

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe*,

'WHATSOEVER DOTHTH MAKE MANIFEST IS LIGHT.'—*Paul*.

No. 1,611.—VOL. XXXI. [Registered as] SATURDAY, NOVEMBER 25, 1911. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	553	Magnetic and Spiritual Healing.	
L.S.A. Notices	554	Addresses by Mrs. Home and	
Physical Phenomena at Tun-		Mr. Percy R. Street	559
bridge Wells	555	Nearness of the Spirit World.	
Comforting Spiritual Communion	555	By the Rev. H. Mayne Young	561
Spirit Lyrics	557	Spiritual Evolution	561
'Life and Experiences of E.		Items of Interest	562
Dawson Rogers'	557	What is Knowledge?	562
The Half-Way House	558	Adventures of a Precious Relic	563

NOTES BY THE WAY.

We have received a pamphlet, 'Spiritistic Phenomena and their Interpretation,' by Mr. J. Godfrey Raupert, in which our former friend, and now uncompromising adversary, returns again to the charge. We do not propose to deal categorically with the various accusations which he levels against our movement—we have gone over the ground so frequently in the past that it would be stale repetition. Besides, as we have said before, some of Mr. Raupert's criticisms defeat themselves by their very lack of temperateness and discrimination. But a perusal of the book has awakened some curious reflections in our mind. Mr. Raupert, as some of our readers know, is a convert to the Latin Church. In the course of a long experience of religious literature we have read some very bitter attacks on Mr. Raupert's Church in which terrible accusations of bigotry, cruelty and vice were made. We read them without relish, for we realised that we were reading the one-sided comments of enemies, envenomed by the spite and malice that belong to the emotions when inverted by religious fanaticism; and we knew they would give great pain to many good, kindly souls who belonged to the faith attacked.

Now here is a point for Mr. Raupert's attention. Does he ever think of these things? Does he realise that his position is neither graceful, charitable nor quite logical? It is as though the victims of the railing and mud-slinging of a mob of enemies should relieve their feelings by joining in an onslaught of the same kind against another set of victims. 'Hawks,' says the old Scottish proverb, 'should not pick out hawk's e'en.' People who suffer from calumny should be chary of calumniating others, however much they may disapprove of their methods. But let not Mr. Raupert lay the flattering unction to his soul that we feel like martyrs under his castigation. By no means. We welcome opposition, we invite criticism; all we ask is that they should be fair and reasoned. Let us have opposition, by all means. Even a political party is the better for a strong and well-organised opposition, and any lack of it is regretted almost as much by the strong party as by its opponents. It gives equipoise; it tests and consolidates.

Another little matter that we commend to our critic's attention is the fact that his attacks ally him in a sense with a number of very irreligious people—atheists, free-thinkers, intellectual cynics—who gird at us frequently, although generally in a less venomous manner than our

religious opponents. These people jibe at some of our phenomena as childish, trivial, idiotic. But Mr. Raupert sees the devil at the back of these things. Now the devil is sometimes pictured as a serpent or a goat. Are we to conceive of him also in the likeness of an ass? None of us is without faults, and we have often heard some good man painted as a monster of iniquity, by the process of taking his defects, enlarging and elaborating them, and then presenting the result as a picture of the man. Grotesque as the picture might seem, it had its basis of fact. And yet it was a lie—that blackest of lies, 'the lie that is part a truth.' Nevertheless, we give Mr. Raupert credit for entire sincerity—but we wish his seriousness was tempered with a sense of humour. And as for the devils he depicts, instead of being clever, cynical and sardonic, they are the dullest creatures conceivable.

The current number of the 'Hibbert Journal' is so good that although we have already noticed it we make no scruple of going to it again, this time to cite the following from a fine article by James Bissett Pratt, dealing with the religious philosophy of Professor William James:—

It was, perhaps, unfortunate that James's treatment of these facts of the religious life was so closely connected with the view of the subconscious self which he borrowed from F. W. H. Myers. Unfortunate, I call it, because Myers' rather poetical hypothesis, once improved and supported by James, has lent itself to all sorts of popular exaggeration and cheap metaphysics, and also because (to tell the simple truth) it is rather questionable psychology.

That is a piece of criticism which we welcome as both true and significant.

'Solar Life,' by Thomas May (Arthur Henry Stockwell, London, 1s. net) is a little work containing advice on physical and mental health, with special reference to the healing and life-giving influence of the sun. Deep breathing, self-suggestion, massage and water-drinking are amongst the methods recommended, and although the author's phraseology is quaint and fanciful at times, the advice he gives is well worth following. And there is much truth in the analogy drawn between the human soul and the sun. Mr. May's book will have done much good if only it influences some housewives to admit the sun to their rooms as a friend, and not to shut it out, as most of them do, on flimsy excuses connected with the discoloration of carpets and wall-papers!

The October issue of Mr. Eustace Miles' magazine, 'Healthward Ho!' contains an article on 'Abnormal Health Culture' by Mr. J. Francis White, who strongly—and, as we think, quite rightly—denounces the habit of making well-being the primary object of life:—

The devotee is not a better man than the most hardened morphia-maniac. The opium-fiend, the morphia-maniac, the man-who-would-find-Arcadia, and the Indian fakir, are all on the same lay. But just as the drunkard never quenches his thirst, so these travellers never reach their goal.

No doubt it is with Health, as with Happiness—it

constantly eludes its pursuers, bestowing its favours chiefly on those who quietly follow their work, indifferent to the chase.

'He Can Who Thinks He Can,' by Orison Swett Marden (William Rider and Son, Limited, price 3s. 6d. *net*) is another of the large concourse of books dealing with the power of thought in its relation to daily life. It is well and simply written, and we admire its sanity of outlook and clear reasoning. True, it deals largely with the conditions that make for material success, but the author does not overlook the larger question. Thus in the chapter on 'What the World owes to Dreamers' he writes:—

The great thing is to fashion the life after the pattern shown us in the moment of our highest inspiration: *to make our highest moment permanent.*

And again:—

It is this creative power of the imagination, these dreams of the dreamers made good, that will ultimately raise man to his highest power, that will break down the barriers of caste, race and creed, and make real the Parliament of Man, the Federation of the World.

That is 'the pure milk of the word,' and if material progress has its issue in that ideal we have no quarrel with it.

We recall the visit paid to this country many years ago by Dr. Anna M. Longshore Potts, a distinguished American lady doctor, who has now sent us, for notice in 'LIGHT,' a volume of essays published by herself (at Alameda, California), entitled, 'The Logic of a Lifetime' (price 1dol. 12cts., equivalent to about 5s., post free). It consists of more than sixty brief papers in essay form ranging over many subjects, and all useful and educative, although at times a trifle declamatory. Various passages in the book show that the author is in full sympathy with the great harmonising conception of a life beyond, and she writes with conviction of the soul's eventual entrance into

another sphere where every advantage is offered for the advancement into a life of greater certainty, of more rapid progress, and with fields of labour and of mental achievement never to be won on earth.

Without such an assurance the philosophy of life would indeed be sterile.

SPIRITUAL PRAYERS

(From many shrines).

The Very Rev. Archdeacon Basil Wilberforce gives the following 'morning prayer' in his new work, 'Power with God':—

Our Father, I pray that I may live this day in constant recollection of my true relation, as an individual, to Thee, the Originating and Indwelling Spirit. May my conscious mind perceive that Thy Life, Thy Spirit, Thy Thoughts are within me, and that Thou art seeking to realise Thyself, and to manifest Thy Love through me. May my mind be a pure dwelling-place for Thy Spirit, and my thoughts only such as will heal and bless. May I remember that anger or unbrotherliness shown to another, under whatever provocation, thwarts Thy divine purpose, and grieves Thy Holy Spirit. May my highest aim this day be to manifest God, and make others happy, and may I rise every day into a higher consciousness of Thy Life and Thy Love.

Mrs. EMMA HARDINGE BRITTEN once said: 'If considered in its religious sense, Spiritualism belongs to no age, no country, no special class of mind. It is the acknowledgment of a spiritual origin of all things; the unfoldment of those mystic ties that bind the soul to its author; the opening of the page of that grand and occult revelation which discloses to us the nature, quality, possible destiny, and absolute relations of the human soul to immortality.' The word 'soul' is used above in the ordinary sense as signifying and including all that survives the death change—the spirit self and its spiritual body.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, DECEMBER 7TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET,

ON

'THE INNER SELF AS REVEALED BY AURA.'

Illustrated with auric drawings of Royalty, and of prominent persons in the political and social worlds.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Hon. Secretary, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings at 7.30:—

1912.

Jan. 11.—[Arrangements pending.]

Jan. 25.—Mr. Herbert Burrows on 'The Soul Problem and the Spiritual Universe.'

Feb. 8.—Rev. J. Tyssul Davis, B.A., late Principal of Buddhist College, Colombo, on 'Occultism in Buddhism.'

Feb. 22.—Mr. Angus McArthur.

Mar. 14.—Mr. Walter Appleyard on 'My Reasons for being a Spiritualist after Many Years' Experience.'

Mar. 28.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul.'

Apr. 11.—Mr. E. W. Wallis on 'Interesting Incidents During Forty Years of Mediumship.'

Apr. 25.—Prof. W. F. Barrett, F.R.S.

May 9.—Rev. T. Rhondda Williams.

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, November 28th, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, November 30th, at 5 p.m. *prompt*, Mr. H. Biden Steele will give an address on 'Phenomena.' To be followed by discussion.

SPECIAL EVENING MEETINGS.—On *Wednesday next*, the 29th inst., at 8 p.m., Mrs. Hugo Ames will deliver an address on 'The Meeting-ground of Spiritualism and Theosophy.' *Admission free.*

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—On *Mondays, Wednesdays, and Fridays*, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

PHYSICAL PHENOMENA AT TUNBRIDGE WELLS.

On Friday, the 17th inst., the 'Daily Express' published a communication from a Tunbridge Wells special correspondent, which, stripped of its sensationalism, amounts to this: physical phenomena, such as are familiar to Spiritualists, are said to have been occurring for nearly a year past at some dark séances held in a house in that town. We quote some of the statements which the correspondent reports:—

'Things have happened,' said the occupier, 'which I cannot possibly explain. On one occasion the marble clock glided gently down to the table, ticking all the time. On another, a tambourine floated from high up on the wall, and banged us each lightly on the head. Once a violin, which lay on the chest of drawers, began to play—not in tune; still, it played, and then the bow fell to the floor.

