

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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conclude that it is worth while to be awake, and that living in these days may be as exciting as it was when Moses or Hezekiah was hearing the divine message.'

Referring generally to the Bible, as an authority, the speaker said:—

The Bible is, to the kingdom of seeing and hearing souls, what the great galleries are to the kingdom of men and women with an appreciation for the beautiful in art, or what the great musical compositions are to the company of people who appreciate the beautiful in symphony. To the uncultivated eye and ear the standards of beauty in art and music are decrees of external authority. It is desirable that such canons should exist. But, more than all else, it is desirable that men should reverently learn to trust their own judgment more than the canons. Men do not exist for the sake of the canons of authority, but the canons exist for the sake of man,—not as mountains of authority to lie as a dead weight upon his soul, but as stepping-stones by which he comes to his own in quickened appreciation and judgment and conduct. The man who pronounces an object beautiful because the authority pronounces it so, is standing at the parting of the ways. If he continues in that state of mind, his moral sense is smothered, his judgment weakened, and he becomes an unconscious hypocrite, lying to the spirit of truth.

If one uses the Bible as a weight of authority to lie upon men's souls, the use of the book is slight. If one emphasises rather the vital theory of its value, his influence will be like that of King Arthur. He will produce men who bear the image of the king.

The coming usefulness of the Bible will be a gain at every point over the past usefulness of it.

America is just now greatly interested in 'revivals,' but they seem to hang fire. At Dayton, Ohio, however, the people lately seemed very near to the real thing. One who was present thus describes it:—

I doubt if a single delegate at the council at Dayton, Ohio, came away without an overwhelming conviction that he had already experienced a real revival in his own spiritual life. The air of Dayton was charged with it, as was the committee room and council hall. An unmistakable sense of the Spirit's living presence was the experience of all with whom I have spoken. This was manifest in the prayers offered, the words spoken, and the bearing of delegate to delegate. One thing we all know, and that is, the Spirit of God was present with power, and He made himself manifest to all.

How can this presence be accounted for except that representatives of three denominations had come together for the one and sole purpose of making the last prayer of our Lord a reality in the lives of those churches?

We are all familiar with the simple facts of chemistry that two or more cold and inert substances often, when brought together, produce heat and action. Maybe there is a chemical law in the spiritual world. These three denominations have been more or less inert. All have longed for warmth and action, but it did not appear. They came together for union, and we experienced immediately the presence of a new life, before manifest in none of them.

It may be the new great revival is not to begin in a revival of preaching or of praying, but in a concerted movement towards union for which our Lord Christ prayed, and which He is ready to bless.

What this writer calls 'the Spirit of God' was the liberated spirit of man, the realisation of the spiritual consciousness which unifies everywhere. This is what we are always insisting upon, that in the spirit we are all one.

NOTES BY THE WAY.

'Light on the Problems of Life' is a collection of extracts for every day in the year from the writings of Archdeacon Wilberforce, arranged by M. B. Isitt (London: Elliot Stock). Of course, it is, on the whole, a book of true light and leading, though not entirely without confusing gleams: but there is nothing commonplace in it. Dr. Wilberforce is a true evolutionist, very thorough and very practical, and his God is the all-pervading and all-potent evolver, immanent in all things and throughout all time. The following (for July 5th) gives an idea of the quality, tone and outlook of this helpful book:—

Without remedial and restoring agency in the world beyond the grave, human life, for countless thousands, is but a ghastly mockery. The unceasing wail of a sin-blighted humanity, created with God's absolute foreknowledge under the doom of a hopeless damnation, would dethrone God, bring the atonement into contempt, predicate a victorious devil, necessitate the eternity of sin, and make the heaven of the saved a mere concentration of unutterable selfishness.

At a Convention of Congregational Churches in the United States, a bright Kansas minister woke up the brethren with a discourse on the Bible which lifted the book clean out of the usual conventional ruts. Certain parts of the Bible are said to have been written by Moses. That, said the preacher, is a question of no possible importance. 'Moses cannot err' is, he says, 'a maxim that confuses the moral sense of men': but a right use of the books called by his name might be 'a powerful educative influence to quicken man's understanding and vitalise his moral sense.' The story is the thing; not the writer of it: and the story is to be dealt with, not as conveying literal infallible truth, but for its moral value.

Thus, the story of the brazen serpent set up for its healing virtues may be less morally profitable than that rousing after-story which tells how Hezekiah, instead of burning incense to the sacred relic, smashed it to bits and called it only 'Nehushtan,'—a piece of brass. 'The books of Moses,' says this preacher, 'would be of infinitely greater value to the kingdom if the preacher would sometimes substitute for the traditional "looking at the brazen serpent that one might live," this Scripture text, "He removed the high places, and brake the pillars and cut down the Asherah; and he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense unto it; and he called it Nehushtan" [a piece of brass]. And people who have slept through a hundred sermons would rub their eyes and

This writer's chemical analogy is entirely wrong. The good people did not blend dissimilarities: they escaped from artificial dissimilarities, and found unity.

'Life's Colours,' by Hallie Killick (London: Eustace Miles, Chandos-street), consists of 150 pages of lively poetic remarks on life's emotions and experiences, all of them sunny and pleasant but curiously disjointed and discursive. They make good reading, notwithstanding, as a brightening little book for spare moments.

From the same publisher we have also received a copy of the fifth and revised edition of Miss Killick's 'Life's Orchestra,' a book of beautiful ideas, suggestive thoughts, and funny stories, also a medley of discursive remarks about 'things in general,' but interesting enough.

'Wayside Pools for Spiritual Wayfarers,' by Mariella John (London: L. N. Fowler and Co.), is a small booklet containing thirteen tiny Essays on Happiness, Love, Purity, Patience, Faith, Obstacles, Solitude, and kindred subjects. Every page is limpid and pure, but rather over obvious. Still, for a thoughtful girl of, say, sixteen years of age, it might prove to be highly useful. It is very prettily presented in white, green and brown, and is only 6d.

The following conclusion of a late Sermon by Dr. Savage is a beautiful and illuminating thought concerning the deep significance of Friendship:—

Friendship makes it easier to believe in immortality. I cannot think that God would lift this universe through millions of years until man appeared, and then take all the pains to lift man from brute to where he has come to be to-day, until there are these fine and sweet qualities that lead to devotion and sacrifice and service, and then snuff it all out, and let it all go to nothing. It seems to me absurd. I believe that friendship has the power in it to overleap the gulf of death, and start out on eternal pathways; and I believe that over there those who belong to us will find us, and that we shall find them. I believe that on the other side the people who belong together will be together: that is what heaven means. It does not mean going inside certain walls or within boundaries. Its heart is in the companionships of those for whom we care.

We have received a card in memory of Alice Elizabeth Major, who was buried in the English Cemetery at Nice on the 20th March last. The following verses, written, we understand, by her, appear on the card:—

When I am dead, let fall no tears for me,
Nor let lip flinch, as though some dread decree
Had struck me down, to make my friends bewail
My sudden fate, with kindly cheeks grown pale,
And tongues that murmur of calamity.
Nor would I with black raiment honoured be,
Nor doleful rites, whereby the crowd may see
How Death, the Victor, makes his subjects quail,
When I am dead.

Ah! tender fools, would ye then careful be
For one who hath escaped Earth's vanity?—
Pity the fettered wretch released from jail?
The exile who his native land may hail?
No! with deep joy shall my pent soul go free,
When I am 'dead.'

SPIRITUAL PRAYERS. (From many shrines.)

Almighty God, with whom live the spirits of those who depart hence, and with whom the souls of the faithful, after they are delivered from the burdens of the flesh, are in felicity and peace; we give Thee thanks for the good examples of all these Thy servants who, having fought the good fight and finished their course, do now rest from their labours. And we beseech Thee that we, with all those who are departed as Thy faithful servants, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory.—Amen.

THE INSTINCT OF PERSISTENCE.

Some years ago a member of the Society for Psychical Research instituted an inquiry with a view to discover to what extent the desire for immortality is really universal. Of course, the result of such a census could hardly be sufficiently definite to afford a basis for the formation of an accurate opinion, since the number of those who would be willing to state their views could form but an infinitesimally small fraction of the race as a whole, and it is not improbable that those who care most deeply about the matter would be those least disposed to propound their belief in this way.

We may readily admit, however, that there are many who care but little for the question of personal immortality, and who rarely give the matter more than a passing thought, and that there are some who really prefer to think that death will put an end to them altogether. There are others, we know, who, whilst they are neither thoughtless nor entirely indifferent to the question, are yet quite willing to surrender all hope of personal survival, and find their reward for high endeavour and ceaseless toil in the thought of the benefits that will accrue to the race in future generations.

We are told by those who consider the belief in immortality to be ill-founded that it is also quite unnecessary to hold such a belief in order to live nobly, and to be happy in so living, and we gladly recognise that this is true. A man may be working unselfishly for humanity and may possess the peace and joys of the righteous, and yet may be convinced that for him, personally, there will be no share in the blessings he strives to procure for generations to come.

But we maintain, at the same time, that the man who thus strives has within him the instinct of immortality. Confront such a man with the conception of the complete annihilation of the race; remind him that the day will come when the raging fires of the sun shall have burnt themselves out, and when the earth, chilled from temperate to freezing point, shall be no longer capable of supporting life—and his soul will shrink back dismayed in proportion to the vividness of his imagination and the intensity of his passion for the race. He may contemplate his own extinction without recoil, but is it possible for him to contemplate the extinction of the race with similar equanimity? If he is a man with high ideals and devoid of egotism he may find, in his purpose of service to humanity, happiness and strength sufficient to carry him through life without personal ambitions; but if compelled to realise that humanity—with all its pathos and all its struggles, its joys and sorrows, its loves and heroisms, its inventions, its beauty and its philanthropy—shall vanish as a dream and 'leave not a rack behind,' his mind cannot but recoil before so terrible a catastrophe, for it cuts at the very root of his motives and aspirations, and deprives progress of all purpose. True, there may be many generations of mankind before the final disaster, but imaginative thought can leap across the ages and find itself in full view of the last act of the drama. When so doing, can the noble philanthropist, the lover of the race, view such an end with content? Must he not acknowledge that the instinct of immortality, although it may have become extinct in relation to his own personal existence, is not extinct in relation to the race? Must he not feel that it makes itself felt as a painful sense of recoil from the realisation that all high purposes shall finally be merged in one apparently meaningless close: and that the bright intellect and steadfast will, the winning graces and tender affection which once made the human race seem worth loving and serving at the cost of individual

advantage, shall forever be engulfed by the forces of destruction?

