

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

'WHATSOEVER DOTTH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

Conspicuous amongst the many volumes dealing with our subject, which have appeared recently, is 'Psychical Research,' by Professor W. F. Barrett (Williams and Norgate, price 1s. *net*, cloth, or 2s. 6d. *net*, leather gilt). It forms a volume in a useful series ('The Home University of Modern Knowledge') and is an excellent example of able and concise writing. To present in a little volume so complete a summary of psychical inquiry and its results was no easy task, but Professor Barrett has accomplished it with gratifying success, and has left very few—if any—of the main issues untouched. He has dealt in illuminating fashion with Thought-transference, Mesmerism, Hypnotism, Suggestion, Telepathy, Visual Hallucinations, Phantasms, Dreams, Crystal Visions, Clairvoyance, the Divining Rod, Hauntings, the Physical Phenomena of Spiritualism and Automatic Writings (including the famous Cross-correspondence). There is also an outline of the work of the Psychical Research Society, with special reference to its investigation of automatic writing. The Professor's standpoint towards the question of human survival may be illustrated by the following passage from the chapter on Automatic Writing:—

Certainly, for our own part, we believe there is some active intelligence at work behind and apart from the automatist—an intelligence which is more like the deceased person it professes to be than that of any other we can imagine. And though the intelligence is provokingly irritating in the way it evades simple, direct replies to questions, yet it is difficult to find any other solution to the problem of these scripts and cross-correspondences than that there is an attempt at intelligent co-operation between certain disembodied minds and our own.

Some of our friends may be disposed to find this pronouncement lukewarm and unsatisfactory; but it is to be remembered that Professor Barrett's little volume is designed to furnish for popular reading a compendium of the work of psychical research, as one of the departments of modern knowledge. To complain that he has not produced a contribution to the literature of Spiritualistic propaganda would, therefore, be quite beside the mark. For our own part, indeed, we believe that the book, with its detached and critical handling of spiritual evidences, will do far more good than the most ardent defence of Spiritualism from one of its avowed champions. The thoughtful section of the public is shy of *ex parte* statements (on some subjects at least) but is disposed to give earnest consideration to pronouncements in the judicial vein from those they regard as authorities. Where Spiritualism is concerned, it is usual to cry out for the opinion of Science (as though, forsooth, Spiritualists were not the

scientists of their own subject). Well, here is a scientific pronouncement, associated with a multitude of evidential facts, and we are more than satisfied with it—for the present!

A correspondent, referring to our note in 'LIGHT' of the 11th inst. (p. 530) on Mr. William McDougall's book, 'Body and Mind,' suggests that we are not quite fair to the author in taking exception to his theory that the survival of personality beyond the grave may involve inability to exercise 'thought of the kind with which alone we are familiar.' Our correspondent considers that such a theory is 'reconcilable even with the most extreme forms of Spiritualistic belief.' As a matter of fact, our criticism was concerned more with the spirit than with the literal side of Mr. McDougall's proposition. It seemed to us to involve the old theological idea of utter separateness between the life on earth and the life beyond. But even with the proposition in itself we disagree. Man is a spirit here and now, using a spiritual brain as well as a material one. The dissolution of the physical brain at death may alter the mode whereby he expresses thought, but the thinking must remain in essence the same. The difference, as we apprehend it, would be one of degree and not of kind.

Our friendly critic further remarks that the quotation we made from the 'Vineyard,' in the same issue, is unjust to Darwin. But it is to be remembered that Darwin himself in later years lamented the fact that he had lost his old love for art and poetry, as a result of his devotion to the physiological side of things. For our own part, we have never thought any the less of Darwin on that account. To suffer atrophy of the sense of beauty was the price he paid for his devotion to his work. We gladly give our correspondent's quotation from 'The Descent of Man,' as showing that Darwin preserved his faith in the Divine order of things:—

The birth both of the species and of the individual are equally parts of that grand sequence of events which our minds refuse to accept as the results of blind chance.

'The Open Road' for November reprints a thoughtful talk by Mary Everest Boole on 'Recreation for the Teachers of the People.' She points out that:—

Each class of workers needs some specific form of 'preparation for rest,' some recreation suited to neutralise the special form of one-sided strain, and thus to induce the equipoise necessary for complete repose.

To secure this result she recommends the reader to 'study those who misrepresent you; learn from those who despise you; and try to help those who are trying to hinder you.' She holds that:—

This scientific recuperation can be taken at any spare moment, and the one from whom we can best take it is the antagonist whose activity exerts itself to the detriment of our cherished aims, whose aims we have therefore been obstructing, and whose very existence we are now advised to forget. The true preparation for repose consists in an honest

effort to imbibe as much as we can of whatever inspiration has been given to that opponent in trust for the world, and a sincere attempt to assist him in any way that we honestly can. . . . Posterity is sure to discover that there was some truth on each side, and some misunderstanding on each side. . . . Do not be afraid that it will make you faithless to your own cause; you will be all the better servant to it for not being a slave to the prejudices of its more inelastic supporters. Your influence, too, will be increased as well as your strength. . . . Your holiday excursion to the enemy's camp will tend to protect your future utterances from mistaken assertions about points not essential to your own purpose.

In other words, 'Put yourself in his place' as far as you can, and understand both sides.

From the Elizabeth Towne Company (Holyoke, Mass.), we have received 'The Mastery of Being,' by William Walker Atkinson. It is, in the words of its sub-title, 'A Study of the Ultimate Principle of Reality, and the Practical Application Thereof,' and, as such, appeals mainly to the student. The author deals in an able and lucid way with a number of problems relating to mental and spiritual consciousness. Dealing with the phenomenal universe he says:—

We have no desire to imply that the phenomenal world is pure illusion. On the contrary, we wish you to remember that it is second in possible reality only to spirit itself. It may help you to think of the phenomenal world as Real and of Spirit as Super-Real.

And again:—

Matter serves not only to conceal Spirit, but also to reveal it. Just as the fluttering flag and the moving [?waving] field of grain serve to reveal the presence and power of the breeze which is animating them, and which in itself cannot be seen, so do the moving shapes and forms and activities of the Universe serve to indicate the presence and power of Spirit behind them.

There is nothing very new in the ideas contained in the above citations, but we regard them none the less as valuable to those who are seeking to gain light on questions relating to the real nature of Matter and Spirit. We are struck by the lucidity with which the author presents ideas which are often regarded as too abstruse for the ordinary mind. Dealing with the subject of self-realisation, he writes:—

It is as if Spirit had been indulging in a dream, imagining itself to be John Jones or Mary Smith, and then gradually awakens to the realisation that these are simply forms of disguise or masks used in the Dramatisation of the Universe. The awakening Spirit gradually asserts itself and manifests its power as its true consciousness increases and grows clear.

We heartily commend the book.

From the 'Theosophist' and Book Publishing Office (Adyar, Madras), we have received a copy of Mr. C. W. Leadbeater's latest work, 'The Perfume of Egypt' (price 3s. 6d. net). It is a collection of short stories dealing with various phases of occult phenomena. In his foreword the author says:—

The stories told in this book happen to be true. Of course I do not for a moment expect the ordinary reader to believe that, and I shall be perfectly satisfied if I succeed in whiling away for him the tedium of a railway journey, or if I can add for him a touch of pleasure to a comfortable evening before the fire or a lazy afternoon on the river.

It is not an ambitious purpose, but a quite laudable one, and the book is well calculated to achieve it. While lacking in that delicate art which belongs to the 'short story' at its best, the tales are written with a certain literary skill, and derive an additional interest from the author's assertion that they are based on fact. The longest, and, in some respects, the best of the narratives is the final one, 'Saved by a Ghest.'

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 NEXT, 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.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America, and other Countries.'

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*, December 5th, Mr. A. V. Peters 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. December 12th, Mr. A. Punter, at 3 and 8 p.m.

SPECIAL EVENING MEETINGS.—On *Wednesday next*, the 6th inst., at 8 p.m., Mr. A. V. Peters will give clairvoyant descriptions. Fee, 1s. each to Associates; Members *free*; Visitors, 2s.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, December 7th, at 5 p.m. *prompt*, Mr. Frederic Thurstan, M.A., will give an address on 'Some New Aspects of Psychic Development.' To be followed by discussion.

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,

INTERESTING HOME CIRCLE EXPERIENCES.

Mr. T. H. Webb's notes of his home circle experiences (p. 543) interested me extremely. For three years past I, too, have kept a record of messages received through the tilting of a table, which, although 'a tedious procedure,' I nevertheless look upon as more satisfactory than transmission through the channel of the ordinary 'medium,' who perchance 'may use some of himself' in his communication.

Some three years ago myself and friend determined to investigate the phenomena of Spiritualism. We have since amassed a great pile of confirmatory evidence which we have recorded in books. Our last confirmed intelligence from spirit sources occurred on November 5th. This was the message received: The name 'Bess' was tilted out. To the question, 'What is your message?' the following reply was given: 'One twenty one e r burnt out.'

This we did not at first understand. 'What do you mean?' I asked. 'Explain e r.' For answer, we received the word 'East —,' when my friend cried, excitedly, 'Good heavens! You do not mean my sister's place at East-road?' I had no knowledge that my fellow-investigator had a sister living in such a road; but so it proved. We were told that the fire had occurred on the previous night. The distance from North London to the provincial town where the sister lived is nearly one hundred and fifty miles. The spirit further informed us that all lives were saved; but we had to break up our sitting owing to the excited state of my friend. The facts proved to be absolutely as stated. The fire had broken out on the Saturday night and two adjoining shops were completely gutted; the house of my friend's sister having the roof and top part burnt out. This is only one of many incidents which have been verified by us, and full particulars are open to those who care to inquire of me. Here is another.

