

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER DOTH MAKE MANIFEST IS LIGHT.'—*Paul.*

No. 1,189.—VOL. XXIII. [Registered as] SATURDAY, OCTOBER 24, 1903. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

The publication, by Mr. H. J. Glaisher, of Mr. George Barlow's Poems in ten volumes is now completed. The two volumes, just published, contain great stores of very brief poems, and on very varying subjects, with the author's usual bias in praise of London and Love. But, beyond these two favourite themes, we have a rich variety, all the way from 'The Ivory Fan' to 'God's Holiest Shrine'; and, all along, we are conscious of the presence of a certain subtle music which occasionally rises to a trumpet-tongued vigour, not without majesty, but as often penetrates with its quiet and thoughtful beauty.

It is useless to quote in order to give any idea of the book, but the following tempts us:—

### THE UNSEEN LAND.

We shall not lonely be;  
The breakers of death's sea  
Fringe with their white line no inhuman shore;  
Within death's valley, meet  
The faces we found sweet,  
The hearts and hands that sought our own of yore.  
Upon death's uplands, lo!  
Full many a voice we know,  
And flowers like those our living green earth bore.  
All, young and old, are there—  
The child with golden hair,  
The blue-eyed girl, the man with earnest look.  
Death's is no lonely land,  
No waste of desert sand,  
But glad with silvery laugh of many a brook,  
And bright with suns, like those  
That in the old days rose,  
And moonlight floods each ghostly forest-nook.  
We need not doubt nor dread:  
The armies of the dead  
Beckon us on with many a living hand.  
The lonelier we are here,  
The less we have to fear,  
For on the other side more dear ones stand:  
Each summer sends its ghosts  
Of flowers to death's dim coasts;  
Each year new loved ones seek that unseen land.

Attention has been drawn to a clever summary of Herbert Spencer's philosophy, by Professor A. T. Osmond in a late number of 'The Booklover's Magazine' (U.S.). He says:—

Spencer's system of thought may be said to rest on two great generalisations which together form the basis of his philosophy. The first is that of evolution, which he formulates as a universal principle of all knowledge, and applies it as the constructive law of all the sciences. The second is his postulate of one ultimate Energy or Power, reached by generalising from the scientific laws of correlation and conservation of Energy. This one Energy, Spencer takes to be the ground and spring of

both nature and consciousness. Combining the two principles, Spencer reaches the fundamental idea of his system: that of an all-including evolution process that is the expression of an Energy that underlies and sustains it. On this basis, he draws his well-known distinction between the Knowable, which is simply the world of evolution, and the Unknowable, to which belong such problems as that of the nature of the Ultimate Power itself and the final spiritual destiny of man.

This pays due attention to Mr. Spencer's immense reservations on the affirmative side. Of God it is said, in the Old Testament, 'There was the hiding of His power'; and of Spencer's philosophy it might be said, 'There is the hiding of his glorious affirmation.' It has always been our opinion that in his calm and profound suggestions concerning 'The Unknowable' there is vastly more substance and faith than in nine-tenths of the fussy and peddling creeds.

'The Horoscope,' from October, 1902, to July, 1903 (London: W. Foulsham & Co.), makes a handsome volume of 263 well-printed pages. The book abounds in spirited and telling hits. This, for instance, in a letter to Mr. A. J. Balfour, that saw the light last January, is decidedly alive now:—

You have a trying year before you; and in the Autumn of 1903 you will meet with obstacles and open enemies in plenty, for Saturn, the planet that rules your foes, becomes stationary in opposition to your Sun at that period. Your health also will give way, and the cares of State may prove too much for you.

An American journal, always friendly to thoughts that help to make life's burdens light, gives us the following by J. W. Chadwick, whose fugitive poems and winsome discourses are never anything but consoling. The lines are the perfection of simplicity: but how deeply enfolded is the thought! and how musical the expression of it!—

### TRANSFORMATION.

As the insect from the rock  
Takes the colour of its wing;  
As the boulder from the shock  
Of the ocean's rhythmic swing  
Makes itself a perfect form,  
Learns a calmer front to raise;  
As the shell, enamelled warm  
With the prism's mystic rays,  
Praises wind and wave that make  
All its chambers fair and strong;  
As the mighty poets take  
Grief and pain to build their song,—  
Even so for every soul,  
Whatso'er its lot may be,  
Building, as the heavens roll,  
Something large and strong and free,  
Things that hurt and things that mar  
Shape the man for perfect praise:  
Shock and strain and ruin are  
Friendlier than the smiling days.

The following from an American paper is worth recording, if only for the purpose of putting a sinner in the pillory:—

The Rev. R. E. Lee Craig, Episcopal minister of Omaha, while out in central Nebraska holding past Lenten services and

baptizing some babies, was arrested for shooting twenty-one meadow larks. He spent the night in gaol, and was fined one hundred and ten dollars.

