

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

'Heaven' may not be all we expect, if we expect peace and happiness only. It may mean active service, even ceaseless hard work, only, probably, work without weariness and earth's painful uncertainties: and we may be sure that no one is truly prepared for Heaven who is not prepared for service and hard work. But it is also permitted to us to hope for joy and peace in some form—perhaps joy and peace in the midst of service and work. Or there may be heavenly intervals of absolute bliss in contemplation and communion with kindred spirits: and, for those who go hence broken and tired, that may come first. Stonewall Jackson's last words, in delirium, may only have told the literal truth: 'Let us cross over the river, and rest under the shadow of the trees.'

A discourse on 'Reincarnation and Embodiments,' by Mrs. Cora L. V. Richmond, is reported in 'The Progressive Thinker.' We do not agree with her in accepting reincarnation as a fact, but she takes a noticeable view of it as regards personality. It is quite true that the real selfhood would not be lost if it could be successively embodied, and that 'it will not make any difference to you a million years from now whether your name is Smith, Brown or Jones to-day.' So far as regards the spirit-essence, that is so, but surely memory and continuity of it must be vital facts that accompany personal survival of death; and it is not possible to see just where memory and the continuity of it break down, as break down they must if reincarnation is true.

Mrs. Richmond appears to treat personality as something external, comparable with a name, a garment, or a body, and she speaks gaily of sacrificing it for the spirit-self. The passage does not appear to us to be convincing, but it is interesting, and we have pleasure in quoting it:—

These things are arbitrary that relate only to outward things; they are really no part of you. When Juliet, in that wonderful love poem, asked Romeo to put aside the name that was no part of him, because it was a barrier to love, a barrier to them, it was an illustration of what the soul does when it meets the absolute propositions of the soul state. Names are nothing, external things are nothing. When there is anything to overcome, love is the great victor. Why! men change their names for money, for titles. We have known one man, for love, to put aside his name and take the name of his beloved, because she had a name in the world and he had not. That was a great victory; that was a soul victory. At times through outward barriers these glimpses reach you and reveal you all unto each other. There comes a time in human life when you do not look at the feathers on your neighbour's bonnet, when you do not see the coat your neighbour wears, when you do

not notice the colour of the walls of his house, nor the ornaments or pictures in it, but when you meet soul to soul. Sometimes it comes in revolutions, when you are driven together by great stress and strain of oppression; then men do not judge each other's religious views, but they clasp hands and work together. Sometimes it comes in a great calamity, when the waters sweep down and inundate the country, or an earthquake engulfs a town, or the streams of lava from a volcano destroy cities, then people know how transient is physical life and physical habitations, and soul to soul they see each other.

But all that makes for the persistence of the personal spirit-self, with continuity of memory.

'The Race Builder' prints a stirring Article on the adulteration of food, and the way to grapple with it. It does not appear to have any great faith in the honour of private producers, or in the efficacy of present standards of State inspection. It wonders whether a group of patriotic and right principled men, with capital, could be got together, for the manufacture and supply of food commodities of undoubted genuineness, 'inviting the strictest investigation into all their processes and engaging the services of food specialists to advise them and supervise all their operations. Whether we have yet got to such a necessary stage of Imperial thinking as this implies is doubtful.'

Failing this, an appeal is made to the Co-operative Societies of the United Kingdom, to respond to the call now made upon their patriotism, their foresight, their power to rise to the true ideals of Co-operation. 'Upon the answer they give depends their own future success or failure and the making of national history. The claim made in the name of a race imperilled by its poisoned food supplies is that Co-operative Societies shall undertake the actual production of every article of food which they sell, setting before them in all their manufactures the highest ideal of purity attainable. If Co-operation were fulfilling its mission, it ought to be possible for every purchaser at a Co-operative store to be absolutely sure of the purity and genuineness and harmlessness of every article set before him.'

In general, this is the profession of the Co-operative Societies: but it is an ideal which is hardly compatible with the presentation of dozens of tinned things of which next to nothing is known.

Our own opinion is that the main thing needed is a return to plainer fare and simpler tastes.

The 'New Thought Journal' is publishing a series of translations of 'Sepher Schimmusch Tehillim; or Use of the Psalms, for the physical welfare of Man.' Here is one specimen of 'The use and efficacy of the Psalms, and the many purposes to which they may be applied':—

Psalms 2.—Should you be exposed to danger in a storm at sea, and your life threatened, then recite this Psalm without delay and with becoming reverence, and think respectfully of the holiest name contained therein, namely, Schaddei (which means, mighty God), then immediately utter the prayer belonging thereto, after which write everything together on a

fragment of a pot, and in full confidence in the Omnipotent, who fixes the boundary of the sea and restrains its power, throw it into the foaming waves, and you will see marvellous wonders, for the waves will instantly cease their roaring and the storm will be lulled.

The words, the letters of which constitute this holy name, are taken from Rageschu, verse 1; Nossedu, verse 2; and Jozes, verse 9.

The prayer is as follows: 'Let it be, Oh, Schaddei! (Almighty God) Thy holy will, that the raging of the storm and the roaring of the waves may cease, and that the proud billows may be stilled. Lead us, oh, all-merciful Father, to the place of our destination in safety and in good health, for only with Thee is power and might. Thou alone canst help, and Thou wilt surely help to the honour and glory of Thy name. Amen! Selah!

This Psalm is also an effectual remedy against raging headache.

If this 'New Thought Journal' really represents a movement that once had some promise of good in it, it has fallen very low. It actually prints "Tips" to travellers, giving a list of lucky days and hours for calling on different tradespeople for orders. Thus, you must call on brewers, fishmongers, oil merchants and dealers in all kinds of fluids on the 1st, at noon; on the 3rd, all day; on the 8th and 15th, at noon, and so on, through all trades and all hours. It is all unspeakably silly.

'The Congress of Religion' has just been holding another of its fine broad Conventions, in Chicago. Its great aim is to bring together the free spirits from all religious centres and groups for the purpose of finding and bringing to view what we may call the common denominator. 'The Congress of Religion,' said the preacher of the opening Sermon, 'could not ask nor expect any general denominational recognition or support, but looked only to individuals, to societies and the public, and by this general and generous co-operation has gone along quietly and done a helpful work':—

It has continued to welcome Brahmins, Buddhists, the Jayne and Shinto, and to emphasise the universality and oneness at bottom of all religions, however different in external forms. And while not debating the differences, or in any way disturbing the autonomy of any, it has sought to bring all nearer together in the great life of love. Not always welcomed by all, dreaded and opposed by some, this is true; that wherever the Congress has met there has been a baptism of brotherhood, a new enthusiasm; the touch, the thrill, the joy of souls redeemed from indifference to others, lifted above jarring discords and made one in the glad harmonies of the Divine.

The Congress of Religion, as the testifier to the Religion of the Spirit, has our heartiest benediction.

We are indebted to 'The Cosmopolitan' and to Charlotte P. Gilman for the following delightful summer poem:—

Just to be out of doors! So still! So green!
With unbreathed air, illimitable, clean,
With soft, sweet scent of happy growing things,
The leaves' soft flutter, sound of sudden wings,
The far faint hills, the water wide between.

Breast of the great earth-mother! Here we lean
With no conventions hard to intervene,
Content, with the contentment nature brings,
Just to be out of doors;
And, under all, the feeling half foreseen
Of what this lovely world will come to mean
To all of us when the uncounted strings
Are keyed aright, and one clear music rings
In our hearts. Joy universal, keen,
Just to be out of doors.

STREATHAM.—A correspondent residing in Streatham would be pleased to make the acquaintance of Spiritualists in the neighbourhood with a view to forming, or joining, a private circle. Address 'Camilla,' care of Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

EXPERIMENTS IN PSYCHOMETRY.

The following is an account of two experiments made in psychometry, with Madame St. Leonard, and recorded at the time in the presence of my sister-in-law, Miss E. Bennett. They are two of many similarly successful ones made with a third person present. This case strikes me as being peculiarly interesting, since it concerns a church now undergoing complete restoration, which, it is believed, dates back to the sixth century. I may add that Madame St. Leonard was unaware of her possession of this gift of psychometry, until I accidentally became acquainted with her, and discovered it. The results have been most gratifying.

J. FOOT-YOUNG.

Llanelly, South Wales.

EXPERIMENTS WITH MADAME ST. LEONARD.

No. I.

All the articles given to the psychic were hidden from observation, and the following impressions, recorded at the time, were the result:—

'I see a concourse of people. I am passing along a narrow street. On my left is a church. I enter: it appears to be gutted; I see workmen on my right, near the altar. There is a large tomb or memorial stone, and straight in front of me is the altar; a stained glass window behind, divided into two sections, with small circle above, within which is another window. I also see pulpit about midway up chancel. I see drab-painted pews. There is a font also on my left. The door at side entrance is dark in colour and studded with iron. In belfry I see a sort of wheel, which appears to swing bells, and a window, the top of which is exactly level with crest of roof. I have the impression of an old gentleman with severe aspect of face, keen eyes, over-hanging eyebrows, aquiline nose, very grey whiskers, wearing red coat with epaulettes and gold lace, and a hat similar to those worn by high sheriffs or admirals. I also have the impression of very tall, long-legged man in armour. Yet another impression—of beautiful young lady in black picture hat with long plume, clear-cut features, with slightly Grecian nose. She has long flowing dress or habit. Near her stands a light chestnut coloured horse, (looks tired); its mane is fawn colour or cream. The shape of church appears to be that of a cross; I see moss growing by a window, high up inside the church. I see a wall which has been whitewashed and has been disturbed.

"At the back of church I see a number of old houses; one has large flat window thrown open to half, and a kind of archway near. There is another very long window, apparently in three sections, arched at top. The grass is long in churchyard. At left of tower is small quaint building, close against basement (outside).

There are tombstones scattered about; on the right of entrance is a wall covered with ivy. At each end of church, near side entrance, is a tombstone with one end shaped like roof of house. Growing immediately against it is a tree.