A spirit giving a certain name, in full, informed us that on a certain date he had passed away in some almshouses on the outskirts of London. As we were incredulous my friend made inquiries, which confirmed the statements to the very letter. Neither of us knew that this person had passed away. When last heard of he was in a small business and had been seen there three weeks previously.

In your leader on 'The Menace of Spiritualism' (p. 546) the writer of the article in the 'Literary Guide' is quoted as saying: 'We scarcely need [spirit] visitors to tell us the dimensions of our bedrooms and the colour of our deceased sister's hair.' I may say that I have in my books things commonplace and things amusing, but yet many things sublime, including communications which, judging from my many years of labour among members of various religious denominations, would put into the shade the teachings of many who pose as authorities on things divine, and always these messages ring with the note of 'Duty to God and love to humanity.' Here is an expressed wish of a spirit friend: 'May God's beam of love make a halo around your being visible to all mankind.'

Here is an extract which took us one hour and a quarter of patient attention to have tapped to us:—

Selfishness is the premier devil of all crimes, miseries and vices. Get out of the narrow shell of selfishness. The man of matured conviction and resolute will may say, 'I can live an unselfish life; why cannot all do as I do?' Why? Because, whilst we are all of one flesh and blood, we cannot all alike stand temptations. Some can stand alone, whilst others need our support. In this glorious cause, as in other beneficent movements, we must not think of ourselves only. Our actions and influence on others should bear our severest consideration. Let our actions bear the piercing light of day.

Here is a spirit's prayer through the table:—

In all things visible make us conscious of Thy handiwork. May we place our lives in Thy safe keeping and rely on Thy promises. Give, O Lord, at this time a renewal of Thy grace. May we at all times believe that Thou art the Maker and Governor of all life. Give us grace to be merciful and just to our weaker and our fallen brothers. We ask this for the sake of suffering humanity. Amen.

These soul-elevating thoughts are but samples of many others.

One of our occasional visitors spells the words backward. We record the letters until the table stops, and then with difficulty read the message; the dividing up being frequently very puzzling. Here is a sample: 'peekhtiafhtiwdog'—divided up it reads, 'peek' (keep), 'htiaf' (faith), 'htiw' (with), 'dog' (God).

This spirit was only a humble citizen. He has given us his full name and address, and also place of employment. As to these, I have not yet made inquiries, so that the matter is quite open for investigation.

One entry I find refers to his passing away at the age of fifty-nine. 'Why,' quoth I, 'that is the prime of life.' This was his answer, given in a rapid succession of tiltings without hesitation or stoppage: 'ehtemirpfoefliw.' Let your readers break that up. I remarked, following this: 'Oh, I see it's better now for you.' This was the answer: 'onregnuhontsriht-ontneryad.'

Here is a communication from this friend which is a perfect gem. I give it as received, and your readers will see some words spelt correctly and others backward: 'Ifyouwishotebaforgetmenotinsdoggardenbednikotlla.'

Many of my communications contain names and addresses which I can never hope to verify of myself. Here is one: 'F— C— W—, M.A., Trinity College, Dublin' (full name given). This is the message:—

I have longed to test for myself that it is possible to hold communication after we have left our mortal frame behind. This very act this morning more than satisfies me. I am indebted to you, and gratified, for your kindness.

Asked if it was strange to learn he could communicate, he said, 'Well, it does seem strange, because my body was cremated, and yet here we are having a chat.'

'Do you feel to have a spiritual body?' was the next question, to which came the reply: 'At this moment I feel that I am F— C— W—; at other times I feel that I am a something which I cannot explain.' Asked among other things as to what he aspired to, he said: 'To climb Jacob's ladder; to get nearer the Heavenly Spirit.' To mention the names of my many visitors, full names and many addresses, would be superfluous. These things, with my daughter and son who as mediums have done and said many wonderful things in our home circle, all speak to me of the truth of spirit communion. Things impossible of natural explanation, prophecies absolutely fulfilled, not at the hands of paid mediums (for whom I have a deep respect) but at the family fireside, are more than convincing.

I forward my name and address as evidence of my *bona-fides*, but owing to the fierce persecution and loss I sustained in one locality I must ask, for the sake of my family, that only my initial may appear. I am ready to submit any and all the messages received by me to the closest scrutiny, knowing them to be genuine. The following has become the purpose of my life, from contact with my spirit friends. It was given by one of them, and whether original or not I am not informed, but it runs:—

Live for something! Have a purpose,
And that purpose keep in view.
Drifting like a helpless vessel,
Thou canst ne'er to self be true.
Half the wrecks which strew life's ocean,
Had some star but been their guide,
Might have still been riding safely:
But they drifted with the tide.

G.

MR. J. L. MACBETH BAIN, who was unfortunately unable to take part in the recent symposium on healing at the meeting of the London Spiritualist Alliance on November 9th, owing to the prolongation of his stay in Scotland, gives a favourable report of the healing movement in Edinburgh and Dundee. He is as full of enthusiasm and hope as ever.

'THE AMERICAN SPIRITUALIST' is the title of a new weekly paper published and edited by Dr. T. Wilkins, assisted by his wife, at 621, South Flower-street, Los Angeles, California. The issue before us gives promise of good work for Spiritualism, and we wish the newcomer abundant success. A portrait of Dr. J. M. Peebles adorns the front page.

THE MINISTRY OF SORROW.

BY W. H. EVANS.

'Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me' (Psalm xxiii. 4).

'A man of sorrows and acquainted with grief' (Isaiah liii. 3).

Despite the statement of the optimist that this is the best of all possible worlds, we cannot forget that the road to happiness is frequently one of suffering, trial and sorrow. Human life, with its varied interests and diverse influences, its surging passion and unrest, its fierce desires and sweet consolations of sympathy, is a harp of many strings. One sometimes feels that the harp sadly needs tuning. Maybe the great lesson we each have to learn is to bring the many forces of being into harmonious relationship within ourselves. And for that many experiences are necessary. But the larger field of Nature also presents a problem of suffering and pain that many find difficult of solution. While the optimist may not be right in claiming this to be the best of all possible worlds, neither is the pessimist right in saying it is the worst of worlds. The melioristic position is the correct one, for, strictly speaking, this world is neither the best, nor the worst. But we can make it either, according as we will. The enunciation of the 'struggle for life and the survival of the fittest,' really made it appear as though the world was merely a battleground whereon was fought the battle of existence, in which the strongest alone could win. This doctrine, fraught, as it was, with pessimism and woe to so many, went to support a system of life which proclaimed the plums of life for the strong, and the stones for the weak. The excessively rich could legitimately claim, with smug satisfaction, that they were the fit, and that their acquirement of vast hoards of planetary matter was the proof of their being the fittest to survive. This excessive emphasising of the competitive law, if it had been persisted in, must inevitably have led, through excess of suffering and sorrow, to anarchy and social ruin. The best instincts of the spiritually minded revolted from such a selfishly individualistic scheme of life, and, while facts were marshalled to prove the contention of the evolutionists, the intuition of many urged that it was only a partial truth. The work of Kropotkin on 'Mutual Aid,' followed later by Drummond's enunciation of 'the struggle for the life of others,' came as rays of golden sunlight, and revealed that the intuitional perceptions of the spiritually minded were true, and that the Darwinian doctrine was only half the truth.

Whatever may be the purpose of Deity in the outworking of His will, we see that suffering and pain, with their corollary in the human kingdom of sorrow, enter largely into the outworking of that will. And I think the existence of such suffering and sorrow is the best evidence we have that it has a use. Whether that use be to lead to a pure hedonism one can scarcely say. Pleasure as an end can never compare with the joy that is the natural accompaniment of loving service to another. There is, indeed, a difference between pleasure and joy, and the difference to me is that pleasure is generally associated with selfishness, while joy in its purest is associated with unselfishness. All the pain and sorrow of human existence have led to this distinction. There is doubtless a profound spiritual significance in the words, 'Whom the Lord loveth, He chasteneth.' True, we see that nearly all suffering is the result of an infringement of law, while sorrow is a result of that suffering, as in the loss of a loved one by death. If we had been created perfect, with all that perfection implies, we should never have known joy, pleasure, or pain. It is only by sorrow that we are led to a full understanding of pure joy. This is seen in the difference between the boisterous pleasure of youth and the calmer joys of mature age, where feeling is mellowed and ripened by experience. The same emotions which render it possible for us to feel joy also make it possible for us to feel sorrow. Frequently sorrow is selfish, and while remaining so, shuts out the light. It is only when we begin to get away from self, that the ray of joy falls athwart our path. 'The hand of the Lord is heavy upon me.' What does it mean? If it were not that we felt that love was in that hand, we should say it was cruel. We do say it is

cruel when great sorrow afflicts us. Nay, have we not felt, when a loved one has been called hence, that the heavens were brass that the love of God had grown cold, and our own hearts callous and bitter? We could not pray. We could not even think that any other had suffered as we were suffering. No sorrow could be so great as our own. It is this sublime isolation of sorrow which teaches the lesson so well. Did we pause to think, should we not see that much of this sorrow is not pure sorrow, but self-pity, springing from a wounded self-love? It is *my* loss, *my* sorrow, *my* grief, *my* suffering. Yes, always *mine*! It is an excess of individualism that will not admit of any competitor. Time alone cures. The loss gradually tones down, and with the true perspective we see that 'the world is full of farewells to the dying,' and it is no longer *my* grief and sorrow, but *our* grief and sorrow.

The communion of sorrow has a sweetness, because it elicits sympathy. Sympathy stirs to love, love to action, action to self-forgetfulness, self-forgetfulness leads to joy. Thus the ministry of sorrow is to lead to joy. Taking this view and widening our outlook we can see that all experience results in this, that the chastening of love is necessary to open the springs of sympathy without which true joy is impossible.