Fancy! Holding Lenten services and shooting larks; baptizing babies and shooting birds! We hope his night in gaol was spent in useful thought, and that his fine touched not only his pocket but his heart.

A writer in a widely-circulated London paper tells a painful story concerning the adventures of the body of Laurence Sterne. After being captured by the 'body snatchers' and sold to a Professor of Anatomy, it was recognised and then again interred in St. George's burial ground. After telling his story, the writer adds:—

Let us hope that Sterne really lies under the stones that bear his name. Even so, his rest is sufficiently lonesome in that symmetrical void in Bayswater, where the windows of the living look down on every side with remorseless stare upon the grass which is the coverlet of the dead.

Is it not high time to drop all these phrases which suggest or affirm that people really lie and 'rest' in these 'lonesome' graves? Why should we 'hope' that a particular body lies under a particular stone, as though we had the person there, resting and lonesome? It is nothing but unreflecting moonshine—and pernicious moonshine too.

For various reasons, our readers will note with interest that Mr. J. Page Hopps has returned to the neighbourhood of London. His address for the future will be: The Roserie, Shepperton-on-Thames.

#### 'TEACHINGS.'

We have received a small volume entitled 'Teachings,' which consists of extracts 'selected from a vast mass of automatic writings which were given during a period extending over many years.' These extracts have been chosen, 'not as examples of answers to queries on the deeper subjects of Theology, Science, &c., but rather for their simplicity and as appealing to no special creed or party.'

The messages are pleasant to read, and present many suggestive thoughts in an interesting manner. They are optimistic in tone, and the kindly spirit which pervades them will, we think, render them acceptable to many readers, who, while they may not be able to endorse all the ideas presented, will find much that is thought-provoking and helpful. The 'guides,' in one of the communications, warned those to whom they wrote against regarding their teaching 'as the only true teaching, just because we give it to you'; and that leaves everyone free to judge for himself as to the value of what is set forth in these pages. Reincarnationists will here find support for some of their favourite ideas, as the necessity for 'successive lives' is briefly set forth; but, as 'life beyond' is spoken of as 'an extension of life below,' and as being spent in 'ministering to others, in learning, in imbibing from sight that which on earth had to be learnt by rote,' and the 'restraining influences of the flesh' are contrasted with the 'glorious freedom of the spirit' for 'those who have passed to the other side,' it is a little difficult to understand why it should be deemed necessary for spirit people to return to this lower state of being and again be subjected to the restraints of the flesh after having gained their freedom by entering a world where they learn by sight and direct experience!

Apart from this debateable and perplexing problem, however, there are many bright and intelligent answers to questions of general interest, and also accounts of personal experiences, which have a peculiar charm and freshness; not so much because of their newness or novelty, as of the evident sincerity, sympathy, and sweet reasonableness which lift them above the average level of 'automatic' productions, and should make them especially welcome to thoughtful and reverent truthseekers. The book, which consists of ninety-three neatly printed demy 8vo pages, bound in buckram, can be had from the Office of 'LIGHT' for 2s. 6d., post free.—C.

#### 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

FRIDAY EVENING, NOVEMBER 6TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MADAME D'ESPERANCE

ON

'What I know of Materialisations; from Personal Experience.'

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, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Nov. 20.—SIR WYKE BAYLISS, on 'Art, *contra* the World, the Flesh, and the Devil.' At 7 p.m. for 7.30.

Dec. 4.—MR. G. R. S. MEAD, on 'The Higher Spiritualism in Earliest Christendom.' At 7 p.m. for 7.30.

Dec. 18.—MR. GODFREY DYNE, on 'Life in the Inorganic World.' At 7 p.m. for 7.30.

*In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1904.*

*Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'*

#### SPECIAL NOTICES.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Miss Mac-Creadie on Tuesday, October 27th, and by Mr. J. J. Vango on November 3rd and 10th. These séances will commence punctually at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances will be held every Friday, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions, on subjects of general interest relating to life here and hereafter.*

PSYCHIC CULTURE.—Mr. Frederic Thurstan kindly conducts classes for Members and Associates at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. Meetings will be held on the afternoons of November 6th and 20th, and December 4th and 18th. Time, from 4.30 to 5.30 p.m., and visitors are requested to be in their places not later than 4.25. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Saturday, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

## GREAT MINDS AND SPIRITUALISM.

By J. C. KENWORTHY.

'The common people were able to share with the sages in the counsels of men and the counsels of spirits.'—[XII. 69 of App. III. to the Chinese YI-KING.]