EXPERIMENT No. II.

I see church and enter at side door. Moving to my left, then to my right, am standing in chancel; there are pews on each side. On my left I see pulpit; on the wall is a tablet in imitation of an open book; on one page is an urn or vase, and on the other side I see figure indistinctly. At back of pulpit is a hazy grey phantom of a cross, it looks like a shadow only. On the opposite side of chancel is a tablet and figure of woman kneeling. There are men at work near altar. I can see sky through roof, the backbone and ribs of which remain.

I see a horse, outlined as if by electricity. I have the impression of numbers of spirits, some weeping over open coffins, others just emerging from tombs inside church. Outside a fire engine drawn by three horses has just arrived. It is dark, I can see no more.

REMARKS ON EXPERIMENTS.

With regard to statements made by the psychic in Experiment No. 1, the impressions were gained through the influence of a small piece of wood and a piece of plaster which I obtained in the church. On investigation the day following I found the statements to be absolutely correct, some of which I can endorse myself. The whole of the matter has been verified by the undersigned in both experiments. In respect to the window which is 'level with the crest of roof,' the existence of this was known only to the churchwardens, being hidden by organ in the loft. When mentioning impressions received of

'young lady in picture hat and flowing gown,' I may say this was a transition on the part of Madame St. Leonard from a past age to the immediate present, it being ascertained that the lady referred to is an attendant at the church and a member of a prominent family near Llanelly, and answers to the description given exactly. Again, as to the impression of a 'hazy, shadowy cross,' this has been constantly seen by an undersigned member of the choir.

J. FOOT-YOUNG.

I have known most of the above statements to be correct; others are of course lost in antiquity.

THOMAS JONES,
Churchwarden.

I wish to testify to the truth of what has been seen by Madame St. Leonard, psychometrically, in respect to the 'Shadowy Cross,' which I and one or two others have seen from time to time; also to description of 'young lady' and 'fire engine,' which accompanied a funeral from the church gates.

JEMIMA WILLIAMS,
Chorister, Llanelly.

AN AFTER-DEATH MESSAGE.

From South America there comes a good case of audible manifestation by one who had recently left this world, narrated by our wide-awake contemporary, 'Constanca,' of Buenos Aires. In the city of Trujillo, Peru, there died, on November 15th, 1892, about 9 a.m., a well-known and highly-respected doctor, Don Santiago Pacheco. During the following night, between two and three in the morning, that is to say about eighteen hours after the decease, his voice was distinctly heard by a relative, Don José Maria Rebaza, the owner of an estate situated about fourteen leagues from the city. This relative had not visited the city since the previous February, and knew nothing of the doctor's recent actions.

The message that was delivered was to the following effect:—

'Don José Maria,—Tell my wife not to forget or overlook my biographical notes, or memoirs, or whatever you call them, which I have written during these last months, and which are in a book, in my letter-case, among my papers. She will know my handwriting; will you see that Marquez has them printed without errors or omissions?'

A confused objection, 'But, sir!' on the part of the astonished listener was cut short by the exclamation, 'What! Don José Maria!' after which the voice was no more heard. The next morning this incident was related to many friends in the neighbourhood, and to various officials. Señor Rebaza also wrote to his brother, and to the doctor's widow, who was so struck with the accuracy of the details that she at once searched in the place indicated, and found the book referred to, among her late husband's papers. The fact of the notes being referred to as in the doctor's own handwriting is important, because the doctor, as a rule, had all his writing or correspondence done for him under his own supervision, and it is certain that the existence of these notes was quite unknown to the gentleman who received and transmitted the message.

'DREAMING AND WAKING, or the Knowledge of Reality,' by J. H. Tuckwell, is a sixpenny book published by L. N. Fowler and Co., which enlarges, in a very clever and interesting way, on the conception that 'within, around, and beyond the utmost limits of present experience there is an immense Reality, of which all we see and feel is but the manifestation.' We are apt to mistake mere appearance for reality. Our bodily organs can never give us more than an external acquaintance with the universe. 'There are powers in the human mind which indicate its relation to the invisible sphere. It is by the employment of these higher powers that we become awakened from our dream of sense.' These powers the author calls 'cosmic faculties,' to which art, music, painting, and sculpture have attempted to give expression. 'The Great Reality is harmonious, and it is one.' Law is the expression of that unity, 'yet the innermost truth of the universe is not only Law but also Love. Ultimately, Law and Love are one. There is in God a divine energy of pure feeling which is also perfect reason, expressing itself in immutable Law.'

ADDRESS TO MR. GAMBIER BOLTON.

The following Address was presented to the President of the Psychological Society on June 25th:—

'To GAMBIER BOLTON, Esq.,

President of the Psychological Society (London).

'On behalf of the members of the Psychological Society we desire to express to you and to Mrs. Bolton our sincere esteem and gratitude for your untiring interest and efforts on behalf of the society which you have founded, and for your never-failing kindness and hospitality to its members and all inquirers.

'In thanking you heartily we beg to ask your acceptance of this Address, and the accompanying gift, as a small token of our great appreciation. We trust that you may long be enabled to carry on the grand work to which you have so faithfully devoted yourselves in the past, and that the society may continue under your guidance to prosper, and to spread the knowledge which is of such inestimable benefit to those who acquire it.'

In presenting the Address Rear-Admiral Usborne Moore, on behalf of the society, alluded to the devotion of the President to the cause of Spiritualism, and emphasised the impetus and encouragement he had given to the objective phenomena of 'materialisation' by superintending experimental meetings in the studio of the society and in his own house. He dwelt upon the theories of Professors James and Richet as to the complexity of the human sub-consciousness, and expressed his belief that the phenomena of materialisation in its various forms were necessary to complete the evidence of spirit return. Mr. Gambier Bolton had done much to fill the gap in our knowledge by providing the means of witnessing the phenomena under circumstances which entirely precluded all possibility of deception other than that of 'personation' on the other side. The progress had been remarkable even in the last year, and evidences were accumulating week by week. He concluded his remarks in these words: 'We cannot but be pessimistic as to the probability of rapid progress when we consider that one of the six most distinguished scientists in Europe, now in the zenith of his fame, reported his belief in supernormal intelligences over thirty years ago; and that only three or four of his fellow scientists have, during that long period, paid any attention to the message he then delivered, notwithstanding that it was accompanied by evidence of the finest quality. Slow, however, as the progress is, and may be for years to come, we feel, sir, that it has been, in a definite measure, accelerated by the energy and tact which you have displayed during the last few years.'

Mr. Serocold Skeels and Mr. Charles Hyman also spoke in support of what had fallen from the Vice-President.

Mr. Gambier Bolton, in reply, dwelt upon the drain to the system in continually taking the lead in experimental meetings, and referred to the valuable assistance given to him by Mrs. Bolton.

TOLSTOY ON DEATH.

Some extracts from unpublished letters from Count Tolstoy, communicated to the 'Deutscher Rundschau,' are given in 'Psychische Studien.' The great Russian writer says:—

'Death is a change of consciousness, a change of that which I recognise as myself. Therefore the fear of death is a terrible superstition. Death is a joyful event which occurs at the end of every life. Death is the destruction of the organs by means of which I perceive the world as it appears to me in this life; the destruction of the glass through which I have hitherto looked, and its replacement by another. Death is the transition from one consciousness to another, from one manner of perception to another. From one stage, with its scenery, we pass, as it were, to another. At the moment of transition it becomes clear that what we consider as reality is only appearance, for we go from one appearance to another. During this transition we get at least a perception of the true Reality. Therefore the moment of death is of high importance and value.'

TO CORRESPONDENTS.

'S.S.'—We believe that the person to whom you refer has no intention of visiting London again at present.

PREMONITION IN DREAMS.

By JAMES COATES (Author of 'Human Magnetism,' &c.)

(Continued from page 296.)

As to corroborative evidence in regard to these dreams I have little to offer, save this, that in due time I became acquainted with many friends and relatives of this lady, many of whom could tell me of her 'queer gift,' which was not confined in its exercise to dreaming, and which indicates that she is what the Psychical Research investigators would call a *psychic*. I have recently had startling proofs of her gift at first hand, and in the presence of witnesses, with whom for several years we have held regular weekly sittings for the investigation of Spiritualism and kindred subjects, in Rothesay.

About three months after the death of her husband, Mrs. S. had the following experience, which might, perhaps, be called 'a collective hallucination.' She had been left with three little ones alive, and for comfort, and because these little ones would feel the loss of their father, she had arranged that they should all sleep in her bedroom. A little daughter about four years of age slept with her mother and the two boys in little cribs close at hand. There was plenty of room in the house, but this suited all best. On this particular night the children were sound asleep when she retired. She was awakened suddenly from a sound sleep as if by an electric shock, and found herself looking upon a hand which rested on her little daughter's breast. She instantly recognised the hand, which was natural as in life, as that of her late husband. The child was a great favourite of his. Mrs. S. was greatly startled to see the hand and to recognise it, and the hand started too, as if conscious of the recognition. Her eyes followed the hand to the arm and then she saw the whole figure, which, while distinct, was shadowy, except the head and face, which were almost as fully defined and as opaque as the hand. The body was between the bed and the wall, which the bed touched. She could see the wall, as it were, through the body, and the veridical hallucination lasted sufficiently long for her to distinctly recognise her husband's face and every movement. She was much terrified, and as the hand was lifted the little girl became restless, and murmured in her sleep, 'Papa is away; he is in heaven,' and smiled and fell into sound sleep again. Mrs. S. fell asleep too and about three o'clock she was awakened by the elder boy saying: 'Mamma, I saw papa at the foot of the bed.' 'When?' she asked. 'Just now,' he replied, 'I woke up and saw papa come into the room and stand at the foot of the bed, and he said to me, "Be good to your mother, John."' The bedroom door was shut and locked.