Life is a schoolhouse, and the sorrow of to-day becomes the joy of to-morrow, the trial of to-day leads to the strength of to-morrow. It is the alchemy of God which we see manifest on every hand. We often gaze on a beautiful flower, stoop and inhale its fragrance, but the flower is rooted in the earth. By a wonderful alchemy the plant draws its sustenance from the seemingly gross earth, transmuting it into beautiful colour and fragrance. Some souls are like some flowers, they emit no perfume until subject to pressure. The pressure of circumstance and sorrow is often necessary to bring out hidden qualities of heart and mind. Periods of intense mental and spiritual distress are followed by spiritual calm and tranquillity. Looking back over life we frequently marvel at the way we have come. It is as though a hand had led us all the time. When 'the joy of the morning' has come there is not one pang, not one sorrow that we wish had been kept from us. If there are many roads which lead to the bliss of the immortals, we can safely say that sorrow is one of them.

The true emblem of sorrow is not Gethsemane, not the cross, not the cypress wreath, but the rose, for there we have joy growing out of the thorns of sorrow. Yes! the white rose of purity and the red rose of love, with their sweet fragrance, symbolise the spirit's victory over selfish grief. 'Lo! I am with you always, even unto the end.' 'My peace I give unto you, not as the world giveth,' but the joy of the heart that has known sorrow. Love, joy, peace—these are the fruits of sorrow.

'OUR friend the enemy'—in this case the Bible and Tract Society—has our thanks for drawing public attention to Spiritualism. In advertising an anti-Spiritualistic booklet this significant admission occurs: 'The interest in Spiritualism is steadily increasing.'

'THE FALL' ONCE MORE.—Mr. Henry Proctor, in his 'Evolution and Regeneration' (published by L. N. Fowler and Co., 2s. 6d. net), considers that the Genesis story of 'The Fall' sets forth an actual occurrence; that by it death entered the world of the Caucasian; that Adam was specially formed and cared for, God breathing into him 'the breath of lives,' meaning that he should be physically immortal. Mr. Proctor regards man's body as the Garden of Eden, the nervous and reproductive system as the tree of knowledge, the lymphatic system as the tree of life. He draws the conclusion that as by generation Adam fell, so we, by continence, may conserve our vital energy, and by pure thoughts and spiritual-mindedness we may attain to immortality here and now. Whether physical immortality is desirable is a debatable question. Seeing that there is a spirit world provided, it would seem that death, far from being a curse, is a blessing. A world peopled with folk who had passed their youth would rob us of one of life's greatest blessings, the children, since a time would come when it would be necessary to stop the birth of children because of the lack of food and room. Mr. Proctor attempts to show that the two accounts of Creation in Genesis are in harmony with evolution, but since allegorical writings may have many values, one can never be certain that he has the right meaning. For those who believe the Bible is God's word this book offers many interesting thoughts. The value of fasting is shown and some remarkable results given.—W. H. EVANS.

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 556.)

My remarkable experiences with them gave me the impression that both Mr. and Mrs. Jonson were genuine and very wonderful mediums. Before I entered their house they knew absolutely nothing concerning me, yet within fifteen minutes not only my name but the secrets of my inner heart, of my very soul, were disclosed—names and messages from departed friends and relations were given which I alone knew of and could understand. I am keen for further investigation of their powers. An opportunity will occur this very evening; a materialising séance will be held here for a party of four and I may join them if I so desire. I shall do so, for I am delighted and greatly interested in what I have seen and heard this afternoon.

November 12th, at the Jonsons', 8 p.m.—We are but five, Mr. L.'s party and myself. I have a small bunch of carnations to present to any of my personal friends, should any come. The controls 'Kitty' and 'Viola' were the first to appear. They greeted the L.'s in a most friendly manner, and as they both had made my acquaintance this afternoon, further formalities were dispensed with. I was recognised as new 'Uncle Paul,' and favoured with a kiss from both children. Their reward was each a carnation, which they gleefully accepted, and later dematerialised when they made place for other friends. Knowing how keen we were to meet each other in material form, I was in no way surprised to see my 'Adela' part the curtains of the cabinet and with open arms rush towards me. I rose from my chair and clasped her in my arms. I sat about seven feet from the cabinet; at about the same distance behind me burnt a night light, slightly veiled, yet casting sufficient light to permit instant recognition. This time she was of the same height as she had been in earth life, viz., about five feet five or six inches; slight and graceful as in life, not the miniature woman she had appeared to be when etherialised during the afternoon. She was clothed in light material, white and glistening as the driven snow on a clear, moonlit night. On her head was a transparent white veil falling to her knees. Her face was beautiful, but pale and death-like. I pressed her to my breast and kissed her repeatedly. 'Ah! dear Paul,' 'Adela' whispered, 'could I have known, could I have understood the depth of your love for me, my own life might not have been thrown away; we might have lived happily together for long years!' 'A wise and merciful Providence has willed it otherwise,' I said. 'Yes,' she replied, 'but at what a price! Think of the anguish we both have suffered all on account of my ignorance and my mistaken view of life! Ah, let us forget the sad past and enjoy the blessings of the present and think of the joys to come in the everlasting life in the home I have prepared for you—my soul's life.' She was anxious to know whether she had succeeded in reproducing her features. I said, 'I recognise you perfectly, you are indeed beautiful, but deathlike.' 'I will try and do better another time,' she responded, 'but you must come again and as often as you can.' In the ecstasy of the moment I had forgotten to present her with the few flowers—carnations white and red—which I had placed in the breast of my coat, but while I was fondling her hands in mine, she withdrew them in order to take the flowers herself; she kissed them and pressed them to her heart, saying, 'White for purity, red for love.' Then, raising my hand, she said, 'How often I have looked upon that ring on your hand—when you sit in your own rooms in your home. I would love to have it with me again for a while, it would absorb my own magnetism, it would bring you strength and bring us more closely together. I immediately drew it from my finger and placed it on hers. This is the second time that this ring has been taken away by 'Adela.'*

Reverting to my expression that her present appearance struck me as 'deathlike,' she reminded me that she was much reduced in strength when she passed on. Soon afterwards,

while I held her hands, she said, 'Good-bye, dearest love, I must go,' and at once melted away; I held nothing. The hands, and the ring with them, were gone.

Of the several apparitions which came later, all but one were for Mr. L.'s party. That one was my devoted guide, 'A. G. B.' His tall, slim form, clothed in a dark frock-coat and dark trousers, his handsome face, with its moustache and pointed beard, were familiar to me, but his appearance was shadowy and he was unable to speak.

Paul pondered during the following two days on his experiences of the 12th with the Jonsons, longingly waiting for the evening of the 14th, when another materialising séance would be held.

It turned out to be a public séance—that is, one which any Spiritualist known to or introduced to the Jonsons might attend. The number of sitters varies from six or seven to fifteen or sixteen. Early in the evening 'Adela' again came to Paul with open arms, and arrayed as on the 12th. She seized his proffered hands and drew him back towards the cabinet; there, between the parted curtains, both engaged in heart-to-heart chat on sweet reminiscences and their present bliss. Feeling his ring on her hand, Paul said: 'I understand that you have taken this ring with you to the planet you at present inhabit. If you can keep it there forty-eight hours, why not always? I would be so happy to think that it was with you.' 'Oh, yes, dear Paul,' she replied, 'I would, indeed, love to wear it as a keepsake from you.' Then, after hesitating a few moments, she added: 'But its absence from your hand would be noticed at your home.' 'Yes,' Paul said, 'very likely; but a harmless story would explain its loss.' 'No, dearest,' she insisted, 'that would not be right, you will have to take it back.' 'Well, if I purchase one for you will you accept it and wear it for my sake?' 'Yes, that will please me greatly; and meanwhile, I will wear your ring.' 'Now, dearest sweetheart,' said Paul, 'you know that I have no souvenir given by you to me during your earth life. Would it not be possible for you to give me, here or elsewhere, a trifle which you then valued, or perhaps some relic—as a medal, or chaplet, or crucifix—which must have been buried with your precious remains within the cloisters of the ——— monastery in France?' 'Yes,' she replied, 'when a child I was given a medal by a priest whom I venerated greatly. I treasured it and wore it constantly during my brief life, and it was buried with my body. I hope to be able to procure it for you, and to bring it to you to-morrow afternoon wrapped in a paper containing its history. You will wear it always on your person as a talisman and in memory of your ever loving and devoted soul-mate.'

November 15th, 1906. Séance at Jonsons', 1.30 p.m. Paul was anxious for the moment when 'Adela' would appear. Meanwhile he had purchased a ring for her at a local jeweller's. How surprised would the vendor have been had he known its destination! The séance was a private one—that is exclusively for Mr. Z., his family and a few friends, all fervent Spiritualists and for years *habitués* at the Jonsons'. Paul was kindly admitted to this harmonious circle under the plea of being a stranger from afar, also a convinced Spiritualist. Admiral Moore, in his recent book, writes of them in the highest terms. To Paul they proved themselves friends more than in name, and he trusts that that friendship, founded on this day and cemented since then by many acts of kindness, will endure not only through this life but into the Life Beyond for ever. It was particularly interesting to be present at the actual family reunion which took place on this occasion, and on many similar ones since then, among these good people existing on both sides of life. Some of middle age, others very aged, some quite young children who would sit at their parents' knees, as they would have done in earth life. Among the visitors from the other world was a guide of Mrs. Z., a nun who gives her name as 'Edna.' She materialises every time her friends are present most perfectly. Her monastic costume is black; inside the black hood is the usual starched white linen effect around the face and the throat and chest; a silver crucifix is always seen on her breast; her gown is fastened around the waist with a white cord. In life she belonged to a hospital order in Montreal, but she seems to have passed over about twenty years ago in New Orleans.