'How abundantly do spirits display the powers that belong to them! We look for them but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them. . . . They seem to be over the heads, and on the right and left of their worshippers.'—[CONFUCIUS, in XVI. of 'The Doctrine of the Mean.']

'When a man departs from this body, he departs upwards by the [psychic] rays, towards the spheres which he deserves by self-conscious fitness, not by external imitation.'—[KHANDOGYA-UPANISHAD VIII. Prap. 6 Kh. 5.]

'On the dissolution of the body, after death, the ill-doer is reborn into some unhappy state of suffering or anguish. . . . The well-doer is reborn into some happy state in the free spirit-world.'—[THE BUDDHA, 'The Book of the Great Decease,' I. 23-24.]

'That the fortunes of their descendants, and their friends generally, contribute nothing towards forming the conditions of the dead, is plainly a very heartless notion, and contrary to the trend of convictions. . . . It is plain, then, that the good or ill fortunes of their friends do affect the dead somewhat.'—[ARISTOTELES, 'The Ethics,' Book I., Cap. IX.]

'So we see death exempts not a man from being, but only presents an alteration.'—[BACON, 'On Death.']

'There probably never was a righteous soul who could endure the thought that with death everything would end, and whose noble mind had not elevated itself to the hope of the future.'—[KANT, 'Dreams of a Spirit-Seer.']

'It would have been for God but a poor occupation to compose this sad world out of simple elements, and to keep it rolling in the sunbeams from year to year, if He had not had the plan of founding a nursery for a world of spirits upon this material basis.'—[GOETHE, 'Conversations with Eckermann.']

'In this life  
Of error, ignorance, and strife,  
Where nothing is but all things seem,  
And we the shadows of the dream,

It is a modest creed, and yet  
Pleasant, if one considers it,  
To own that death itself must be  
Like all the rest, a mockery.

For love and beauty and delight  
There is no death nor change; their might  
Exceeds our organs, which endure  
No light, being themselves obscure.'

—SHELLEY, 'The Sensitive Plant.'

## I.

By 'Spiritualism,' I mean the practice among human beings of holding articulate intercourse with the spirits of human beings who have passed out of earth-life. That practice is the means of origin and of revival of all forms of religion known to history and literature. The central and classic literatures of every race and time attest this fact with unbroken proof. Any writing or teaching that would throw doubt upon or neglect the fact, is trivial, unconnected, and impermanent. To establish what I say, I should only have to ask any competent mind to examine a few ancient and more recent books which stand on the shelves of my own library.

By 'Great Minds' I mean those of the men whose attainments cause their names and their teachings to live in history and literature; men who bind their own thought upon races and ages, upon nations and generations. Of the very greatest of these there are but few; their names and teachings are now worshipped in religion and revered in philosophy. All such minds are practically, purely, and at first-hand, Spiritualist. Around and beneath these central figures are grouped a more numerous company of great minds who follow the teaching of the greatest, use it, and lead and shine in their own proper department of life. Outside the work of these minds there is no body of literature anywhere that survives the centuries; the denials and the short and insignificant excursions of the mere materialist mind perish within their day. Only the important survives, and that is always Spiritualist.

Yet it sometimes occurs during the ages, and is especially the case in society, here and now, that the Materialism of the moment obscures the Spiritualist fact.\* Let the reader look

again at the quotations, with the names appended to them, that stand at the head of this article, and remember what is, even to-day, said about those Great Minds, and their views of life.

Of the Chinese classics and of Confucius it has been said, and widely accepted, that they were Rationalist, Materialist, and Annihilationist.

Of the Hindoo classics and of Buddha it has been similarly taught that they were Non-scientific, merely Poetic and Annihilationist.

Of the Greeks, as Aristoteles, it has been said they were Scientific, Artistic, and Materialist, or unintelligibly Mystic.

Of Moderns, Bacon has been thrust aside as a fool by the very Materialism that owes all it has to him. Kant has been proclaimed as the champion of Atheism, and his declarations about religious matters are put down to dotage and to dishonourable truckling to the powers-that-be. Goethe is regarded as a cold, egotistic Materialist. Shelley, the greatest modern spirit in literature, is still called Atheist and Materialist.

Only partisanship and bad scholarship, working among a half-taught literary mob of the moment, can account for all this denial of the actual facts. It would seem that liars' minds, speculating and asserting where they will not take the trouble to ascertain exactly, are, by a Nemesis, moved to declare the opposite of the truth, so that they themselves may be found out for what they are—truthless in intention.