That this is the impression made on a strong mind by contemplating this future is shown by the following quotation from Darwin's letters:—

I quite agree how humiliating the slow progress of man is, but every one of us has his own pet horror, and this slow progress, or even personal annihilation, sinks in my mind into insignificance compared with the idea, or rather, I presume, certainty, of the sun some day cooling and we all freezing. To think of the progress of millions of years, with every continent swarming with good and enlightened men, all ending in this, and with probably no fresh start until this our planetary system has been again converted into red hot gas. *Sic transit gloria mundi* with a vengeance.

The quotation is used in an article in this month's 'Harper's Magazine,' by Dr. Saleeby, who, while he does not share Darwin's hopeless outlook, fully realises that Darwin truly represents the effect of such a forecast, and he says:—

Assuredly I think with Darwin that even the idea of personal annihilation becomes insignificant compared with the idea that all for which we strive, all education, all progress, all poetry, all knowledge are thus condemned to ultimate and signal futility.

It seems as if the instinctive longing for persistence, when driven from its soil in the individual and the personal, roots itself all the more firmly in desire for the race. If it were not so the mind would not shrink so painfully from contemplating a destiny which should be accepted as in the course of nature.

Swinburne, a writer who is not likely to be accused of holding beliefs merely on traditional grounds, has, in one of his essays, expressed his own consciousness of recoil from a conception of human destiny which would imply that—

Man gives all the days of his life, the tears of his eyes, the blood of his heart, only to be made the august plaything of treacherous omnipotence: it would not be worth while for the winds to stir the stormy tide of our lives, for the morning to come forth from the sea and dazzle the blinded flowers with broadcast seed of diamond, for the bird to sing or the world to be, if fate were but a hunter on the trail of his prey, if all man's efforts brought forth but vanity, if the darkness were his child, and his mother were the dust, if he rowed on night and day, putting forth his will, pouring out his blood, discovering and creating, to no end but a frightful arrival nowhither!

And he adds to his protest a confession of faith:—

But it is not so; whence morning rises, the future shall surely rise; the dawn is a plighted word of everlasting engagement; the visible firmament is as it were a divine promise to pay; and the eternal and infinite God is not bankrupt!

A HINDU SPIRITUAL MAGAZINE.

We have received two numbers of 'The Hindu Spiritual Magazine,' edited by Shishir Kumar Ghose, and issued apparently in connection with the Calcutta daily 'Amrita Bazar Patrika.' This thoroughgoing little monthly, the first number of which is dated March, 1906, is written from the frankly spiritualistic standpoint, and contains interesting examples of mediumship and spirit return among the natives of India. One of these relates to a girl aged five, who suddenly became possessed by the spirit of a Brahmin usurer of the village, who had recently died. As evidence of its power, the spirit caused the girl to climb to the top of a pomegranate tree, where she sat apparently upon nothing. Then the spirit announced, by speaking through the child, that it needed an offering to be made on its behalf in a certain sacred city, and as this entailed expense, it gave a list of persons who owed it money, and told them that if they refused to pay their just debts they would suffer terribly in the next world. The money was paid, the offering made, and the girl was at once freed from the control of the usurer's spirit. In a series of continued articles on 'How Spiritualism came into India,' and another on 'Pelting of Stones by Ghosts,' many more instances are given of the occurrence in India of occult phenomena, only explainable by spirit influence. Reference is also made, in the first two numbers, to the Patanjala Yoga system, and to Hindu theories regarding the other side of death.

WHY PROSECUTE PALMISTS?

'Broad Views' for May contains an article by Mr. J. M. Borup on 'Cheirophobia,' an awkward title intended to denote 'the frantic activity in palmist prosecutions, which extended over a year or two, and culminated in the notorious "Cheiro" case.' The writer is in error in speaking of the 'Cheiro' case, it was 'Keiro' (not 'Cheiro'—Count Hamong) who was prosecuted. He attacks these prosecutions from all sides, legal as well as moral, and contrives to throw a vast amount of ridicule on the anti-palmists, or 'cheirophobes,' as he calls them, who, as he judges from the character of some of the prosecutions, must have been hard up for victims.

Mr. Borup thinks that it is impracticable to establish a distinction between character-reading and fortune-telling, because anybody reading a person's character cannot avoid touching upon his future, and that the distinction is nothing but a legal subterfuge, and should be treated with the contempt due to quibbles. Nor does he advise palmists to rely on a declaration by the client that there is no intent to deceive: how can the client tell the palmist's intentions? Fortune-telling at bazaars Mr. Borup seems to consider as a recognised feature, and perhaps as legitimate as bazaars themselves.

With regard to the prosecutions, Mr. Borup looks upon them as contravening the principles of public policy, and as based on 'an outstanding relic of penal legislation which is both barbarous in principle and unconstitutional in practice'; in fact, he regards them as constituting unwarrantable interference with private life.

The proof of 'intent to deceive' is a difficult matter, and Mr. Borup says, 'I have not yet seen the record of a single prosecution in which the charge of intentional fraud was made out.' It rests, of course, on the double assumption that to tell the future is impossible, and that the palmists know that this is so; but it breaks down altogether if the palmists are presumed to believe in the reality of their powers, and consequently in the possibility of foretelling the future. The law recognises other new discoveries, why does it take up such a fine old crusted Podsnap attitude towards palmistry and psychical research?

The writer shows very clearly that 'Parliament has laid it down that palmistry is not itself illegal; *intent to deceive* must be proven'; and yet, in cases which he cites, counsel and 'magnificent Town Clerks' lay it down that 'telling fortunes is absolutely forbidden in the whole of England.' When decisions are a foregone conclusion, the police-court proceedings, the examination and cross-examination of witnesses and accused, the detailing of defendant's sayings and doings in order to make her look absurd, constitute 'an amazing waste of time and money' which can serve no useful purpose. Moreover, the method of getting up the prosecutions, by sending police-constables, or their wives, to consult the fortune-teller, is positively illegal. A chief witness in one of these cases was easily got to admit that his object in going to the palmist was to get her to do something illegal. Whereupon Mr. Borup asks: 'Are the lawyers themselves unaware of the fact that "if one or more persons enter into a conspiracy to endeavour to incite a person to commit an illegal act" they are liable to be indicted for conspiracy?' It is ludicrous to be indignant on behalf of victims who are not victimised.

In fact, 'it is precisely here that we come to the central position of the anti-palmists,' who contend that 'ignorant, simple-minded people must be protected against the snares that wily people lay for them'—who then shall protect palmists from the snares of the wily police agents? Mr. Borup is sarcastic against the 'nervous men whose sovereign remedy for all weakness is "protection" of some sort' against all manner of anticipated evils. If the amount of harm done by a trade is a test of its legality,—well, it will not bear thinking about, and the police-courts would have to be enlarged to hold all those who 'minister to our baser inclinations and fortify our vices.'

In the case of palmists the only valid motive for prosecution is wanting, namely, the remedying of a provable fraud and the punishment of the offender. When 'the fraud cannot be

proven, and the victim has to be specially manufactured,' there is evidently no case. 'The prosecution is an unseemly defence of our scared prejudices against everything not properly comprehended by us,' and such 'justice' is very far removed from equity. After all, Mr. Borup thinks 'the pretensions of palmists have an obvious basis of truth, the truth, to wit, that individual character *must* express itself in the hand as well as in the physiognomy and elsewhere'—in the thumb-markings, for instance, upon which the police themselves rely—and they, therefore, 'have at least some show of intelligent justification' which is wanting to many perfectly legal crazes.

SPIRITUALISM AND THE SCHOOLS.

An article in the 'Review of Reviews' for May, headed 'Books of the Month,' is devoted to an analysis of Mr. Leadbeater's book, 'The Other Side of Death,' and various recent publications on this subject. The writer, apparently Mr. W. T. Stead himself, plunges into the thorny problem of Birreligion, and asks what answer is to be given by the State, if it has to undertake religious instruction in the schools, to the question as to the immortality of the soul:—

'What is to be the County Council orthodoxy on the subject? Undenominational religion, simple Bible teaching, unsectarianism, non-dogmatic teaching, all these phrases will not avail to obscure the issue. Is the immortality of the soul to be taught as a dogma or as a hypothesis, or is it to be left an open question?'

In the latter case, we fear that 'County Council orthodoxy' might prove to be annihilation in one county, hell-fire in another, and Survival of Personality à la Myers in a third. Mr. Stead thinks that the article in the Apostles' Creed on the resurrection of the body is 'absolutely unbelievable by any human being' except 'by dint of explanations and elucidations eminently illustrative of the kind of evasive, illusive, indeterminate teaching which the denominationalists so vehemently decry. They certainly are the very reverse of the clear, simple, positive statements which they assure us the child requires.' The following, says Mr. Stead, are questions to which answers should be forthcoming:—

'What are the teachers, now to be emancipated from all manner of religious tests, to teach as to the life after death? Is there another side to death, or is there not? When a man dies, does he die like the beast that perisheth or does he live again as a persistent personality in another state of existence? Does conscious personality survive death or is it merged in the common universal soul, as a drop is merged in the ocean? Is it true that to all men cometh death, and after death the Judgment? If a teacher were to deny the existence of the soul and to confine his tuition to enforcing the very negative views of many of the writers of the Old Testament, would the Education Authorities interfere?'

Mr. Stead thus sums up the teachings of various religious bodies on the subject:—

'Between these two extremes—the Catholic, whose future life is as lurid and vividly outlined as the flames of hell-fire, and the Jew, whose outlook has no horizon beyond the grave—will be found the great mass of vaguely conceived and imperfectly expressed denominational and undenominational beliefs.'