* See 'LIGHT,' 1911, page 404.

(To be continued.)

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AS OTHERS SEE US.

We publish in another column a lengthy letter from Mr. H. J. Bridges, the author of a review (dealing with Admiral Usborne Moore's book, 'Glimpses of the Next State') which appeared in a recent number of 'The Literary Guide,' under the title 'The Menace of Spiritualism.' Some comments in that review, as our readers will remember, drew from us a reply in 'LIGHT' of the 18th ult., and we now have our critic's rejoinder. It is entirely courteous, temperate and reasonable, and although we cannot here deal exhaustively with the points it raises, we propose to notice some of them as briefly and suggestively as we may.

At the outset, however, it is fair to say that 'LIGHT' is not concerned, primarily at least, with the propagandist side of Spiritualism, and our excursions into the polemics of the subject are necessarily infrequent. Again, objections of the kind urged by Mr. Bridges have been covered many times in our columns—even within the last few weeks; and we are not fond of repetition. Representing, as we aspire to do, an advanced body of reasoned opinion and well-grounded conviction, we rather seek for constant advance in psychical thought and knowledge. At the offices of the London Spiritualist Alliance is a large library of books dealing with every phase of our movement, and many of them are adapted to the use of inquirers, especially those who are troubled at the outset with the difficulties Mr. Bridges so ably sets forth in his letter. In one form or another the questions he raises occur to all intelligent investigators. Those questions may not always be finally disposed of at the first onset, but in course of time each obstacle is overcome. The *punctum stans* becomes a *punctum fluens*. Some of the more positive intellects discover that they have to unlearn as well as to learn. Finding that the facts will not fit their preconceptions, they have to modify their attitude. This (as we have before remarked) is especially the case with the rationalist and agnostic who have (to their own thinking) cast off the mental shackles of old-fashioned theologies, but who remain unconsciously fettered by them in their attitude towards the question of a future life. They are quite as little disposed to accept a purely human and natural eschatology as the most bigoted religionist. Well did Walter Pater remark on the extent to which centuries of false theological teaching had deflected human thinking from the line of natural progression!

We make no apology for the length of these preliminary

reflections. They relate more or less directly to Mr. Bridges' mental attitude. And now to deal more specifically with the points he raises.

First, then, we propose to abide by our original decision to rule out of the question the book which evoked this discussion. Our sturdy friend, Admiral Moore, we apprehend, is well able to take care of himself, without assistance from us. Our concern is more with the central and vital principles of our subject.

We note that Mr. Bridges frankly admits his apprehension 'of the consequences which would ensue if the public in general were converted to [our] interpretation of mediumistic phenomena.' It may surprise Mr. Bridges to learn that we should equally share his apprehension if we felt that such a consummation as a sudden general conversion of the public were either possible or probable. We dealt pretty fully with that question in an article in 'LIGHT' of October 7th, pp. 474-5, to which we commend our friend's attention. For the present, we merely remark that, from our standpoint, the progress of human life is Divinely governed, and evolution, whether physical, mental, or spiritual, proceeds on large, gradual, and orderly lines. If in detail we have to note elements of confusion and perversion, we attribute these to the fact that we have not yet outgrown the volcanic and catastrophic stages that marked the physical evolution of the past. We face the fact without fear, confident that these elements will in due time be outworked, and that human evolution will yet proceed by more dignified and harmonious methods in the small as well as in the large issues.

To deal next with the vexed question of the nature of communications 'from the beyond.' In this connection we note that Mr. Bridges disavows the title of 'literary guide' which we playfully bestowed upon him. Well, we have (for our sins) in the past been a literary mentor, and in that capacity had to deal with vast quantities of turgid stuff, unilluminated by any spark of wit or originality. Now and again we came across a real literary message, bearing evidence of a veritable gift, and appraised it accordingly. In dealing with communications from the world beyond (no less human) we have much the same experience. But in regard to these we have at times to consider another factor—internal evidence of identity. We have found this often enough to satisfy ourselves of its authenticity. Where we do not find it, we reject the communication—'not proven.' And here let us say that in considering communications reputed to be from those famous for their mental gifts on earth, we do not look primarily for great utterances. Even in this world great thinkers and poets are not always on their pedestals. One remembers the lady who visited the late Poet Laureate, expecting to hear sublime things, and who came away in disgust to report that during the whole time she was with him he talked about nothing but his rheumatism! We are quite familiar with the lines Mr. Bridges quotes from Swinburne, but for all his wondrous music and felicity of touch, we have never regarded Swinburne as a seer in the deeper sense. We could name a round dozen of poets of smaller skill in the deft choice of words, but of greater insight into the mysteries of life. But we do not rely upon such oracles, except as bearing witness to truths discovered on other planes of thought and inquiry.

We take next Mr. Bridges' two objections, which we may briefly indicate as (1) Espionage; (2) Originality.

As to the first, if our friend has been a 'Varsity man he will know what it is to 'sport his oak'—to shut his door when he wishes to study in seclusion. That is equally a privilege of the soul. It can open its doors and be hospitable to callers on any plane of being, or it can be

private, secluded, secure against all intrusion; and, if it will, lonely with a degree of loneliness that belongs to itself only. But that is a deep and complex question, which it would take too long to enter fully into here. For the present we will content ourselves by adapting a shrewd old proverb to our present purpose: 'Those who are above me *will not* play the spy upon me—those who are beneath me *cannot*.'

And now as to the question of originality. Does our friend think there is any property in ideas—in the large sense? Man sees and expresses an idea—he does not originate it. It was always in the Universal Mind. The inventor is entitled to all the dignity and credit that belong to the painstaking and conscientious outworking of an idea, but the idea in its essence was never his—it was never any man's. He may have discerned it himself—for the human inventor is as much a spirit as the highest archangel—or it may have been imparted to him unconsciously from some unseen friend interested in his work; but the measure of his originality is the worthy *expression* of the idea on the external side of things.

As to the question of what is 'normal,' our friend takes very high ground, but in the large issue he is right. We took the term in the popular and general sense. Our point was that we only reach the true norm through much that is abnormal, confused and anomalous.

But we have already exceeded our space, and are tempted to long for a world in which temporal and spacial limitations are transcended! We may return to the subject again. In the meantime we express our acknowledgments to Mr. Bridges. We welcome intelligent and courteous criticism, and are always glad to see ourselves 'as others see us.'

NEW PRESENTATION OF RELIGIOUS TRUTH NEEDED.

The Rev. H. Mayne Young, whose interesting article on the nearness of heaven appeared in last week's 'LIGHT,' delivered a powerful and outspoken sermon in Westminster Abbey on Sunday morning last. According to a report in 'The Daily Express' he said:—

Every age has a right to and demands as good and as clear statements about religion as possible, and they must be in the shape of current coin. Too often our pulpit paper is openly dishonoured, and fails to find a market even at a reduction. As for our defaced and worn-out gold, it is refused at any price. If the Church cannot coin afresh as the currency wears out, the clergy are no better than doctrinal bankrupts. In that case closed doors and suspended payment is the only alternative left to the Establishment. . . . The day is not far distant when, unless the Church of England freely restates and remodels her creeds so as to meet the requirements of the age, she will be left stranded on the shores of time, while the tide of this modern life will leave her ever further and further behind—a sad warning of the inevitable results of an iron-bound system of worn-out dogmas and lifeless traditions.

THE LONDON SPIRITUALIST ALLIANCE LIBRARY not only contains all the best books on Spiritualism, but a large number of works by the best authors on Angels, Ancient Wisdom, Apparitions, Animal Magnetism, Astrology, Atlantis, Astral Plane, Bible Mysteries, Breathing, Buddhism, Cartomancy, Clairvoyance and Crystal Gazing, Colours, Concentration, Consciousness, Demonology, Dreams, Egyptian Magic and Beliefs, Evolution, Faith and Faith Healing, Future Life Problems and Experiences, Ghosts, Gnosticism, Hallucinations, Haunted Houses, Healing, Health, Heaven and Hell, Hindu Magic, Hypnotism, Imagination, Immortality, India and its Marvels, Jesus, Life and Matter, Life of the Spirit, Magic, Magnetism, Man, Mediumship, Mental Healing, Mental Science, Mesmerism, Miracles, Mysticism, Nature's Secrets, New Thought, Numbers, Occultism, Palmistry, Personal Magnetism, Phenomena, Philosophy, Phrenology, Psychic Science, Psychical Research, Psychology, Psychometry, Reincarnation, Religion, Science, Seership, Sleep, Somnambulism, Soul, Spirits, Spirit-teachings, Spiritualism in all its phases and aspects, Symbols, Telepathy, Theosophy, Thought-power, Therapeutics, Will, Witchcraft, Yoga, and Wisdom, Ancient and Modern.

CLERGYMEN FOR AND AGAINST SPIRITUALISM.

The Rev. C. L. Tweedale, author of 'Man's Survival after Death,' a valuable exposition of the teachings of Spiritualism and a compendium of the indisputable facts and reasoning on which they are based, sends us the interesting correspondence which we give below. In an explanatory letter he says: 'Some few days ago I sent a circular concerning my book, "Man's Survival after Death," to another clergyman of the Church of England with a request that he would read it. He has not done so, but sent me the accompanying brief and curt reply, from which, in order not to break the privacy of correspondence, or to disclose his identity, I have cut off his name and address. I enclose also my reply to his letter.' The clergyman referred to by Mr. Tweedale wrote as follows:—

November 17th.