To the candid student—to him who so follows the fact that argument becomes needless, the fact falling into his hand—nothing is plainer than that the world of man holds together, and grows, by the teachings, given from time to time, of men who claim the spirit world as the directly drawn upon source of the illumination they have to give. Than such teachings, with writings and records depending upon these teachings, the student finds nothing that coheres, and that can be traced and dated to as central, in all history and literature. If all this that the student finds be called the work of Superstition, and he be invited to remove so-called Superstition and all its works out of his subject-matter, his only possible reply must be, 'I should have nothing left.' What else can he say, when he finds all China cohering round Confucius, all India round Buddha, all Islam round Mahomet, all Christendom round Jesus, and all Philosophy round Aristoteles?

For any honest man there simply remains to try in experience the teachings of the great teachers, and to endeavour to open up communication with the world of spirits, as they did. *Nobody can have the right either to support or to oppose the great teachings, except from this ground of direct, self-acquired, personal experience.* To act otherwise is worse than impertinence; it is crime in the region of the Mind; it is fraud and theft about the furnishings of the Soul.

## II.

The Great Minds of the two orders I have mentioned—the greatest, and the next in order—have always one feature in common, namely, that their first and last concern is always for facts. They are *veracious*, and throw over anything that stands in the way of their veracity. Thus they are always found as enemies of false and empty creeds, and of unjustly held-together churches and governments. According to the measure of their being, they reflect *things-as-they-are*. From this oneness of method, it will be found that minds of the second order, who may or may not be directly and articulately correspondent with spirits, always fall into clear and right relation with minds of the first order. Thus Sankaracharya is at one with the Buddha, as Kant and Goethe are at one with Jesus. *No man who has vitally affected European life has quarrelled with the Gospels.*

Not only is this so, but the Great Teachers themselves, however divided in space and time, are absolutely at one with each other. The radical classical documents of China, of India, and of Europe—the books popularly and particularly known to be the fountain-heads of the literatures of these areas—might be printed in three parallel columns, disclosing an absolute identity in their declarations as to the nature of man's life in this world and the next. And those declarations are entirely

\*Divination is held in great honour in some one age, and proves successful in all its predictions, because the Deity affords pure and perfect signs to proceed by; whereas in another, it is in small repute, being mostly casual, calculating future events from uncertain and obscure principles.'—PLUTARCH, in 'Sylla.'

at one with others which begin to appear among us to-day, through the table-rappings, 'automatic' writings, and trance addresses of Spiritualism.

It cannot but be an ever-vital and an ever-passionately agitated question, as to how the masses of men, incapable of separate and original illumination, shall relate themselves to the Great Minds who bring so-called 'revelation.' Here arises the history of Religions, with their efforts to discover and to follow the Christ, and to keep out the Pope; with their efforts to regulate the State, destroying the Tyrant, and securing a true kingship—*βασιλεία των ουρανών*. All men know that in the physical relations of society it is necessary to place men effectively and justly; in their industries or their ranks of war. And they discern that men are moved by Ideas; thoughts must arise before actions can be taken. Mind *must* rule, or chaos and death attend. It is, therefore, of first and last importance that men should stand rightly related to each other in Mind, in Intellect. Hence Religion, which seeks to adjust the problems of Mind, and to bring men into harmony of Ideas, of Thoughts. And hence, the few Great Minds that appear as heads in Religion are made centres of battle-royal; men would, and do, tear their Christs to pieces to see what is in them; and they would, and do, destroy each other by nations in their errors about Christ.

'So that men, thus at variance with the truth  
Dream, though their eyes be open; reckless some  
Of error; others well aware they err,  
To whom more guilt and shame are justly due.  
Each the known track of sage philosophy  
Deserts, and has a byway of his own;  
So much the restless eagerness to shine  
And love of singularity prevail.\*

To recognise a Christ, a direct illuminate, when he appears in history or in the living present; to understand his facts; and to loyally interpret those facts into the life of the world—that is the obvious best wisdom of one who is not a Christ. That is simply to say that the astronomer who has learned the scope of all he knows from Newton, had better teach Newton, and not himself, to others.

### III.

That the world should rightly understand its Great Minds, then, becomes a mere truism. The truism must be insisted on, however, in face of a foolish supposed democracy of mind which says, 'Every man has the right to think as he likes.' Every man has *not* the right to think as he likes; he has only the right to think *truly*. Thinking truly, he has a certain right of choice as to what he will think about. This condition of our lives is most disastrously violated when we play and intrigue with the Great Teachings, upon a correct reception of which all human welfare depends.

In our own time, we have had several men, Great Minds of the second order. Of these I would mention Leo Tolstoy, John Ruskin, William Morris, and Alfred Russel Wallace, as men within my own personal relation, of whom I can speak with authority. Of them I can positively affirm that they were *minded spiritually*. These all proclaim their faith in the continuity of life after the death of the body. Perhaps the vaguest declaration on this matter came from Morris, who, nevertheless, wrote plainly that he was unable to believe in death, and felt life to be continuous, and superior to death. I have somewhere mentioned a conversation with Morris, about fifteen years since, in which we discussed Spiritualism. I frankly confessed belief in the facts, and he said, 'The worst dream I ever had in my life was a dream that Spiritualism is true.' Yet he discussed the evidence for Spiritualism and made no denial.