Mr. Stead accords to Mr. Leadbeater this measure of praise, that while philosophers speculate and theologians wrangle concerning the significance of ancient revelation, Mr. Leadbeater boldly claims that he and his fellow-students speak of what they actually know by first-hand 'investigation,' and that is what Spiritualists also claim to do.

STORIES BY TOLSTOY.—Mr. C. W. Daniel, of 3, Amen-corner, E.C., has just published, at one shilling *net*, interpretations of Tolstoy's four great parables, 'Anna Karénina,' 'The Kreutzer Sonata,' 'Resurrection,' and 'Work while ye have the Light,' as given in a series of Sunday discourses by Mr. Walter Walsh, of Dundee. The same publisher has also issued Tolstoy's 'Françoise,' an adaptation of a story by Guy de Maupassant, with introductory remarks on Tolstoy and Bernard Shaw by Mr. Aylmer Maude (price 3d.).

A TEMPLE OF HEALTH.

We may think that the practice of going to health-resorts, hydropathics, and other curative establishments is a development of modern civilisation, and that rest and nature-cures are a new departure in medical practice, but these are rather illustrations of the adage that there is nothing new under the sun. Two thousand years ago as much, or perhaps more, was known about natural curative methods than is the case at the present time, and certainly this knowledge was carried into practical effect, through its acceptance by the generality of the people, to an extent that is often regarded as fantastic and visionary when it is urged upon the public by our modern therapeutic pioneers.

The 'Literary Digest,' of New York, publishes an illustrated description, taken from the London 'Lancet,' of the great 'Health Temple' at Cos, sacred to Asklepios, or Æsculapius, god of health, and noted as the scene of the labours of Hippocrates, the 'father of medicine.' This temple was in a remarkably beautiful situation, two miles from the sea, at an elevation of about 320 feet, at the foot of the mountains, and commanding delightful views on all sides, the general aspect being north-east. This situation was no doubt the first factor in the cure.

A Doric porch, containing tanks for preliminary ablutions, gave access to a spacious court, surrounded by a sort of cloister, to which were attached irregular buildings, probably baths for hydrotherapy, waiting, consulting and operating rooms, dispensaries and lecture-rooms for the great medical school of Cos, and no doubt kitchens and dining rooms for preparing and partaking of the special dietary. The court enclosed by these galleries and buildings was probably devoted to gymnastics. Probably this part of the establishment would be used for the preliminary treatment, after which those who were ready would go forward to the later stages.

Approached from the lower court by a few steps was the original nucleus of the establishment, containing the altar, and where, in a massive marble coffer, it is believed that the sacred serpents of Asklepios were kept. From this place of religious purification the great temple itself was approached by a second flight of steps leading to the highest terrace. Around three sides of the temple ran another colonnade or cloister, enclosing the court in which the temple stood. The east and west wings of the cloister may have been abatons, or sleeping-places for men and women respectively. As the 'Lancet' says:—

'Here they reposed on their couches for the night (and some also during the day), hoping for illuminating nocturnal visions from the god, for visits from the sacred serpents, and for miraculous healing. Here the evening prayers were recited to the god, to whom gifts were presented on the tables and altars within the abatons, and all the occupants were encouraged by the priest to hope for succour from Asklepios and Hygeia. The abaton was a lofty colonnade freely open to the mountain breezes, and much resembled the shelter balconies used in our modern sanitariums. The mere exposure to a pure atmosphere was a most potent health-giver. It is interesting to note that the idea of sleeping close to a temple or church as a means of cure for the sick still exists at Tenos and other Greek islands. The sacred grove of cypresses surrounded the upper and middle terraces. Higher up in the hills were two chalybeate springs. One, known as the fountain of Hippocrates, may still, after the ascent, be approached by a short tunnel of Mycenaean architecture, at the end of which is a curious dome-like chamber with seats round its walls and a fountain in the centre. The second is the celebrated "red water" of the chalybeate spring, used in cases of anæmia. Convalescents were encouraged to mount the hill and drink from one or other of these springs. It is not yet decided whether any of the numerous lines of earthenware piping discovered near the Asklepieion conveyed these waters down to the various fountains and baths in the precincts.'

There is in this description a richness of suggestion with regard to psychic and mental healing. It shows that at this temple, built in the third century B.C., and destroyed by an earthquake about eight hundred years later (A.D. 554), the methods of health, nature and diet cures, mental suggestion, faith healing, and probably such branches of

psycho-therapeutics as massage, hypnotism, and magnetic treatment were all employed with effect. We are pretty sure of the good results, because the same means work now, as at Lourdes, for example, and Asklepios would have found his shrine deserted if the cures had not been forthcoming, whereas it was famed for the multitude of works of art which existed there in ancient times.

MAGNETIC HEALING AND MASSAGE.

From a recent number of the 'Harbinger of Light' we learn that an 'Australasian Massage Association' has been formed with the object, it is said, of keeping 'all masseurs under the control of the medical men,' and of 'keeping out all spiritualistic or medical mediums.' A correspondent, who uses the pen name of 'Psychic Galen,' says that medical men 'cannot arrest the progress of psychic medical science,' and gives three instances of cures, which, he says, he is 'able to prove up to the hilt'; cases in which ordinary medical men had failed. He says:—

'Seven doctors in the Melbourne Hospital recently failed to correctly diagnose the case of a young woman, and then suggested to open her to see what really was the matter. She sensibly objected to any experiments being made upon her, and declined to allow them to operate on her. She left the hospital and consulted a medical medium, who told her exactly what was wrong with her, and to-day she is well again under the medium's skilful treatment. A man in a very low state was told a little while ago by his doctor that he had only a fortnight to live. As he was not yet tired of this mundane life he consulted a medical medium, and to-day admits that through following a course of herbal treatment he is in better health than he has known for twenty years. The third case is that of a woman who was subject to fits, and on the doctor being called in he found her prostrate on the floor and bleeding profusely. He declined to do anything, but sent for a policeman, thinking it a case of attempted suicide. She, too, consulted a medical medium, with the result that since taking herbal medicine she has not had a single fit, and is now convalescent.'

The Editor of the 'Harbinger of Light' says:—

'One point not touched upon by "Psychic Galen" may be mentioned, namely, that the most successful masseurs and masseuses are those who possess the natural healing touch. Doctors ignore this, but patients testify to the wonderful soothing power of massage in some cases, and the opposite in others. Many masseurs also, on their minds being opened to the fact of spiritual curative powers, recognise at once the source of their uniform success.'

Mr. W. H. Terry, after giving a brief history of mesmerism in an able article dealing with the same subject, says:—

'Massage is simply mesmerism with contact, and is not merely the excitation of the system or the part acted upon by friction; were it so, a machine could be constructed to do the work, and with more efficiency, as it would not tire. But it is the transmission of the superabundant nervous energy, the soul force of the individual operator, that heals; and when the operator is actuated by benevolent motives, his soul force is frequently augmented by benevolent spirits. Those lacking this soul force, whether from ill-health or lack of moral stamina, are only successful where frictional heat or electricity will apply. The experienced mesmerist knows that a sanative fluid passes from him to his subject, there is no need for contact; the will power projects it; clairvoyants see it; sensitives feel it; and Baron von Reichenbach demonstrated it in the early part of last century by experiments made in a perfectly dark chamber, when he found that one person in three, when in a perfectly normal condition, could see not only the magnetic aura flowing from the fingers, but from the two poles of magnets, and the points of crystals.* Our own experiences, as related in the "Harbinger of Light," May 1st, 1883, amount to a demonstration of this fact. Fluids and substances can be charged with it, and the effect will be felt by the patients even when they have had no hint of the cause. Human magnetism will pass through clothes, or, for the matter of that, through a brick wall as easily as through a sieve; we have frequently proved this. Even terrestrial magnetism will illustrate this by a very simple experiment, viz., put a needle on a plate, then take a common horseshoe magnet of very ordinary power, and move it about without contact under the plate, and the needle will follow it. Here you have an illustration of invisible and im-

palpable force! But enough by way of explanation and illustration; what we have to do with now is the annexation and attempted monopoly by the medical fraternity of a power which they have no more title to than the lay practitioner, indeed less, because of their having done nothing to advance a knowledge of it, but a great deal to oppose it. All healthy individuals possess the power, more or less, to alleviate pain, and in many instances cure disease, and they have a right to use it. They only need instruction to know how to apply magnetism to its legitimate use, and, if the doctors attempt to interfere with their freedom of action it behoves the public to take prompt and energetic steps to prevent such an iniquitous proceeding.'

SUBLIMINAL PERCEPTION OF TIME.

'L'Echo du Merveilleux' for May reproduces an article by Dr. Carl du Prel, on 'Intuitive Knowledge of the Time, or the Cerebral Clock,' in which he shows that the faculty of waking at a given hour, discussed in 'LIGHT' during November last, depends upon the action of the sub-conscious will together with the possession of what he calls a 'cerebral clock.' By this he means something in our latent consciousness which follows the course of time and always knows what o'clock it is.

This faculty has been manifested in various ways, and does not appear to be always the same in its nature. Sometimes it depends on the accuracy of a particular clock, and sometimes it is capable of correcting the errors of all the clocks in creation. It is especially active in hypnotic trance, and experimenters have frequently been astonished at the exactness with which any suggestion involving the correct estimation of time has been carried out, even after the subject has been aroused.

In the case of waking from natural sleep, Dr. Du Prel points out that this latent consciousness of time must be continuous. 'If the cerebral clock did not thus constantly keep up with the time, it could not know when the time fixed for slumber had elapsed. It is not to be admitted that a person can become aware, suddenly and without cause, that the precise moment for waking has arrived; he must know what time it is at every moment of the interval.'

Some curious examples are given of spontaneous knowledge of the time. M. Deschamps, a French officer, stated that at various periods in his life he could tell the time almost to a second, no matter where he was or what he was doing, even when aroused suddenly in the middle of the night. He 'went like the Tuileries clock,' as he said. Another gentleman found that on looking at his watch in the night and then asking his wife the time, she could tell it correctly, but it is not quite clear whether or not she could do so before he himself knew the time. The same lady could 'see' on what day of the week a certain date would fall. A sick person insisted on having the clock in her room set by the one 'in her head,' as she called it, and always took her medicines by its indications, otherwise she believed that they did her no good.