DEAR SIR,—I am afraid you are, if I may venture to say so, quite on the wrong track. I am content with the phraseology of the Catholic Church. She uses the words 'rest' and 'sleep'—e.g., the frequently occurring 'Requiescat in pace' and the 'Obdormivit in Christo' of the catacombs—and I have too much respect for her opinions to boggle at her phraseology. She also condemns Spiritualism, and till she changes her mind I am afraid I must do the same. I am surprised that a priest of the Catholic Church can openly confess, as I take it you do, to being a Spiritualist. It has been condemned over and over again, I believe, by the Church.

Yours sincerely,

P.S.—I may tell you that I read Mr. —'s book a year or two ago, and I thought it an ignorant and badly written farrago of heretical ideas. I say this not to insult you, but just to show you that Catholics are aware of the amateur attempts to revise the Church's eschatology. Much better, to my mind, to master a book such as Oxenham's 'Eschatology.' Excuse my bluntness, but it seems so pitiful to me to write about or against doctrines with which one is unfamiliar (?).

The following is Mr. Tweedale's answer to the above:—

Weston Vicarage, Otley, Yorks.

November 20th, 1911.

DEAR SIR,—Yours to hand. It is blunt certainly, but you will pardon me if I say (using the same freedom of speech as yourself) that it is a bluntness due to an apparently entire personal inexperience of modern psychical research, and also due to a complete ignoring of the recorded spiritual facts and phenomena of the Old and New Testaments.

You say the Church uses the words 'sleep' and 'rest' concerning the after-death state. That may be, but how and in what spirit does she use them? If she interprets the sleep to be anything more than a brief unconsciousness, she is wrong, that is all, and forgets the example of the Lord's own brief 'sleep' of about thirty-six hours' duration; but I doubt if she does so interpret it, in view of what she says concerning Paradise, Hades and Intermediate State. The Roman Catholic Church certainly does condemn Spiritualism—outside her own communion. But when the phenomena occur within her communion she exalts them as miracles, miraculous, and of heavenly origin. The whole history of the Roman Church is freely interspersed with these things.

You are surprised that I am a Spiritualist. Well, I am surprised that you are not. No man can be a Christian, or believe in any revealed religion, who is not a 'Spiritualist' in the true sense of that word, i.e., a believer in angels and spirits, and that such have communicated with man in days gone by in the purpose and providence of God, and, as they have so done in the past, can also do now and in the future. If I did not believe in the reality of the angelic world, and that the ministry of angels and the communion of saints were blessed and real practical truths, I would throw up my ministry and go out into the practical life of the world rather than be content to preach misty, intangible things in which I had no real belief, and of which I could give no proof.

'Any priest who has not satisfied himself so thoroughly of the fact as to whether death means the end or a continuation of life, that he can say definitely to a broken-hearted and bereaved parent, "Your child lives," and that from something more than

hearsay, has,' in my opinion, 'failed in his office, and has no right to pose as a teacher or leader in spiritual things.'

You say you have read Mr. —'s book. Which book you do not indicate; he has written many. However, his book has nothing to do with my work ('Man's Survival after Death'), and until you have read it you are not in a position to pass any judgment upon it.

The Church has been preaching and advocating immortality for about one thousand, eight hundred years, and yet when the true Spiritualist, the believer in God, in angel and spirit, and the immortality of the soul, who is convinced of the truth of the records concerning the same in Holy Writ, and equally convinced that God has not left Himself without witness in the present age, cries out that it is true, and offers to bring evidence that it is true, priests of the said Church, like yourself, cry 'humbug,' 'devil,' or some such words, and refuse even to listen, but remain what they are, mere blind leaders of the blind.

Oxenham's 'Eschatology' is hopelessly out of touch with present-day knowledge, and persons who take books of this class as their guide are at least fifty years behind the present age.

It is rather an assumption on your part—is it not?—to intimate that I am unfamiliar with the Church's doctrines. I have been studying the standard works of the Church's writers for the last twenty years, and should know something about them.

It is the old story—'We speak of that which we do know, and testify to that we have seen, and ye receive not our witness.'

It is useless to repeat old Latin formulæ and the phraseology of a bygone age of ecclesiastical thought. An ounce of spiritual experience and fact is worth a ton of mere theological theory divorced from such experience and fact. I suppose St. Paul would know something of the mind and practice of the Christian Church, and his working formula is 'absent from the body, present with the Lord,' who at that time was certainly not asleep. (You will find all about the 'last trump' (I. Cor. xv.) threshed out in my book.) He indicates the kind of spiritual life that obtained in the Church of his day in I. Cor. xii, 8—11 (which I commend to your study). Here are mentioned 'gifts of healings,' 'working of miracles' (powers), 'prophecy,' 'discerning of spirits,' 'divers kinds of tongues' (speaking with tongues as at Pentecost), 'interpretation of tongues.' These six gifts the members of the Church, in St. Paul's time, had. St. Paul himself spoke with tongues, had the gift of healing, was clairvoyant and clairaudient, fell into trances, and conducted himself generally in a very 'Spiritualistic' manner. It was doubtless very foolish and very disreputable of St. Paul to have any connection with such things, or to possess such powers, but the fact remains that he did.

Now, sir, you are 'a priest of the Church Catholic.'

Let me ask you this question: How many of these six gifts of the Spirit possessed by the members of the early Christian Church do you possess? I make bold to say that you do not possess one of these six gifts of the Spirit enumerated by St. Paul. Why not? Has the Spirit left the Church? or has the Church, engaged in its present-day multitudinous affairs, neglected, ignored, and practically forgotten the manifestations of the Spirit?

God is the same to-day, yesterday, and for ever, and from the nature of the case angels, if they existed in Bible times, must exist now, but we must seek in order to find, and knock that it may be opened unto us. I pray that some real spiritual experience may be vouchsafed to you that you may gain a glimpse of the light.

Sincerely yours,

C. L. TWEEDALE.

P.S.—It may interest you to know that a Roman Catholic writer, Mr. Raupert, treating this subject in his recent utterances, regards all 'spontaneous' spiritual or psychical phenomena, if they occur within the Romish Church, as divine. (If without the Romish Church they are of the Devil, of course.) And this attitude is illustrated by a letter in last Tuesday's 'Daily Chronicle,' from the 'Chronicle's' Milan correspondent, who describes the sensation caused in the Cistercian Abbey at Viterbo by the extraordinary clairvoyance of an invalid Swiss nun, named Frey. He reports:—

The gift of prophecy and second sight wherewith she is credited has brought a continuous stream of bishops, cardinals, and noble ladies to visit her in her convent cell, where, by the special dispensation of the Pope, Mass is allowed to be celebrated. The Pope has chosen Cardinal Cassetta as the bearer of an autograph letter of admiration. She is said to have predicted to Pius X. many things concerning the events of his Pontificate.

I suppose you, as a High Churchman, will concede that the Roman Catholic Church is part of 'The Church,' and even if these quotations proved nothing, there is abundant evidence in the history and writings of the Roman Church to show that happenings termed 'Spiritualistic,' however she may condemn them when outside her pale, have been welcomed and made much of when they have occurred within her own communion.

In the face of this fact, and also of the statement and conduct of St. Paul, what becomes of your argument that 'the Church has always condemned these things'?

C. L. T.

'SPIRIT HEALING.'

In his address to the London Spiritualist Alliances on Thursday, November 9th, Mr. Percy R. Street gave the following interesting particulars of instances of 'Direct Spirit Healing' in connection with the Healing Guild at Reading, of which he is the president. All the healers give their services free of cost. The patients are first taken to Mr. Street for diagnosis and are then generally sent to the healers for treatment.

In illustration of what he had said about the effect of an 'overcharge' of healing power Mr. Street said that the first time Mr. C. was treated he was so strongly affected that he fainted. Afterwards the treatments were normally received and the patient recovered. In case No. 2,763, striking evidence was afforded of the accuracy of the diagnosis given. Mrs. W. was taken to the Guild by a friend. The medium, under control, had never seen the patient. Her friend asked what was the matter with the patient's left kidney. The control replied that the kidney was missing. This proved correct. The patient had been taken as a test. The diagnosis proceeded, and the control said that the left breast was gone. This was also correct. Case 3,710, that of Miss Tyler, was one of chronic gastritis and biliousness. The control advised certain forms of diet and exercise. A cure was promised in three months. The patient had but one attack, whereas formerly they were of frequent occurrence, and this attack was due to the fact that she had been taking foods that were not allowed. In three months the patient's restoration to health was completed.

Mrs. E., case No. 4,076, had been operated on, but was making little progress. She lost weight continually, experienced great weakness and inability to walk, and had, in addition, considerable intestinal trouble. She was advised by the control to have a certain diet and magnetic treatment, with the result that fourteen days afterwards she walked with ease. Her weight had increased, her strength was doubled and the intestinal trouble had entirely ceased.

Case No. 376 was one of 'absent treatment' of a patient who could not walk easily. At the first treatment the sufferer experienced sensations of great heat and desire to move about. During the second treatment there were similar feelings of great heat and the patient walked round the room with comfort. On the next occasion he walked about during the whole treatment, and the improvement has since been maintained.

MR. W. M. GREEN, of the Hampstead Lodge of the Theosophical Society, asks us to mention the fact that Mr. Robert King will not be lecturing for the Lodge at Stanfield House next Sunday, but at the new Theosophical headquarters in Tavistock-square, W.C. The postponed Hampstead lecture will, it is hoped, be given early in the New Year.

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.

MINISTRY OF THE UNSEEN.