To still speak of Morris: far and away above any other evidence of a man's faith in a spirit-world, are the actions and words of his life. Through all Morris's work, as far as its scope extends, is the most faithful acceptance and reflex of the facts and the view of life presented by the Masters of the Ages. The way his themes arise in him is, sometimes explicitly, exactly the manner of 'vision' in 'ecstasy' known to the Master

Mediums who are the Master Teachers. It is the way of the Artist; who is either consciously spiritual, or else, no artist. Morris is now a greatly-important mind in the circle of the spirit-world.

John Ruskin was an absolute and professed believer in the Resurrection. That he carried on intercourse with the spirit-world directly, I do not know. That he had the news of current Spiritualism is certain. I have encountered no passage in his work where he speaks directly of Spiritualism. There may, however, be some such passage; perhaps in an unread number of 'Fors Clavigera.' With his knowledge of the world of literature he could not have been uninformed; and from the rumours as to his illness (in about 1870), I suspect that what he then went through was the same 'phrenisin' which Huygens and Leibnitz discussed in correspondence as having befallen Sir Isaac Newton. That was simply a psychic development of the brain, which foolish and dishonest 'friends and relatives' spoke of as disease, and even lunacy. I have understood this by going through the same process myself; and I recognise in Ruskin's life and work certain sure signs of his having been in spirit-relationship. But in all such cases, the world is cursed by the liars who surround such a man; who will not give the world *the facts*, but only their own selfish and ignorant opinions upon the facts.

Certain indications lead me to believe that the disgraceful controversy which, through Mr. Froude, has arisen upon the domestic conduct of the Carlyles, is made possible by the suppression of the fact that the Carlyles went through a very difficult passage of practical Spiritualism. No other construction can be put upon the note in Mrs. Carlyle's diary, 'Nothing to-day but two blue marks on the wrist.' Things have been attributed to Carlyle's 'brutality' which are honourably understandable by any Spiritualist. There are other criminal suppressions about Carlyle, which will be made plain some day.

Leo Tolstoy, while explicitly declaring to me (in conversation about nine years since) that an appearance, even such as that of Christ, to himself, would be regarded by him as hallucination and disease, has since (three or four years since) told me of experiences of his that were very like some of my own more subjective experiences of the spirit-world. Dr. Wallace is, of course, confessedly and professedly, Spiritualist, in the way I am myself. His position is singularly clear; and he has been ably fortunate in reaching the public with small intermediary of foolish gossip about himself. A strict, but not dogmatically limited, materialist scientist, his conduct of his literary affairs has compelled attention to his work as to matter-of-fact.

The late Lord Tennyson, Poet Laureate, was entirely and practically Spiritualist. His poetry, in his middle period, is, in proper places, didactic of Spiritualism; the practice of 'holding communion with the dead' is expressly insisted upon in the well-known passage of 'In Memoriam.' His methods of literary production were those of the consciously spirit-inspired and spirit-guided artist, such as all artists were taken to be in the great Italian period which began about Giotto and culminated in Michael Angelo. His work flowed in two currents; one, in which it played among the pedantic fools of the magazines and the pretenders of the drawing-room; the other, in which it reached those who had his personal acquaintance and knowledge of his life as commentary with the work; through whom a spiritualist leavening was exercised upon European thought. But there are certain restrictions upon the relations of Tennyson to the public, and upon the effectiveness of his work, which particularly raise the question which has in measure to be asked concerning all Great Minds of every order; the question, namely, How is it that the great public does not know them, as Spiritualists, better?

### IV.

Victor Hugo said, 'The appeal of genius\* is always to the people.' To the student of the human intellect in history, the operations of human life may be likened to a succession of outbursts of light in singular individuals. To these, the

\* DANTE. 'Paradiso,' XXIX., 85-92.

\* He used the word in the old classic Latin sense of 'inspired by the deities.' I suppose, indeed, he made a quotation from the classic.

working masses, the quiet, industrious common-folk, turn, as men must turn to the sun they live by. But between the genius and the people obstacles arise in a cordon of men who find their interest in acting as intermediaries. Who are these interlopers?

They are the class of minds who incorporate (I think) pretty well all that is in religious teachings called 'devil.' They are that intellectually half-able class which gathers to itself vested interests in properties and creeds, in governments and churches. On the one hand they want to claim the teachings of genius as theirs. On the other hand they want power and rule over the masses. Judas is their archetype. It is seen, even in our day and hour, that such men as Ruskin, Morris, Tolstoy, Wallace, Tennyson, only reach their public with difficulty, and over the bodies of such rascals slain by them.