'I am quite unable even to think how all these things happened,' said his wife. 'One time there were the tongs. We had missed them all day, and so we asked if the spirit would bring them back, and sure enough back they came on the table. Woolly rugs came from the floor and curled up round my head and my husband's during one séance—for sometimes the spirit will not bring what you ask, but will bring something you have never dreamed of asking for.'

'I went quite disbelieving in spirit powers,' said Mr. Wymark, of the leading drapery establishment of the town, to me. 'I held an electric switch in my hand, which our host's son had fitted up, so that we visitors could keep on the watch for any human agency. And when I suddenly switched it up, and saw a tambourine, which I had heard jingling, drop from space, I tell you I was astounded. I cannot explain it all.'

Mr. Fearn, keeper of a local hotel, is equally emphatic. 'There was a great noise one evening,' he said. 'We switched on the light—for the room is in complete darkness, with even the window barred up with cloth, during the séances—and there was the fender on the table. Now, we had all been sitting round, and it is only a small table. How the fender could have been lifted over our heads without touching us is a mystery to me. I cannot think that any human power did it.'

Mr. Wymark's two sisters have also been present at séances, and have expressed their absolute wonderment. A local solicitor told me that he had been at the house when a heavy drawer, out of a chest, was lifted out and placed on the table. 'Yet, had one of the party taken his or her hand away from the table,' he told me, 'I am sure it would have been more than one hand could do to lift that drawer out; and I really believe that no hand had moved, for when the light was switched on all were on the table.'

Another resident told me of an even more difficult test which the mysterious power had fulfilled. He said: 'I went quite as a sceptic, and I placed in a vase a penknife and a pencil-case, among a lot of other things. Then we asked if the spirit would bring them back to me, and the next moment I felt the penknife slipped between my fingers, as I held them on the table, and the pencil-case arrived on the back of my hand. I carried an electric torch, but though I switched it on time and again, there was no sign of anybody moving. We all had our hands on the table. And I am sure there was nobody else in the room. The door was locked. I had inspected the window, one of the ordinary kind, which could never have been unfastened without our knowing. There was nobody under the sofa, either. It is a mystery to me. One evening a box of cigars was put on the table, and the spirit, at the request of one of us, put a cigar into every man's mouth. I was flabbergasted.'

Similar opinions were expressed by other prominent tradesmen and residents. Not a single person of the thirty or forty who have been to these psychic evenings can explain how any human agency could possibly be at work. The owner of the house is in quite a 'comfortable' financial position. I am assured by all who have been that there is no suggestion of payment. The meetings are quite private, and only personal friends are asked.

'LIGHT': 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

COMFORTING SPIRITUAL COMMUNION.

STRIKING PERSONAL EXPERIENCES IN SPIRITUALISM.

As the writer of the following interesting account of 'personal experiences in Spiritualism' occupies a high official position on the other side of the Atlantic he stipulates that his name and address shall not be published. He vouches for the entire accuracy of his statements, and our readers may rest assured that we are satisfied that his narrative is a *bond fide* setting forth of facts as they appealed to him. Our contributor is well known to us and is one of the oldest subscribers to 'LIGHT.'

(Continued from page 441.)

In the last instalment of his experiences our contributor, describing the séances at the Jonsons' circle, made special reference to a control called 'Kitty,' who had been a poor child-waif of the streets. He stated that although during the last few years she had not been so frequently seen as formerly, her voice was often heard engaged in laughable altercations with one of the other controls—'Viola' or 'Tim.' The account proceeds:—

When the remarks interchanged become a little too personal Mrs. Jonson will interfere, saying, Now, "Kitty" [or "Viola," or "Tim," as the case may be], that's not kind. Children, you must not be too fresh.* This play of amusing repartee, heard from the recess of the cabinet, is fairly frequent. It performs a needed service in varying the thoughts of the sitters, which may have taken too serious or emotional a turn and thus become antagonistic, in some mysterious way, to the best results.

'Kitty' is reported to have said not long since, 'I will show myself to you some day as I really am—not as the child you have seen so often. After that you will see me no more in your earth life. I shall be called to higher work, someone else will take up my work among you.'

'Viola' is also a girl spirit attending the Jonson cabinet. Mrs. Jonson claims her as her special guide. In Paul's experience she has never failed to materialise at the beginning of these séances. She is consequently well known to all the old and regular attendants at the Jonsons' séances, and is greeted by them as a great favourite. She comes as a coy maiden of about fourteen, tall and slender and always clad in a long white garment. 'How she can move about as quickly as she does without entangling her feet in it is a mystery to me and to many others,' writes Paul. 'Viola' has beautifully fine, smooth, wavy auburn hair, parted in the middle, and reaching to her knees. It falls over her face so that her eyes and nose are barely discernible, except in the strongest light permitted in the séance-room. Her features seem regular. She is very vivacious, calling all the male sitters, of a certain age, her 'uncles' and the women her 'aunts.' She is certainly an attractive child, but inordinately fond of jokes and teasing. In a word, 'Viola' is very human, except in her noiseless movements. On one occasion Paul had brought to the séance a bunch of beautiful carnations. When 'Viola' appeared, she said, 'Uncle, these are beautiful flowers; but do you know you dropped one of them downstairs in the sitting-room?' 'If I did,' replied Paul, 'would it be possible for you to fetch it?' (The head of the staircase was in the séance-room.) Quick as thought her white, sylph-like form disappeared down the staircase, without a sound of pattering feet, and the next moment she reappeared with the carnation in her hand; naturally the flower was her reward.

I need hardly say that 'Viola' is an important factor in Mrs. Jonson's wonderful trumpet, direct voice and etherialising séances. But of these more anon. Paul had no opportunity of inquiring into 'Viola's' earth-life. Incidentally he heard it said that the real reason why her features were always veiled, as it were, by her long hair, was that at some period of her life the right side of her face had been deeply seared and disfigured by a burn. Apparently the natural human desire to present a pleasing appearance survives bodily death. It should be here noted that when spirits reassume the mortal form, they nearly always—but not invariably—come with their former physical perfec-

* An American expression, meaning noisy or humptious or rude.

tions or defects—perhaps, too, to a certain extent, with the mentality of days or years gone by.

'Tim O'Toole' is another spirit personage of no mean importance in the Jonson cabinet. He and 'Kitty,' Paul was given to understand, are largely entrusted with the task of building up the forms of spirit friends who are about to appear outside the cabinet. Not an easy task when the spirit manifests for the first time or at long intervals, and perhaps has not too perfect a recollection of his own features, earth life appearance, and physical peculiarities. The results vary; sometimes they are a credit to the spirit and the spirit artists, sometimes the resemblance is somewhat lacking, as the inches are insufficient or excessive. Usually the former, if the material drawn from the mediums and sitters is scanty or the séance perforce drawing to a close. Paul mentions that on one occasion he had been holding a, perhaps, unduly prolonged conversation with 'Adela,' and as she was about to vanish she said, 'My form is incomplete!'

A Jonson séance seldom closes without 'Tim's' genial presence being made manifest in form and speech, or in speech alone. He shows himself as a wise, witty, kindly little Irishman past middle age. At the Jonson séances modern male spirits are seen usually in ordinary attire, and only on rare occasions do they wear white flimsy material. Military and naval men frequently show themselves in uniform, so that they may be the more readily identified. Paul was present at a séance in September last, when a drummer who had fallen during the War of Secession appeared clad in regimentals. He was known to some of the sitters, who remarked that he was minus his side arm on this occasion. He at once passed his right hand to his left side and drew therefrom a flashing short sword, which was certainly *not there before*, at the same time saying, in a very husky voice, 'You don't think I have any use for it here.' 'Tim' is said to have had his earthly experience on the 'old sod' about seventy years ago. Paul does not wish him to be unduly retarded at his present occupation, but when he is promoted to higher duties his genial presence and efforts will be much missed at 632, Orchard-street, Toledo. 'Tim's' form, after he has been delivering an address or replying to questions, nearly always disappears *into the floor*, in full view of all. Frequently he continues speaking until his head has also vanished out of sight.

'Grey Feather' is certainly a most powerful influence, if not the most powerful influence, in the production of phenomena within the Jonson cabinet. His task seems to be to 'gather the forces' from his medium and the sitters. For that purpose he sometimes materialises in full form, but he much more frequently takes possession of Jonson's organism, and there follows a personation of 'Grey Feather' by Jonson in speech and action. The latter is, of course, completely unconscious of his words and actions; he comes forward in the dim light close to the sitters; he seems to draw from them and project towards the cabinet certain invisible forces, sometimes selecting one special sitter as being superabundantly provided with the required aura, saying, with a grunt, 'Ugh, me take from you, chief, you got strong force'; 'me take from you, squaw,' etc. This operation over, Jonson resumes his seat in front of the cabinet, lapsing into silence and quietude. Materialised forms soon show themselves by Jonson's side or issue from the parted curtains of the cabinet. Formerly 'Kitty' and 'Viola' were the first to appear; now 'Viola' is always seen first and 'Kitty' is very seldom seen, although her voice is frequently heard, from within the cabinet, making facetious remarks, or in a serious mood giving advice or explanations or directions.

When Mrs. Jonson gives her trumpet séances, 'Viola,' of course, is present and a good deal in evidence. She is assisted by an Indian girl, long since a denizen of the Beyond, who rejoices in the name 'Kratcho,' meaning 'crooked stick.' She had been a deformed cripple, hence her name; her earth-life had been short. Five years ago, when Paul first met 'Kratcho,' she had great difficulty in speaking English; now she speaks it quite fluently, but English names embarrass her still.

These are the guides or controls whom investigators who have enjoyed the Jonson séances will remember with feelings of well-deserved gratitude and attachment. The following excerpts are culled from Paul's voluminous notes of about thirty séances,

held with the Jonsons from November, 1906, to September, 1911:—

November 12th, 1906. I arranged for a private trumpet séance with Mrs. Jonson at 1.30 p.m. Mr. Jonson being present and disengaged he offered to accompany us to the cabinet, as his presence would give additional strength to the manifestations. The offer was gladly accepted. We proceeded to the séance room. I was given every opportunity of examining it, the means of entrance to and egress from the cabinet in which we three would sit, its contents, trumpets, &c. Collusion or fraud was impracticable. Previous to this day I knew neither the Jonsons nor anyone else within eighty miles of Toledo. I came as a complete stranger.