A careful observer (Dr. Justin Kerner) found that one of his subjects always, when in trance, regulated her waking by the clock in her own house, and another observer found that his subject was guided by a public clock in the city, an hour's journey from her home. The one fact common to all these cases is the positiveness with which the various percipients all stated the time as they perceived it, and resisted all attempts to lead them astray.

SPIRITUALISM AND INSPIRATION. — The 'Review of Reviews' quotes from the 'Monthly Review' the conclusion of an article by Isabella C. Blackwood on 'Spiritualism.' The article is described as sensible, though not strikingly new, and is summed up by the closing paragraph, in which the writer says: 'We contend, therefore, that while Spiritualism confirms the claim for ancient inspiration from spiritual sources—that men received ideas, communications, help, encouragement, guidance, or warnings, from the spirit side of life—while it explains the testimony of antiquity, it takes these experiences from the category of the supernatural and perfect, and makes clear the fact that *all* inspiration is imperfect, and must be judged according to the ordinary tests of truth and right.' Thus inspiration does not imply infallibility, a distinction which should be carefully borne in mind.

*See 'Reichenbach's Researches,' published by Bailliere, London.

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THE COMMUNION OF SAINTS.

Mr. Percy Dearmer, in a final pithy contribution to 'The Commonwealth,' concludes his thoughtful and persuasive study of 'The Communion of saints,' which, he repeats, means the fellowship in love and help and prayer of all Christian people, whether living here or departed.

A saint, he says, is a human being who has attained to the perfect vision of God: but he does not say what 'the perfect vision of God' is. We gather that it does not mean more than what is possible for any 'sweet and holy soul,' however homely, however simple. These, he argues, may quite wisely and confidently be considered as intercessors for us with God: and just here arises a nice point of discrimination. Quoting from 'The Bishop's Book' of 1537, drawn up by Archbishop Crammer and others, and signed by all the Archbishops and Bishops of the English Church, he shows that a distinction was always drawn between prayer to saints for intercession and prayer to God for the communication of gifts of grace. The quotation is an important one:—

We think it convenient that all bishops and preachers shall instruct and teach the people committed under their spiritual charge that (forasmuch as the gifts of health of body, health of soul, forgiveness of sins, the gift of grace, or life everlasting, and such other, be the gifts of God and cannot be given but by God) whosoever maketh invocation to saints for these gifts, praying to them for any of the said gifts, or such like (which cannot be given but by God only), yieldeth the glory of God to His creature, contrary to this commandment. For God saith by His prophet, I will not yield my glory to any other. Therefore they that so pray to saints for these gifts, as though they could give them, or be the givers of them, transgress this commandment, yielding to a creature the honour of God. Nevertheless, to pray to saints to be intercessors with us and for us to our Lord for our suits which we make to Him, and for such things as we can obtain of none but of Him, so that we make no invocation of them, is lawful and allowed by the Catholic Church.

We confess we do not feel the force of the distinction. If we may beg the saints to intercede for us, why may we not ask them to help us, to guard us, to cleanse us, to heal us? Nor do we see the difference between asking a saint to pray for us and praying to that saint. Still less can we see the difference between invoking the saints and praying to them. Is not asking a kind of prayer? As Mr. Dearmer says:—

A bishop, not long since, ordered an inscription 'Pray for us' to be removed from a church window, because he said it

was wrong to 'address a petition to any created being.' Of course the objection was ridiculous. Whenever that good bishop says 'Please pass me the bread and butter,' he is addressing a petition to a created being.

There is surely sense in that. 'If,' says Mr. Dearmer, 'we may ask anybody—living or departed—to pray for us—the policeman round the corner or our own dearest friend, much more may we to a saint.' Precisely, but we not only ask the policeman to intercede or pray for us, we ask him to interfere and help. Why not ask the saints to do that? 'Pray for' involves pray to, so far as we can see. 'We may ask them for their prayers,' says Mr. Dearmer. But that asking is itself a prayer. 'Let us flee to the intercession of the saints,' said St. Chrysostom, 'and let us beseech them to pray for us': and that again involves prayer to them.

People who object to this, as Mr. Dearmer says, behave as if those who depart go into a state of coma. They practically deny that the 'dead' live unto God. They weaken the belief in the reality of the unseen world, and ignore that spirit of fellowship which is an essential part of Christianity.

But it is urged that any appealing to the saints is a dangerous approach to the worship of them. That depends on what we mean by 'worship.' Mr. Dearmer humorously suggests that the Prayer Book advocates the worship of a mortal woman. Does it not make the poor man say, as the price of marriage, 'with my body I thee worship'? The quip is not, and is not intended to be, convincing, but, for the purpose, it is sufficient. What is worship? It is, in truth, very difficult to say. If it is to be made a dictionary matter, it seems to be merely a matter of degree, beginning with 'honour' or 'respect,' and going on to the 'paying of divine honours,' whatever that may mean. Its root is the word 'worth' (the 'th' was not lost till the fourteenth century). Skeats gives three progressive meanings, 'honour, respect, adoration.' It appears therefore to be plain that 'worship' is a word capable of different intensities with reference to the beings contemplated. One of the modern poets of the Church, Dr. J. M. Neale, approached very near to blending the worship of God and of saints, in his noble hymn of the martyrs:—

Thee in them, O Lord most high,
Them in Thee we glorify;—
Noble athletes who went home
Through the sea of martyrdom;
And the saints, through toil and shame,
Brave confessors of Thy name.

It is, indeed, a finely subtle and spiritual suggestion that the worship of God actually includes the worship, in their degree, of His 'noble athletes' who lived and died for Him and in Him: and we are tempted to ask whether it is possible to separate them from God or God from them.

With this thought before us, a quotation from Khomiakoff, a modern writer of the Eastern Church, by Mr. Dearmer, has point and value. He says:—

We know that when anyone of us falls, he falls alone; but no one is saved alone. He who is saved is saved in the Church, as a member of her, and in unity with all her other members. If anyone believes, he is in the communion of faith; if he loves, he is in the communion of love; if he prays, he is in the communion of prayer. Wherefore no one can rest his hope on his own prayers, and everyone who prays asks the whole Church for intercession, not as if he had doubts of the intercession of Christ, the one Advocate, but in the assurance that the whole Church ever prays for all her members. All the angels pray for us, the apostles, martyrs and patriarchs, and above them all the Mother of our Lord, and this holy unity is the true life of the Church. . . . Thus we glorify all whom God has glorified and is glorifying; for how should we say that Christ is living within us, if we do not make ourselves like unto Christ?

Yes: it ought to be firmly held that there are no

barriers anywhere in the spiritual Universe:—no withdrawn or exhausted inspiration; no absent God; no interrupted communion between kindred spirits; no heaven behind barrier walls, apart from earth; no impassable line of demarcation between God and man.

SPIRITUAL SIGNIFICANCE OF SYMBOLS.

Summary of an Address delivered by Mr. L. Stanley Jast, on May 10th, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, Vice-President, in the chair.

MR. JAST commenced his address by observing that the dictionary definition of a symbol is 'a representation which does not aim at being a reproduction.' That is, a certain characteristic or quality of a thing or idea is isolated—an essential or important characteristic—and a symbol is chosen which shows forth this quality, and represents the whole idea, or some aspect of it. Thus the notion of justice is that of the *balancing* of a fault by the penalty, and a pair of scales is a very ancient and familiar symbol of this idea. Of similar kind are the many symbols by which man has endeavoured to express the transcendent and ineffable nature of the Supreme Deity. If He is thought of as Absolute Perfection, we may imagine a circle—the perfect figure; or as That from which all things come and into which all things will return, we may think of a serpent swallowing its own tail, the emblem of completion, of eternity; or again, as That from whose substance all things are made, yet whose substance diminishes not, we may think of a flame, for from one flame all the lights of the universe might be lit, and yet nothing would be taken away from the flame.

But there is a class of symbols which appears to be of an essentially pictorial nature, like the cross with equal arms, which astronomically refers to the four quarters of the heavens. This is quite clearly a picture of the observer in the centre of his visible universe, the symbol containing, like many modern 'line' pictures, the essential features only, namely, the two axes north-south and east-west of the horizon of any point on the earth's surface. Another example is the pentagram, which contains the basic lines of man's body, the head, four limbs, and trunk.

The above are natural symbols. There are in addition symbols which are artificial, that is, in which the symbol is deliberately invested by the mind with the ideas it represents, as, for example, in the national flag.

It is possible that some symbols are in a kind of absolute correspondence with the things for which they stand. We know that if a bar of iron is held at a certain angle—the magnetic dip—it becomes magnetised, and it may be that the priest, for instance, when he makes the sign of blessing with the uplifted hand, may thereby become, in a special way, a real channel of a real stream of force.

The earliest symbols are almost certainly religious. Religion is inconceivable without symbols. For religion is a mystery, and symbols are in the nature of a veil upon that mystery, designed partly as a revelation and partly as a concealment. Primarily a symbol is intended to body forth spiritual conceptions; for spiritual things cannot be grasped save by the spiritual vision, and symbols are an aid to such vision. They are mystic gateways; or again, they are a bridge between the physical and the metaphysical worlds. They are also a means whereby high truths may be hidden from the multitude, and made plain only to the wise. So, too, they are caskets, in which are secretly preserved, in periods of ignorance and delusion, priceless spiritual jewels for a later and more enlightened epoch to discover.

The underlying unity of all religions is as clearly shown by a comparison of symbols as by a comparison of doctrines and records. The same symbols, sometimes identical, sometimes slightly varying in form, are met with in all parts of the world, and this unity of the great world symbols is an expres-

sion of the unity of the spiritual ideas of which they are the *idolons* or shadows. (Applause.)

