of spirit through matter, the illusion of apparent solidity.

Columbine, or Colombe, the Human Soul, is his inseparable companion. She is beautiful, aerial, and obedient to him. He is the Shining One, the All-pervading, she is his faithful counterpart, divine only in being his. What we know as the Song of Solomon is the Voice of the Divine to the Individual Human Soul: "Arise, my love, my fair one, and come with me." "Arise"—you will find the same word with the same significance in "I will arise and go to my Father."

The Clown's characteristics are wholly materialistic. He is adroit, cunning, worldly-wise, deceitful and humorous. All his activities are adapted to low or common objects, and he collides with Law and Order, which are the outer representatives of the Divine. He is dressed in red and white. Red is the colour in mysticism usually signifying matter. It is the colour of the Lion in heraldry—and the Lion of Judah, as seen by St. John when we are told it "prevailed," represents the sublimating of Matter by Spirit. The Clown controls and directs his companion Pantaloon, the Body, represented as a weak creature with no initiative or will of his own.

The ordeals through which Harlequin and Columbine pass are the tribulations of the soul and spirit while in the material phase of existence, and their fresh union is figured by what we know as the transformation scene. It sets forth the supreme object of all discipline and doctrine, the marriage of the Spirit and the Bride.

Now the ancient Egyptian Mystery plays of which this is a relic were of astronomical origin. And it is a testimony to the indelible nature of tradition that this fossilised fragment of what once had life should even now be only given at Christmas time when the solar course begins. In ancient times the stage was used for edification rather than amusement. Before the printing of books it was the chief instrument for education, and its earliest activities were morality plays.

If once you receive this idea of the esoteric or hidden meaning of the constitution of man into your mind, it becomes to you clear as the sun in the sky, and moreover you see it mirrored in any surface that is capable of receiving the image. You have it again in the four faces of the living creatures—the eagle representing the Spirit, the human face figuring the Soul, the lion the mind, or earthly instrument, and the ox the body. The legend that the eagle can gaze upon the sun is no ornithological fact—it is a fable of sacred meaning. It means that "Spirit with spirit can meet." You see these faces of the four living creatures carved round the pulpits in our churches, and possibly you are told they are the emblems of the four Evangelists. Their date is probably thousands of years earlier than those four teachers or recorders of the Word. Symbolism is not only the key to the Christian Scriptures, it lights up the far-removed Past. It is the silent language of the human race

in its long pilgrimage. But this key, capable of unlocking treasures, is one that in our religious teaching has been too often lost, or allowed to rust upon our shelves of learning. We glance at it occasionally if an antiquarian mood takes us, but too often we murmur with Mr. Pecksniff, "Pagan, I regret to say" !

THE SYMBOLISM OF COMMON LIFE.

Christ continually veiled truth under the symbols of things most familiar to common life. Water, light, air, tares, leaven, a coin, harvest fields, an erring son, thorns, flocks, a banquet, a vineyard, a little child. These subjects he lifted from the common way, the way common to all feet ; held them up to sight, making their outer form show forth an inner meaning. Yet he knew that only some would understand. He said, "He that hath ears, let him hear." And these emblems and countless others are about us now—they are at our feet, they shine from the skies, they move in the wind, they are all around and about us, beautiful and common as daisies. There is the outward show, and behind the informing reality.

THE GRAIL AND THE ROSE.

An address on Symbolism would be vain without some allusion to the Holy Grail. There is a complete literature on this subject, one can touch only on the fringe of the matter in a slight paper such as this. In this symbolism you have again a Light in a golden Vase, the Divine contained in the Material, the Indweller and the Shrine ; all telling man of his true nature and his spiritual destiny.

The legend of the Garden of Hesperus, the Garden of Armida, and the medieval story of the Romaunt of the Rose all embody the same idea. It is of a garden in whose centre grows some life-giving fruit or flower which is the reward of him who discovers the secret by which the centre of the garden is reached—or it may be him who can overcome the Dragon who guards it. This garden is the Garden of the Soul, and the Tree of Life or Mystical Rose is that innermost perception of Spirit of which the Master spoke when He said it would be a well of water springing up to Everlasting Life to all who should taste of it. These shall not thirst again.

"If thou canst get but thither
There grows the flower of Peace,
The Rose that cannot wither
Thy fortress, and thine ease."