A genius arises; with clean hands and a pure heart, he does his work as from God to man, and from his communion with the spirit-world he knows himself to be right. At once he is heard by the long-suffering mass of mankind. He moves them; they unite and act upon his word. That is to say, human effort makes new values in response to genius. Books about it all can be sold; people can be gathered into political parties, churches and societies, and their pence and pounds collected; fame can be had by standing in the light of the genius, and claiming his words as one's own. Rascals come along who trade in all this. In their circle they catch up the voice of the genius when he speaks, and give it out again falsely to the public, to suit their base ends, the ends of Simon Magus—trade in the Holy Spirit.

The culmination is, that a man of genius must unmask and repudiate those who trade upon him. In return, they attack and malign his actions and his character. Study the history of lives of genius, and the process will be seen as inevitable and automatic, human nature being what it is and as it is. This is the hidden conflict in every Promethean life,—the life that draws down fire from heaven.

It behoves, then, all Spiritualists to be on their guard against the class of people who will, if they can, exploit their mediums—their Mediators between God and Man. Such people can be easily known, as by the following signs:—

1. They have no practical spirit-experience.
2. They talk as if they had, and knew all about it.
3. When they speak, they deal in opinions, having no facts of their own acquirement to handle.
4. They talk of people's characters, instead of the ascertained facts about them.
5. They are fond of offices, and they rule societies by the cash-nexus, instead of by the spirit.

*Spirit-interests among men can only be carried on by practical Spiritualists who are consciously and intelligently at one with the Great Minds who rule on the other side.* People, then, whether practical Spiritualists or not, who are not versed in the Spirit-Scriptures, ancient and modern; people of bad scholarship and no philosophy; much more, pretenders and intriguers:—how shall these ever 'bring life and immortality to light'? So it is that, in Spiritualism, circle after circle is opened up, here, there, and everywhere; the spirits come, they manifest; but no mind is found capable of co-operating with them; they are received and handled as 'devils' and dangerous; they withdraw, and a body of people sinks back into the doubts and darkness of 'the valley of the shadow of death.'

In all this that I say, I have the Minds of those whose names stand at the head of this article. In proof of which I offer the internal evidence of the article itself. If historical fact and philosophic reason will not convince men of spirit truth, no amount of table-rapping or ghostly appearance will. He who can read the Ancient Teachings and dismiss them as nothing, has no ground within himself in which to root Knowledge and produce Belief. Conviction only comes of fact received into the memory and reason, and digested through conduct.

SPEAKING IN 'TONGUES.'—A correspondent asks: 'Can any of the readers of "LIGHT" tell me of a modern medium who speaks in divers tongues? I might make a convert if I could convince a hard-headed man that in our day this is possible.' Replies should be addressed to 'B. H. W.' at the Office of 'LIGHT.'

## THOMSON JAY HUDSON.

Some time since it was our unpleasant task to report in a few lines the death of that great thinker, Mr. Hudson, whose books had made for him a reputation among serious-minded men and women. He was probably better known by his first book, 'Psychic Phenomena. Although his other books, 'A Scientific Demonstration of a Future Life,' 'The Divine Pedigree of Man,' and his posthumous volume 'The Law of Mental Science,' so recently published, are excellent aids, replete with profound and mature reasonings and suggestions, none of them have, and, we venture to think, never will have, the, if we may use the term, 'popularity' of 'Psychic Phenomena' either here or in America. Since the note which we published soon after Mr. Hudson's death, we have received from one of our American correspondents the following particulars about his life:—

'Thomson Jay Hudson was born at Windham, Portage County, Ohio, on February 22nd, 1834. His early life was spent on a farm, where he bore the brunt of the hardships incident to farm life in days before agricultural machinery lightened its labours. To this, as well as to heredity on both sides of his house, he owed his robust health and iron constitution.

'His early education was acquired in the common schools of his neighbourhood, and at an academy in a neighbouring town. It was here that some of the characteristics of his adult life first asserted themselves. He utterly refused to be bound by precedent, or to submit to authority in the matter of his education. And thus it was that, while he followed the prescribed course faithfully, he insisted on adding such studies as he happened to fancy. For instance, he utterly paralysed his common-school teacher on one occasion by announcing his intention to study natural philosophy, chemistry, and logic, then and there. It is said, however, that young Hudson was aided and abetted in this scheme of private education by a very learned uncle of his who loaned him books and gave him private instructions.