The simplest symbols are the most profound in meaning. Perhaps the simplest of all geometrical figures is the circle. In the proem to the 'Secret Doctrine,' Madame Blavatsky describes a symbol in an ancient occult manuscript, as being a white circle on a black ground. It represents the beginning of a universe. The white circle is the cosmic field, the stage on which the stupendous drama of a universe, with its birth in space and time, its growth, maturity, decay, and final dissolution, is to be played. Now within this circle of virgin whiteness is formed a point. This is the seed in which the future universe lies hid. From this point we are to conceive a ray flashing across the circle and striking a diameter. This is the symbol of mother-space, chaos. A second ray flashes from the centre at right angles to the first, and forms the cross within the circle, representing mother-space, or matter, fructified by the father-ray or spirit. Here is initiated that duality which underlies all manifestation, the duality of father-mother, positive-negative, good-bad, day-night, and every other duality. Next we are to imagine this cross as whirling round and round, typifying the divine resistless fire which builds up the universe. This is the revolving cross, svastika, or cross fylfot. The fire gods form the as yet undifferentiated matter into atoms, and then into particular combinations, *i.e.*, the matter becomes molecular, and so the fire organises the universe. A peculiar addition, often seen in ancient representations of this symbol, consists of points, or little circles, one usually within each arm or hook. They have been, and are, a great puzzle to writers on symbols. They really represent the sparks thrown off by the circling fire. These sparks are the living intelligences which ensoul the multitudinous forms of the evolving universe. By taking away the hooks from the svastika, or fylfot cross, we get the cross of the elements. One element is attributed to each arm, air, fire, water, earth; and in the centre is the fifth concealed element, ether or spirit. As arranged round the arms of the cross we see that each is between a friendly and an inimical element. Thus fire is between air, with which it combines readily, and water, to which it is antagonistic. Now, if we twist the cross round, so that the arms occupy the intermediate positions between the east, south, west, and north points, we obtain the cross known as St. Andrew's cross. It is the cross of balance, of reconciliation through sacrifice. The great task of the occult student is to turn the cross of the elements into the cross of reconciliation, that is, to balance the antagonistic and warring forces of the phenomenal world. The Egyptian god Osiris is generally pictured as making this sign. The famous Greek anagram of Christ is also a form of it.

It should be clear from the study of such a series or sequence of symbols as the foregoing that these old-world glyphs form an inter-related series, in fact, a true mystery language, expressing a harmonious body of doctrine. In trying to read symbols much help will be gained by remembering that the key to one symbol will often be furnished by another. Further, an all-important fact in the study of symbols is that a symbol has many meanings, according as to whether it is considered as relating to the universe or to man, and according as it is related to the physical, astral, mental, or spiritual worlds. Symbols are keys, but the key must be turned many times ere the lock is fully picked.

Symbols may be either simple or compound. A compound symbol is built up of simple symbols, and its signification is compounded of the ideas rendered by the symbols into which it may be analysed. The seal of the Theosophical Society is a somewhat elaborate glyph which unites several of the symbols we have been studying. In the centre of the figure is the Tau cross, the sign of the Adept, of the Master. He is placed within the interlaced triangles, the symbol of the manifested universe. He is the jewel in the six-petalled lotus flower, which is creation unfolded. The svastika or fylfot cross, placed between the mouth and tail of the serpent, touches the apex of the upper triangle of spirit, showing that it is by the energy of the fire that the universe is brought into being. Finally, there is the serpent of time, within

whose coil all manifestation takes place. The whole figure shows the relation of man to the beings and forces which are around him, through the knowledge of which his perfection is to be attained, and the relation of those beings to the one fountain of all being, and it shows all this enormously complex universe as contained in and limited by the circle of His will. (Applause.)

At the close of Mr. Jast's able and interesting address, which was illustrated by a number of lantern reproductions of the various symbols referred to by the lecturer, the Chairman invited Mr. R. J. Lees to the platform, to afford one of his controls an opportunity to speak in reference to the origin and significance of ancient Egyptian symbols, and, after his explanation, several members of the audience expressed their opinions on the subject of the Address, and, on the motion of the Rev. J. Page Hopps, the proceedings terminated with a hearty vote of thanks to Mr. Jast.

STRIKING EVIDENCE OF SPIRIT IDENTITY.

We are indebted to Dr. H. Draper Speakman, of Chateau Nirvana, Gelos, Pau, B. P., France, for the following report of one of the best attested cases of proof of spirit identity which we have seen of late years. In an explanatory letter Dr. Speakman says that there are very important reasons why the name of the communicating spirit may not be published, hence we have altered all the names in the communications, but with that exception we give the messages, and the extracts from the husband's letters, exactly as they were supplied to us by Dr. Speakman. They are as follows:—

Communication received through 'Ouija'—mediums, two English ladies. On the corner of the board was laid, in its envelope, a letter—in French—from the husband of the deceased, written the day before her death (which occurred a month after the birth of her child), and containing in pencil the words: 'Au revoir, Sara Lancy'—written by herself. She died on April 4th, 1906. The communication came on April 8th.

1. Q. Can Sara Lancy come, or send news of herself?
A. Hold always to your present faith.
2. Q. Give your name.
A. You called me. I am now free from pain.
3. Q. Are you Sara Lancy?
A. Yes.
4. Q. Give us a message for your husband.
A. I will soon come and speak to him. Tell him that from his little Sara.
5. Q. What is your child's name?
A. My own, but to me she will always be the little 'Well-Beloved.'
6. Q. Give us a proof of your identity—for your husband.
A. I will keep my promise to him. He will understand.
7. Q. Try to give him a proof of your identity, mention something known only to you and to him.
A. (After long hesitation.) Remind him of my dream.
8. Q. A recent dream?
A. Yes.
9. Q. Where did you have the dream?
A. In my mother's house.
10. Q. Since the birth of your baby?
A. No, before.
11. Q. Of whom did you dream?
A. Of myself.
12. Q. Give some details, for a proof.
A. All is much easier to understand now than it seemed in my dream. The separation was quite a false idea.
13. Q. Are you still speaking of your dream?
A. Yes; but the idea that we would be separated was quite false.

The foregoing communication was forwarded at once to the husband, at a distance of about 120 kilometres, and he replied by return mail on April 10th. I copy the part referring to it:—

'I have just received your letter and my emotion is very great. The child's name is Rose Sara Helene. [We only knew the name Rose, and had thought that a mistake had been made.] Two weeks ago, on my return from a two days' absence, Sara said to me: "I had last night a most frightful, a most horrible dream, a fearful nightmare. Oh! how I suffered. I dreamed that I was separated from you for ever, that there was a vast gulf, an emptiness, between us, which was separating us for ever. Oh! do not leave me

again, I am too terrified." You may imagine my emotion on reading your letter,' &c.

That was very satisfactory, except that he placed the dream 'two weeks ago,' which would make it *since* the birth of the child, who was a month old when the mother died, and in answer No. 10, she had said that it was *before*. However, on May 14th, the husband wrote again and said:—

'All that I told you of my Sara's dream was exact, except *the time*. My head is clearer now, and my recollection more distinct. It was the *day before the birth of the child* that she told me her dream. If you had seen the anguish, the deep agitation, of my poor Sara as she related it to me! It appears that during the previous night, the nightmare had been most terrible and alarming, and all the next day she was terribly upset. Her mother had been very much frightened by her state of excitement.'

Thus the spirit was proved to be quite in the right. The only thing that puzzles the husband is *why* she gave the child's *second* name and not the *first*. It may have been because we already knew the *first*, therefore the proof was better.

Signed in confirmation:—

AGNES B. DOBSON.

JANE MCCANCE.

HELEN SPEAKMAN.

H. DRAPER SPEAKMAN, M.D., PHIL.D.

It is only necessary to add that the two English ladies (Miss Dobson and Miss McCance), who used the 'Ouija,' are well-known members of the English colony at Pau. They did not know Sara Lancy or her husband, and were only made acquainted with the bare facts of the birth of the child and the death of the mother. They did not know that even Mrs. Lancy had a mother living. Neither Dr. nor Mrs. Speakman touched the 'Ouija' at all. The ladies, who are very mediumistic, consented to try to get a communication from Sara Lancy at the request of Dr. and Mrs. Speakman, who were the only other persons present, the latter of whom asked all the questions and wrote down the letters as they were indicated by the movements of Ouija, while Dr. Speakman merely looked on. The messages were all given in excellent French, and have been carefully and exactly translated into English for 'LIGHT.'

IS SPIRITUALISM BECOMING A SECT?

There is, in certain quarters, a tendency at the present time to organise, to govern, to band spiritualistic societies into unions, of one sort and another, and to develop Spiritualism into another sect. The following wise words, from the 'Harbinger of Light,' will bear a good deal of thinking about by would-be 'organisers.' The 'Harbinger of Light' says:—

'It is difficult for some who have perforce given up the tenets of orthodoxy to also relinquish the idea of a church with its appointed leaders and all the old titles and ceremonies. But the genius of Spiritualism cannot be bound by notions of this kind. It is an acknowledged fact in the history of Spiritualism that all attempts at leadership have failed, the mission of Spiritualism evidently being to leaven with its great truths the thought of the time, and to see the great writers and speakers in our midst gradually come forth into the light. One of our most able lecturers—a man with clear vision and keen insight—once remarked that he "rejoiced at every split in so-called organisations. If it were not for these in Theosophy, Christian Science, and Spiritualism itself," he said, "we should have another encrusted dogmatism to fight. No! Spiritualism is doing its best work in circles religiously held, in its vast literature, and by-and-by there will be occasional grand public gatherings, where the best music, brilliant colouring, and all the attractions that art can give will furnish a religious thanksgiving festival worthy of the name. There the great orators that arise will from time to time speak. But the progress of Spiritualism will be as quiet and unobtrusive as the leaven spoken of in the Gospels, which gradually leaveneth the whole lump, and services to worship God will be seen in their true light as relics of paganism."

Organisations for work, for promoting the spread of spiritual knowledge, the discovery of mediums, and the development of mediumistic powers, are useful within certain limits, but societies will do well to carefully guard their liberties and maintain their independence of action as regards their own affairs. Spiritualism stands for universal and eternal truths; it is inclusive, not exclusive; and governmental domination will inevitably lead to division—but perhaps that, too, may be good and may make for progress.