The cabinet curtains were now closed and we found ourselves in absolute darkness, but easily found our respective chairs. We had been sitting in silence less than a minute when Mr. J., with no warning whatever, gave a deep sigh, a convulsive movement, and fell into a deep trance. Impersonating his control 'Grey Feather,' he said: 'Me come help squaw Jonson and chief Paul' (my name was unknown to both mediums). 'Many friends want to speak with him.' I said, 'Thank you, chief, for your assistance.' These words were scarcely uttered when I noticed a brilliant apparition arising from the floor about two feet away from me. On its head was a diadem studded with numerous small crescents and stars brilliant with light; the form was clothed in a gown of flimsy material decorated with a luminous pattern of foliage and flowers. From the head fell a veil, lustrous with light of a phosphorescent character. The figure was evidently that of a young woman, not more than two-thirds of the normal female size, in fact, a pigmy, slight and graceful. To my surprise no features were discernible, the face seemed black as well as the hands, but the latter were clearly outlined on her luminous gown when she moved them in front of her body in the act of raising them above my head to bestow a blessing on me. For a few moments she held them in that position. I was then enveloped by the material of her drooping sleeves and transparent and luminous veil. She withdrew her arms and the vision faded away. A few moments later a voice, which purported to be my sweet 'Adela's,' came from the trumpet: 'Beloved one, I welcome you here; it was I who impressed you to come. You will gain great strength from sitting with these good people. Soon I will be able to make myself visible to you in your own home' (prophecy since frequently verified). 'Count on my devotion, my love, my constant presence and help. I am aware of the pleasure my portrait gives you. Whenever you gaze on it, whenever you think of me, I am with you. At such moments I twine my arms around your neck and embrace you, dear one, for I love you so. I solemnly declare that all my previous materialisations and etherealizations were genuine; have no more misgivings on this point.'

My brother Jack and sister S. endeavoured to use the trumpet as soon as 'Adela' laid it down, but with little success. My old friend, Sir John M., did much better. He referred to some recent political events which interested him greatly, although for several years removed from this mundane sphere.

'Viola,' Mrs. J.'s guide, introduced herself to me, and forthwith called me 'uncle.' Little 'Kitty,' Mr. J.'s guide, said (both spirits spoke in the direct voice), 'Such a funny old man is coming to you; he has bare knees and a checked skirt, like a girl, and such a queer corset and cap, and by his side a sword he calls a claymore. Is it to cut clay with?' (laughing). (Later identified as the MacN. of three centuries ago, a direct ancestor of mine.) 'Say, uncle, you have the portrait of a strange-looking man in your pocket.' I said: 'I'm sure I have no portrait of a man in my pockets.' 'Yes, you have,' continued 'Kitty'; 'you will see, and he wears such a queer cap on his head.' It then suddenly occurred to me that I had secured that morning the business card of a noted Hindu palmist; on this card was the man's portrait in his native costume, and wearing a turban. This was what the child alluded to. As a matter of fact, this card was not then on my person, but in the outer pocket of my overcoat, which I had left in a front room downstairs. The roguish 'Kitty' had merely said, 'in your pocket,' not specifying which; she must have been investigating the contents of my overcoat pockets downstairs when we came upstairs. As a matter of fact, I had completely forgotten the card. A very good test, with which the séance closed, having lasted nearly an hour.

(To be continued.)

I AM inclined to the view that within us now there is another body that grows with our growth, that is our invisible self, and that this psychical body goes out at what we call death a thousand times more real than the one it leaves behind, and that it is the body with which we appear in the resurrection life.'

—REV. M. J. SAVAGE.

SPIRIT LYRICS.

Again Mrs. Heath launches a wondrous collection of spirit lyrics. 'Æone'* is a poem in five Cantos, with a preliminary Invocation, and a final Envoi. There is a noble, philosophic preface by Carl Heath, the proud husband and colleague of a lady-bird—or perhaps lady-bard—of strange poetic inspiration. The poem cannot be at once fully grasped. It is too ethereal, too bathed in light, which is almost blinding by its splendour. But withal there is, perhaps, a more human interest in this than in her earlier poems. The tragedy of life, the infinite woes of struggling, suffering men and women, draws down Æone from the celestial spheres, that she may bring light to the dark abodes of misery, help to the helpless, hope to the despairing. This is what she finds:—

A Shadowland the bane of all things bright,
A Vale of Tophet running down with tears,
City of dark despair and 'dreadful night,'
Of hideous woes and foul, miasmal fears,
And hateful glooms that close the mouth of Hell,
And things that curse the tongue attuned to tell.

Few, few amid the shifting scenes of Life,
Of squalid want, of grim disease and death,
Have ever dreamed amid the unequal strife,
The meaning of their own immortal breath.
Or e'er divined in all their darkened ways,
The Angels by the pools of Prayer and Praise.

And much more of the same descriptive music. But relief comes at last, and the Envoi winds up with this Song of Deliverance:—

The snows of winter, that so long have lain
Upon thy troubled soul, shall melt at last;
And thou shalt know, the last pale passage past,
A vernal joy, an all-triumphant strain.
A sleep shall fall on thee that is not pain,
And thou shalt waken and for ever cast
Thy former fears away, and 'mid a vast
World-order standing—speak to us again.

Yea, as a tree that winter has stripped bare,
And frozen through,—on some fine morn is found
With dazzling wealth of full-blown blossom crowned,
As if the snows should mock us in mid-air—
Thou, too, shalt stand upon this self-same earth,
In radiant being of a bright re-birth;
Thou, too, shalt put forth beauty, youth and bliss,
And greet us 'with an individual kiss.'

And so the Paradise Regained is heralded by the immortal words of Milton.

This little poem, kindred to those of T. L. Harris, and breathing a rapture and a glory worthy of Shelley, or Keats, or Swinburne, should find a little niche in the library of every Spiritualist.

R. M. THEOBALD.

'ALISTAIR,' by Maria Star (cloth 5s., Constable and Co., Ltd., Orange-street, Leicester-square), is a reincarnation story, and we fear we must regretfully add, a weak one. Regretfully, because we are touched by the writer's statement, in dedicating the book to her 'dear son Charles,' that she has endeavoured to put into it 'all the affection of a mother and the faith of a believer,' and because we recognise that an air of feminine gentleness, sweetness, and purity pervades the story. The attraction which draws the hero and heroine together seems, even when the latter is re-embodied as a beautiful and fascinating girl, to be almost entirely spiritual in character. But these facts, while they appeal to our sympathies, do not make us regard the incidents as other than quite unnatural, and therefore incredible. We frankly admit that we should not like to believe that such things happen. The love existing between mother and son, even when the relationship is not one of blood but of mutual adoption, is so totally different from the instinctive attraction between the sexes that is at the basis of marital union—the two are so mutually exclusive of each other—that, however delicately it may be treated, and we admit that the writer treats it very delicately, the idea that through reincarnation the relationship of two persons to each other can be changed and the one type of affection be replaced by the other is, to us, an essentially unpleasant one.

* 'Æone.' By 'E. M. H.' Stiff paper cover, 1s. net. A. C. Fifield, 13, Clifford's Inn, E.C.

'LIFE AND EXPERIENCES OF EDMUND DAWSON ROGERS.'

Both those who can claim the privilege of being friends and acquaintances of Mr. Rogers and those who did not know him will welcome the appearance of this little book. To the former it will bring vivid recollections of pleasant intercourse with one whose friendship was valuable from many points of view, alike because of his intrinsic worth and because of his wide experience; and to those who did not know him personally it will prove an interesting record, setting forth, as it does, the recollections of a pioneer in Spiritualistic investigations.

Mr. Rogers told an interviewer that he had sat 'with every British medium of note, and with a good many foreign ones,' and had seen 'every phase of phenomena and that under test conditions.' He began, as others have done, by believing that the phenomena were due to trickery; and (like others) he was convinced by experience that this would not account for much that he saw. 'There is no doubt,' he says, 'that trickery is practised in some quarters, and I attribute to this the odium in which our movement has been held; but facts are facts, nevertheless, and sooner or later they will be more widely accepted than they are at present. . . The movement grows, has grown, and continues to grow; all the same it would be a sad day for Spiritualism if it ever becomes prematurely fashionable.' One is tempted to fear that that day is near at hand, or even that it has arrived!

The following experience connected with Mr. Rogers has not, I think, yet been published.

During the course of a séance at which I was present (in 1901) a message came for Mr. Rogers (who was *not* present) from someone who claimed that he had known him years ago, that he had been a compositor at Shelton, in Staffordshire, and that he had compiled a directory before he passed over.

I made a note of this on my return from the séance, adding: 'This remains to be verified.' The matter then passed from my mind. Some little time afterwards, when I was calling on Mr. Rogers, he referred to this message, and said that he remembered a man coming to him for employment when he lived in Staffordshire many years ago, and that he had given this man some work on a directory.

No doubt other striking incidents of this kind might have been added to these reminiscences if he could have himself revised them; even as they stand they constitute a very interesting biographical record of experiences of an unusual kind. All students of Spiritualism should possess themselves of the book.

H. A. DALLAS.

IN aid of the funds of the Brighton Spiritualists' Society, Manchester-street (opposite the Aquarium), a sale of useful work and fancy articles will be held on Thursday and Friday, December 7th and 8th, at 3 p.m., admission free. Mrs. Jamrach will open it on the first day, and Mrs. Maltby on the second. Among the attractions will be vocal and instrumental music and character reading. Refreshments will be provided at moderate prices.