We have before us advance proofs of a book shortly to be issued under the title 'The Ministry of the Unseen,' by 'L. V. H. Witley.' It is 'a personal experience of, and testimony to, Love from beyond the veil.' The writer, whose wife passed from a convalescent home to spirit life in March, 1909, after a long and trying illness, has received messages written by his own hand which he is firmly convinced are due to thought impressions from her, which are poured through him—an instance, he believes, of telepathic co-operation 'between one still living on earth and another long since deceased,' as Mr. Myers puts it. He quotes from a discourse by the Rev. Dr. John Hunter on 'The Coming Back of our Dead,' in which the preacher says:—

People in all ages, many of them the sanest, wisest, and best of men, have declared that they have been conscious of the spiritual influence of the dead—that is, of the living who have passed within the veil. Everyone whose love for another is based on a true and deep spiritual affinity, must be aware of the fact that love can make itself known and *communicate its messages* independently of the agency of the recognised organs of sense. Soul can recognise soul, and heart communicate with heart, without any material sign.

'L. V. H. Witley' says, speaking of himself:—

When my dear wife passed into the Unseen, a great and awful darkness fell upon my life—truly a darkness that could be felt. . . For months I remained in unrelieved gloom, conscious only of unutterable loneliness and grief. But presently I began to turn my thoughts from the sense of my own irreparable loss to the consciousness of her gain. And the more I dwelt upon her gain the less I felt my own loss; until by the Divine Grace, I have so entered into and so become an actual partaker of the gain that the consciousness of the loss is becoming less and less, and has almost disappeared. Her gain has become actually and really *my gain*.

Eighteen months after her passing he was assured 'from the other side,' by one who had been in contact with her, that his wife wished to write to him, and that these messages were to be passed on to others. He was greatly surprised, but now rejoices in the fulfilment of the assurance. He says:—

The messages are not written automatically: I simply sit alone in my wife's realised presence and write down that which she impresses upon me—retaining, of course, entire freedom of action and full control of my own consciousness all the while. . . The net result of my experience has been that my outlook upon life has immeasurably widened and deepened in an indescribable way—and this not simply as to what we call the future life, but also as to the life that now is. . . Is not love the true connecting link, even here, between spirit and spirit? And how is it possible for the mere separation from the body to hinder communion—indeed, should it not be a help rather than a hindrance?

After he had received a number of loving and comforting messages from his spirit wife he met with a quaint little old book, entitled, 'Comfortable Words for Christ's Lovers, being the Visions and Voices vouchsafed to Lady Julian, Recluse at Norwich, in 1373.' In one of her explanations of the 'revelations,' Lady Julian says that they came to her 'by words formed in mine understanding'; 'as for the words formed, I have said them right as our Lord showed me them.' The editor of the book says: 'She seemed to receive in her quickened reasoning faculties verbal messages, distinctly formed in her mind.' 'L. V. H. Witley' says: 'Having had a like experience, I recognised and understood it straightway. Of course, there remains the difference that Lady Julian was conscious of direct touch with the Divine, whereas my "messages" have come from my wife,' but he asks:—

Is not love the medium of communion with God, the Great Spirit, and if so, shall it not serve the same end in the case of spirits who have sprung from Himself? . . . Our mutual love is not a separate thing, but an integral part of the Divine outflowing love. . . Is not all pure and holy affection *in esse* the love of God expressing itself through His offspring? . . . No words can express the change, the uplift, the fuller vision that has come to me through my dear wife's passing on; truly I have exchanged 'the spirit of heaviness' for 'the garment of praise,' and, blessed be God, the best is yet to be! Life is sweet, life is good, life is full, life is deep,

and in the consciousness of close union with God and with my dear one I shrink not from struggle, from turmoil, from tribulation, from death itself.

We can give only two brief extracts from the messages themselves; they should be read in their entirety, but the following passages will give a slight idea of their high and comforting tone:—

Remember that I am ever seeking to bless you and to help you, and that I am able to do so. We must not become so absorbed in one another that we neglect opportunities for ministering to others. . . It is so difficult to express in words the things that interpenetrate the life which is freed from the body. Faith, Hope, Anticipation, Ministry, Reverence, Adoration, Communion, and all spiritual things are not simply just as real, but are intensified and glorified in an indescribable way. . . Joy and Peace possess *us* here—we do not possess *them* so much as they possess *us*. And this is equally true of Beauty and Fragrance and Harmony and Radiance. Just as we do not say that we *have* a spirit, but that we *are* spirits, so here we do not say that we *have* Joy, Peace, Harmony, Beauty, but we *are* all these things. . . It is quite impossible for me to explain to you how closely we are united—it is not simply a kinship, an affinity, a nearness. . . I cannot make it clear to you—I can only ask you to live in the faith and the blessedness of it.

These are very human 'messages,' and to the recipient they were all the more valuable because they met his need, warmed his heart and comforted him. And he, too, would help and inspire others. He writes:—

To forlorn and grief-stricken and lonely souls I would say: 'What is possible for me is possible for you—it may not come to you in just the same way, but if you will put aside all feeling of grudge or bitterness against the Divine, and cease to hug to yourself the grief that has so saddened and darkened your life, you will gradually enter upon a renewed sense of the sunshine of the love of God, and of the restored companionship of your beloved. All you need is a brave and confident and receptive heart, and those who have been seemingly so far from you shall in some way or other make their real presence known to you as a happy experience.'

There was a wise hint, though, in the words of one of the messages which we quoted, *viz.*, 'We must not become so absorbed in one another that we neglect opportunities for ministering to others.'

To those who may say that he has but described a purely subjective experience, which in all probability is due, in whole or in part, to the working of his subconscious self, the author replies by affirming that everything in life is 'ultimately subjective'; that there are tremendous problems associated with subliminal consciousness yet to be solved, and that the messages from his wife were so entirely contradictory to all his preconceived ideas that he is compelled to believe them to be direct 'impressions' received from her. Their effect upon him was of the nature of a revelation, that worked in him a revulsion of feeling amounting to a revolution: 'In place of sadness there is joy; instead of darkness, light; instead of desolation, conscious companionship; instead of separation, union,' and the whole of life is transfigured and transformed by a love that radiates blessing and ministry.

'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?

THE LONDON SPIRITUALIST ALLIANCE.—The Rev. Edgar Daplyn gave an earnest, thoughtful and interesting address on 'A Modern Aspect of Immortality,' on Thursday evening, November 23rd, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East. We hope to give a full report of Mr. Daplyn's address, which was much appreciated, in 'LIGHT' of next week.

MYSTERY SOLVED BY A CLAIRVOYANTE.

Accounts, more or less exaggerated, are filling the columns of Montreal newspapers, English and French, concerning a remarkable case of clairvoyance, leading to the recovery of a girl's body after she had been missing for nearly a month.

A servant girl named Marie Louise Marion, sixteen years of age, unaccountably disappeared on October 17th last. Some of her personal wearing apparel was found close by a deep pool, the inference being that she had committed suicide by drowning, or had met with foul play. The pool was dragged without results. The police concluded that the clothing had been purposely put there in order to mislead, and adopted the hypothesis that she had wilfully deserted her home and friends. In support of this, constant rumours were circulated that the girl had been seen in Montreal and in Quebec, but her father and mother remained convinced that she had met with foul play.

Acting on the advice of friends, the mother visited a clairvoyante, taking with her some articles of her daughter's. Almost immediately the clairvoyante described the owner of these, stated that she was dead, that her body would be found at the bottom of a pool of still water, and that she was dressed in some material of a brilliant colour. She encouraged the mother to insist on again having the pool dragged, and declared that the girl met her death near a spot where she had had a severe fright some time before. At first Mrs. Marion could not recollect this, but afterwards she remembered that three years ago her daughter had been chased by an Italian near the quarry where the pool is. The body, when found, was clad in a red dress. At the inquest it was reported that, after spending the night at home, the girl, instead of returning to her duties, had spent the day at the house of a Mrs. Cote, not far from the quarry. She left there at 5 p.m. and at 5.30 purchased an evening paper. At 6 she was seen by a grocer, but no one seems to have seen her subsequently. The medical officer stated that there were no marks of violence on the body, either interiorly or exteriorly. It is reported that the clairvoyante saw her (clairvoyantly) standing with two men beside the water, then struggling in the water until she sank from view. The inquest was adjourned for further inquiries. It is said that the girl was tired of her situation, and was loth to return. The clairvoyante was hypnotised by her mother before she received the gloves, &c. This, it is said, is the third case of the discovery by these people of the bodies of victims of drowning.

ITEMS OF INTEREST.

It is cheering to know that one's efforts to be of service are approved, but it is not often that we receive such encouragement as was our good fortune one day last week, when four letters reached us containing appreciative references to 'LIGHT.' The first was from a London friend, who has been a reader for many years, and who says: 'I have never ceased taking "LIGHT," which I consider is to-day better than ever.' An American correspondent writes: 'I find so much of interest and of help in your paper that it is of more importance to me than any other reading matter for which I subscribe.' Another American reader observes: 'I think your Editorials are high-toned and exceptionally well written. They must have a good influence with sensible people.' A North of England correspondent says: '"LIGHT" has been a great comfort to me, and I look forward eagerly to its coming every week.'

According to the American newspapers 'Professor Max Verworn, of the University of Bonn, Germany, celebrated as a physiologist, told seven hundred faculty men and medical students of the University of Pennsylvania on October 31st last that the individual soul is no more immortal than the individual body. Most of his auditors were Christians. To these the German scholar held out no hope for a life after death, except in the deeds that earthly life leaves behind.' We should recommend the professor a course of study of Myers' 'Human Personality,' the works of Sir Oliver Lodge, the 'Researches' of Sir William Crookes, 'Miracles and Modern Spiritualism' by Dr. A. R. Wallace, 'Psychic Philosophy' by Desertis, 'The Scientific Basis of Spiritualism' by Epes Sargent, 'Spirit Teachings' and 'Spirit Identity' by M.A. (Oxon), and then an experimental investigation of the phenomena of Spiritualism. At present he is not up to date.