Mrs. S. was very much impressed by that night's experience, as also was her son, who is now a man of thirty-two. He has never forgotten that night, and I have many times heard him corroborate his mother's version. On a subsequent occasion her husband appeared to Mrs. S. when she was awake and about to retire for the night, and this vision of the real presence of her husband fitted in with her other experiences, but not being of the nature of a dream, I pass it by.

In 1882, Mrs. S. became my wife, and in due time I gathered from her what I have here related, with many other incidents which do not belong to the order of dreams, but which were psychic in character. I will now relate two of her 'second-sight' dreams which I know to be true.

One evening, towards the end of 1891, I returned home rather later than usual. The children were in bed and my wife and I were sitting at supper about half-past ten. During the repast my wife told me of a dream she had had that morning about the Rev. Mr. M., our next door neighbour. She dreamt that we had been sitting in that room talking, and that she heard someone come up the gravelled walk and ring the bell: she went to the door and there was a young woman whom she had never seen before, whom she described to me, who had come to her in great distress and asked her to come and see the minister, for he was very ill. She went with her to see him, and she described to me the room and the state that he appeared to her, in her dream, to be. While we

were conjecturing whether there was anything in it, someone was heard coming up the walk, and the door bell was rung. The servant being in bed, my wife went to the door, and there indeed was the young woman—a new servant recently engaged by the minister, whom she had never seen before—standing at the door, who implored my wife to go round and see the old gentleman, who was very ill. Mrs. C. called me to the door, and I saw that the young woman in dress and appearance corresponded with the visitor of the dream. My wife hastened to go round, and I went and called upon a well-known physician in the neighbourhood to attend to the case. As it was some little time before the physician was able to go, I went to the minister's house, and on going upstairs to his room I saw things pretty much as my wife had described them in telling me her dream. Dr. Eben D. came in and advised, and my wife remained to see that his orders were carried out. The old gentleman was a widower, and with the exception of his servant was living alone. The doctor had been told of the dream, and he laughed, and said that he believed such things were possible and that my wife was 'a witch.' Although not exactly as a matter of evidence, but of conversation, when the minister's son and daughter-in-law—whom I had wired for—arrived, they were told of the dream. The Rev. Mr. M. recovered, and we had many chats about this and other matters, and while a strictly religious and orthodox man, he believed in 'second sight,' and told us of many instances which came to his knowledge.

In 1892, Mrs. C. had another very vivid dream in relation to this old gentleman. She dreamed that she was looking out of the window and saw, coming down the road, a hearse and a number of carriages and that there was a crowd of gentlemen; and the hearse and the carriages drew up in order before his gate. That evening Mr. M. called, as he was wont to do since his wife's death twice a week to have tea with us, and he was told of the dream, with the exception of the hearse, &c., being before his gate—they were described as being 'across the way.' We knew that our friend was a Highlander and believed in second sight, and we did not wish to alarm him. He listened attentively, and said he was glad 'it was no at his gate.' He was in excellent health and spirits, and even danced a few steps on the lawn, in his kindly way, to amuse the young folk, as he was going away.

He died suddenly in a fortnight's time. He had preached twice that Sunday, and, what was thought strange, he gave a review of his ministry, and was particularly earnest and eloquent. On arriving home from the last service he complained of feeling exhausted, and almost before he could be helped or given any refreshment, he died. The dream was fulfilled.

Mrs. C. has had many symbolical dreams within my knowledge which have been only too truly fulfilled, and unfortunately have foreshadowed trouble either to someone dear to her, to ourselves, or to both. Thus whenever she dreams of nursing a baby boy, this invariably predicts trouble and anxiety in relation to one certain person.

In December, 1902, without any ostensible reason, she dreamt that our neighbour's house, Glenbeg Cottage, Rothesay, was on fire, burning fiercely, and in due course left four standing walls. She told me and all of us about that dream—I omit the details. It was not symbolical. It was literally fulfilled a fortnight afterwards. This must suffice.

As I said at the commencement of this article, there are dreams and *dreams*, and I believe in the play of the psychic faculty in dreams, not merely because of the foregoing, but from independent evidence from many sources and from all grades of society. It is possibly too early to attempt an explanation of the phenomena of thought—mind, as we know it, but not as it really is—but it is very clear that our ordinary conscious life is but a mere fragment of our whole life and possibilities, and that our dream-life gives us a glance at some portion of these beyond the reach of our ordinary consciousness.

A CONGRESS OF THEOSOPHISTS will be held at the Empress Rooms, High-street, Kensington, on the 8th, 9th, and 10th inst., at which representatives are expected from all parts of the world. On the 7th the British section will hold a convention, and Mrs. Besant will lecture at the Queen's Hall.

THEOSOPHICAL MOVEMENT IN INDIA.

If Miss Ward had tried her best to damage the reputation of the Theosophical Society for reliability in the eyes of the impartial observer, she could not have succeeded better than by endorsing and vouching personally for the accuracy of the communication she received from a 'valued Benares correspondent' ('LIGHT,' May 13th). It proves conclusively what I declared in my last letter to 'LIGHT,' viz., that Theosophists are incredibly ignorant concerning India and what transpires round their society here.

The refutation of the nonsense retailed concerning the anti-theosophical demonstrations in Benares this last winter, I am leaving to an Indian friend, one of the very lecturers on that occasion, to deal with, but upon the mistaken attempt to belittle and publicly stigmatise as a fraud one of India's greatest and most renowned teachers, I have something to say. The libel compels me to hit out rather straighter than I should otherwise have done; for, as a Hindu, and absent, he must obtain his vindication from English insults through English hands. The ignorance of the Benares correspondent is only equalled by his or her audacity in supposing that this renowned philosopher and Guru, known to countless numbers of people, both here, in Europe and America, having many devoted disciples all over the world, can be contemptuously dismissed as a charlatan at the will of any irresponsible Theosophist. It is quite probable, of course, that Miss Ward may say that she acted in good faith and in honest ignorance of the whole truth, but this ignorance on the part of a theosophical leader should not be possible, since the public naturally looks to them for accurate information and knowledge.

That influential Theosophists should dislike extremely the Mahatma Agamya, since his visits to England, is comprehensible, since he did their cause much damage, and had they had one inch of ground on which to defend themselves when he openly and scornfully attacked them in the London Press, they could not have remained silent. Only now, when I realise how poor is the structure on which their Indian influence rests, have I found such silence to be more than natural; it was imperative. In India, even less than in England, do Theosophists dare openly to notice the Mahatma's opposition, for the simple reason that they know only too well what it would mean if he chose to move the religious world to extreme action against them. Many attacks I have myself seen published in the various Bombay papers, but I have yet to find the genuine Theosophist who will defend the Society or answer important questions. Crowds may attend Mrs. Besant's lectures, but these audiences have little or nothing to do with the movement, and go to hear her as they would go to hear any known public speaker.

Just as the lesser grades of Swamis who travel to Europe refuse all connection with the Theosophists, so do, apparently, most of the better class of Vedantists; while the real Gurus know little and care less about any foreign reform movement. I did not anticipate in coming to India that circumstances would draw me so speedily into this vigorous, uncompromising warfare against the Theosophical Society, but it has been shown me by proof and argument that the higher Vedant schools are justified in their action.

Before concluding, it is perhaps necessary, for the information of those who are honestly in the dark regarding the personality and influence of the Mahatma, to present definitely and clearly 'the other side of the picture,' and this, not by ignorant hearsay, but through personal experience. Many of us in London who visited him for the first time were overjoyed beyond measure at meeting this true, wise man, and we were only too grateful and eager to join his ranks of students, since we realised by all he taught and showed us that for the first time in our lives we were face to face with the 'real thing,' with one of India's really learned and classically-trained Hindu Masters and Yogins. By him were our most intricate problems and questions solved. From him came no weaknesses in argument nor concessions to Western prejudices. He taught straight and boldly what he knew or felt to be truth, and in all things seemed willing to satisfy the critical inquirer, provided the observations were made in an honest and sincere spirit. Since my arrival here his generosity and whole-hearted endeavours to teach and show me everything which might be of use or benefit, has been greater than I could ever have expected or hoped.

The Mahatma Agamya was known to the late Max Müller as the greatest Sanskritist in India. He is also considered to be the soundest and highest Vedant philosopher known to professors and scholars both in Oxford and New York.

He has written some learned works, two of which will shortly appear in England. He is regarded by all Swamis as their pope in philosophical knowledge, and no one would dream of disputing his final word in an argument. His fame soon

spread over Europe. On his arrival many great people in Germany sought interviews with him, and during his stay in Berlin the city showed the liveliest interest in his every word. His disciples whom I have met so far show him extraordinary devotion and respect, as do all the bands of worshippers who come to prostrate before him wherever he stays. There is little doubt, I think, that his school, which has its ramifications all over India, is the only one which possesses the qualifications calculated to impress and instruct the learned thinker of the West. The theosophical fear to come forward and answer his questions or attacks has quite discredited the theosophical influence in the eyes of the intelligent. [Foreign papers, please copy.]

India.

J. STANNARD.

May 31st.

As a humble disciple of Mahatma Agamya Paramahansa, I should like to draw attention to one or two remarks made by your correspondent, Miss Ward, in your issue of June 17th.

Your correspondent asks the question, 'Who is this great Guru?' and promptly answers it by referring to an interview with him described in 'The Theosophist' for May, 1895.

The point to be noted is that the interviewer, whose name is not given, was unable to find any good in Agamya.

Your correspondent does not, however, specifically refer to a report of an interview between Agamya and Captain Beale, given in the June number of the same paper, and the footnote referring to the previous report. The report itself is well worth reading, because Captain Beale sought enlightenment and received it, whereas his unnamed predecessor came in a spirit of antagonism and received sarcasm, which he was unable to see through. The footnote is written by Colonel Olcott and should be quoted in full; it refers with regret to the previous report and thanks Captain Beale for writing, and rectifying any false impression it may have given regarding so great a teacher.