WE have found much matter of interest in a little penny work by Mr. James Henry Cook—'Honey, and All about It,' being No. 12 of the 'Health from Food Library,' issued from 121, Aston Brook-street, Birmingham. Mr. Cook, like Dr. Andrew Jackson Davis, claims for honey that, in addition to its serviceableness as a medicinal agent, it has, as a regular article of food, a therapeutic value which it is difficult to over-estimate, especially as a restorative during prolonged muscular exertion, as it quickly affords a fresh supply of vital force. 'The liking for honey is,' he declares, 'always a sign of youthfulness, whatever the age of the individual may be.' For children, and especially for delicate children with weak digestions, he recommends that, in view of its nourishing qualities and the ease with which it is assimilated, it should be substituted for cane sugar and sweets made therefrom. An ideal beverage for young people is one or two spoonfuls of honey in a glass of hot water. In Germany this drink is largely taken by adults, and many attribute their great age to its life-long use. Mr. Cook furnishes some valuable hints for the medicinal use of honey, and also gives some excellent recipes for making honey-cakes, puddings, &c.

* 'Life and Experiences of Edmund Dawson Rogers.' 'LIGHT' Office, 110, St. Martin's-lane, W.C. Cloth, 1s. net, post free 1s. 2d.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 25TH, 1911.

Light:

A Journal of Physical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pf.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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

THE HALF-WAY HOUSE.

'Spiritism and Psychology,' by Professor Theodore Flournoy (Harper and Brothers, New York and London, 7s. 6d. net), is a momentous and, at the same time, a perplexing book. The Spiritualist who opens it, sanguine of finding a vindication of his creed, will leave it with a chastened enthusiasm, for Professor Flournoy, while he accepts the reality of psychic phenomena, strongly dissents from our interpretation of them. He makes this sufficiently clear at the very outset, for in his preface he remarks:—

Let me insist here that we must not confound *Spiritism*, which is a pretended scientific explanation of certain facts by the intervention of spirits of the dead, with *Spiritualism*, which is a religio-philosophical belief, opposed to materialism, and based on the principle of value and the reality of individual consciousness, and which I conceive to be a necessary postulate for a wholesome conception of the moral life.

Mr. Hereward Carrington, the translator of the book (who has done his work admirably) contributes an introduction in which he warmly commends his author's attitude of 'balanced and suspended judgment.' For Mr. Carrington, the easiest explanation of the facts of Spiritualism—or Spiritism, to adopt the terminology employed in the book—is

a combination of certain supernormal powers and faculties, latent and forgotten memories, and the play of the subliminal imagination,

and then we come upon this example of the 'balanced and suspended judgment':—

There can be no doubt that this combination offers a formidable obstacle to Spiritism; and I believe that the present book will do more than any previously published to discourage Spiritistic practices and doctrines. This may be beneficial; it may be harmful.

Briefly summarised, Professor Flournoy's views, as expressed in his volume, may be stated as follows: (1) The phenomena of Spiritualism (Spiritism) have a basis of reality and should not be neglected by science. (2) They denote, not the activity or presence of the spirits of the dead, but 'the existence of a veritable realm of forces and of laws still mysterious.'

Having mastered thus much of the scope and purpose of the work, an impatient 'Spiritist' would probably regard the rest as nothing but 'leather and prunella,' and defer further consideration of it *sine die*. But that treatment of the book would be neither fair nor just. For the Professor, while he does not go all the way with us (and, indeed, lays a somewhat suggestive stress on the point) has done a bold thing in challenging scientific opinion, and

avowing his belief in the genuineness of certain phases of phenomena—especially those observed in connection with Eusapia Paladino. Professor of Psychology at the University of Geneva, and author of that remarkable book, 'From India to the Planet Mars,' M. Flournoy's views carry no little scientific weight. True, he belabours 'Spiritists,' their doctrines and practices; but in the present state of scientific and popular education that is only to be expected. It is something to have an assurance from such a quarter that 'Spiritists' are not concerned entirely with shams and figments.

Nevertheless, as we have said, the book is perplexing. It puzzles even Mr. Hereward Carrington, who is confronted with the spectacle of a scientist who, while believing in the reality of a spiritual world, 'holds that spirit communications have not been established.' 'This,' says Mr. Carrington, 'is the curious part of the theory to my mind.' And he continues:—

If we grant the existence of a spiritual world in which intelligent beings reside, then, it seems to me, these spiritual beings have over and over proved their identity as fully as—far more fully, indeed, than—we prove our own identity to one another over the telephone.

There is much virtue in an 'if': but Mr. Carrington is quite right. On that side the book is indeed perplexing.

We have not left ourselves much space to deal with the contents of the volume itself, deeming a sketch of its general purport more important. So we must give these in short epitome.

First, then, as we have indicated, there is an admirable introductory chapter by Mr. Hereward Carrington, who frankly admits that he is 'on the fence' with regard to the doctrine of Spiritism, although disagreeing with some of his author's views. Then comes a chapter on 'The Study of the Supernormal,' in which Professor Flournoy claims that in 'Spiritism' 'the doctrine is the important thing,' 'the phenomena being a secondary matter.' (We wish we could think so.) Then we get a biographical sketch of the late Mr. F. W. H. Myers, and chapters on 'Deceiving Spirits,' 'Beneficent Spirits,' 'The Identity of Spirits,' 'Spirits and Mediums,' 'The Case of Eusapia Paladino,' and 'Spiritism and Spiritualism' in which 'Spiritism' is condemned and Spiritualism exalted (it is the old question of terms and their meaning), and we learn that 'Spiritualism relates to the intimate consciousness of all and has nothing to expect from the doubtful facts of Spiritism.'

Ably written as it is, the book presents a series of strong and definite pronouncements which somehow conflict with each other. Yet we are far from dissatisfied with it. The author is too capable a thinker to dismiss our subject with a sniff or a sneer, although he is very hard on us occasionally. Even as regards the remarkable case of 'Katie King,' he sees nothing in her psychic personality which obliges him to accept her as 'an entity from "the Beyond"' rather than a 'hypnotic elaboration' of Florence Cook, the medium. On the whole, we picture the Professor as, after many adventures, arriving at an uncomfortable hostelry—a half-way house—on his journey to an unknown destination. But he is a Spiritualist—in the academic sense, of course—and that is something. And he reproaches scientists for 'neglecting supernormal or metaphysical phenomena.' And that is exceedingly significant.

'THE MENACE OF SPIRITUALISM.'—Next week we shall give an interesting letter in reply to our article, on page 546, entitled 'The Menace of Spiritualism.' The letter in question is from Mr. H. J. Bridges, the writer of the 'Literary Guide' review of Admiral Moore's recently-published book, and, as an able illustration of an outsider's point of view, it should interest our readers.

'MAGNETIC' AND SPIRITUAL HEALING.

A SYMPOSIUM ON 'SOME UNORTHODOX SYSTEMS OF HEALING.'

(Continued from page 549.)

THE PRINCIPLES OF THE SCIENCE OF BEING.

MRS. HOME said: Next to health, healing is necessarily of the highest importance to humanity. Suffering has often made the mind rebellious, or, on the other hand, has softened it to a mere state of resignation to the supposed Divine Will, although it is difficult to imagine how such a misconception of that Will can have arisen, or to justify and reconcile it with the idea of a loving Father. One feels, therefore, that a knowledge of the laws that govern the attainment of peace and healing of mind and body is a positive necessity.

All healing is from the same source, whether it be on the lines so ably put forward by our co-workers, or on any other; and just as there are many religious and many avenues of approach to the great Almighty Source, so there are various methods of healing. As no two blades of grass are alike, so naturally there are many aspects of thought, but all, in the main, turn in the same direction, as the flowers turn to the sun. Certain methods appeal to the minds of some, to which others would take exception. The great point is, therefore, to fit the mind of the subject; in fact, to find the key that fits the wards of the lock that will open the prison house and let the prisoner go forth into the light of that great Beneficent Love that deals tenderly with all the children of men. I say the children of men, for that leads us straight to the principles of the 'Science of Being.' Healing should be (as put forward by Mr. Bain) the healing of the soul, as through it the body can be reached. In the Science of Being we speak to the divine soul within, for from it and by it that unalloyed gold of the mind, faith, must be put forth. Without faith nothing can be achieved in any direction and we have only to turn to the words of the Lord Jesus, the Christ, to find this verified: 'Thy faith hath made thee whole,' 'According to thy faith be it unto thee,' and many similar expressions. Therefore, whatever method is used, it must be one in which the healer and the healed have faith. The Science of Being method aims to make the principles of being apparent by a scientific demonstration of truth, so that there shall be no doubt in the mind of the subject, and he may have that faith—based on Reason and vitalised by Love—which we must all acquire for the purpose of healing and the maintenance of health by winning a conscious union with the Divine Source. 'Ye shall know the truth, and the truth shall make you free.' 'Ye are the sons of the living God' (Hos. i. 10).

The Science of Being demonstrates the basic truth that every effect is of the nature of its cause—and that all are from one source, God Almighty, omnipotent, omniscient, omnipresent, and, as science means systematised knowledge of facts, so the teacher of the Science of Being endeavours to show that 'as above, so below'—the creative force being the one fixed, stable point, 'the same yesterday, and to-day, and for ever.' This is illustrated in all the great laws of Nature. Gravitation is a fixed law; the stars pursue their courses without deviation, the sun rises and sets without change from year to year, and the seasons proceed with unflinching regularity. How sure, how reliable are all the operations of the great forces of the universe—that universe which is, so to speak, in the hollow of the hand of the great God-power!

Gradually, but surely, the study of the Science of Being leads the soul to understand its own powers by revealing its unity with the Divine; and arouses it to the realisation of its sonship, not only as the son of man, but also as the son of God. Not until this great truth is unveiled to and realised by the soul is it able to enter into and possess its full inheritance. The understanding of this principle of the Science of Being leads the gradually awakening soul to the comprehension and exercise of its own power, by virtue of its 'heredity from God,' as demonstrated by Jesus, the Christ. The exponent of this principle aims, therefore, to show the soul how to win its freedom and to refuse to be held in bondage to the will or purpose of another. Step by step it learns to medicine its body by the affirmation

and expression of its inherent divinity. Trusting the Father, it opens the gates of being to the inflow of the great Life-stream, in which is no disease of mind or body, and which, stimulating faith in the fulness of the Father's love, enables the soul to realise not only that 'the Father knoweth that ye have need of these things,' but that ample provision has already been made in the principles of His government for all the requirements of His children, which beneficence they may fully enjoy if they will learn, understand, and harmonise with His all-wise purposes, and become attuned to His spirit. (Applause.)