If we are to get at the truth we must know the facts. To ascertain the facts we must investigate and make records of our experiences. It is, as a rule, in the home circle that we get those glimpses of the unseen realm which help us to form our ideas respecting life, and its conditions, on the other side. For this purpose we invite, and are willing to publish, reports of investigations such as those of Mr. T. H. Webb, on page 543, and of 'G.' in this issue of 'LIGHT.' We fully realise that, from the point of view of critical readers, these reports will probably be laughed at, or condemned, but we are anxious to discover the facts, and very often it is just those experiences which do not square with our preconceptions that are most illuminating. We do not necessarily endorse all the statements made by correspondents, or all those made by communicating intelligences, but unless we let them tell us what they have to say, we shall learn nothing. When we have their reports before us we can appraise their value.

The following thoughts, which occur in a private letter received from a valued correspondent, touching, as they do, on a much-debated subject, deserve consideration: 'The intellectual element plays a good part in every movement which it dominates. It stringently forbids that the pulpits, platform, or press of its movement shall be occupied by the incompetent. It will not allow itself to be represented to the world by the half-witted or the half-educated. The problem, as usual, resolves itself into a discovery of the "golden mean"—in Spiritualism it might be the "happy medium"; that is to say, how to present the subject at a proper plane of educational fitness on the one hand, and, on the other, to prevent that drying-up of life and spirit that comes of intellectualisation. It is difficult to hold the balance fairly. To me it seems largely a question of interior refinement rather than merely mental equipment. I have been present at little gatherings of unlettered Spiritualists where by sheer intuition and spiritual tact they avoided anything that could offend an educated taste. On the other hand, I have been to highly-cultured gatherings of psychic societies which simply "froze the genial current of the soul." But even these were preferable to those meetings in which with warmth and spontaneity were mingled intemperate zeal and utter lack of judgment. Yet Spiritualism can only flourish by meeting the needs of the average man and woman. If it ever became a scholastic cult, its power would be gone, its usefulness defeated.'

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.

'The Menace of Spiritualism.'

SIR,—From 'LIGHT' of November 18th, which a friend has kindly sent me, I discover with unfeigned pleasure that my recent review of 'Glimpses of the Next State' in the 'Literary Guide' has furnished you with the text for an editorial homily. I also discover, from p. 550 of your journal, that my modest opinions on Spiritualism are an 'Item of Interest' to you. I confess, regretfully, that 'LIGHT' is one of the many scores of papers which I ought to read, but do not; and the multitudinous activities of a busy life make it impossible for me to promise permanent amendment of my ways in this respect.

In referring to me as a 'literary guide,' you give me a rank to which I have never made the slightest pretension. I am not responsible for the titles of the journals in which I write; and I hope your readers will not infer (as I fear they might) from your comment that I have presumed to do anything more than communicate the impressions suggested to me by this book of Admiral Moore's, which had been entrusted to me for the purpose by the editor of the 'Literary Guide.'

You are entirely right, sir, in finding evidence of fear in my article. I meant by the title to convey that impression. I frankly fear the consequences which would ensue if the public in general were converted to your interpretation of mediumistic and kindred phenomena. And in this attitude I have the support of no less weighty an authority than Admiral Moore himself. On pp. 453 and 495 he admits (with that perfect candour which is one of the most charming features of his book) that a sudden conversion of the public would lead to a disastrous neglect of the active business of the present life; and also that mediums, through the exercise of their 'gift,' are exposed to 'grave dangers.' They lose self-control; they are specially subject to depression; a real or fancied slight . . . will beget a positive hallucination; and for days, possibly months, the world of the sensitive, so far as regards the ordinary affairs of the world, is no more to be trusted than the chaotic murmurings of the insane.' (Italics mine.) I admit, sir, that the possibility of such develop-

ments becoming widespread alarms me; and I cannot see that the outlook is at all brightened if we anticipate (with Mr. Moore) that they will occur gradually, instead of rapidly.

As to the sacredness of the human soul, I notice that you do not attempt to meet my argument. It is no answer to say that the sanctity of soul and body is violated in a hundred ways in daily life; for even a hundred and one blacks don't make a dandy-grey-russet.

As to the point about your 'magical writings' showing 'traces of the personality of the medium,' you have slightly misunderstood me. In the first place, please remember that I referred solely to the particular writings placed in evidence by Admiral Moore. I passed no judgment on 'magical writings' in general. And, in the second place, my complaint is not that Admiral Moore's spirit-letters showed traces of the personality of the medium, but that they showed *no* traces of the personality of anybody else. Take, for example, the letter alleged to be from F. W. H. Myers, on pp. 263-265 of Admiral Moore's book. The Admiral does not accept it as from Myers. How could he? It might be the composition of any one of ten million commonplace duffers in the United States. It could not be the work of a fine soul and a fine writer like Myers, unless, indeed, the human spirit after death undergoes a very startling deterioration in quality and capacity.

Then as to the matter of privacy being impossible for us. You say, speaking with the authority of long experience, that you 'have had no reason to complain of any invasion of your personal privacy.' I should be glad to be informed how, on the Spiritualistic hypothesis, you can possibly know this. As I understand the situation, one only becomes aware that one has been favoured by the attentions of discarnate entities when the latter are good enough to disclose the fact at a subsequent séance or in a spirit-letter. If one does not obtain such a disclosure, how is one to know when one is being spied upon? Besides, think what incredible liars some of these discarnate spirits must be, on Admiral Moore's own showing!

You quote Milton, for whom I have always had the deepest love and reverence, as asserting the presence on earth of 'millions of spiritual beings.' These, however, were not supposed by Milton to be the surviving spirits of men and women. No doubt Milton believed in and hoped for a life after death. But what, on these matters, is his authority worth? Surely no more than the precisely opposite testimony of Swinburne in 'The Garden of Proserpine':—

From too much love of living,
From hope and fear set free,
We thank, with brief thanksgiving,
Whatever gods may be,
That no life lives for ever;
That dead men rise up never;
That even the weariest river
Winds somewhere safe to sea.

You do not refer, I notice, to the much graver question of whether there is any such thing as human originality. Admiral Moore admits that, according to his researches, there is no such thing. In the specific cases of Galileo, Edison and Marconi he maintains that their discoveries were due, not to their own magnificent work and thought, but to 'impressions' from the 'other side.' How would this suggestion have struck Edison, I wonder, after he had been working five days and nights on end at the problem of the phonograph? Is it not rather more consistent with human dignity, and with the gratitude which we spontaneously feel to our human benefactors, to hold that men and women really can and do help themselves and their fellows? And if the Spiritistic theory is true—if the universe is thronged with intelligences higher than ours, and capable of impressing us without our knowledge—why is human progress so slow? And why don't the spirits avert some of the awful disasters that so frequently befall mankind?

One other point. I spoke—all too briefly, I admit—of 'the sacredness of the normal.' But I think I have a right to protest against your unhesitating assumption that by the normal I meant the average. That interpretation is not worthy of your own literary standard. The normal is not the average; very often it is the rare exception. A norm is a standard, a pattern. Normal sight, for example, is what a man has if he is exceptionally lucky, not what most men actually have. The normal man is Shakespeare, Milton, Jesus, Columbus, not the average mediocrity who fumbles along from one meal to the next, without any ideals, any principles, any great super-individual purposes to give meaning and dignity to life. When you speak of 'bad art, bad literature, spiritual blindness, unjust social conditions,' you have in mind some standard of what art, literature, &c., ought to be and can be. That standard is the norm, and only that which complies with the standard is normal. My objection to Spiritualism (apart from the fact that it involves a vast assumption which the data do not warrant) is that it inevitably leads to a depreciation

of the ideal standards of human life and of that objective world of experience in and through and for which our faculties have been evolved. Why should one value knowledge, except for its intrinsic worth, even if it is derived from the dead? Is it, on that account, worth more than if it came from the living? You print, on p. 543 of this week's issue, a lot of matter alleged to have been uttered by discarnate spirits. If it had been admittedly spoken by human beings in the body, you would not have thought it worth printing. That illustrates what I mean. You abandon your standards when you think you are in contact with the supernatural.

Apologising for the length of this letter.—Yours, &c.,

HORACE J. BRIDGES.

176, Meadvale-road, Ealing, W.

How About those Rubies?

SIR,—From time to time investigators of Spiritualistic phenomena report happenings of a most extraordinary character, and naturally and very properly invite comment and criticism. This is as it should be, and provided those interested maintain a perfectly open mind, intent only on getting at the actual truth of things, nothing but good can result. It does, however, sometimes happen that wonderful things are reported to have occurred and for some unexplained reason the report appears to attract no notice. It is now a considerable time since an account was given in 'LIGHT' (p. 395) of a remarkable séance held in Scotland. The report was furnished by a gentleman of the utmost reliability who promised that later on a further and more detailed report would be published.

At this séance a number of apports were produced, of which the most important would appear to have been 'four dishes of rubies.' It is passing strange that no one among the entire body of the readers of 'LIGHT' appears to have had any desire to know more about those rubies. Let us think for a moment what it means: of the questions which the statement naturally suggests. This aspect of the matter has been forcibly brought home to me through passing my copy of 'LIGHT' on to a friend. Those rubies have been subject matter of comment ever since, and as I have no answer to the questions put to me I feel strongly that answers should be forthcoming. My friend has a clear intellect and a critical brain, but he is quite free from prejudice and only seeks for truth. I cannot help thinking that there must be many readers of 'LIGHT,' if not the majority of them, of whom the same may be said although they have not manifested any interest in this particular item.