These two interviews are analogous to two I was privileged to attend, one between myself and his holiness, in which he answered all my questions and, what is far more important, showed me, in a hard-headed scientific manner, the way to get at the truth.

The other was between his holiness and an official of the Theosophical Society, who has studied their teachings from ten to fifteen years. He came not to learn, but to prove Agamya an impostor; he went away thoroughly convinced that he was such. Agamya told him the unsavoury truth, namely, that his conceit blinded him to the truth; after much plain talking, Agamya, as a true gentleman, filled in the rest of the time by talking of the weather, &c.

This was all the philosophy our Theosophist asked for, and he got it. A great teacher once said, 'Ask and ye shall receive.'

Mahatmas are hard to understand; they have a habit of giving you exactly what you ask for, and that is why we don't always understand them.

Your correspondent refers with scorn to his teaching of 'The regression of human souls to the lower kingdoms.'

Mrs. Besant, in her recent work, 'A Study in Consciousness,' refers frequently to the Khândogya Upanishad as a source of information. I will, therefore, take the liberty of referring to the same work. Prap. V. Kh. 10, v. 7: 'But those whose conduct has been evil will quickly attain an evil birth, the birth of a dog or a hog or a kandalā.'

Surely this teaching is clear enough and quite as clear as other passages referred to. There are many other points of real interest I should like to draw attention to, but I have already trespassed too much on your valuable space.

Newcastle.

J. P. S.

[We have also a long communication from Govinda Rao Mysore, B.A., Bombay, which we are obliged to hold over for our next issue; and we must beg our correspondents to be much more brief or we shall be obliged to decline their communications altogether.—ED. 'LIGHT'.]

'A CONSTANT READER.'

Many of our North country friends are familiar with Ivy House, Shipley Glen, near Bradford, and its Japanese gardens; with a pretty bit of scenery compressed into a very small space—comprising a miniature castle on a miniature island in a miniature lake. All this 'scenery' was constructed by the owner, Mr. T. Hartley, who has kindly sent us some charming little photographic views of the spot, together with a letter in which he tells us that he has taken 'LIGHT' every week from its very first number, that is, for nearly five-and-twenty years, and that he looks out for it every Saturday 'as anxiously as a very hungry man looks out for his dinner!'

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

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THE JAPANESE SPIRIT.

Perhaps the most enlightening fact that is dawning upon us respecting the Japanese is that they are a nation of Spiritualists, and have been for centuries: and perhaps it is even more enlightening that to this fact may be traced the greater part of their puzzling heroism and patience, their beautiful dignity and their serene contempt for death. It is this fact which is most luminous in the latest book on Japan by 'a son of the land,' as George Meredith, who writes an Introduction to the book, calls him,—one Okakura-Yoshesaburo—whose work on 'The Japanese Spirit' is published by Archibald Constable and Co.

The writer is quite modest in his estimate of his book, and regards as very formidable any attempt to fully account for Japan, whose social structure is entirely unlike that of any other people. Its philosophy, too, in so far as it has any, is unique. Its Religion is practically creedless, churchless, and, in a British sense, Godless. All these and many other subtle factors in the case need to be taken into account. It would be impossible to understand one set of phenomena apart from the rest. 'One could as well cut a single mesh from a net without prejudice to the rest.'

It must be frankly noted, however, that certain details concerning, say, 'the standard of beauty' in Japan, for instance, do not help us much. We are told that, 'in a lady, for example, mildness and grace are, generally speaking, preferred to that strength or manliness of expression which would be thought more becoming in her brother.' We can assure brother Okakura-Yoshesaburo that this is by no means singular to Japan: that it is a mesh in our net—or, let us say, in her net. In other particulars we do not find this writer excitingly enlightening, but this is probably owing to the fact that he deals so much with wild old nature legends: the instructive fact here being that survivals of these appear to be more traceable in Japan than elsewhere, especially in relation to the highly important, the, in fact, vital matter of the Royal House.

The present Emperor of Japan is gravely described as 'the hundred and twenty-first link in the eternal chain' which reaches up to 'the divine ruler,' the grandson of 'the Sun-Goddess,' who was sent down from heaven to earth to rule Japan. 'On his departure, a formal command to descend and rule the land now placed under his care was accompanied by the present of a mirror, a sword, and a string of crescent-shaped jewels': and, if we don't believe it, it suffices to be told that these treasures, which the

grandson of 'the Sun-Goddess' brought down with him from heaven, are 'still preserved in our imperial household as regalia.'

This writer tells the story gravely, but cautiously remarks that 'subjected to scientific scrutiny the whole tale presents many gaps in logical sequence.' 'Still,' he adds, with characteristic Japanese suavity, 'it must be said that the divine origin of our emperors has invested their throne with the double halo of temporal and of spiritual power from the earliest days of their ascendancy: and the people, themselves the descendants of those patriarchs who served under the banners of Emperor Jimmu (the 'Sun-Goddess' grandson), or else of those who early learned to bow themselves down before the divine conqueror, have looked up to this throne with an ever-growing reverence and pride.'

It is easy to see how this old legend, with its blending of spirits and people, has paved the way for the closer and larger spirit-commerce of to-day. We are told that in primitive Japan ancestor-worship was the first form of belief. Each family had its own group of spirits of forefathers to whom was dedicated a daily homage of ritual and offerings: the guardian ghosts demanding of their living descendants that they should be good and brave in their own way. Isolated for centuries, these families, gathered round the central ruling power, in whose divine origin and authority they firmly believed, contributed in their turn their own spirit relationship to the imperial ones, thus eventually forming and consolidating a national cult; and 'it was but natural that the people's heart should come in course of time to re-echo in harmony with the keynote struck by the one through whom the gods breathe eternal life. The whole nation is bound by that sacred tie of common belief and common thought.'

Hence, as we have said, the Japanese are a nation of Spiritualists. Here, in brief, is what this writer says of his people:—The average Japanese does not imagine the spirits of the deceased to be something different and distant from our actual living self. The departed, although invisible, are thought to be leading their ethereal life in the same world in much the same state as that to which they had been accustomed while on earth. Wordsworth's little child, who persisted that 'we are seven,' was right. The difference between the so-called dead and living is that of tangibility or visibility; nothing more. Hence, the fortitude, the calmness, even the joyousness, associated with death. 'It is in the sunny space within the simple railing of these Shinto shrines where the smiling presence of the patron spirit of a deified forefather or a great man is so clearly felt, that our childhood has played for tens of centuries its games of innocent joy. Monthly and yearly festivals are observed within the divine enclosure of a guardian god, when a whole community under his protection let themselves go in good-natured laughter and gleeful mirth before the favouring eyes of their divine patron. How different is this jovial feeling from that gloomy sensation with which we approach a Buddhist temple, recalling death and the misery of life from every corner of its mysterious interior!' Happy Japanese! 'When it gets dusk,' says this writer, 'every bird knows whither to wing its way home. Even so with us all when the night of Death spreads its dark folds over our mortal mind.'

SOCIAL GATHERINGS.—Mrs. André liberally invites friends to Tonbridge, Kent, on July 1st; meeting at booking office, Charing Cross Station, 10.40 a.m., for 11 a.m. train. Reserved carriages at reduced fares. Boating, fishing, tennis, &c. A garden party will also be given by Miss Clapp at Cargreen House, Norwood, on July 11th. Mr. Thurstan will (D.V.) be present. Particulars to be obtained from Mrs. Walter, 50, Wesley-road, Leyton, or 'LIGHT' office.

THE CASE FOR A FUTURE LIFE.

Professor Hyslop's new book, 'Science and a Future Life' (Herbert B. Turner and Co., Boston), comes at an opportune moment, when so much is being said about mediumistic phenomena being only the result of telepathy or secondary personalities. That our belief in the continued existence of our friends on the other side can be disposed of by one or other of these hypotheses appears to be taken for granted by some people, the only question being which of the two theories is to have the preference, or whether they are to share the honour of deposing Spiritualism. Now comes Professor Hyslop, and shows, to put it in brief, that these two hypotheses are only names for something that not only is not understood, but is inadequate to explain spiritualistic manifestations without having recourse to a series of assumptions far more complicated and improbable than that of the agency of discarnate spirits.

With regard to telepathy, Professor Hyslop reminds us that this is only the technical name for transference of impressions actually present in one mind so that they are perceived simultaneously by another, and says:—

'But in spite of what is implied in the definition of telepathy and of the facts that have been collected in evidence of it, the public generally and many psychical researchers employ the term to denote a process which may not involve the effect of the present state of an agent upon a percipient, but which may represent the percipient's own unstinted access to anything that has been in the mind of the agent in the past. It is even extended by some persons to this omniscient access of any percipient to the mind and memory of any living person at any time desired. It suffices to say that there is not a particle of scientific or any other warrant for such a process. On the evidential side such an hypothesis is sheer nonsense, and I do not think that anyone would be tempted by it except as a means of giving trouble to those who believe in the existence of discarnate spirits. It should be remembered that the scientific world has not yet accepted telepathy of any sort, to say nothing of this omniscient thought-reading which is apparently without analogy of any kind in physical and mental phenomena.'

The impossibility of explaining spirit communications by telepathy, even of this exaggerated order, is shown in some pregnant pages, which should be read by every Spiritualist, if only in order to store his mind with answers to objections. Ten separate reasons are given to show that any theory of telepathy is inadequate. First, it assumes 'the amazing power to select the right facts from the memories of living persons. Experimental and spontaneous telepathy shows no trace of any such power.' Secondly, the equally strange limitations of the power, as shown by errors in the communications. Other objections to the telepathic hypothesis are: The choice of trivial matters; the change of communicators; the difference in the 'personal equation' of the communicators; the way in which 'the intermediation of one "spirit" is used to send messages proving the identity of another, a process most natural on the spiritistic hypothesis and without excuse on the telepathic'; the dramatic play of personality in the communications, some of the utterances representing conversations or remarks exchanged between different spirits; the fact that Mrs. Piper does not recognise Dr. Hodgson when controlled by spirits who were not acquainted with him, while 'persons having known him in their lives recognise him after their death.' Then there is the fact that, with the same medium, 'George Pelham' frequently has to intervene for a moment in order to give a name, or other difficult message which 'Rector' is unable to transmit. One of the arguments against telepathy we must quote in full:—

'The eighth objection is the fact that telepathy is only a part of the process necessary to explain the records. Telepathy does not explain dramatic play of personality, the mistakes and confusions, or the vast mass of unevidential matter involved in the records. Secondary personality of a most remarkable character has to be added to the process to give it even the appearance of rationality, while the spiritistic hypothesis, with such adjunctive suppositions as abnormal psychology supplies us, gives unity and rationality to the whole result.'