The principles of the Science of Being are logically set forth in a series of diagrams, so that this science can be understood by the light of reason until the knowledge filters into the mind, and gives health, strength and serenity to the spirit. Gradually through the stages of evolution man becomes the master builder and learns to build himself into the image and likeness of God. Can there be dis-ease in this image? Can there be worry, anxiety, or sorrow? If there is, then we have not acquired the knowledge of the Science of Being, and the Lord cries to us, 'O ye of little faith!' Worry, anxiety, sorrow, discord and disease are the wages of ignorance. That law to which I have referred, that every effect is of the nature of its cause, cannot be evaded. If we build in worry and anxiety, impatience, indulgence, fear, thoughts of sickness, the result upon the body must be pains, accidents, disease and death. The Science of Being shows the great responsibility that rests upon us for our thoughts and words and teaches a new direction for the thought. Its great principle teaches that we are the temple of the living God, that the Kingdom of Heaven is within, that we must realise this, enter this temple day by day and, drawing from the living fountain, become one with the Father, thus realising the prayer of Jesus 'that they may be one, even as we are one.'

When, by the application of the Science of Being, we have learned to stand in that temple, a great silence pervades us; time and space fall away; we touch, soul to soul, those who in the normal physical thought are distracted by worry, anxiety, pain, discord, and disease; we are able to lift for them the dark veil and let in the light of the God-power that will heal their souls and raise their earth-laden minds into the full realisation of their own inheritance. Thus may those who desire help find true freedom; not by exchanging the bondage of pain for bondage to the will or mind of another, but by the opening of the flood-gates of their being to the understanding of their own power as the sons of God, and to the entrance of the Divine life-stream. This is the gleaming of the fruit of the tree of knowledge in the garden of the soul—knowledge that guides us to the centre of our being, and to the tree of life where sits the Son of God enthroned—where health, and purity, and joy abide forever. (Applause.)

DIRECT SPIRIT HEALING.

MR. PERCY R. STREET said: In all questions affecting human life—especially in connection with government, religion, and social and professional practices—there is a tendency to lay down certain rules, which, in the opinion of their compilers, represent not alone the best, but frequently the only permissible course of conduct. The persistent presentation of such rules of guidance usually ends in their acceptance, by the community, at their alleged value. This goes on until someone discovers and exposes flaws in the reasoning on which these laws are based, and then the whole process is commenced again on new lines.

In all probability there is no sphere of life in which this tendency to orthodoxy has been so painfully exemplified as that of the practice of healing. In this zealously guarded province, bound about by the closest and strongest chains of professional etiquette, heterodoxy has been looked upon as the blackest crime and punished with the utmost severity. Those in its ranks who have departed from the established rules of faith have suffered for their temerity, whilst the practitioner of the healing art, outside the pale, has been dubbed a charlatan and treated accordingly.

It is a matter for the deepest satisfaction that this narrowness is slowly but surely giving place to a recognition of other claims, hitherto considered unworthy of any serious examination. The wisdom of this extension has been manifested in the

establishment of a number of healing movements of undoubted value, and, further than this, it has resulted in a better and more comprehensive understanding of the complexities of human consciousness and its functions. This brings us to the subject of 'direct spirit healing.'

Of all the systems beyond the pale of orthodoxy, this is by far the most heterodox. Therefore it does not surprise us in the least to find that, whereas the majority, if not all, of the progressive systems have obtained some degree of official recognition, 'direct spirit healing'—to all but, comparatively speaking, a few advanced men in the profession—still remains 'taboo.' Its main claim—that of spirit aid—is sufficiently startling to frighten the majority.

The question naturally arises, is there such a thing as 'direct spirit healing,' or can these manifestations be accounted for in any other way? What we mean in this connection by 'direct spirit healing' is not that the healer is assisted by spirit people, but that the spirit healers themselves actually do the work which the medium would be unable to perform.

Granting the existence of a spirit life of conscious activity, there must necessarily be those in that life who have been and are familiar with the art of healing. If there is sensible communion between 'spirit life' and life here, it is not infeasible to postulate that such individuals would, if possible, continue their labours to ameliorate human suffering. Many, no doubt, find ample scope for their energies in assisting their medical brethren yet in the body, attaching themselves in this way to movements designed to aid the stricken, but besides these it is claimed that there are some who actually use the organisms of sensitives, and thus come into direct personal touch with the sufferer without any serious interference on the part of the medium. So that persons seeking this method of treatment gain whatever advantage there may be in the direct spirit influence.

It is not claimed that 'direct spirit healing' is superior to other methods with which we are familiar. The only point we desire to press home is that of its actuality—that it is not due to hallucination or imposture, but to individual spirit activity.

There are two points in connection with this interesting subject with which I propose to deal, *viz.*, 'The Methods of the Spirit Healers' and 'Experiences of Spirit Healing.' Before any question of direct spirit healing can arise there must exist a prepared channel through which the operators can act. As far as can be ascertained it is not absolutely essential for the sensitive to have the same degree of magnetism as that possessed by all 'normal' healers. At the same time it is quite evident that the channel the operators require is not quite the same as in trance control for speaking or other purposes. The sensitive who is used in trance for direct spirit healing may have the other powers, but directly there is a need for healing power a clairvoyant present will observe in the medium an entire change of functioning upon the psychic plane, clearly demonstrating, it would seem, a different degree of magnetism. The method the spirit operator uses in trance healing appears to be somewhat complicated. The magnetism of the sensitive is apparently shut off, its flow being almost, if not entirely, superseded by the magnetism of the spirit. The actual commingling of the two is suspected, and doubtless occurs, but exactly to what degree is hard to discover. If, on the other hand, there is an escape of the magnetism of the sensitive, it will sometimes interfere with the work of the operator. Of course, there are cases where the conditions of spirit and medium so far harmonise that the flow of magnetism comes from both. It is in such cases that physical depletion follows excessive labours, while in the other condition of which I speak, the sensitive appears to lose nothing, and may even be said to gain.

The magnetism which the spirit operators use is, we are told, drawn from many sources and adapted according to the needs of the case. The effect on the patient is that of nourishment; the system is built up, nerves are strengthened, organs function more perfectly and the sufferer regains lost tone. Magnetism of different degrees of density, if I may use such a term, is introduced into the organs needing it, and it has been demonstrated that an overcharge or a wrongful charge will cause con-

siderable disturbance. On the whole, however, the operators are skilled in their work and occurrences of this nature are rare.

Concerning diagnosis, opinions differ. Whether spirit operators actually see the organs themselves and judge of their condition from a normal standard, whether they view the disturbances in the even tenor of the aura, or sense the state of health from the magnetic conditions of the patient, is difficult to determine, and I do not think it is possible to lay down a hard and fast line. Some appear to use one method, some another, and if the results are generally satisfactory, it does not signify. Many spirit operators possess an intimate knowledge of medicine and surgery; others make no claims to such acquirements, and yet treat with equal success.

From my personal experiences, I know that spirit healing is a fact, and I can safely say I could have done but little without the active association of spirit healers. Acts of healing, in which I take no conscious assisting part, have been numerous enough to shake any doubts I may have had concerning the reality of the phenomenon. With regard to the question of diagnosis, my experiences have shown me that these spirit operators are not necessarily infallible, neither are they always able to ascertain the cause of the trouble, and, what is more, I do not remember ever hearing a spirit make any claim to immunity from error, yet unfortunately there exists an idea, and not altogether amongst the ignorant, that whatever comes from a spirit must be true. This is not the case, for although the chances of error are probably very remote, mistakes have been made, and failures to diagnose reported. The exact percentage of these cases I do not know, but generally speaking, I would say that seventy-five per cent. are successful. This estimate, however, is not based on any definite figures, but is roughly drawn from two thousand cases I have personally examined.

The cases in which harm has resulted from mis-diagnosis are so rare that they are not worth recording. Harm from magnetic treatment may almost be said to be unknown—that is, harm of a dangerous nature, apart from an overcharge disturbance of which I spoke just now.

After relating several interesting cases of spirit healing—which will appear in 'LIGHT' next week—Mr. Street said: I have endeavoured to show that direct spirit healing is of service in the treatment of disease and is entitled to rank with other heterodox methods in point of value. As the race becomes advanced psychically, this channel will be more easily used, and greater facilities will be granted, enabling the spirit workers to accomplish a proportionately larger amount of good.

The evidence of the reality of this phenomenon is not gained in a moment, but as the result of patient experimental research. Those who deny its actuality would do well to pause in their protest and take into account the honesty and selflessness of many of the sensitives who are used in this way, together with the amount of suffering they relieve. Then let them suspend their judgment and remain agnostic, for it is self-evident that if we cannot prove, they equally fail to disprove its reality. (Applause.)

The proceedings closed with a hearty vote of thanks, on the motion of the Chairman, to all the speakers of the evening for their able and instructive addresses.

THE American National Spiritualists' Association has just issued 'The Spiritualist Hymnal,' compiled by Mrs. Zaida B. Kates and the Rev. G. Tabor Thompson, D.D. It consists of one hundred and fifty-six hymns and songs with music, adapted for the use of congregations and choirs. There are a number of old favourite hymns and tunes and many new ones. On the whole, a good selection seems to have been made, but it strikes us that the Moody and Sankey type of song figures rather too frequently. Something more substantial, more rich, and really musical would be acceptable in most Spiritualist churches; but we fully recognise the difficult nature of the task the compilers have had to perform, and congratulate them on the result of their effort. The book is clearly printed and well bound. It sells at fifty cents per copy, and can be obtained from the secretary of the association, 600, Pennsylvania-avenue, S.E., Washington, D.C., U.S.A.

NEARNESS OF THE SPIRIT WORLD.

BY THE REV. H. MAYNE YOUNG.