SÉANCE-ROOM EXPERIENCES.

An article in the 'Theosophical Review,' entitled, 'Seen in the Séance-Room,' by 'M.F.W.,' purports to describe how the effects of mediumship are produced, as seen by higher clairvoyance, in the case of mediums of three different kinds. The writer thus describes what she clairvoyantly saw at séances :—

'The ordinary medium, or natural clairvoyante, simply held the client's hand in her own, sometimes putting it to her forehead, shut her eyes, and proceeded to read the past, present, and future. After a few minutes a fine electric current passed from the finger-tips of the client into the hand of the medium, ran up her arm and neck, until it reached the top of the spinal cord, the pineal gland, which then began to vibrate very rapidly. The vibration affected the nerves at the back of the head and passed on to the brain. As long as it continued the medium was able to perceive pictures, words, or different coloured lights, which streamed out of her forehead between the eyes.

'She then had the difficult task of translating what she saw, so that the client could clearly understand it. This was tiresome and often wearisome, since the brain of the latter was much denser, often with little constructive power. The medium then ran the chance of slowing down her own rate of vibration to meet that of the client, and unless the memory was very strong the pictures, words, or lights would disappear before they were construed. It was also difficult to say whether it was present, past, or future, since the line of light was continuous ; it could only be judged by the space which lay between each set of words, pictures, &c. There were several other difficulties, but I will not dwell on these now.'

The next to be visited was the semi-trance medium, in front of whom a series of faces were seen to pass, derived from the streams of two different kinds of magnetic emanations, one much finer than the other, which proceeded from the sitters. On this stream the concentrated thought of one of the sitters would take form.

The third class, or trance medium, gave rise to phenomena which are too imperfectly described to be fully intelligible, especially with regard to what the writer calls 'inoculation.' An emanation from the entranced medium, composed of minute corpuscles, in the centre of each of which was a little eye (nucleus?) of different colours, or sometimes black, was seen to take on the form of the chief thought in the mind of the sitter whom it approached, and thus assumed the shape of any desired relative.

But what if the writer's own thought has, in the same way, determined the nature of what she clairvoyantly saw? These clairvoyant researches, on which Theosophists set such store, do not accord with the known facts, which are, that it is often precisely those who are *not* in the sitter's thoughts who manifest at séances, while facts concerning the appearances, their costume, &c., are often denied by the sitter until verified afterwards. It seems to be an almost universal experience that those who seek a special 'sign' or test, do not get it! The spontaneous manifestations are the clearest and most convincing, and therefore the 'thought-transference' and 'thought-reading' theories, like that of the 'subjective mind,' fail to cover the ground of the facts.

THE VIRTUE OF THE EMPEROR.—Mrs. Hugh Fraser gives in the 'Fortnightly Review' an explanation of the somewhat puzzling phrase by which the Japanese ascribe all their successes to 'the virtue of the Emperor,' and believe that 'without such protection their best efforts would have been made in vain.' The explanation is that the moving force with the Japanese is religion. As a highly-placed Japanese explained: 'We feel that the ancestors of the Emperor (who are also ours, since the whole nation forms but one family) are on our side, that they watch over us and assist us to overcome our enemies. You in Europe say "By the protection of Heaven—by divine intervention," but most of the credit goes to the men who are the visible instruments. Our leaders leave nothing to chance, and spare no effort to assure the result; but generals, officers, and men feel that those efforts would be of small avail were not the unseen heavenly powers on their side, and these are, for us, our imperial ancestors, who, beholding the people loyal to their representative on earth, reward his virtues and his subjects' fidelity by bestowing all necessary assistance and protection.'

CLAIRAUDIENT HEARING.

We have already drawn attention to the air of present reality with which Lillian Whiting invests spiritual faculties. In the 'Banner of Light,' for April 28th, she thus describes how the clairaudient faculty manifests itself, and what it feels like to be on the spiritual telephone :—

'Any degree of clairaudience, however slight, yet reveals to its possessor a world of new and unexplored forces. For instance, in receiving messages clairaudiently one will come to observe the differences in the manner of their reaching him. Sometimes it will be as if the person speaking stood by his side and spoke, *vivá voce*, as naturally as one might in this world. Again, the words will seem to come with a faint and far-away sound, falling on the inner sense of hearing with perfect distinctness, but as if from a great distance, like the long-distance telephone. These messages often seem to arrive more freely and in greater perfection of distinctness when the recipient is the most unconscious of any possibility of hearing them. One may be absorbed in writing, totally oblivious, for the time, of the one in the ethereal world who suddenly speaks and thus suggests his identity. With any clairaudient experience is usually, too, a good deal of the telepathic, so that the recipient is suddenly aware of far more than the mere words alone, which he hears, would indicate. With the specific message there comes the wave of intense feeling; the very atmosphere of all the personal relations; the perception of conditions that one ignorant of these conditions yet sees, or rather, perceives and realises through sympathy, intuition and imagination, as if in the blaze of an intense illumination that is turned on. Not outer and concrete facts, but spiritual truth, spiritual conditions, are revealed. Sometimes one hears a voice that seems to come from remote space in the most marvellous and indescribable manner, the words seeming not as if spoken by a voice, but rather as if uttered by a note of music, and he can but recall

"The horns of elfland faintly blowing."

'Apparently, at any time, any hour of day or night, one who has in the least degree the clairaudient gift is liable to receive these messages. The conditions under which they come may baffle the recipient. He sits alone and ready, asking for the message and it does not come. He is in a crowded street, or he is deeply absorbed in work, or in any one of a myriad of what would seem less favourable conditions, and suddenly he finds that some message from the ethereal world is falling upon his mind, word by word, struck off with infinitely intense clearness, like bars of music.'

Miss Whiting believes that those in the ethereal world are anxious to discover and utilise every means of communication with friends here; that this eager desire on their part is more intense, more on the alert, than it is here; and that all these influences affecting our life here make it 'less possible for any one to determine its scope and course for himself.'

THE SPIRITUAL VALUE OF SPIRITUALISM.

The spiritual benefits conferred by the realisation of spirit presence and influence depend largely upon the attitude and receptivity of the individual. Some people have the happy knack of getting the utmost good out of their experiences, and are often richly blessed thereby, while others fail to discover the inner or spiritual significance of even the most sacred associations or incidents. This applies to those who ask *Cui bono?*

The Rev. G. H. Hepworth says :—

'Suppose you are convinced—as firmly as Columbus was when he lifted his eyes from the acres of seaweed that floated by and saw the thin line of land on the horizon's edge—that heaven is literally within arm's length; that Jacob's ladder is not a myth, but a fact; that in every man's life there is just such a ladder, and that messengers are constantly ascending and descending; what results would naturally follow? You would surely be willing to make use of those truths for your spiritual comfort, sustenance, and encouragement. . . True religion, the religion which holds this life in one hand and immortality in the other, is the best fortune that ever fell to the lot of mortal man.'

This being true it is hardly possible to over-estimate the value and utility from a spiritual standpoint of our Spiritualism. Many men say that they have 'no use for Spiritualism.' They 'cannot see what there is in it that attracts so many

people.' This world is good enough for them. They 'do not believe in peering into the mysteries of the unknown future,' and so on; but when their plans fail, or when a cherished child, or some other loved one, passes beyond their reach, they begin to find that Spiritualism has a message even for them. How true it is that the truth comes to us when we are ready to receive it, not before, and we are often made ready by reaction—forced by pain to see, where we were formerly blind.

A thoughtful writer, touching on this point, says:—

'Bereavement forces the soul to recognise its destiny. Tears are sometimes telescopes with which other worlds are viewed. Aching hearts feel their helplessness, and then call on God for the comfort that is not within reach. They see visions, have revelations, and doors are opened—the key to which is forged out of some grief.'

W. M.

SPIRITUAL DEVELOPMENT.

In a recent issue of the 'Harbinger of Light,' Mrs. Charles Bright, the new editor, says:—

'My conviction of the truth of Spiritualism came in a very simple manner, breaking down my scientific materialism almost at a blow. On many occasions I have stated, both publicly and privately, that the one thing that opened my eyes as with a flash of recognition to the fact of "unseen forces" was the sudden and rapid movement of a planchette—after it had been given up for months as hopeless—on which I had placed my hands for the first time with an unbelieving, prejudiced friend. We were both sceptics, both incredulous, and yet, with a rapidity that seemed magical, messages were written as if in desperation after a long delay with all the characteristics of one who had passed over and had in vain tried to convince us of his continued existence. From dense materialism to a conviction that there were unknown powers that could move an instrument against our own will was the first step, and from that eventful night the world was a changed place, and I walked as on enchanted ground. . . . This was nearly thirty years ago, and, since then, my progress has been on the slow but sure lines of personal spiritual development, until, in quite a natural manner, the actuality of the spiritual world and its influence on our lives has become not a subject of belief, but knowledge. So when I tell my readers that the "Harbinger" is actually controlled by workers in the Great Beyond, that all I have to do is to be receptive and earnestly desirous of inspiration from the central source of all light and strength, I must ask them to take the paper as an outward and visible sign of my own inward consciousness in the matter. Strange, too, is the corroboration of this fact from other sources. It is not my custom to seek for inspiration or guidance outside myself, but gifted mediums often testify to this fact of the spiritual control of my work on the rare occasions that I visit them. Some spiritual intimation comes that a special word has to be said to me, and then I find a message of cheer or direction awaiting me that possibly could not come through other channels. The one thing to be remembered is that nothing—neither the knowledge of the guiding hand of spirits nor the spoken direct message—can ever take the place of our own spiritual development, which is a sacred thing apart.'

A CONVENTION IN LONDON.—The Union of London Spiritualists will hold their fifth Annual Convention on Thursday next, the 24th inst., at South Place Institute, Finsbury, E.C., at 11 a.m., and at 3 and 7 p.m., when addresses will be given by several well-known speakers. For further particulars see advertisement on the front page of this issue of 'LIGHT.'