In fact, the notion of explaining the obviously personal nature of spirit communications by secondary personality is

just as much barred out as in the case of telepathy. Professor Hyslop says (p. 295):—

'But the admission of secondary personality in the case is not so easy, or to be made without evidence, any more than spirits or telepathy. What we mean by secondary personality is mental action, not introspected by the normal consciousness, and hence either the product of memory or the result of a dream-like action creating systematic ideas as in reflection. Now there is not the slightest trace of this sort of thing in the Piper records.'

Telepathy and secondary consciousness fail entirely, either separately or together, to account for the peculiar circumstances of the cases observed. But before giving the author's views on the spirit hypothesis, we may quote his opinion that, once granting that spirits exist, telepathy may be the process by which they communicate with each other and with the living:—

'But a still more important limitation of the telepathic hypothesis is to be found in its entire consistency with that of spirits. No matter what the process involved in the transmission of thought from one living mind to another, the fact does not exclude the possibility that telepathy may be the very process by which the discarnate, if it exists, communicates with the living. If a living mind can transfer its thoughts to another living mind without the use of physical means or of sensory impressions, a discarnate mind might do the same, and it is only a question of the evidence, and the kind of facts obtained, to decide whether this source is not the real one. Thus it appears that telepathy, so far from being an objection to the spiritualistic hypothesis, might represent the means by which spirit communication should be effected.'

Coming now to the 'spiritistic hypothesis,' we find that Professor Hyslop has no hesitation in accepting it as 'the most rational explanation at present.' He says:—

'Our primary duty is to accept the hypothesis that best explains the fact, and then to abandon it when facts are discovered which disprove or discredit it. I shall certainly not cling to the spiritistic theory any longer than the facts justify, but I shall not eschew it because it is not respectable, when it is the most rational conception in the field. The difficulties and objections to telepathy are negative arguments for the spiritistic theory. But I shall add three positive arguments for the spiritistic hypothesis which I may discuss briefly. They are: (1) The selective unity of consciousness exhibited; (2) the dramatic play of personality; and (3) the character of the mistakes and confusions.'

To these arguments he adds a category of 'facts making it a possibility,' and chiefly the phenomenon of acute sensibility in the 'subliminal' faculties, along with insensibility in the physical organism. 'Hence, once accept telepathy involving this heightened sensibility to external influences, and the possible means of spirit communication are at hand,' while the kind of facts obtained will enable us to decide whether it actually takes place or not.

Mentioning some of the difficulties and objections, Professor Hyslop meets them, and shows that many of them would be equally objections to any 'telepathic' hypothesis not involving spirit intervention. With regard to the triviality of the communications, he rightly points out that the investigator asks for personal details, and therefore 'the irrationality must be shared with the living.' He mentions a curious experiment tried by himself, in which persons were asked to make acquaintances, at the other end of a telephone wire, aware of their identity without announcing themselves by name. 'The sequel was that these persons, students and professors in the University, uniformly chose even more trivial incidents than we generally get through Mrs. Piper for the same apparent purpose. In fact, if we judged from the intellectual character of the communications over the wire, we could not distinguish these professors and students from bootblacks or street gamins.'

The author makes use chiefly of the phenomena observed in the case of Mrs. Piper, and shows that he is aware of the criticisms which this course has provoked, namely, that it 'leaves the impression that hers are the only mediumistic phenomena we have.' He explains that 'the chief interest and importance of the case consists in the care with which fraud was excluded, and in the perfection and magnitude of the records,' and says that these two facts justify the consideration of it as a type of mediumship.

With regard to the ethical bearing of a future life, it is well remarked that 'the ideals of democracy will live or die with the belief in immortality.' 'It is all very well for the rich to tell us we should have no personal interest in a future life . . . but they will learn in the dangers of a social revolution that the poor will not sacrifice both wealth and immortality.'

A FASCINATING THEME.

MR. HERBERT BURROWS ON RADIUM AND LIFE.

We quote the following from the 'Daily Chronicle' of Monday, June 26th :—

'The experiments and deductions of Mr. Burke were the subject of sympathetic study in a thoughtful lecture on "The Liberation of Life," delivered yesterday by Mr. Herbert Burrows to the Hampstead Ethical Society at the Hampstead Conservatoire.

'One leading thought gave colour and consistency to this complex, but fascinating, lecture. It was that the keynote of the whole universe, in its every part and in its totality, is not death, but life. What is ordinarily called death, in whatever part of the universe we apply the term, is not such an actual cessation, but simply a change in the direction of force, a transmutation of force, however we use the word, into different forms of manifestation. Of late years, said Mr. Burrows, what was ordinarily called philosophic materialism had receded very much into the background of thought. They would hardly find now any really distinguished thinker who would avow himself a materialist in that old philosophic sense.

'Crookes' experiments with radiant light, the researches into ether, the Röntgen rays, Marconi's wireless telegraphy, the Hertzian currents, the discovery of argon, Dewar's liquid air experiments, the N rays, and similar things, prove that modern science is fast approaching the borderland of a realm of investigation into what were previously the hidden things of the universe.

'True, some of these subtle things are within the domain of what has hitherto been known as ordinary physical law, but of late years science has been going a great deal farther even than that.

'Having shown how Lord Kelvin gave up what was hitherto supposed to be the keystone of the whole universe—universal gravitation—and having noted that great achievement of modern science, the demonstration of the extraordinary vibratory energy of the universe, which absolutely disproves the old idea of so-called dead matter, Mr. Burrows said the discovery of radium and the study of its properties has taken us into a realm of thought and experiment which transcends in interest even Lord Kelvin's remarkable declarations.

"It is more than probable," said the lecturer, "that radium is one of the ABC stepping-stones to such a law of cosmic life. The "Daily Chronicle," which has always been most honourably distinguished among the great London journals for the very careful and painstaking attention it gives to such subjects (it was the first to announce the Röntgen rays to the British scientific world), has published an account of experiments performed by Mr. Burke, of Cambridge, which has startled every scientist and immensely interested the public at large."

'Like all true men of science, Mr. Burke is exceedingly modest. Unfortunately, Mr. Burke had already mixed up with his work some theological ideas. He says that if it can be shown that dust and earth can produce life on account of radio-activity, it would only confirm the truth of Biblical teaching. Mr. Burrows said he knew his Bible pretty well, but did not remember that it even hinted that life was produced by spontaneous generation, or that radio-activity acting on dust and earth produced it.

'The conclusion Mr. Burrows would press is that instead of Mr. Burke having produced living from dead matter he had by careful experiment hit upon a method of stimulating into new activity and new forms of manifestation the life which was imprisoned in his sterilised bouillon.

'In a series of striking passages, Mr. Burrows showed that to him scientifically and philosophically there is no such thing as cessation of individuality. The evolution of the individual life, he believes, continues after what men call death, and it is the unerring law of the universe itself, the law which rules physical evolution, and which, therefore, rules the spiritual, or else there would be chaos instead of unity, that on the environment of the inner life here depends its evolution in any future plane of existence, whatever that plane may be.'

AUTOMATIC WRITING IN FOREIGN LANGUAGES.

The chief article in the 'Annals of Psychical Science' for June is a full account of the observations communicated (in *résumé*) by Professor Richet to the Society for Psychical Research on May 11th last, as noticed on p. 238 of 'LIGHT' for May 20th. Professor Richet's observations are worthy of careful study, for, as we remarked at the time, he eliminates all known causes for the phenomena in question, except the spiritistic theory, as impossible; as to the question of spirit aid, he simply dismisses it as 'not proven.'

To the observations previously referred to, Professor Richet adds some more instances of Greek writing obtained since the date of his address, and these are almost entirely from the Gospel of St. John. There is a peculiarity in the manner in which these phrases are signed, to which we shall return later.

The sum of the matter is, that a lady who had no knowledge of Greek, who had indeed scarcely even seen a book in that language, is caused to write, while in a state of receptivity or partial trance, a large number of sentences in Greek, some of them quite long, and all with approximate accuracy; that is to say, the mistakes are not more than a person, even having some knowledge of the Greek alphabet, might easily make in transcribing an unfamiliar passage in that language. The sentences often allude to current events, such as the war, the setting sun, an old French refrain just hummed by the medium, &c. In other cases they consist of remarkable passages contained in the Dedication and Prolegomena to a Greek and French dictionary published at Athens in 1846 (first edition), by Byzantios and Coromelas; curiously enough they are just such passages as the author must have bestowed great care upon, and would take pride in remembering, if he still survived and could look back upon his earthly career.

The signature, however, when appended to the communications, is not that of Byzantios, but represents the initials of the name of Professor Richet's maternal great-grandfather, Antoine Augustin Renouard, who, as a Paris publisher, issued some editions of works in classical Greek. The Greek sentences written are, however, mostly in modern Greek, the exceptions being three passages from Plato and the verses from St. John's Gospel. It would look, therefore, as though, taking up the line of explanation that appeals to us as Spiritualists, the sentences were written under combined influence, the spirit of Byzantios causing the thoughts of A. A. R. to be written in phrases culled from the dictionary published by the former. The quotations of the more remarkable passages mentioned would serve fairly well as evidences of identity on the part of Byzantios.