The Mystical Rose with its five petals representing the wounds of Christ, the five wounds of Initiation, these figure to the mystic the regeneration of the five senses which are to become affinitised to a higher and interior state. The way of Life is the way of the Cross. To be born into a mortal body is to be nailed upon a cross—and the words of attainment, the words of Christ, "Consummatum est," signify the possibility of the initiation of Humanity, and the Rose symbolises by the regeneration of the five senses, Divine Reunion. Dante takes the Rose as the emblem of the final Culmination of Life, complete self-realisation, in his "Paradiso."

You read of the Red Rose, the White Rose, the Golden Rose. Isis, Diana, The Blessed Virgin Mary each in turn symbolises the birth of Truth in a pure soul. This is the meaning of the story of the Virgin Birth.

Grant us understanding that we may live.

THE GREAT UNFOLDING.

If symbolism means anything, if these few fragments of this great subject that I have gathered together to-day stand for Truth, it is that there is a Spiritual World around us ; vast, potent, and living ; inexhaustible and sublime, immeasurably potent in its effect upon us and far more radiant than we, while here in the earthly body, can possibly tell or see. "Eye hath not seen, nor ear heard" . . . but symbolism, in the scattered letters of a secret language, tells us of its existence, and the "Indweller" recognises his own and understands. Therefore in our moments of "so sore sadness" let us tell ourselves and each other that Death—even the death of those most dear to us—is quite different from what we suppose, and from what we are led far too often to consider it to be.

"It is a far happier thing" Walt Whitman says, "and a far luckier." I like the use of the homely familiar word "luckier" in that context ; it seems to suit so well the many young and happy soldiers who have gone on.

"Good Luck have thou, with thine honour
Ride on, because of the word of Truth."

Ride on ! it heartens one to say it. No wailing or repining here, no resting in the tomb, or folding of the hands in sleep—Ride on !

And another aspect of the same truth : Walt Whitman calls those who are spoken of as dead, as "the Companions." He admits of no separation, you see—no "severing of our loves," or lives. And this is true. They are our companions. Let us never confound them with the grave.

Then if what we call Death is, as a score of symbols tell us, and as the Indweller within us continually asseverates it to be, a fuller life, an ampler self-realisation, a greater capacity for joy, let us never fear it, and above all let us never grudge it to those we love who have ridden on with their honour, because in the knowledge of their Immortality and their nearness to us, and the security of their Well-Being we hold the Word of Truth.

"THE HAPPY HEREAFTER."

"SIR ARTHUR CONAN DOYLE ON SPIRITUALISM."

The above is the heading placed by the "Sheffield Daily Telegraph" on its account of the visit of Sir Arthur Conan Doyle to Sheffield in connection with the sixteenth annual conference of the Spiritualist National Union, held on July 7th. Sir Arthur spoke at a united service at the Empire Theatre in the evening, when he addressed a crowded audience on "Death and the Hereafter." He was accompanied by Lady Doyle.

Sir Arthur said he regarded the spiritual movement of recent years as the most important event since the death of Christ nearly two thousand years ago. He described the difficulties that had confronted him during investigations extending over 25 years, and said that, when the war came, which made all people look more closely into their beliefs, it suddenly came upon him that he had had proofs heaped upon him which, in any other matter, he would have accepted long ago. He began to examine the messages. He collected twenty different accounts of life in the other world from people who had passed through, and found that the facts were absolutely alike.

Their story was an enormously consoling one, of a life far happier than we had here. It was a life in which they had much work, and high work, in which they preserved their own individuality and their own appearance. The spiritual body was the exact counterpart of the natural body, and lived under conditions not unlike those of this life. The spirits were still in touch with those below. The kind of religion that we had followed in this life made no difference there, as long as it had had a spiritual effect, for no form of religion had a monopoly of truth.

One of the boys who had passed over said in a message: "If you fellows only knew what it is like over here you would jump for it." But, of course, if they did "jump for it" by suicide they would not get there. They could not draw the other world like a little Dutch garden, and say it was just so. They might get in touch with that sphere, but they would also get a vista of endless spheres above and below, spheres of glory and spheres of punishment. Although the old idea of hell could no longer be retained, they knew that there were places in the other world where people reaped exactly what they had sown. Surely it would be unfair, with all our sense of justice, if we felt that General Booth had exactly the same fate in the other world with a man like the Kaiser. People found their level there, and what they were in this world for was to make that level a high one, because by doing so they were aiding the general advance of the human race, and their own particular advance as well. Everybody would get up, but it would be a mighty long journey for some of them.