I read with much interest the account of the Bishop of London's sermon at All Saints', East Finchley, as reported in 'LIGHT' of the 11th inst. (page 535). May I relate from my own personal knowledge two occurrences similar to those narrated by the Bishop? On the evening of St. Michael and All Angels' Day, last year, I was preaching in the Church of St. John's, Westminster, on the subject of 'The Ministry of Angels,' and afterwards I was told that a member of the congregation distinctly saw a group of angels stationed above me whilst I was preaching. The other incident was related to my wife by the lady herself. When she was about sixteen years of age, she was one day keeping watch near her little sister, who was seriously ill with some internal complaint. She had just relieved her mother, who had gone to rest in the next room. The girl laid herself down upon the bed near her little sister's cot, but did not go to sleep. Suddenly the door began to open slowly, and a figure dressed in grey, resembling a Sister of Mercy, came quietly into the room, and advanced to the side of the cot where her little sister was lying. Terrified, the girl tried to move and cry out, but found that she was unable to do either; all she could do was to follow the movements of the figure with her eyes. She saw the figure stoop over the cot, and gather the little one into her arms, and carry her out of the room. Then the door closed again as quietly as it had opened.

The minute the door was closed her power of speech and movement came back to the girl, and she called out loudly to her mother that someone had entered the room and taken away her baby sister. Her mother rushed into the room, and when they looked into the cot they found that the child was dead! Such incidents as these, which I feel sure could be multiplied a thousand-fold, prove to us the nearness of the spirit world, and that the angels, now as ever, are doing God's service here on earth.

As for praying for the departed, I believe that they need our prayers, and that we in turn are greatly blessed by them. I believe that they are greatly capable of influencing us. They loved us dearly on earth; prayed for us daily; would have been willing to make any and every sacrifice for us. Now they are in higher and more etherealised conditions, in fuller, freer, completer life. And surely that love which they bore us on earth, would it not lead them to endeavour, at least, to impress our spirits, by some impact of mind upon mind, to set free for us good influences by prayer? We may not be actively conscious of their influence, but that is no proof that they are not working for our benefit. Others whom we have dearly loved have passed away manifestly in incompleteness, with faculties undeveloped, and appetites and passions unrestrained. Now, I believe if we are faithful and true and believing we can influence them for good by mingling our prayers for greater light with theirs, and by reaching forth in spirit to the conditions in which they now are, and seeking to identify ourselves with them in heart. This impulse to pray for our loved ones who have gone on before is instinctive, and instinct is the prompting of the Universal Spirit. The hideously selfish doctrine—so strangely at variance with the spirit of Christianity—which forbids praying for the departed has driven many a devout soul into the Romish Church, and many a rationalist thinker into the ranks of agnosticism.

MRS. L. FLORENCE FFOULKES, of 4, Nevcrn-square, S.W., has written and published in the form of a small paper-covered booklet a simple but eloquent little poem addressed 'to the Arabs,' and entitled 'Allah's Message' (price 1s.). The purport of the 'message' may be judged from the preface contributed by H.R.H. Princess Frederica of Hanover, in which, after wishing the little work God-speed, she utters the hope that God's light may 'dawn more and more in the hearts of the proud and noble Arabs, that cruelty to animals may cease, and that all His living beings who once dwelt with mankind in a Paradise of Peace and Harmony may be always protected by man and treated as they deserve, and can claim to be, with justice and compassion.' To the poem itself is added a translation into Arabic, and also a musical setting composed by the authoress.

SPIRITUAL EVOLUTION.

The spiritual evolutionist believes that spirit is all-pervasive—is potential life, and therefore eternal. Spirit expresses itself in, or by, matter. It is the cause of all life-manifestation—is, in fact, the body-builder, whether that body be a midge in the summer air or a human being. It slumbers in the rock, stirs in the vegetable, awakes in the beast, becomes individualised and self-conscious in man. Having attained to a seemingly discrete state of intelligent existence in mankind, it is the representative of the Supreme on earth, learns how to interpret the Divine Mind as it is revealed in Nature, and is a co-worker with Infinite Intelligence to the extent that it understands and harmonises with the one unceasing purpose of existence.

The human spirit, an individualisation of the Universal Spirit, with all that individuality implies, becomes a conscious factor in the evolutionary process on earth, and, persisting after the incident of death, it continues its educational experiences on other and more favourable planes in the spirit world.

Spirit *per se* is, always has been, and always will be. What degree of consciousness is inherent in the Universal Spirit we cannot compute. Consciousness of self; the sense of identity; awareness of personal ability and responsibility, begins after individualisation has been secured. Modes of manifestation of inherent or latent possibilities and powers vary, but the evolutionary process of educating those powers into active manifestation, into intelligent expression by the individual, is life-long. The conscious response of the incarnate spirit to the call of the Highest, and its exercise of volitional ability to achieve emancipation from limitations and enter into spiritual freedom—by acquiring self-knowledge, self-possession and self-expression—commence here and continue hereafter until spiritual self-mastery and realisation are secured, and the illuminated, comprehending intelligence rises above the sense of separateness into the joyous consciousness of its identity with the Universal—its at-one-ment in harmonious union with the Divine Mind—the All-Love.

Man, therefore, to the spiritual evolutionist, is the highest expression on earth of Divine life and purpose. We who live to-day reap the aggregate results of all the upward striving of the Infinite Spirit involved in matter. We contribute our quota to and become part of the stream of tendency that makes for righteousness. Through the portals of change we pass to other progressive stages, other scenes, learn other lessons, and win other triumphs, but always we are held close to the beating heart of Love and Wisdom, and are impelled onward and upward. Our homing instincts, or intuitions, divinely implanted, impel us ever forward, and at last we shall win our way and be welcomed by the All-Father to the Eternal Home of Joy.

B. G. E.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference with the Little Ilford Society, Third Avenue, Manor Park, on Sunday, December 3rd, at 3 p.m. Papers will be read by Mr. R. Boddington and Mr. Halliday on 'The Conduct of Circles,' followed by discussions. Society workers are invited. Tea at 5 p.m. Public meeting at 6.30. Speakers: Messrs. G. T. Gwinn, R. Boddington, and G. F. Tilby. Soloists: Mr. and Mrs. Alcock Rush.

TO CORRESPONDENTS.—*Rex Colville*.—We think your 'pedantic' friend is mistaken. Mediumship seems to depend on organic fitness. The aptitude appears to be transmissible and to run in families. Psychic sensitiveness is undoubtedly on the increase; such increase being due, doubtless, to the evolutionary process which is always going on and which is carrying us forward—developing in us more acute powers of perception and lifting us to higher planes of experience.

S. Jemmens.—Thank you for your unfailing interest in the progress of 'LIGHT.' The suggestion which you make is one, however, which we cannot well adopt, but we have no doubt that many of our readers do pass their copies of 'LIGHT' on to friends, after they have done with them.

A. Goodman.—No, we have no 'lesson course' for students of Spiritualism, or for the development of mediumship. Read 'LIGHT' regularly and such books as are recommended in our 'Bibliography,' and form a home circle. Exercise patience and perseverance and, if you possess the natural qualifications, you will soon have evidence that you are mediumistic.

Mrs. M. Hopper.—Your letters are always interesting and always welcome. Thank you.

ITEMS OF INTEREST.

The honorary treasurer of the London Spiritualist Alliance has had handed to him a small sum of money, to be expended in paying a few subscriptions to 'LIGHT,' for one year, for the benefit of old workers for Spiritualism who would enjoy reading 'LIGHT' regularly, but cannot afford to buy it. He will be pleased to receive particulars of suitable cases for his consideration.

'The Meeting Ground of Spiritualism and Theosophy' is the title of an address which Mrs. Hugo Ames will deliver, at 8 p.m., on Wednesday next, at the Rooms of the London Spiritualist Alliance. It is hoped that all who are interested in this endeavour to promote fraternal relations between these two great branches of the one forward movement will attend to support the lecturer. Admission free.

So many of our friends inform us that they experience difficulty in procuring copies of 'LIGHT' that we shall be obliged if our readers residing in London will kindly send us a postcard giving the name and address of any newsagent known to them who keeps 'LIGHT' on sale.

Referring again, on Monday last, to the case of Miss Ballard, of Gillingham, Kent (which we mentioned last week on page 545), 'The Morning Leader' reported that on the 10th inst. she had another violent fit of tremors which lasted nine hours, then 'For four days, physically weak and suffering from a bad cold, she rested, but on Wednesday morning at about a quarter to six the "voice" spoke to her again. It distinctly told her, she stated, to walk for fifteen days longer, adding, "I will be with you." A few minutes before the hands of the clock pointed to the sixth hour she rose from her bed, "raised her right hand, clasping the unseen fingers in her own, and walked round the room three times before returning to bed." Each day since she has continued to walk at the specified hours.'

With all due deference to other systems of religion and philosophy, we venture unhesitatingly to assert that Modern Spiritualism is the only system which can supply evidence and knowledge of the continuity of life, of the persistence of human consciousness and personal identity after bodily death. The believer accepts the idea of a future life on faith, but what every-day men and women need is actual, evidential knowledge, and this can alone be obtained by communicating with spirit people themselves, either through one's own mediumship or that of others.

A sign of the times is seen in the very fair and appreciative review which the 'Glasgow Evening Times' gave on the 13th inst. of Mr. James Coates's new work on 'Photographing the Invisible.' The reviewer concludes that 'Photography has without doubt some secrets which persistent inquiry may lay bare, and whether or not the results may bring us ultimately to confirmation of the Spiritualist's theories, or merely to some fresh revelation of natural laws, it would be at once foolish and unscientific to say to the inquirer, "Thus far and no further."' Not less notable is the fact that Queen Alexandra has accepted a copy of the book, though Miss Knollys, in her letter of thanks on the Queen's behalf, adds that 'her Majesty is not a believer in Spiritualism.' The author had been encouraged to send it to the Queen by the fact that in 1906 King Edward had been graciously pleased to accept his previous work on 'Seeing the Invisible.'

It has been said that everyone should be ambitious, provided the ambition is a laudable one. It is our ambition to double the circulation of 'LIGHT.' We are doing our utmost to maintain the high standard of usefulness which has characterised this journal in the past, and our efforts are, we believe, appreciated by our readers, but we are not content. We desire to reach a larger public, to let the 'LIGHT' shine for many thousands more than those who are at present the recipients of its rays. If occasional readers would take the paper regularly they would help us. If Members and Associates of the London Spiritualist Alliance would subscribe for 'LIGHT' or order it to be supplied weekly by their newsagents they would both help us and be supplied with all information respecting the work of the Alliance, and if every reader would, between now and the New Year, try to interest some friends, and induce them to become regular readers of our paper, then we should soon be in a fair way to realise our ambition to be doubly useful to the cause of truth and human progress.