Now comes the most curious circumstance of all. The new phrases from the Gospel, with a few words of modern Greek added, are signed 'Byzantios, A. A. R.,' thus confirming the supposition of joint influence. Of course, we do not wish to imply that Professor Richet holds this theory, but we thank him for the emphatic way in which he disposes of all idea of fraud, conscious memory, and even unconscious or subliminal memory, and refrains from assigning any definite cause for these remarkable and interesting phenomena.

A HORTICULTURAL WIZARD.—The daily Press recently announced that Mr. Luther Burbank, the 'Wizard of Horticulture,' of Santa Rosa, California, had succeeded in producing a purple calla (or arum) lily. This gentleman's remarkable success in moulding the natural processes of variation was referred to in 'LIGHT' for May 6th, p. 214, and a further account is given in the 'Theosophist' for May. This article says: 'Nature evolves from time to time human beings whose nervous systems, or to be more accurate, whose psychical temperaments, are attuned to the general harmony which exists between us and the lower kingdoms.' Mr. Burbank's 'temperament is undeniably sympathetic with the vegetable kingdom.' 'Further, Burbank possesses all the faith, enthusiasm and perseverance of the true votary of the Starry Angel Science. The peculiar genius of Burbank is his insight. He is said to possess remarkable powers of forecasting results. He seems to understand the very nature of a plant, to be able to tell how it will turn out.' He maintains that fruits may be obtained of any size, form, or flavour desired, and flowers of any colour or fragrance.

REASON OR KNOWLEDGE?

Little by little the world appears to be emerging from the darkness of materialistic unbelief to a brighter assurance. The poets and idealists, of course, lead the way; but when the more prosaic exponents of their writings come to analyse their message, they fail in their object, and very nearly succeed, instead, in dragging us back into the cold and finite circle of human reasoning.

Readers of 'LIGHT' have had presented to them Dr. Peebles' ideas on Immortality. The same subject was taken up by Professor Henry Jones, LL.D., of Glasgow, at the Unitarian anniversary meeting during Whit-week. The address was on the immortality of the soul as set forth in the works of Tennyson and Browning, and of these two poets the lecturer said that:—

'Each had challenged death, and each had found that, provided a moral world stood, and God remained, death could not in itself mean much, and what it did mean was good. If they ever doubted the immortality of the soul, which was questionable, the doubt left the assurance more firmly fixed. A close examination of Tennyson's poems would show that while his belief in the immortality of the soul never wavered, he entertained at different times different conceptions of its future state. He did not appear to believe that it passed at once to perfect bliss or woe. "No sudden heaven or sudden hell for man," he says. Browning put aside the final woe or extinction of the soul. Both poets recurred again and again to the conception of the soul entering another life, and perhaps a series of lives—to the evolution from life to life—the soul in each embodiment approaching more nearly to God.'

Here we have the Spiritualist belief, in one of its purest forms, very succinctly stated; a series of lives, or rather of life-states, each manifesting itself in the form of an embodiment, not on earth, but in more and more glorified spirit-matter as the life passes from sphere to sphere, and in each phase manifesting a more perfect assimilation to the Infinite Spirit and infinite spiritual perfection.

Equally sound and persuasive is the lecturer's definition of immortality:—

'Immortality was the conscious and indefinitely prolonged life beyond death, and life without this belief seemed to have neither sense nor value. "Else earth were darkness to the core." The "grand perhaps" of immortality was for these poets a conviction. The natural world and the natural life signified much more than met the eye. The present life was steeped in the life to come. Time was saturated with eternity, and the world was spirit-woven. There was no age in which doubt was more deep and stern, but the doubt itself was the reflex of a larger faith.'

Here we begin to ask whether we are to part company with the speaker, or whether we simply fail to understand his drift. But we think he has made himself clear, and we are sorry to find that as soon as he leaves the sure ground made for him by the insight of these poets he begins to sink in the mire. For, as will already have been noticed in the last sentence quoted, he prefers doubt to conviction. He thinks that he is preferring reasonable conviction to a sort of blind credulity, but in this he shows want of appreciation of the standpoint of the two great poets. Their assurance was not the mere acceptance of traditional belief; it was a knowledge possessed by their souls, one that transcended intellect and reposed on absolute certainty of intuition. The Professor sees the first of these points, but misses the second. Asking the questions: 'Have we verily any right to such a conviction?' and 'What gave the right to these two poets?' he proceeds, as reported:—

'They said their belief did not rest on intellectual grounds. "Thou canst not prove the nameless, O my son," said Tennyson, in his lovely, musical way, and Browning declared "it did not rest on knowledge." Professor Jones proceeded to show that a faith distinguished from reason could not satisfy. "The religious man who relied on such a defence gave his case away, and the poets themselves took far stronger grounds. So far from ousting reason in this quest for immortality, they employed it in their need. Their faith was the faith of reason; agnosticism was the insecure refuge of intellectual despair.'

If Professor Jones will tell us what he means by reason,

we will tell him whether we agree with him or not. For we make a distinction between reason and reasoning; scientific men have tried the latter, and we are told that science can as yet give no proof of immortality. The reasoning of the intellectual faculties has led many to agnosticism; it is not this kind of reason that can be employed by the seeker for immortality. But there is a reason that is not reasoning; a reason that is above all intellectual processes; a reason that looks to the Ultimate Reason of all things; that knows that 'time is saturated with eternity, and that matter is spirit-woven,' but cannot prove it by temporal and material means. The only proof resides in the awakened sense of spirit and of eternity; of continued life, indefinitely continued, which to our finite minds is all we need to ask for as a definition of immortality. This proof rests on knowledge and reason, intuitive and therefore all the more absolute and real; it does not rest on the limited knowledge and often fallacious reasoning that can be applied to the problem as seen from the material side. True knowledge looks on life from above, and not from below, and true reason has no need for laboured reasoning to make good its teaching, but consists in the spiritual perception of the Cause

'Existing behind all laws, that made them, and lo!
they are!'

S.

ARE THE BLIND CLAIRVOYANT?

A curious question is opened up by an article of Mr. Raymond Blathwayt's in 'Great Thoughts,' describing a recent visit to the Royal Normal School for the Blind. An essay was read by one of the boys, dealing with a recent excursion to St. Paul's Cathedral, and stating that the blind students 'climbed to the highest point, and greatly enjoyed the magnificent view of London' spread out at their feet. The possibility of this apparently inexplicable fact was confirmed by Dr. Campbell, the principal of the school, himself perhaps the most remarkable blind man in the kingdom. Dr. Campbell said:—

'Why, of course they enjoyed it. Their one great desire when they got to the top of the dome was to see the Crystal Palace in the distance. Do you think I don't enjoy views? I frequently go to Switzerland, and I have climbed Mont Blanc for the view. I have been to all the great picture galleries in Europe, and I can honestly say that no one appreciates the old masters more than I do.'

All that Dr. Campbell could be got to say in explanation was, 'Ah! that is the secret of the blind!'

It is pretty well understood now that the division of the senses according to the five recognised sense-organs is largely an arbitrary one. Thus it is asserted that the canals of the ear act as organs of the 'sense of balance,' and perhaps also of locality and direction; we have also seen a 'sense of posture' mentioned by a recent writer. Blind people are said to know, by a sense akin to hearing, when there is any person or obstacle in their way; but we should much like to have some elucidation of this 'sense of scenery' in the blind. Can any reader throw any light upon this apparent paradox?

HONOURS TO DEAD ANIMALS.

A paragraph quoted by 'The World's Advance Thought,' referring to the funeral observances in Japanese temples for the horses slain in the war, says:—

'The Buddhist priests read prayers and conducted solemn services in which sentiments of gratitude, patriotism, and humanity were blended. Whatever we may think of these obsequies, the sentiments expressed must command our admiration. The faithful servant, even though a horse, commends himself to the gratitude of those whom he dies to serve. A people that acknowledges kinship with all animate nature cannot be fitly termed a "pagan" people.'

The 'Daily Mail,' too, stated recently that the Fathers at the Hospice of the Great St. Bernard lately sang a Te Deum in memory of 'Barry,' a descendant of the renowned St. Bernard dog of that name. Barry the Second had saved thirty-four lives, and in one instance had carried an infant in his mouth to the Hospice, and then returned with aid to the child's parents. The brave animal was accidentally killed in the performance of his duty. He deserved the Te Deum.

WHAT FUNERAL CEREMONIES SHOULD BE.

A writer in the 'Revue Spirite,' who signs himself 'Senex,' makes some pointed remarks about funeral ceremonies. After showing that ignorance of the real state of the dead prevents Christians of all kinds from rendering effectual aid, by their thoughts and prayers, to those who have passed on, he continues:—

'It ought not to be the same with Spiritualists, who know that life—active life, a life of work and progress—continues beyond the grave; they know that all the members of humanity, visible and invisible, have solidarity one with another—that they ought to lend each other mutual support, and that there is a continual exchange of thought between them; finally, they know that it is at the moment of death, and before the liberated entity has passed too far away, that they can do it the greatest good, and render it the most effectual help by their thoughts and prayers.'

'It is therefore indispensable that all who hold these beliefs should gather round the coffin, so that their thoughts may unite and rise, calmly and helpfully, to the lost one. If this gathering, which facilitates the union of souls, cannot take place, the thoughts which reach the departed one will have very little power.'

The writer thinks that in churches and other places set apart for devotion, the soul can more easily free itself from outward distractions and send its thoughts towards the invisible:—

It is therefore in a religious edifice that the friends should, as far as possible, gather round the body near which the departed spirit still lingers. But the obsequies ought to be of the simplest kind, in order that there may be more complete concentration; no liturgical chants, no organ music, no theatrical decorations; and while awaiting the day, perhaps not very far distant, when the priest shall be sufficiently wise to recite prayers appropriate to the occasion, the congregation should send out to their invisible friends their pious thoughts, their counsel, and their affectionate remembrances.'