Sir Arthur maintained that the early Christians knew a great deal about Spiritualism which had been lost, and that in the present movement people were joining hands again with what was once the very centre of the Christian faith. St. Paul talked about the spiritual body. This was the counterpart of the physical one, but beautified. If we could convince unbelievers that death was not the end of life the spiritualistic movement would bring a vivifying force into Christianity and all other religions of the world.

Sir Arthur said that he had been privileged to speak on this subject to many officers and men of the Army. They, in turn, having been cheered and invigorated, had brought others, so that he had been privileged to confer with quite large private gatherings of officers. He found that their entire outlook had been altered by what he had been able to tell them, so that they had gone back to France with fresh heart for their work and with full conviction that even if they had to make the supreme sacrifice, they passed at once into another sphere of activity and usefulness. Of all the utterances of Sir Arthur in the course of his speech, none made a more profound impression than this.

Mr. Ernest W. Oaten (president of the Union) was the chairman. A vote of thanks was accorded to Sir A. Conan Doyle, on the motion of Councillor Appleyard, seconded by Dr. E. T. Powell, whose address will appear next week.

"LIGHT" SUSTENTATION FUND, 1918.

To the lists of donations given in previous issues we have now to add the following, with grateful acknowledgments :—E. W. T., 5s. 6d.; C. D. Brassey, 5s.; Miss Cheetham Strode, £10.

I do not know, historically speaking, a single great conquest of the human spirit, or a single important step towards the perfecting of human society which has not had its root in a strong religious belief.—MAZZINI.

NATIONAL UNION FUND OF BENEVOLENCE.—The Honorary Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), gratefully acknowledges the following subscriptions received in June: Mr. and Mrs. Dowdall, Cardiff, 10s.; Councillor John Venables, £1 1s.; Mr. A. W. Orr, £1 1s.; Councillor Walter Appleyard, £1 1s.; Rothsay Circle, £2 2s. 6d.; Mrs. Crane, 2s. 6d. Total, £5 18s. The disbursements during the month amounted to £12 7s. 6d.

TWO WONDERFUL DOGS.

TELEPATHY VERSUS GESTURE-READING.

The puzzling questions raised some time ago by the wonderful feats credited to the Elberfeld horses are provoked again by the account given by an American lady, Margaret Conant, in the "Girls' Own Paper" for July of the equally extraordinary achievements of two small spaniels Don and Sam, which she adopted in succession. Miss Conant began her experiments by spreading several cards on the floor, placing one of Don's forefeet on the ace of spades and saying "Ace of spades, Don—ace of spades." Then she gave him a bit of cake and tried again. This performance was repeated daily for three months, at the end of which time Don had learned to put his foot on the ace in whatever position it was placed among the cards. His mistress then decided to teach him another card, anticipating that this would take another month or two, but to her surprise he learned to point it out immediately. So with other cards. Then she made some letters and taught him to spell words, asking for the first letter, the second, and so forth without calling them by name. Next she took up arithmetic, teaching him combinations of figures, and found that he could solve any problem of which she knew the answer. Don dying, Sam was installed in his place, and his training proved equally successful. During his performances Miss Conant sat on the floor with cards or letters spread out before her, and rewarded him for every successful answer. As with Don, she found that he could not answer a question if she was ignorant of the answer, and if she made a mistake he repeated it. She dismisses as absurd the theory that the Elberfeld horses were educated and had reached a stage of development equal to that of a child of fourteen years. "Sam was never taught spelling or arithmetic, yet as soon as he could find the ace of spades in any location he could spell 'Constantinople' or solve such a problem as $16 \times 5 - 2 + 6$. Surely this shows no process of reason! What child, however precocious, could answer such a problem with absolutely no instruction?" Miss Conant is unquestionably right, but she also rules out telepathy as the explanation, and in doing so rules out the Society for Psychical Research and all its works with the astonishing assertion that "wherever a case of so-called mental telepathy has received a thorough psychological investigation, if no fraud has been discovered, it has turned out to be a striking coincidence, the action of the subconscious mind, or some form of muscle-reading." Can it indeed be that she has never heard of the S.P.R., its long and painstaking researches, and the conclusions at which it was compelled to arrive? We will not ask her to read Volume I. of the Proceedings: that would be too great a punishment for her rash pronouncement. If she will merely peruse Chapter 5 of Sir Wm. Barrett's little handbook, "Psychical Research," and inform us how any of the cases there quoted are susceptible of the explanations she puts forward, we shall be quite satisfied. In the case of Sam's performances, Miss Conant gives details of a careful investigation carried out in the laboratory of Clark University, U.S.A., by Dr. James P. Porter, who took a series of instantaneous photographs, a study of which caused both the doctor and the lady to lean to the belief that Sam receives his clues from slight unconscious movements on the part of his mistress. If this be so the marvel is hardly lessened. In the word "Constantinople" there are ten different letters which would have to be indicated by ten different unconscious movements, inappreciable to the ordinary observer but instantly perceived and understood by the dog, indicating both the row in which the desired letter is to be found and its exact position in that row. On the whole telepathy seems the easier explanation.