[In a recent sermon at Finchley the Rev. John Oates said: 'See this. Here is a bird's nest—a nightingale's nest. We take

an egg. We know that within this tiny shell is a little nightingale. We ask ourselves, What is this bird within the shell? How is it formed? What are its powers? We soon come to see that this little bird is shaping itself wings. What does it want with wings in a shell? A beautiful throat is being formed for song, but where is the room for song in a shell? We recognise that within that shell are vast potentialities and latent powers which can only be realised when that little bird breaks the shell, dissipates the form, and makes its way out into the outer world. And presently you find it using its wings, and you hear the sweet nightingale note! So with man's spirit in the body, which is, indeed, a shell. There can be no question whatever that we have latent powers that can only be realised when we break the shell, when we make our escape from the body. Have you not felt like that—felt some movement and stirring of the spirit within you? I have, hundreds of times. I once saw a prisoned eagle. Its piercing eyes were fixed on the sun; it beat its wings, but was held in by its cage. So every one of us, at some time in his life, must have been conscious of powers hindered and confined. Death is a natural necessity—an orderly thing, a beneficent thing, because it means the opening of the door, the letting the man out into a larger, freer, more glorious life, in which he may realise the possibilities of his being.'

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 which may elicit discussion.

What is Knowledge?

SIR,—I shall try to show that the simple experiment with the needle and the card goes to the root of our theories of cognition. But at this point I only repeat that the experiment marks a contradiction between the muscular and visual sense—the one tells us it moves up, the other that it moves down. Without reasoning we cannot explain this contradiction in impression.

I begin by going a step further.

Brown is seated in a dark room, with a round hole in the side of the room opposite which he sits. We will assume he is deaf and does not know what the day or time is. He sees pass, for five minutes, the procession of the Coronation of King George the Fifth.

Smith, also deaf and ignorant of the day or time, is seated in a like room, opposite a like hole. He sees pass a coloured cinematograph representation of the Coronation procession of George the Fifth. What he sees, for five minutes, is the same that Brown saw—we assume a perfect coloured cinematograph.

Now we assume no one tells Brown or Smith what they are looking at; they judge what they see from the impressions on them. The one sees, what we term, the real procession: the other sees but the passing of differentiated flat surfaces with marks on them. But the impressions on both Brown and Smith are the same: neither knows whether what impresses him is real (?) life or merely a succession of flat pictures.

Why is this? Because both Brown and Smith, when consciously reflecting on what they see, use for thought not what they see, but the impressions on them of what they see: the impressions are the same. If Brown and Smith were to tell anyone else what they have seen—that is, give evidence of what they have seen—Smith's evidence that he has seen the real procession will be of exactly the same weight, *per se*, as Brown's.

Now let us go a step further still.

Brown is shooting in Gloucestershire with his brother Jack. As they start, he says to Jack, 'Hallo! You've got a new suit.' And Jack replies, 'Yes, first time out.' There is an accident, and Jack is shot.

Smith is asleep in British India. He dreams that he is shooting in Gloucestershire with his brother Tom. As they start, he says to Tom, 'Hallo! You've got a new suit.' And Tom replies, 'Yes, first time out.' There is an accident, and Tom is shot.

Now, so long as Smith is asleep, what he experiences is just as real to him as what Brown experiences: *his impressions are the same.* His impressions being the same as Brown's, he has no means of knowing whether what he sees is (what we term) reality or a dream. It is only when he awakes and finds himself in British India that he assumes that what he saw must have been in a dream.

But suppose Smith writes home of what he dreamt and finds out that it really took place? Suppose his brother was shooting in Gloucestershire at the very time of the dream and in a new suit, which Smith saw and described, and that the brother was shot? Is it quite impossible that Smith saw, abnormally, what happened?

In all three cases (1) of the needle and the card, (2) of the Coronation procession and the kinematograph, (3) of the shooting accident and the dream, we find the observers were affected only by *personal impressions* of what took place; the events have not directly affected them, they have been affected only by personal impressions of the events. It was impossible for Brown and Smith to know whether they were looking on the real (?) Coronation procession or its kinematograph pictures; it was impossible for Smith to know *during his dream* that he was not in Gloucestershire witnessing the accident to his brother. And the Bushman, capable only of a limited form of reasoning, *sees* a miracle when the needle moves in a contradictory direction to that in which he feels it move.

These three instances are applicable to *all* human experience; we cannot 'deal with' reality or realities, we can deal only with impressions on us of the external.

'Manifoldness' lies at the back not only of mathematics but of science; science never deals with reality or realities. Under the assumption of the indestructible atom and action at a distance science made great advance. Under the more modern assumptions of ions, electrons, the ether, whorls of the ether, the relation of matter to points or centres in space of electricity, further advance is being made. But these evolving theories of science are merely evolving assumptions. And this is because science can never deal with reality or realities, but is confined to reasoning round personal experience: personal impressions are the only 'stuff' science has for use. Poincaré, himself, demands that we must regard all (even scientific) postulates, not as fundamental verities, but as merely mutual agreements among philosophers.

But if the reasoning of science is no more concerned with reality, or realities, than the reasoning of metaphysics or psychical research, what conclusion do we arrive at—arrive at directly?

The conclusion is that the foundations of scientific reasoning are not firmer than those of metaphysics or psychical research. The dogmatic assertion of (some, not all) scientific men that their reasoning is based on reality or realities, whereas that of the metaphysician or psychical researcher is based on 'airy nothings,' is erroneous.

Bear in mind, I do not attack the *methods* of science, all I argue is that if all our theories of cognition are based on personal experience and not on reality or realities, then the great gulf which is held by so many to exist between science, on the one hand, and metaphysics and psychical research, on the other, is found to be non-existent.

The burden is not on science to accept metaphysics and psychical research; the burden is on the latter two to make science receive them by advance in the *exactness* of their methods of reasoning and research.

The natural evolution of the argument tempts me to show here that the present scientific assumptions of the ether and of the conservation of energy are in themselves metaphysical assumptions, so that science itself is filling up the gulf between itself and the metaphysical. But I refrain.

All theories of cognition are based on personal experience, not on reality or realities. And the experiment with the needle and card shows that even our personal experience (personal impressions) requires, for approximate truth, to be corrected by human reasoning! Our very ideas of unity are subjective in that they arise from the necessity of our referring all experience to one indivisible thing—human personality!

Are we then lost in a slough of ignorance? No. The very fact that we are conscious of our ignorance in cognition proves that there is a personality in us transcending the mere personality of cognition. In the words of Sir John Herschel (*cf.* 'Psychical Research,' by Professor W. F. Barrett, p. 38), there is 'evidence of a thought, an intelligence, working within our own organisation, distinct from that of our own (conscious) personality.'—
Yours, &c., F. C. CONSTABLE.

Spiritual Symbols: Explanation Wanted.

STR,—Kindly permit me to ask if any reader of 'LIGHT' can tell me of any book or pamphlet giving an explanation of spiritual symbols. During the past few weeks at our circle the clairvoyante has been having symbolic pictures presented to her, such as sun, moon, stars, flowers, graveyards, ships, anchors, crowns, and harps. These are only a sample of what she sees, and there is not one of us far enough advanced to understand fully their meaning. So you will see that we require a book of explanations, if such is in print.—Yours, &c.,
Belfast.

R. A.

[Why not ask the friends on the other side who show the symbols to the clairvoyante to explain them? Those who employ the symbols know best what they mean by them.—ED. 'LIGHT.']

A Recent Spiritual Experience of an Amateur Healer.

SIR,—The following incidents may be of interest to some of the readers of 'LIGHT.'

A lady medium, whom I had not seen for some time, called on me on the 3rd inst. and asked me to magnetise her, as she was suffering from a violent cold. I did so, and she passed into the mesmeric sleep. Whilst the medium's husband, my wife and daughter and myself were conversing, the medium became controlled, and assured us that many of our arisen family and friends were present. My wife's father, whom the control called 'Grandfather,' was in earth life very musical, and now desired us to sing for him. We sang many of his old favourite hymns, &c., the medium's arms and feet meanwhile beating time. The original control came, and on behalf of the invisible ones thanked us, saying that they had really enjoyed the singing and it had done them much good. Explaining the movements of the medium's arms, he said that 'Grandfather' had assumed the position, so natural to him on earth, as 'leader,' and had assigned places for our invisible friends, so that they could join us as a choir. The whole occupied nearly one hour and a half.

Next day, after I had been magnetising a lady, a former patient called to see me. The lady was anxious to see me put him to sleep, and he did not object. Whilst he was asleep the lady, my wife, and myself were talking, when the sleeper called me by name, and said that 'Grandfather' desired him (the sleeper) to say that he was here, and thanked us very much for the good time we had given to our arisen friends on the previous night; also, that when at times I lost confidence, he felt like giving me a good shaking. However, as he was only paying a passing call, he bade us good-night, and gave us his blessing. The sleeper said, 'Mrs. Makin, cannot you feel your father's arms around you, embracing you?' The sleeper then threw up his arms, and with a 'God bless you,' waved adieu. Then he dilated upon the glorious vision that had passed before him, and the uplifting influence it had upon him. Again, in a moment, the sleeper was busy laughing and talking to some other invisible one. Again he called me by name, and was surprised when I assured him that I did not know to whom he was speaking. 'Why,' he exclaimed, 'Starlight' (my eldest arisen son). 'He came to thank you for the splendid time you afforded the spirit friends last night.' After some words of endearment to his parents, and a promise to assist us in times of need, my son bade us adieu. The sleeper was almost overawed by the brightness of the vision. Now, neither the lady who was present, nor the sleeper, was aware of our experience of the night before. The confirmation was quite unexpected, as nothing had occurred to lead up to it.—Yours, &c.,
G. W. MAKIN.

The Adventures of a Precious Relic.