The writer proceeds to describe funeral practices all over the world, showing how universal has been the idea of the continued existence of the departed, and their influence on human affairs.

SPIRIT PHOTOGRAPHY.

The 'Revue Scientifique et Morale du Spiritisme' for June contains a description, with illustrations, of a case of spirit photography which derives some importance from the fact that M. Gabriel Delanne, after discussing the various peculiarities presented, pronounces that 'this spirit photograph appears to be genuine.'

The circumstances under which the photograph was obtained are briefly as follows. In 1901 Mrs. Priet, formerly Mrs. Marchand, had a private sitting with the medium, Mr. Miller, of San Francisco. Her daughter, Angela Marchand, then manifested and said that she would appear on the photograph which her mother desired to have taken, and gave the address of a photographer in the city. Mrs. Priet asked whether her husband's father and mother could appear also, and Angela said she would do her best to bring them.

Mrs. Priet went to the address given, and found a photographer there, who was a medium for spirit photography. He was a perfect stranger to her, and had only recently opened his studio. Mrs. Priet at once sat for the photograph, which was delivered to her a few days afterwards. On it there appeared, quite recognisably, the face of Angela Marchand, who had died thirteen years previously. Mr. Priet, who was not a believer in Spiritualism, adds his testimony and says that he has no longer any doubts.

A copy of the spirit photograph is given in the 'Revue,' along with one of Angela taken during her lifetime, and the resemblance is evident, and M. Delanne points out that Mrs. Priet's narrative does not allow of the supposition that the photographer could have been possessed of the portrait beforehand.

A STRONG OPINION.—'The man who denies the phenomena of Spiritism to-day is not entitled to be called a sceptic, he is simply ignorant; and it would be a hopeless task to attempt to enlighten him.'—T. J. HUDSON: 'Law of Psychic Phenomena,' p. 206.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

'What I Now Know to be the Truth.'

SIR,—Having observed that you permit readers to relate their personal experiences in the pages of 'LIGHT,' it has occurred to me that an account of a recent occurrence in which I was concerned may not be uninteresting.

I am a business man, with no time to spare for 'tomfoolery'; and a scientific training has prevented me from accepting as fact anything which could not be amply proved and demonstrated. Although for some years I have felt a 'sneaking regard' for Spiritualism, I never was fully satisfied that certain friends who claimed to have done this or that under spirit control had not deceived themselves as to the real authorship of their accomplishments. It seemed likely enough that persons of susceptible temperament might be led to believe their actions were controlled by a power outside themselves when, in point of fact, those actions were nothing more than the outcome of unconscious cerebration. Still, I always sympathised with my friends in their work, and was never averse to joining them in their sances, because I saw that an enormous field for investigation might be opened up if some direct proof could be obtained of the actual existence of those forces to which such potent influences were attributed.

On Bank Holiday (Whit-Monday) I paid a visit to an artist friend, and inspected some very remarkable drawings which he informed me had been made under control. I expressed a wish to see him at work under these peculiar conditions, and my wish was promptly gratified. Seated at a table in his studio, the artist quickly got to work, and so rapidly were his movements executed that within the space of ten minutes a very presentable seascape had been produced. I was deeply impressed with what I had seen, but I was not absolutely convinced that the spirits had had any hand in the matter at all. Would it be possible for one of these very active 'intelligences' to manipulate my hand and arm without assistance from me? My friend thought it would, so I took his seat at the table, reversed the drawing-paper lying upon it, and waited with a piece of ordinary indelible pencil between my fingers. Presently I discovered that my right arm, from the shoulder downwards, was being twisted as though an electric battery had been applied to it. Next there came a sweeping movement, and my pencil described an arc extending nearly the full length of the paper. This was repeated again and again until my hand was flying backwards and forwards with lightning rapidity, and the paper was being covered with pencil marks such as a young child might have made. The performance was one of an exceedingly tiring nature, and I tried to check it, but found I could not do so, and when the point of the pencil had been completely worn away the pencil itself was flicked out of my grasp, and my hand commenced to beat a sort of tattoo on the table. Then, when it seemed as though the limit of physical endurance had been reached, the movement suddenly stopped and I was permitted by the unseen operator to take the rest of which I felt so much in need.

Useless as the whole of this singular performance may seem to have been, it provided me with an abundance of that direct evidence which I had long been seeking to obtain, and as a consequence I am proud to proclaim myself a whole-hearted Spiritualist, prepared, so long as my earthly existence may continue, and so far as opportunity may serve, to make known to others what I now know to be the truth.

HENRY TIPPLE.

Ely House, March.

The Religious Side of Spiritualism.

SIR,—It has often occurred to me that there may be many persons interested in spirit communion who desire to approach the subject from the purely religious side, as distinct from the philosophical or secular side, and it is with the object of enabling such to engage in Divine worship, and at the same time to obtain that spiritual advice and comfort which advanced spirits can give, that arrangements have been made for a service to be held every Sunday evening, at 6.30, at 8, Upper Hornsey Rise. Friends who are desirous of attending must please make application in writing and wait for an invitation, as accommodation is limited. No charge is made for admission and there is no collection. Written applications to be addressed, Madame, 8, Upper Hornsey Rise, N. A stamped and addressed envelope should be enclosed for reply. The nearest railway stations are Crouch End (close), Crouch Hill (near), and Hornsey Road (near). T. Y.

'Do the Dead Return?'

SIR,—'Truth-Seeker,' of Bradford, must own up who he is, and where he resides. It is my rule not to enter into controversy with anonymous correspondents. I may, however, here say that 'Truth-Seeker' is in error; Mr. E. Bush, the chairman, made no such observations as 'Truth-Seeker' alleges. Here are his remarks as printed in the Bradford Press:—

'For seven years I was in the inner circle of Modern Spiritualism. I saw and heard many wonderful things. For the last fifteen years I have been outside the ring, so to speak, but have remained a student of the "Occult." I have a theory by which all the phenomena can be explained without the aid of spirits.'

I have appealed to him in the Yorkshire Press, in God's name, to give to the world his theory, and I find that many other correspondents in the Yorkshire Press are urging him to do so. Up to the present he has not responded, beyond a suggestion for a debate in a chapel. To me the subject of 'talks with the living dead' is too sacred and solemn for the arena of a debate.

JOHN LOBB.

SIR,—In reference to the letter which appeared in your last issue under the pseudonym of 'Truth-Seeker,' in which that writer asks for 'test details' concerning Mr. Lobb's experiences with materialisations as narrated in his Bradford address, kindly permit me to suggest that second-hand evidence can scarcely be of such paramount service as 'Truth-Seeker' infers it will be to him. He says he is 'anxious to be convinced.' Very well; then he and the other inquirers to whom he refers should seek to obtain *personal* evidence of the truth of spirit return, and they should be encouraged to do so by Mr. Lobb's address, and that of anyone else on whose good faith they can rely, and should not imagine that they can be convinced of the stupendous fact of spirit return by Mr. Lobb's experiences, and thus be saved the trouble of investigating for themselves.

LEIGH HUNT.

'The Art of Being Kind.'

SIR,—It is quite evident that Mr. Mould and I look at things from such different points of view that, argue as we may, we should never agree.

There is a very numerous class who allow the sorrow of the world to dominate them; who permit sentiment to get the better of reason.

In my view all the sorrow and pain in the world are educative. Man, having a free will as far as choosing whether he will do what he knows to be right and progress, or what is wrong and deteriorate, learns through bitter experience that acting contrary to the laws of Nature, or God, entails sorrow and all its unhappy accompaniments, whilst actions in harmony with the law bring happiness and satisfaction.

If this be true, then sorrow, pain, sin, &c., are means by which we grow; are indeed, the ladders, which enable us to leave the plains and reach the heights; the bridges which assist us to cross the chasm which separates ignorance from knowledge, earth from heaven. To abuse, or find fault with, these means of progression, as some people do, is as if the skylark were to abuse the wings that enable it to leave the dust of earth and soar into the blue empyrean. As explained in 'Spirit Teachings in France' ('LIGHT,' May 20th), the sorrows and trials of the earth-life are looked upon by an advanced spirit much as grown-up people here regard the trivial troubles of children. Some appear to think that sorrow and sin are in the world in opposition to God's will; they believe in a devil, in fact.

The same narrow, perverted way of looking at things is accountable for what has always been a puzzle to me since I commenced to think on these subjects—the strange idea of calling Jesus the 'Man of Sorrows.' I see in 'Hafed'—a book I am just reading—that Ruisdal states with regard to Jesus in the spheres, that 'his countenance is shaded with melancholy.' From my view, allowing, of course, that Jesus is all that the Churches claim for Him, I should rather call Him the 'Man of Joys.' Can anyone imagine a brighter and happier fate than to be the saviour of the world at the expense of a few hours of bodily suffering—suffering that many a mortal, even delicate women and children, have endured in a far more cruel shape, with a smile upon their lips, and in a less cause? I believe it is all exaggerated romance on the part of the priests to secure the sympathy of the simple and sentimental!

The whole perversion is owing to the thoughtless way of regarding sin and sorrow as absolute evils—they are only evils on their own plane; are really blessings in disguise.

From this point of view—the educational or medicinal one—sorrow loses its predominance as the chief characteristic of human life, and retires to its rightful position as merely a symptom of unhealthiness, or growth.

Let people aspire to wisdom, and the art of being kind will die a natural death from lack of opportunity of expression.

I should like to thank Mr. Hider for his appreciative backing.

A. K. VENNING.

Los Angeles, Cal., U.S.A.

'Involution and Evolution.'