SIDELIGHTS.

One consoling reflection about the reduced size of *LIGHT* is that it is one of the very few weeklies that can still be sent through the post for a half-penny.

By joining the Alliance as members, inquirers not only gain the use of the library, with admission to all the meetings, but can be introduced to those who will advise and assist them in their investigations.

Amongst the forthcoming books announced is a volume by Mr. Stuart Cumberland, "That Other World: Personal Experiences of Mystics and their Mysticism" (Grant Richards). The title suggests something in the nature of a counterblast to the psychical movement. On the other hand, we are to have a book by Mr. Edward Randall, "The Dead Have Never Died," containing the results of experiences in psychic investigations during the last twenty years. (Allen and Unwin.)

SPIRITS may touch you being, as you would say,
A hundred thousand million miles away.
Those wires that wed the Old World with the New
Are not the only links Mind lightens through.

THE L.S.A. GARDEN MEETING.

Owing to the vagaries of that most fickle of deities, Jupiter Pluvius, the garden meeting at Rose Dene last Saturday afternoon was less a meeting in a garden than in Dr. Powell's beautiful and richly-stocked library, varied by incursions into the drawing room to listen to the exquisite pianoforte selections given by Mr. Alfred Wiseman and Mr. H. M. Field. Besides the musical items the afternoon's programme included two very dramatic recitations by Mr. Ernest Meads and addresses by Dr. Powell and Dr. W. J. Vanstone, of which latter a noticeable feature was that they treated Spiritualism from two entirely different aspects. Dr. Powell regarded it as a fact in our favour that the movement was becoming more scientific and less emotional. Spiritualism would not be able to hold its own unless it showed that it had a vital message for the coming era. The recognition by the scientific world of the facts revealed by psychical science placed the need for social reconstruction on a sounder basis than ever before; for the moment it was shown that this life was only a school, a preparatory course in the training for an immortal destiny, the whole focus of the human mind, the whole outlook of society was changed, and such a basis for reconstruction was supplied as was afforded by none of the other sciences. The line of thought which Dr. Powell pursued will be found more fully developed in his address at the Sheffield Conference, of which we shall give next week a fairly full though condensed report. Dr. Vanstone, on the contrary, dealt with the emotional side of the movement. There was, he said, a stage in mental evolution beyond that of reason—the stage of spiritual intuition, on reaching which the human intelligence was able to apprehend far more than reason could define. There was a fairly numerous attendance considering the bad weather, the effects of which were largely neutralised by the kindness and hospitality of the host and hostess.

OTHER PORTENTS OF THE PIAVE.

A Reuter's despatch dated "Amsterdam, July 8th," which appears in the "Times" of the 10th inst., contains the following:—

"A Vienna telegram in Saturday's 'Vossische Zeitung' says that in a statement on the Piave retreat which the Austro-Hungarian Minister of War, General von Stöger-Steiner, made to a deputation of German members of the Reichsrath he said: 'In the course of the retreat singular occurrences happened in some sectors. Young soldiers and officers, who had not yet had any experience of warfare, spoke of the deep impression which these occurrences had made upon them. These occurrences were described as having prevailed along the entire front, and after being passed on from mouth to mouth the original reports became so extraordinarily exaggerated that the rumours current among the public surpassed all limits.'"

SLEEP.

When to soft sleep we give ourselves away,
And in a dream, as in a fairy bark,
Drift on, and on, through the enchanted dark
To purple daybreak, little thought we pay
To that sweet-bitter world we know by day.
We are clear quit of it, as is the lark,
So high in heaven no human eye can mark
The thin swift pinion cleaving through the grey.
Till we awake, no fate can do us ill,
The resting heart shall not take up again
The heavy load that yet must make it bleed;
For this brief space the loud world's voice is still,
No faintest echo of it brings us pain.
How will it be when we shall sleep indeed?