STR,—I was much interested by the letter on 'The Wraith of Montrose,' in 'LIGHT' of November 4th, and I think that perhaps the following may prove of interest to many of your readers, who, like myself, have a warm veneration for that splendid character and hero, James Graham of Montrose. After his barbarous execution, his niece, Lady Napier, contrived, at great risk to herself, to gain possession of his heart, which he had bequeathed to her. She had it embalmed, and sent it in a gold casket, as a precious legacy, to his son, then living in Flanders. Nothing more was known of it until a friend of the family saw the casket among the treasures of a curiosity dealer in Holland. He bought it and sent it to the fifth Lord Napier, by whom it was bequeathed, as his most precious possession, to his daughter. The heart was then encased in an inner casket, made from Montrose's sword-blade, and again enshrined in the outer golden case. This lady, with her husband and son, went to India, and on the way their vessel was attacked by a French frigate. A shot from the enemy's ship struck a velvet bag containing the gold-enshrined heart, and shattered the outer case. The steel inner case was unharmed, and on the arrival of the family in India the lady employed a Hindoo goldsmith to repair the damaged case. The great value set upon the relic by the English lady gave rise to the idea that it was some precious talisman, and the servants of an Indian rajah stole it for their chief, who enshrined it in a temple near his palace. However, on hearing the history of it, the rajah generously restored the relic to its owners, accompanying its return with many valuable presents. Many years afterwards the gallant chief himself fell into his enemies' hands, and on being led to execution expressed a hope that 'his heart might be cherished by someone as the heart of the European warrior had been by those who loved him so well.' The recovered treasure remained in the hands of the lady for many years, until, as she was returning through France during Napoleon's troublous times, it fell, with all her other possessions, into the hands of the French. Later, everything was restored save the one thing she valued most—the heart of Montrose. That has never been found again.—Yours, &c.,
MARIE POLLEY.

Spirit Healing (?) at Gillingham.

SIR,—At page 545 you quote—I am pleased to see without comment—the account from the 'Morning Leader' of the so-called 'miracle' in the case of Edith Ballard. I daresay such 'miracles' may interest the class of people who peruse that journal, and we may leave it at that, but the matter assumes a different aspect when a well-known psychic cites the case in detail as evidence of spirit intervention, as I heard last night. Of course, the unfortunate girl was only suffering from hysterical paralysis—a condition of frequent occurrence, and perfectly well understood by any medical man of experience. Scores of similar cases could be quoted.

Enormous difficulties beset the elucidation of the problems which we term 'psychic' or 'occult,' and it does not help us much to indulge in loose talking and loose thinking about incidents which are not objective, but demonstrably subjective—not miraculous, but pathological.—Yours, &c.,

'F.'

SOCIETY WORK ON SUNDAY, NOV. 19th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms.*—Mrs. Imison's clairvoyant descriptions and spirit messages were in many instances fully recognised. Mr. W. T. Cooper presided.—15, *Mortimer-street, W.*—On the 13th inst. Mrs. Mary Davies gave successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Podmore gave an address, followed by clairvoyance. Sunday next, 11.15 a.m., usual service; 7 p.m., Mr. G. Tayler Gwinn.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Miss Violet Burton gave an address to a good audience and answered questions. Sunday next, Nurse Graham, address and clairvoyant descriptions.—T. B.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. J. L. Macbeth Bain's impressive address on 'The Power of the Christ Life in Humanity for Healing' was much appreciated by a large audience. Mr. G. F. Tilby presided. Sunday next, Miss Violet Burton.—W. H. S.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. J. Neal gave an interesting address on 'Recognition of Friends in Heaven' and answered questions. Sunday next, at 7 p.m., Mr. A. J. Neville. Monday, at 8, members' circle. Tuesday, at 8, astrology. Friday, at 8.30, healing.—N. R.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Jamrach gave address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Symons, address; 3 p.m., Lyceum. Circles as usual. On Thursday, November 30th, at 7.30 p.m., Social Gathering; tickets, threepence.—G. T. W.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. Punter gave an address on 'God Careth for You' and clairvoyant descriptions. Sunday next, usual meetings; at 7 p.m., Mrs. A. De Beaurepaire, address and clairvoyance. Thursday, at 8.15, public circle.—H. M.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Percy R. Street gave two eloquent addresses. Monday, short address and successful auric readings. Sunday next, Mrs. F. G. Clarke will give addresses. Tuesday, at 8 p.m., and Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle. Sale of Work on December 7th and 8th.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. G. R. Symons gave spiritual addresses and Mrs. G. C. Curry good clairvoyant descriptions. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Curry. Mondays, at 3 and 8 p.m., and Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursdays, 8.15 p.m., public circle.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, discussion on difficulties experienced by inquirers. Evening, address on 'Finding God,' and clairvoyant descriptions by Mrs. Mary Davies. Sunday next—morning, circle; evening, Mr. A. Sarfas. 30th, Mrs. Neville. December 3rd, 7 p.m., Mr. D. J. Davis. December 14th, fancy dress social evening. Prizes for fancy dress. Tickets 6d.—A. C. S.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, Mr. A. Graham spoke on 'Mediumship.' Evening, Mr. Horace Leaf gave an uplifting address on the 'Doctrine of Belief.' Convincing clairvoyant descriptions at both meetings. 15th, Mrs. Podmore gave clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. J. Blackburn. Wednesday, Mrs. Alice Jamrach. December 3rd, Mr. J. Gambriel Nicholson. Lyceum at 3. December 2nd, social and dance.—J. F.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. and Mrs. Alcock Rush's services were greatly appreciated.—N. S.

EXETER.—MARKET HALL.—Addresses and clairvoyant descriptions by Mr. F. Blake, of Bournemouth.—W. H. E.

SOUTHEND-ON-SEA.—MILTON-STREET.—Morning and evening services were conducted by Mr. G. Tayler Gwinn.

TOTTENHAM.—684, HIGH ROAD.—Evening, Mr. Ernest Beard delivered an address on 'The Realities of Life,' and ably answered questions.—N. D.

KENTISH TOWN.—17, PRINCE OF WALES'-CRESCENT, N.W.—Mr. Pulham gave an address followed by psychometric delineations by Mrs. Pulham.—B. G. M.

SOUTHESEA.—LESSER VICTORIA HALL.—Addresses and clairvoyant descriptions were given by Mrs. Mitchell and Madame Betty.—J. W. M.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mrs. Beaurepaire gave an address and personal messages. Evening, Mr. G. Brown spoke on 'Truth.'—E. S.

BRISTOL.—16, KING'S SQUARE.—The President gave an address on 'Take Courage,' and a visitor spoke on 'Our Spiritual Forms.' Clairvoyant descriptions by Mrs. Angal.—A. L.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mrs. Lethbridge gave an address and Mrs. Short clairvoyant descriptions. On the 15th, address and clairvoyance by Mrs. Trueman.

LITTLE ILFORD.—THIRD AVENUE, MANOR PARK, E.—Mr. Gambriel Nicholson spoke on 'Stewardship.' 13th and 15th, addresses, &c., Miss Wedgwood and Mrs. Hitchcock.—E. L. V.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mrs. Clempson gave an address on 'Mediumship,' and Mr. Cousins spoke on 'Outside Propaganda.'—C. C.

SOUTHAMPTON.—CAVENDISH-GROVE.—Mr. Munday spoke on the twelfth chapter of Romans and on Luke v., 1-11. Clairvoyant descriptions followed.—M. L. C.

EXETER.—MARLBOROUGH HALL.—Morning, address by Mr. Elvin Frankish. Evening, address by the Rev. J. T. Ferrier. Clairvoyant descriptions by Mrs. and Miss Letheren.—E. F.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. W. Rundle spoke on 'The Event of Modern Spiritualism.' Evening, an interesting address was given.—A. B.

READING.—NEW HALL, BLGRAVE-STREET.—Mr. Harold Carpenter gave addresses on 'Experience' and 'Symbols,' followed by clairvoyant descriptions by Mrs. Street. On the 13th, Mr. P. R. Street gave an address.—M. L.

LONDON SPIRITUAL MISSION: 22, PRINCE'S-STREET, OXFORD-CIRCUS, W.—Morning and evening, Mr. E. W. Wallis gave addresses on 'Spirits: Their Nature and Powers,' and 'The Religion of the Spirit.'

PORTSMOUTH.—PROGRESSIVE CHURCH.—Mrs. L. Harvey gave an address on 'Hereafter,' and descriptions to a crowded audience. 16th, Mr. Freer conducted a healing circle, and Mr. Spiller gave an address on 'Healing.'—W. I. F.

BRISTOL.—12, JAMAICA-STREET, STOKESCROFT.—Trance addresses through Mrs. A. Powell Williams; also clairvoyant descriptions. Good audiences. 14th, Mrs. Hotchkiss and Mr. Moore gave descriptions and messages.—H. O.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Addresses by Rev. W. Garwood. Good clairvoyant descriptions by Mrs. Hunter and Mrs. Taylor. November 16th, address and clairvoyant descriptions by Mr. and Mrs. Taylor.

BIRMINGHAM.—CAMDEN-STREET SCHOOLS.—Miss Randell gave addresses and clairvoyant descriptions. Evening subject, 'After Death, What?' On November 20th she gave psychometric delineations.—W. E. R.

SOUTHPORT.—HAWKSHEAD HALL.—Miss Rose E. Jones narrated personal reminiscences and gave clairvoyant descriptions, and at night addressed a crowded audience on 'Heaven Revised.' On Monday Mrs. Scholes gave clairvoyant descriptions and psychometrical delineations.—H. I.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Miss Morris, Mr. Percy Smythe, and Mr. Clegg gave short addresses, and Mrs. Neville described spirit friends present. On the 16th Mrs. Mary Davies, after a good address on 'Deep Breathing,' gave clairvoyant descriptions.—C. W. T.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Frank Pearce gave eloquent addresses on 'Sub-consciousness' and 'Some Thoughts for Spiritualists.' 15th, Mrs. Lilian Harvey gave an address, good clairvoyant descriptions, and auric readings.—J. G. McF.

NEW PUBLICATIONS RECEIVED.

'The Philosophy of Life.' By CHAS. GILBERT DAVIS, M.D. Fifth edition, cloth, 2s. 6d. net. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate Circus.

'Spiritualist Hymnal.' Words and music. Compiled by Mrs. Z. B. Kates and Rev. G. Tabor Thompson. Cloth, 50c. National Spiritualists' Association, 600, Pennsylvania-avenue, S.E., Washington, D.C.