I am asked 'Were they real rubies? Were they in the rough, as though taken from the earth, or prepared for the market to be sold for human adornment? Who has possession of them now? Are they open to be seen by others beside the few present at the séance? What is their intrinsic value? Why collect subscriptions to pay the expenses of the medium when the sale of one or two of those precious gems would be more than sufficient?' Let us remember there were four dishes of rubies. The thought is staggering. One can form a rough and ready idea of what is meant by 'a dish of green peas,' but a dish of rubies! and not *one*, but four dishes! How many of these precious gems were in each dish? To all these legitimate questions there is at present no answer, and when my friend says to me, 'Well, what about those rubies?' I can only answer, 'Wait and see.'

There is still another question. If they were *bona-fide* rubies, where were they taken from? Did anyone else lose them? What a grand confirmation it would be if someone came forward and proved them to be his, and that they mysteriously disappeared from his possession about the time they appeared in Scotland! Of course, the ethics of the question would be another matter; but what is wanted is the actual facts, and it is just here that we are left in a state of suspense. I write in no carping spirit, though perhaps in lighter vein than is usual in 'LIGHT.' I am not discussing the integrity of the medium or the capability of the investigators. I assume the honesty of all concerned, but still feel bound to ask the question, 'What about those rubies?' I cannot help feeling that such statements as this one under consideration, seriously put forward and published in the official organ of the most influential society of Spiritualists in this country, ought not to be allowed to pass without comment. Spiritualism needs the support of that only which is absolutely and indubitably true, and all else should be swept aside. It is easy enough to see things as we want to see them. The enthusiast is apt to welcome too readily all that appears to support his views, and in due time receives a cold douche from someone who has learned to look at things with a more impartial and critical eye. Feeling thus, I have carefully scanned the pages of 'LIGHT' week by week for more light on this particular matter, but I have searched in vain, and so to our Scottish friends more particularly I say, 'What about those rubies?'—Yours, &c.,

H. BELSTEAD,

Out of the Body Experiences.

SIR,—I have read with much interest the accounts in 'LIGHT' of 'out of the body' experiences, and trust some of your readers will soon give further information in your columns, as I want to learn how to obtain such experiences myself.—Yours, &c.,

W. E. M.

The Electric Theory of the Universe.

SIR,—Mr. Frederick Brown's letter (p. 551), in which he quotes from a work of Andrew Jackson Davis, published in 1846, the statement that 'Electricity pervades all bodies, all substance, all elements,' &c., in my opinion hardly meets the electric theory of the universe. Physicists are now proving that all matter is a condition of electricity, and further experiments will, I think, prove matter to be an appearance caused by particles of electricity being held in position by magnetism. This duality is one of the many forms of life. One way of looking at the problem is that matter is a condition of the ocean of life, as ice is a condition of the ocean of water. Life is spirit, and only less than infinite in its manifestations.—Yours, &c.,

Wandsworth.

R. G. BENNETT.

Spirit Healing (?) at Gillingham.

SIR,—As one of that class who read the 'Morning Leader,' and who find it suit them better than the press of any other colour, and as one who has come to certain conclusions after about sixteen years' investigation of 'spiritual' phenomena, permit me to refer to the letter by 'F.' on page 564.

Your correspondent's dictum that Miss Ballard suffered from local functional paralysis—hysterical paralysis he prefers to call it, although there is no proven connection with the *hystéria*—may possibly be correct. At any rate, I agree with him here. Though 'F.' does not say so, I take it he would contend that the cure is being wrought through suggestion or auto-suggestion. If the latter, what does 'F.' understand by 'the voice' which the patient hears from time to time? also by the feeling of being assisted out of bed and being upheld during her bedroom walks? In Schlatter's 'Life of the Harp in the Hand of the Harper,' it is related that that psychic once suffered from pleurisy, but after a conversation with 'Father' was cured in five minutes. The writer himself, some years ago, while suffering from nausea, headache, &c., the result of badly tolerating a preparation of opium, was cured in a second. These cases, to the intelligent Spiritualist, mean nothing if they do not mean spirit intervention, and the fact that they all must be grouped under the heading and in the category of subjective phenomena in no way invalidates the Spiritualists' claim to be thus helped and healed—when no other theory is either reasonable or possible.—Yours, &c.,

ANTI-BIAS.

A 'SUNDAY TIMES' REPRESENTATIVE VISITS CAVENDISH ROOMS.

In another of his contributions to the 'Sunday Times' under the heading, 'Round the Churches,' Mr. Ladbroke Black tells us that on November 19th he paid a second visit to the Cavendish Rooms, but came away still an 'unrepentant unbeliever' in spiritual manifestations. He claims that his condition, 'regrettable or otherwise, as it may be, must be ascribed to honest conviction,' and promises that if any of his readers will give him the opportunity of attending a private séance, and thus of gathering his impressions of Spiritualism under the most favourable conditions, he will give those impressions with honesty. On the occasion of the visit which he describes, he was clearly favourably impressed with the simple and natural manner in which the clairvoyante of the evening, Mrs. Imison (Nurse Graham), gave her descriptions. He tells us that her first two efforts were failures, but that 'she made up for these failures by two apparent successes.' Why only 'two' is puzzling, for he goes on to record three successive recognitions, and to admit that 'after these successes the clairvoyante seemed rarely to be at fault.' He says: 'She mentioned names of the departed freely—Annie, Elizabeths, Toms, Charlottes, Henry, and James—all present in the hall and standing beside their friends, and to all appearances the friends seemed quite satisfied, not only with the delineations but with the names.' Mrs. Imison could hardly desire better testimony to her gift. We trust that some friend will be found to furnish Mr. Black with the opportunity he desires of making a closer acquaintance with our phenomena, and we have little doubt that further investigation will result in his conviction of their reality. We trust that he will then remember, and fulfil, the pledge that he has given.

SOCIETY WORK ON SUNDAY, NOV. 26th, &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*.—Mr. E. W. Wallis delivered a masterly address on 'The Greatest Story Ever Told,' which was followed with the deepest interest by all. Mr. W. T. Cooper presided.—15, Mortimer-street, W.—On November 20th Mrs. Imison gave remarkably clear and successful psychometric readings. Mr. D. Neal presided. Sunday next, see advt. on front page.—D. N.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. F. G. Clarke gave two good ethical addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Fielding, addresses and clairvoyance. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyance.—A. M. S.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Morning, excellent circle. Evening, good address and clairvoyant descriptions by Mrs. G. C. Curry. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies. Mondays, at 3 and 8 p.m., and Wednesdays, at 3, Mrs. Curry, clairvoyance. Thursdays, at 8.15, public circle.—A. C.

BRIGHTON.—BRUNSWICK HALL, 2, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—Evening, Mrs. W. S. Ratcliff gave to an appreciative audience the first of a series of addresses on 'The Angel Ministry,' and some well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. W. S. Ratcliff, address and clairvoyance. Circles, Tuesday and Friday, at 8 p.m.; Thursday, at 3.30, advice on health. Collections.—L. R.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Miss Violet Burton's impressive address on 'How to be Happy' was much appreciated. Mr. E. P. Noall presided. Sunday next, Madame Beaumont, address and clairvoyance.—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Imison gave an address and Miss Kent clairvoyant descriptions. Sunday next, at 7 p.m., Madame Hope, trance address and clairvoyance.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—The evening service was conducted by Mr. G. Tayler Gwinn. Sunday next, service at 11.15 and at 7 p.m., Mr. Horace Leaf will deliver an address, followed by clairvoyance.

BRIXTON.—8, MAYALL-ROAD.—Mr. Symons gave an address. Sunday next, at 7 p.m., Mr. Graham, address and clairvoyance; Lyceum at 3 p.m. Circles: Monday, 7.30 p.m., ladies; Tuesday, at 8.15, members; Thursday, at 8.15, public.

BRIXTON.—84, STOKWELL PARK-ROAD.—Mrs. A. de Beau-repaire gave a good address and successful clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mrs. L. Harvey, of Southampton. Thursday, at 8.15, public circle.—H. M.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Mr. Todd completed his series of lectures, which had been well attended and much appreciated. Sunday next, Mrs. Imison. December 10th, Mr. H. Boddington; Lyceum at 3 p.m.—H. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. A. J. Neville gave an address. Sunday next, at 7 p.m., Mrs. Podmore, address and clairvoyant descriptions. Monday, at 8 p.m., Mrs. Sutton; Tuesday, at 8 p.m., astrology class; Friday, at 8.30 p.m., healing circle.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning. Mr. Blackman spoke and gave clairvoyant descriptions. Evening, earnest address and clairvoyance by Mr. A. Sarfas. Sunday next: Morning, circle; evening, Mr. D. J. Davis. December 10th, Mrs. F. Roberts, morning and evening. 14th, Fancy Dress Social. Good prizes for fancy dress; tickets, 6d.—A. C. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Anniversary service; several speakers, anthem by Lyceum choir, solos by Mrs. Hersom and Mr. W. Richens. November 23rd, Mrs. Neville, successful psychometry. 25th, anniversary tea and social. Sunday next, Mr. and Mrs. Smith. December 10th, Mr. Savage. 11th, monthly social. 14th, Mrs. Webster. 17th, Mr. Walker.—A. C.

HOLLOWAY.—PARKHURST HALL, 32, PARKHURST-ROAD.—Morning, Mr. and Mrs. A. W. Jones, address and clairvoyant descriptions. Evening, Mr. Pulham spoke on 'Elementary and Esoteric Spiritualism,' and Mrs. Pulham gave clairvoyant descriptions. November 22nd, Mrs. Mary Davies gave psychometrical readings. Sunday next, at 11.15 a.m. and 7 p.m., Mr. J. Gambriel Nicholson. Wednesday, Mr. W. R. Stebbens. 10th, Mr. G. R. Symons. 17th, Madame French. Saturday, social and dance; tickets 6d.—J. F.