THE THRILL.—"Out of the stillness, out of the silence, out of the shadows—something happened. Some faculty of judgment, some attitude in which I normally clothed myself, were abruptly stripped away. I was left bare and sensitive. . . . And then it came. As with a sword thrust of blinding sweetness, I was laid open. Yet so instant, and of such swiftness was the stroke, that I can only describe it by saying that while pierced and wounded, I was also healed again. Without hint or warning, Beauty swept me with a pain and happiness well-nigh intolerable. It drenched me and was gone. No lightning flash could have equalled the swiftness of its amazing passage. . . . It was too swift for anything but joy, which of all emotions is the most instantaneous. I had been empty, I was filled. . . . I was no longer now alone. A presence faced me, standing breast-high in the bracken. The garden had been empty; somebody now walked there with me."—"The Garden of Survival," by ALGERNON BLACKWOOD.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m.
Mrs. Mary Davies. July 28th, Mr. T. Olman Todd.
The London Spiritual Mission, 13, Pembridge-place, W. 2.—
 11, Mr. Thomas Ella; 6.30, Mr. Ernest Meads. Wednesday,
 July 24th, 7.30 p.m., Mr. Paul Tyner.
*Spiritualist Church of the New Revealing, 131, West End,
 Lane, Hampstead.*—11 and 6.30, services.
Lewisham.—*The Priory, High-street.*—7, Mr. George Prior.
Reading.—*Spiritual Mission, 16, Blagrove-street.*—11.30 and
 6.45, addresses by Mr. E. B. Deadman.—T. W. L.
Camberwell.—*Masonic Hall.*—11, Mr. Horace Leaf; 6.30,
 Mr. E. W. Beard.
Kingston-on-Thames, Bishop's Hall.—6.30, address by Mr.
 Taylor Gwinn.
Battersea.—45, *St. John's Hill, Clapham Junction.*—11.15,
 circle; 6.30, Mrs. Beaumont-Sigall. 25th, 8.15, Mrs. Holloway.
Woolwich and Plumstead.—*Perseverance Hall, Villas-road,
 Plumstead.*—3 p.m., Lyceum; 7, Mr. Sarfas, address and clair-
 voyance.—J. M. P.
Brighton.—*Windsor Hall, Windsor-street.*—11.15, Mrs.
 Curry, addresses and descriptions; 3.15, Lyceum; 7, Mr. Gurd,
 address, Miss Hoskins, descriptions. Wednesday, public meet-
 ing, Mr. Everett.
Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—Ten
 Days' Mission: 11.30 and 7 p.m., Miss Butcher (Northamp-
 ton); addresses and clairvoyance every evening, 7.45; all
 welcome. Lyceum every Sunday at 3 p.m.
Holloway.—*Grovedale Hall (near Highgate Tube Station).*—
 Floral Services: 11.15, Mr. and Mrs. Pulham; solo by Miss
 Maddison; 3, Lyceum; 7 p.m., Mrs. Mary Gordon. Flowers
 for the sick and hospitals thankfully received. 24th, Mrs.
 Maunder.—R. E.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
 STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
 SUNDAY EVENING NEXT, AT 6.30 P.M. Mrs. Mary Davies.
 July 28th, Mr. T. Olman Todd.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St.,
 and five minutes from Bond Street and Marble Arch Tube Stations.
 Spiritualists and inquirers are invited to join the Association.

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

SUNDAY, JULY 21st.

At 11 a.m. ... MR. THOMAS ELLA.
 At 6.30 p.m. ... MR. ERNEST MEADS.

WEDNESDAY, JULY 24th, AT 7.30 P.M.,
 MR. PAUL TYNER.

THE CHURCH OF HIGHER MYSTICISM,
 22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, JULY 21st.

At 11 a.m. ... Mrs. Fairclough Smith, "Mediumship in
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 At 6.30 p.m. ... Mrs. Fairclough Smith, "The
 Human Aura."

Healing Service after the Evening Meeting.

HAMPSTEAD MEETINGS on Wednesday evenings are discontinued
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 WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A.
 Bush attends to give information about the subject of Spirit-
 ualism, Enquirers welcomed. Next Wednesday, 7.30 (Doors
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