SOUND, COLOURS, AND NUMBERS.—Mrs. Northesk Wilson claims to have rediscovered, through experience, the truth of some of the most ancient suggestions of correspondence between colours and sound, which are found in Plato and Aristotle, and have been experimentally embodied in the 'ocular harpsichord.' Where Mrs. Wilson promises us something really new and possibly valuable is in reference to the theory she hopes soon to put forth for the cure of colour-blindness. Her philosophy is hopeful: 'The soul stifled is bound to revive. The soul silenced has never lost its music. We are not material; we are real; we are spiritual; we are the Everlasting. Are we not changing chords of triumphant colour, palpitating with prismatic intensity?' Mrs. Wilson's little book on these 'Mysteries' is published by C. W. Daniel, of 3, Amen-corner, E.C. Price 6d. net.

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.

'Materialisation and Physical Science.'

SIR,—I have read with some interest Mr. Appleton's article on 'Materialisation and Physical Science' in your issue of the 5th inst., but it appears to me Mr. Appleton fails somewhat in his analogy between the continual building up of the animal system and 'materialisation,' and the converse. In the one case the 'matter already existing externally' that we appropriate, or the food we eat, is something that we can see and handle; whereas, in the other case, if there is this appropriation of matter, it is something that we can neither see nor handle. If we take the case of Katie King, on the authority of Sir William Crookes, Katie King was as perceptible and tangible as Mr. Appleton or myself, but, whatever was taken from the medium (Miss Cook) and the sitters, they, notwithstanding this loss, remained just as perceptible and tangible. Again, katabolism is susceptible of analysis, dematerialisation 'leaves not a rack behind.'—Yours, &c.,

W. GREGORY.

'Magic and Spells.'

SIR,—It may be of some comfort to 'Bird' ('LIGHT,' p. 226) and others who complain of occult combinations against their welfare, to note that, as mentioned in the 'Revue Spirite' for May, a French occultist calling himself 'G. Phaneg' has published a pamphlet on *envoûtement*, which denotes the whole subject of casting spells to another person's detriment. It is, in fact, the particular form of witchcraft which was most sternly condemned by the codes of laws of Hammurabi and Moses. 'Phaneg' regards this practice as being either voluntary or sub-conscious, meaning that we may injure ourselves or others by fixed ideas of hatred, malice, or despair. But in any case there are two words which give the key to welfare and happiness; these are, Pardon and Confidence. This is how they work:—

'If we have hatred in our hearts, let us strive to gradually diminish its intensity, so that we come by degrees no longer to wish evil, then to convert this indifference into fraternal sympathy, and finally reach the will to pardon. Pardon is said to be an armour which no occult force can penetrate, and it renders us happy by purifying the heart.

'Secondly, confidence, in the sense of philosophical serenity, a confidence, first in nature, then in the divine forces—in a word, the instinctive life of prayer—produces moral calm, and renders us happy by fortifying the heart.'

These inward processes of purification and fortification by the substitution of new fixed ideas for old ones are said to be the keys of happiness on earth.—Yours, &c., S. F.

A Diseased Hip Cured by a Magnetic Healer.

SIR,—Seeing that cases of healing are recorded in 'LIGHT' from time to time, I should like to tell you of my own cure by Mr. Irvine, of Birkenhead, and I know there are many others who could testify to the wonderful work done by him.

In the summer of 1897 my health began to fail, and I had pains in my chest, back and hip. Friends advised me to try several patent medicines, but none did me any good. Two doctors treated me for indigestion with no benefit; then others said I had rheumatism and an internal trouble, and must have an operation. I would not consent to this and became worse, and could not get about, even with crutches. Another doctor said I had hip disease, and put me in plaster and caused me such suffering that I could only wish for the end, so as to be out of my pain and misery. I was in bed on my back for twelve months, and was then taken to a hospital, when a hip splint was put on me, but I became worse than ever, and other doctors said my leg must be amputated to save my life, as the foot was gangrenous. Again I went to the hospital and was given a month to decide whether I would have the operation or not. It was during that time that I heard of the wonderful cures made by Mr. Irvine, of Birkenhead, and my friends sought his aid for me; but it was not till August 30th, 1903, that he could attend to my case. He at once took off the splint, and after a month of his magnetic treatment my foot was healed and I walked across the room. From that time I progressed well, and now walk without any aid. Strange to say, seven years ago I saw Mr. Irvine in a vision, when he told me he could cure me, so when I saw him in the body he was no stranger to me, and I felt certain I should get well with his magnetic treatment. I am now in perfect health, and was married last month.

Signed (Mrs.) A. BENYON.

16, Walker-place, Tranmere.

A Mysterious Powder.

SIR,—In 'LIGHT,' of May 12th, Mr. Cochrane asserts, on the authority of a certain business house, that the Oriental compound consists of 'cedar-wood powder,' but a very casual examination will, I think, negative that statement, and Mr. Cochrane ought, in all fairness, to have quoted my reply to his letter to me, in which I say that I have discovered that cedar is contained in it, but am of opinion that there are three or four ingredients.

In reply to 'C. E. F.,' I, too, strongly disapprove of all such 'vision-distorting,' life-wrecking drugs as those to which he refers. However, the nightly use of the compound—including prolonged inhalation—has signally failed to produce any of the recognised symptoms following either the inhalation or ingestion of such dangerous substances; on the contrary, I am mentally and physically lighter and more alert.

Several persons who have had sample packages have already written to tell me the results of their experiments; some have failed altogether, others have 'sensed presences,' 'seen lights,' 'heard voices,' or had 'vivid waking dreams,' and, again, others have witnessed immediate phenomena scarcely less remarkable than my own.

A prominent Spiritualist has suggested that I should submit portions of the compound for experiment to only accredited mediums, developing mediums, and those conducting séances. For obvious reasons I am disposed to favour the suggestion.—Yours, &c.,

B. WOODCOCK.

24, Princeville-road, Bradford.

The Spiritualistic Attitude to the Sceptical.

SIR,—Though I am but a recent student of Spiritualism and cannot lay claim to much knowledge on the subject, I hope I may be permitted to bring forward the following point which has struck me forcibly of late.

A very large portion of spiritualistic literature is devoted to the attempt to bring forward proof of the reality of spirit communion, proof, that is to say, which will be convincing to all the world. It appears to me that it is impossible ever to obtain such proof.

Mr. Myers devised a scheme which, at first sight, seems to supply the method by which proof positive, such as would suffice to convince even the most rabid materialist, could be obtained. I refer to his suggestion of placing sentences which are unknown to any other living being in sealed envelopes, to be communicated after death.

The case recorded by Mr. Stainton Moses ('Proceedings,' Society for Psychical Research, Vol. XI., pp. 106-7; 'Human Personality,' 947A; 'Spirit Teachings,' pp. 32-33), in which 'Rector' read a closed and unknown book, may not appear to be analogous. But the unbeliever, who refuses to accept this as an instance of spirit agency, can find only one alternative, viz., that Mr. Moses himself performed the feat by virtue of wonderful clairvoyant powers. Such a person, in the event of any experiments with sealed envelopes proving successful, would apply the same reasoning in explanation. And this in a case which an experienced investigator like Myers considered to be the best test we could get of the survival of personality.

I maintain, therefore, that no experiment of this type, however convincing to individual minds, will ever succeed in converting the world at large.

Spiritualism we believe to be yet a further unfolding of the God of Jesus, even as Christianity was a further unfolding of the God of Moses. Surely it is in accordance with this continuity of revelation, as well as with the teachings which we believe we have already received from the spirit world, that such unfolding must come to each individual Soul in turn and not to mankind as a whole. To me the great beauty of Spiritualism as a religion is its personal nature. There is to be no sacerdotalism. There can be no parasitism. By the efforts of no bodies of workers will the knowledge of God come to onlookers who lift no finger on their own behalf. The Kingdom of Heaven is within, and its discovery must be made by each individual Soul and by itself alone.

The conclusion, then, is that efforts to teach the sceptical and unbelieving by argument and proof alone are foredoomed to failure. We can persuade them by the experiences of Spiritualists that there is 'something in it.' By their own efforts and experiences alone will they learn there is everything in it. The best advice that can be given to inquirers is, to quote from 'M. A. (Oxon),' 'If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.'—Yours, &c.,

E. C. ANSTEE.
Lieut. R. F. A.

'Baptism for the Dead.'

SIR,—In my last communication I invited Mr. Lillie to explain more clearly his reason for asserting in his book that St. Paul attached great importance to a certain rite which he represents as a means of divination by the deceased man's spirit speaking through a concealed psychic. Now even if this mode of divination was practised, there is nothing whatever to show that St. Paul's references to being baptised for (or on behalf of) the dead, and to speaking with the tongues of men and of angels, are applicable to any such rite. But in his letter on p. 220 of 'LIGHT' for May 12th, Mr. Lillie merely discusses baptism administered to the corpse, and complicates the matter by a reference to spirits. St. Paul says not a word about spirits taking part in baptisms for the dead, and the 'Encyclopædia Biblica' points out the difficulties involved in rejecting the obvious meaning of the words, and refers to Stanley's 'Corinthians' on this passage (1 Cor. xv. 29).

Mr. Lillie first says that baptism was a preliminary necessity, and then cites the 'Clementine Homilies' to show that a six years' preparation was required. Having said that 'it was not a rite dealing with the fate of unconscious babies,' he ends up with a 'valueless quip' (not mine, but rather his own) about little Jones. If his argument in this closing paragraph means anything, it means that no sensible person would speak of baptism for a person when meaning baptism of that person. Yet this is the very thing Mr. Lillie makes St. Paul do: St. Paul asks plainly enough, what is the use of people being baptised for (or, on behalf of) the dead?—and yet Mr. Lillie makes him refer to baptism of the dead, which, on Mr. Lillie's own showing, is absurd. Surely baptism of a living person for a dead man is a different thing from baptism of a corpse.—Yours, &c.,

PHILOS.

Dr. Alfred Russel Wallace's Life Experiences.