'The sorrow and disappointment of his life came when he was prepared to enter college. It was then that his father announced to him that there was one condition, and one only, upon which he would consent to give him a college education; and that was that he should enter the ministry. This the young man flatly refused to promise, and expressed his desire and determination to study for the bar, adding that he could not conscientiously preach the theological dogmatism in which he did not believe. The result was that the young man abruptly left the paternal roof under circumstances that would have appalled a nature less energetic, determined, and hopeful than his.

'He pursued his studies, however, destined to be of short duration; for in 1860 he removed to Port Huron, Michigan, and in 1865 he definitely abandoned his profession and entered the field of journalism and politics. He never but once sought a political office for himself, and that was in 1866, when he became his party's candidate for senator. He was defeated, however, his party being in the minority. He made a brilliant canvas on the occasion, and established a reputation as a campaign orator. Soon after this he sold out his paper and removed to Detroit, where he became editor-in-chief of the "Detroit Daily Union." In this field he achieved a notable success, and soon became widely known as a brilliant editorial writer. A few years after this the "Union" was merged with the "Detroit Evening News," and he became one of the principal editorial writers on that paper, contributing largely to the early success of that stupendous enterprise known as the Scripps Syndicate of Newspapers. In 1877 he was induced to go to Washington as the correspondent of the Scripps Syndicate, which then consisted of five daily papers, published, respectively, in Detroit, Buffalo, Cleveland, Cincinnati, and St. Louis. He not only served in this capacity for several years, but also worked in the Patent Office. He accepted this position in 1880, and continued in the service for more than thirteen years. He was rapidly promoted, and in 1886 was made Principal Examiner and placed in charge of one of the scientific divisions of the Patent Office; and he served in that capacity with distinguished ability until after the publication of his first book, 'Psychic Phenomena,' in 1893. He then settled down seriously to his philosophical literary work, and the world can ill afford to lose so brilliant and sane a thinker.'

M. C.

NICE.—We shall be glad to have the names and addresses of Spiritualists resident in Nice. Will our friends be kind enough to oblige us?

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, OCTOBER 24th, 1903.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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### LIVING FOR THE UNSEEN.

It is one of the world's common-places, that they who live for the unseen are apt to live feebly in the seen,—that to send the affections on before is to be uninterested now, and that he who casts anchor in heaven drifts aimlessly on earth: but this is prejudice, not experience; a conclusion 'jumped at' as a hasty inference, not knowledge based on observation.

The fact is that one way or another we are all living for the unseen. That is the tendency upon which the Post Office Savings' Bank calculates for its deposits and its safe balance. It is what lies behind the agitation for Old Age Pensions. It saves Board Schools from the infamy of being cruel cages for imprisoning children and keeping them from delicious walks and play. It buoys up the apprentice through the drudgery, the hardships, and perhaps the ignominies, of his seven years in the 'House of bondage.' It helps the tired wayfarer on the road, as he thinks of fireside and home and smiling faces. It makes the reformer like adamant in the presence of frightened interests or howling mobs. Was it not said of one such that 'he endured as seeing Him (or that) which is invisible'?

Wherein, then, does he differ who looks beyond these dusty streets and sordid struggles, or even beyond these happy fields and gilded toys, to something better beyond? What we find is that—

Hope is comfort in distress,  
Hope is in misfortune bliss,  
Hope, in sorrow, is delight,  
Hope is day in darkest night.

The prudent man who denies himself in the present that he may be advantaged in the future is cheered by thinking of joys to come. The intelligent scholar accepts the lessons gladly, and goes no longer 'like snail, unwillingly to school,' mindful of manhood and its larger life. The wise apprentice faces his drudgery with blither good will and keener adaptability because he 'has respect to the recompense of the reward.' The very tramp plucks up heart and swings along with sturdier tread as he thinks of his cheap bed or even of workhouse shelter and pauper fare. The reformer can smile at danger, and the martyr can bear the flame, borne up by the dream of better things to be. These all are 'saved by faith': these all win 'the victory that overcometh the world.'

That was a superb saying of Paul's, 'We look, not at the things which are seen, but at the things which are not seen.' But he gave a tremendous reason for this;—'for the things which are seen are temporal but the things which are not seen are eternal.' The same superb range of thought

is manifest in that other great saying: 'I reckon,'—it was not a mere throb of excited imagination,—'I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed.' Of course there is this difference between the cases we have cited, where earth was the scene from beginning to end, and the case of the believer in the unseen things never to be made seen here: and we are quite willing to admit, to the good-natured scoffer or critic, that Old Age Pensions may be surer than the recompenses of Heaven. And yet all things are insecure,—even Old Age Pensions; and banks break; and 'thieves break through and steal'; and there are times when expected boons turn out to be no boons at all; and often and often the best part of looking for the unseen is the looking, and not the arriving at the expected goal.