SIR,—There has recently been brought to my notice an exposition of Involution and Evolution, presented by 'Papus' in his 'Traité Élémentaire des Sciences Occultes,' which will perhaps serve to show that involution is not necessarily confined to 'the very earliest processes of creative power—countless ages before any possible records accessible to human research,' as stated by 'E.M.H.' on p. 287 of 'LIGHT.' In fact this view of involution presents it as the constantly acting cause and mainspring of evolution. 'Papus' says in effect that there is one original, eternal, and eternally creating force, which in its active aspect is motion; in its passive aspect, matter; and in its compound aspect, life. This force, and, by analogy, all forces, presents three phases; first, when the passive predominates over the active, we get multiplication of more and more material forms; secondly, when active and passive balance, we get development of series or species on the same plane; thirdly, when the active force predominates, there commences a process of spiritualisation and return to divinity.

Thus every evolution, that is to say, all progress, demands an involution of the higher principle, a sacrifice on the part of this principle. Vegetable life, for instance, can only grow and evolve by receiving light and vitality from the sun; thus we may say that the sun involves itself through its rays in order that the plant may evolve. Similarly, an infant lives and evolves by means of what it receives from a more mature being, its parent, who sacrifices, or bestows on it, nutriment, care, and love. Science only recognises evolution, and knows nothing of involution; therefore it is uncertain even as regards evolution. Whereas evolution denotes progress, involution denotes the offering or bestowal (sacrifice) of a higher principle as the necessary condition of progress. These ideas, taken from 'Papus,' appear to have a wide bearing on spiritual questions, which others can follow out for themselves.

READER.

Cured through Spirit Agency.

SIR,—Wishing to draw the attention of the public to the marvellous work at present being done by a private circle, I trust you will be able to find space in your valuable paper for the following.

Through spirit agency we have been enabled to effect some really marvellous cures, and I enumerate some of the diseases which have been absolutely cured, viz.: Pleuro-pneumonia, chronic rheumatism, eczema, St. Vitus Dance, gastric fever, piles, deafness, also consumption in its first stage.

In some instances we have had patients who have been given up by the medical profession as hopeless cases, but we have taken them in hand and success in each instance has been attained. The treatment has been done through a sensitive while in a state of trance, and which was brought to our knowledge by experimenting in hypnotism. The spirit of a doctor asked us to sit and give conditions, when he and others would prove their ability to relieve suffering humanity, which we have verified to the fullest extent.

We have not worked for any material gain, but simply for knowledge and in the search after truth. Our work has not been done amongst Spiritualists, as we are not connected with any society, but with persons who are connected with other churches, and who are now thoroughly convinced of the magnetic and spirit power exhibited through our medium, who, in his normal condition, has no knowledge whatever of medical work, but when in a trance state gives prescriptions in Latin, or instructions as to herbs which will suit the particular case.

I write this for the sake of those sufferers who may have given up hope, trusting it will encourage them to sit and seek for higher knowledge.

In conclusion, should anyone wish to have further verification of my statements, as given above, I shall be pleased to give the names and addresses of persons who have been treated and cured.

57, Balmoral-terrace, Heaton,
Newcastle-on-Tyne.

R. FINLAY.

Ospreys on Ladies' Bonnets and Hats.

SIR,—I read with great interest the letter of M. B. Newton, from Dublin, and wish to say that some time ago I named the matter to my milliner when refusing to buy an osprey. To my surprise she laughed heartily and said, 'That may be the case with *real* osprey, of which even a very little piece is very expensive, but you don't see more than one *real* osprey in fifty on bonnets—these are all *made*. Miss Thomson, will you just show Mrs. Robinson how you make them?'

The young lady appealed to came forward with a piece of apparently white whalebone in her hand and a small penknife, and in a few minutes she made a light and delicate osprey (imitation), which was wired and placed in a bonnet and could scarcely be told from the *real* thing. So that I was not so ready to believe all that I was told about 'ospreys.'

I have one osprey in a bonnet which, though it undoubtedly is the real thing, I have never felt the slightest wish to remove, for the bonnet came into my possession in a peculiar way. We were sitting for materialisations with Mrs. Roberts-Johnson as our medium, when her control, 'Daisy,' described a lady trying to show herself. She said she had not long passed on and her name was 'Mary,' that she stood by a table and her hands seemed to be playing the piano. A friend of mine named 'Mary' having recently passed on, I was deeply interested and the spirit friend then said to me, 'There is something of mine I want you to have and I will see that you get it.' The next day her sister called and named the toque to me on which was an osprey, and said they would rather I had it than anyone else. Afterwards 'Mary' came often and told me her sister had been very brave through her sorrows and trials, but that things would soon be much brighter. My poor friend, though much averse to Spiritualism, received these messages with a certain degree of hope, and the prophecies were fulfilled, for before 'Mary' had been passed on six months two passings on occurred that certainly lightened her sister's burdens, as she was the principal breadwinner and they were what St. Paul called 'thorns in the flesh,' being so completely antagonistic in their natures. I may say also that 'Mary' once said to me, 'You have not been told all the circumstances of my death; ask if such and such things were not correct.' I did so, as delicately and kindly as I could, and I satisfied myself even more completely than ever before, that our spirit friends can and do communicate with us, and that we can most of us say, like the woman with the lost piece of silver, 'Come and rejoice with me for I have found that which was lost,' and I also add, 'Thanks be unto God for His unspeakable gift,' for the wonders and marvels of His gift of Spiritualism are indeed 'unspeakable.'

KATE TAYLOR-ROBINSON.

Tweed Green House, Whalley Range.

'Grace Before Meals.'

SIR,—I would like to place before your readers particulars of an experiment I have been making recently.

My study of spiritual or religious subjects having led me to realise that most, if not all, of the rites enjoined by the Church are based on truth, in spirit if not in letter, I had been thinking over the subject of saying grace before eating, with the result that I set to work to test its efficacy.

I suppose that I have not said a grace before eating until quite recently, except, perhaps in mockery, since I was in pinafores, but for some weeks now I have been regularly saying one before eating, something to this effect: 'May the food I am about to eat give me health and strength, in order that I, enjoying these blessings, may become of more use in Thy beautiful universe.'

The exordium and exact words may be left to the individual taste provided the sense is retained; indeed, it is well to change the words constantly or they become mechanical.

I believe I have already experienced a good effect from this practice, although as I have for some years now been enjoying exceptional health and strength as the result of carefully living up to spiritual rules, it is somewhat difficult to judge.

Will some of your readers also test the matter and report results?

If children were brought up to say such a grace instead of the usual set words expressing thanks for the food to be eaten, and were made to understand that their physical well-being and progress depended upon it, I think they would greatly benefit by it.

The principle is sound, I believe, and might be applied with advantage not only to eating but to all actions of everyday life; an aspiration 'uttered or unexpressed' for guidance and harmonious conditions could not fail to be most beneficial.

Los Angeles, Cal., U.S.A.

A. K. VENNING.

Spirit Music.

SIR,—Your correspondence on this subject recalls an instance in my own experience twelve months since.

On a Sunday afternoon, I, with a young son of mine, was resting on a seat near the band stand in a local park, and I was pondering upon the realities or otherwise of spirit return, when the sound of a cornet appeared to come from the bandstand, and for ten minutes I listened to a grand solo, which was very distinct and clear. Lest I might have heard a real cornet solo which might have been carried by the wind, I asked my son if he heard it, and he was certain that there had been no music of any kind. I am therefore disposed to believe that I was specially favoured with a proof that spirit music was an absolute fact.

Huddersfield.

J. W. BEARTON.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last, after an inspiring address, Mr. Walker gave good psychometry. Sunday next, discussion at 11 a.m.; at 7 p.m., several speakers. Thursday, Mr. Savage.—G.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. R. Brailey gave an address, followed by excellent clairvoyant descriptions. On Sunday next, at 7 p.m. meeting. On Wednesday at 8 p.m., Mrs. M. H. Wallis, address and clairvoyance.—W. T.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last addresses were given by Miss Porter, whose clairvoyant and psychometrical descriptions were particularly good. On Saturday, July 1st, Nurse Graham will give clairvoyant descriptions, 1s. each sitter; and will occupy the platform on Sunday next, at 11.15 a.m. and 7 p.m.—A. C.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last, bright morning circle; in the evening Mr. G. H. Harris gave a splendid address. On Monday Mr. A. Savage gave demonstrations in psychometry and clairvoyance. On Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Miss Porter. Monday next, at 8 p.m., Mrs. Imison, clairvoyance.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. A. V. Peters gave nineteen clairvoyant descriptions, of which seventeen were fully recognised. Many loving and helpful messages were also given, the crowded audience showing keen appreciation. Mr. George Spriggs in the chair. On Sunday next, at 6.30 for 7 p.m., Mr. J. W. Boulding, address.—S. J. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave an interesting address on 'What Spiritualism is not.' Mr. Pateman gave a violin solo. At the after-circle some excellent tests were given. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., service. On Thursday, at 8.15 (Room 3), investigators' circle for psychometry and clairvoyance. Tickets, 6d.—H. Y.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Boddington delivered a splendid address, especially prepared for inquirers, on 'The Scientific and Religious Side of our Facts.' Mrs. Imison (Nurse Graham) gave successful clairvoyant delineations, nearly all recognised. On Sunday next, at 7 p.m., Mr. Robert King, address.—H. A. G.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—At the Wednesday evening circle Miss Melton gave good clairvoyant descriptions. On Sunday evening last Mr. Walters delivered an inspiring address on 'God.' Mrs. Barton presided at the piano. The after-circle was well attended. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., Madame Zaidia, clairvoyant descriptions. Wednesday, at 8 p.m., public circle.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mr. Barton gave an excellent address on 'The Revelations of Spirit Life.' Good clairvoyant descriptions at the after-circle.

FOREST HILL.—THE OLD SOCIETY, 101, BOVILL-ROAD, HONOR OAK PARK.—On Sunday evening last Mr. Millard, of Catford, gave a pleasing address; good after-circle. The Wednesday sances for investigators are proving successful.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Nurse Graham gave many tests at each of the three meetings. The special afternoon service for ladies was much appreciated. The new Thursday evening public circle was well attended. Speaker, on Sunday next, Mr. Richard Boddington.—N. B.