SIR,—Twenty-four pages of thought-arresting spiritualistic experiences in England and America are presented in chapter 37 of Vol. II. of 'My Life,' by Dr. Alfred Russel Wallace; which, in conjunction with chapter 35, devoted to his introduction through mesmerism to Spiritualism, constitute a most valuable and unique record of personal testimony, interesting and instructive alike to students as well as to those more advanced in psychical, occult, and mystical research. The truly scientific spirit displayed by Dr. Wallace throughout his life is a lesson to be taken to heart, especially by investigators, with the result that in all probability we should hear less frequently of 'exposures'—more particularly such cases where the 'exposure' only exposes the unscientific methods of the so-called investigator. In this connection Dr. Wallace's quotation, on pp. 293-4, Vol. II., from the late celebrated electrician, Mr. Cromwell F. Varley, is to the point:—

'We Spiritualists should remember that the way in which science has reached its present brilliant position has been through our philosophers doubting, disbelieving, and testing everything until further disbelief was impossible.

'We privileged ones owe it to the world to present Spiritualism to them in a manner so clearly defined and demonstrated, that those who follow us shall be able to make themselves as much masters of the subject as we are.

'What is wanted is to bring together a large number of harmonious mediums, to form of these several circles of clairvoyants.

'Each circle should be under the management of a clever man and each should carry on a continuous and exhaustive examination of the groundwork of the subject. Once establish a clue to the relations existing between the physical forces known to us and those forces by which the spirits are sometimes able to call into play the power by which they produce physical phenomena—once establish this clue, there will be no lack of investigators, and the whole subject will assume a rational and intelligible shape to the outside world.'

Although, as Dr. Alfred R. Wallace points out, the foregoing quotation was written as far back as January, 1869, the first step has scarcely yet been taken in the direction here indicated, notwithstanding all the elaborate work of the Society for Psychical Research in the meantime. Due acknowledgment of the invaluable scientific work of the late Professor Henry Sidgwick, Mr. F. W. H. Myers, Mr. W. Stainton Moses, and other well-known workers, is generously made by Dr. Wallace; and it is, at the same time, pleasant to find no trace of any reference to the stultifying efforts of Mr. Frank Podmore and others like-minded. The name of Dr. Alfred Russel Wallace is pre-eminently deserving of front rank amongst our truly scientific 'Spiritualists,' and all honour to him.—Yours, &c.,

THOMAS BLYTON.

'The Resurrection.'

SIR,—I have been reading with interest the comments of your correspondents on this subject, and am prompted to ask if we are not altogether mistaken in supposing the apostle Paul's analogy to be between 'the sown grain and the buried human body'? Surely there is no analogy between the two things. When we sow the *live* grain in the earth we place it exactly in the natural conditions for it to reproduce and multiply itself. Not so with the human body we lay in the earth. Its power is already spent. If this be its 'sowing' it is a seed that has perished before being sown. But the apostle's analogy is altogether a beautiful one, I think, if we understand the sowing to be, not the laying of the dead body in the grave after death, but the introduction of the *living* body on to the earth plane at birth. Thus we can understand that 'it is sown (at birth) a natural body and raised (at death) a spiritual body.'—Yours, &c.,

Falkirk.

J. STODDART.

'Help for Mrs. Ayres.'

SIR,—I have received the following additional sums for the benefit of Mrs. Ayres, viz., 'Clapham,' 10s.; C. H. T., £2; also the following fortnightly subscriptions, 'Rosedale,' 2s.; G. W., 1s.

I feel I must not further trespass upon your space, and, therefore, if any further subscriptions should be forthcoming I will acknowledge them by letter. Permit me to thank all those who have so generously come to the aid of this veteran Spiritualist. I communicated the result of the appeal to her last week, and she replied that words could not express her gratitude to those kind donors who have helped her and will continue to do so. The fear of the workhouse has been a great trouble to her, and I am very grateful to those who have lifted the shadow—for a time, at any rate, and desire to thank you, sir, for your help and courtesy in publishing my appeal.—Yours, &c.,

228, Old Christchurch-road,
Bournemouth.

W. L. HULL.

'Good Causes and Bad Arguments.'

SIR,—I am sorry that pressure on my time prevents me from replying fully to 'C.'s' courteous question in 'LIGHT' of the 12th inst.; I can only hint what I meant. Vegetarians lay great stress on the cruelty of slaughtering animals for food. To animals in a natural state death comes in the most painful way. With failing powers the lingering death by starvation begins, and the wretched animal, suffering torments, goes away to die alone in misery, or it may be killed by its lusty fellows. The most tender ladies in the world generally have their beloved pets killed rather than see them suffering the long lingering death nature inflicts on them. On the other hand, animals used for food are well cared for, well fed and fattened; then, after they have had all the joys of life with none of its miseries, a single blow renders them unconscious, and they are killed without experiencing pain. These were the primitive methods practised when I was a boy (my childish curiosity having led me to witness many such painless deaths), and surely they are not more cruel now? The animals raised for food have the best of life, and the best possible, or the most painless, of deaths. So the plea of cruelty is thoroughly bad as an argument, and could be more justly urged against vegetarians than against meat-eaters. I only throw this out as an illustration of my meaning, and not with the wish to raise controversy; and I think it a pity to prejudice a strong case, like that for vegetarianism, with such weak arguments.—Yours, &c.,

E. WAKE COOK.

NEW BOND-STREET.—Madame Zeilah Lee, of 69, Wiltshire-road, Brixton, S.W., wishes to inform her friends and clients that she has made arrangements to hold a series of special sésances at 56, Maddox-street, New Bond-street, W. Particulars of these sésances will be found in our advertisement supplement.

MEALS WITHOUT MEAT.—Mr. Eustace Miles, who is well-known as an athlete and a food reformer, has inspired a number of earnest people with sufficient confidence in his special ideas regarding diet, to put their money into the Eustace Miles Restaurant Company, Limited, and on Thursday last the first of the company's bright, well-appointed, and commodious restaurants, at 40, 41, and 42, Chandos-street, Charing Cross, W.C. (close to the offices of the London Spiritualist Alliance), was successfully opened to the public, and a variety of nourishing, well-chosen, and well-prepared fleshless foods were provided at moderate prices. We wish every success to this commendable enterprise,

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.

STREATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mrs. Roberts' address was well received. Mr. Roberts gave clairvoyant descriptions. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. A. W. Jones. Thursday, at 8 p.m., investigators' circle.—A. G.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last Mr. Johnson assisted at a harmonious circle. In the evening Miss Violet Burton's address on 'Immortality here and now' was greatly appreciated. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. G. H. Harris; at 10.45 a.m., choir practice.—A. P.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. Brailey gave an earnest address on 'Ministering Spirits,' followed by very successful clairvoyant descriptions and impersonations. On Sunday next, at 7 p.m., Mrs. Effie Bathe will speak on 'The Heaven and Hell of Spiritualism.'—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave clairvoyant descriptions to a crowded audience of twenty-seven spirit friends, twenty-two of whom were fully recognised. Several visitors received convincing tests. Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m., Mr. E. W. Wallis will give a trance address on 'Plain Truth about *post-mortem* Life.'—W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On May 9th Mrs. Stair, of Keighley, gave an address and clairvoyant descriptions. On Sunday last Mr. Clarke's address was much appreciated. On Sunday next, at 7 p.m., address. May 23rd, at 8 p.m., Mr. Ernest Marklew on 'How the Education Bill affects Spiritualists.'—W. T.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Mr. P. R. Street spoke on 'Spiritualists and Christians from the Bible Standpoint.' At the after-circle Mr. Walker gave a remarkable test to a stranger, and Mr. Zanetti demonstrated the gift of healing. On Sunday next, at 7 p.m., Mr. Frank Pearce, of Portsmouth, and on May 21st, at 8 p.m., he will lecture on 'Phrenology.' Tickets 6d.—C. S.

CAVENDISH-SQUARE, 22, PRINCE'S-STREET.—On Sunday last Mr. E. W. Wallis's address aroused earnest attention and many expressions of thankfulness for help received. The organist, Mr. F. W. Harling, played the overture to 'Tannhäuser.' Sunday next, Mrs. M. H. Wallis will speak on 'Spiritual Spiritualism' and give clairvoyant descriptions.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last the morning circle gave excellent results, and in the evening Mr. R. D. Stocker lectured ably on 'Telepathy.' Sunday next, at 11.15 a.m. and 7 p.m., Mr. R. Boddington. Hall open on Thursdays from 3 to 5 for inquirers.—A. C.

OLAPHAM INSTITUTE, GAUDEN-ROAD.—On May 6th Mrs. Stair gave an excellent address and clairvoyance. On Sunday last Mr. Harry Fielder's soul-stirring address on 'Our Education Bill' was highly appreciated. Sunday next, at 11.15 a.m., circle. At 7 p.m., service; at 8.45 p.m., circle. Thursday, at 8.15 p.m., psychometry by Mrs. A. Boddington. Silver collection.—H. Y.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. Davies gave an address and Mrs. Eatwell clairvoyant descriptions. In the evening Mr. G. Morley spoke on 'Can the Angels help us?' followed by answers to questions and clairvoyant descriptions. On Wednesday next, at 8.15 p.m., and on Sunday next, at 11.15 a.m. and 7 p.m., Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On May 10th Mr. A. V. Peters gave clairvoyant descriptions, several being most convincing tests. On Sunday evening last Mr. D. J. Davis's earnest and thoughtful address on 'Spiritualist, know thyself,' was much appreciated. On Sunday next, at 11 a.m., Mr. W. Ray; at 7 p.m., Mrs. Powell Williams, address and clairvoyance. Wednesdays, at 8 p.m., members' circle.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last, the eighth anniversary of the Lyceum, Messrs. F. Clarke, Frost, and Clegg spoke in the afternoon, and in the evening Messrs. Clegg, Frost, and Drieselmans, and Miss Hayward addressed the children and friends. Miss D. Greenman sang two solos, and several members of the Lyceum gave recitations, &c. On Sunday next, at 5 p.m., members' tea; at 6 p.m., half-yearly meeting; and at 7 p.m., Mr. J. Adams, May 27th and 28th, Mrs. Roberts,

No. 1,324.—V

Seen by the Way
The Materialisation
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& Francis of Assisi
Thought
Light's Visitor from
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When People and
Language and
Address by Mr. J.

Dr. Torrey
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