Here we are, so far, marching along with 'the good-natured scoffer or critic' on equal terms. Even if there is no unseen

Land of pure delight,

we get all the comfort and joy of expecting it and living purely for it. It puts 'a new song into our mouth,' and 'sets our feet upon a rock and establishes our goings': so that, even though there were no Heaven, it is an immense gain to expect it and to fit ourselves for it: and, in truth, we can never be sure there is not; and, if there is not, we can never be undeceived: so that, anyway, belief in the Ideal and living for it is all pure gain.

Take it on the lowest and homeliest ground, it is splendid to be lifted up, out of the miry ruts, even to a far-reaching land of dreams; for we are always in danger of being over absorbed and smothered by that which is nearest, and to live too much in our own little world. It is good for us to 'lift our eyes to the hills,' to feel our insignificance and to get a sense of vastness and distance. It is not good for a man to be over parochial, or to be more distressed about his toothache than by an earthquake that destroys a thousand lives. There is salvation even in the old consoling saying: 'Never mind, it will be all the same a hundred years hence.' It is good to feel the flow of the stream, and to remember that all things are passing, and that we are passing with them. But, of course, it is ten thousand times better to feel there are compensations and healings in the good land beyond the veil.

It would often be a fine deliverance from our gnawing cares and lonely anxieties, to be lifted up to the sublime thought of the vastness of the whole—and even to be lost in the bewildering mystery of it; and then to feel that after all, small as we are, we are a part of it. That would be good for the housewife amid her pots and pans, for the worried statesman 'fighting with beasts at Ephesus,' for the priest, bothering about his vestments, his small conjuring tricks and his creeds. But, better than all, is the being aware of the unseen powers and people, and the knowledge of the supremacy of those spiritual powers and people, followed by the high resolve to live for the things that belong to their great world where all the great realities are, and where to truly live is but to think, aspire and love.

### MADAME MONTAGUE.

We read in the San Francisco 'Chronicle' and 'Examiner' that Madame Montague has been appointed delegate to represent California at the National Convention about to be held in Washington. It is a happy coincidence that when Madame Montague left the Pacific Coast to come to Europe, four years ago, she held credentials as delegate for the 'Golden State' to the National Convention, and it is gratifying to all her friends everywhere to see the same honour conferred upon her immediately after her return to San Francisco. Hearty congratulations!

## 'AN INQUIRER'S DOUBTS.'

Your columns, I am told, are open to the pen of the Spiritualist and anti-Spiritualist alike, and thus I am emboldened to approach you with an inquirer's doubts.

For some time past I have, so far as my opportunities afford, been investigating the claims of Spiritualism. As yet I have arrived at no decision one way or another. The manifestations of clairvoyance and trance utterance which took place at many of the meetings I have been attending, of the Spiritualistic Association in my district, did not impress me as being of any substantial value as evidence for the spiritual theory.

I am not inimical to the Spiritualistic movement. Were the reality of Spiritualism demonstrated beyond all doubt, the result might well be termed a glorious revelation; for a burning fire of joy in the hearts of everyone would be kindled by the positive knowledge that our life here does not end in the dust of the grave, and that those dear ones who have been torn from us by death are waiting on the other side to greet us with loving welcome when we cross over there. The present attitude of Spiritualism, however, does not seem conducive to critical inquiry. The addresses which are poured forth week after week from the platforms of spiritualistic associations concern themselves more with questions of a theological and ethical nature than with the foundations of the creed. In short, in the matter of investigation there seems to be stagnation. To hear the beauties and merits of Spiritualism dilated upon, and to have its moral teachings reiterated, certainly is not the primary concern of the inquirer. As a preliminary foothold, the inquirer naturally desires conclusive evidence of the reality of spiritual intercourse; he seeks an assurance that the phenomena purporting to emanate from disembodied spirits are not due to causes having their existence in the mundane sphere. To many of the remarkable incidents reported to occur at certain séances the inquirer has considerable difficulty in giving credence. I refer particularly to materialisations. There is no getting away from the fact that the alleged appearance of materialised spirit forms is a phenomenon which sorely tries the credulity of even the least exacting inquirer. Moreover, it is rather curious that all the information concerning the other world seems to be obtained through the agency of tapping or automatic writing and utterance. Why, the question naturally arises, do these materialised spirits (who presumably are, like Sir William Crookes' 'Katie,' possessed of the senses of hearing and speaking) not give a verbal account of the spirit life and of their personal experience of the transition of death? The messages above referred to, obtained through mediums, are, in their description of the spirit life, generally of the most vague, misty, and indefinite character. It is reasonable to assume that this would be obviated by the *vivâ voce* testimony of these materialised spirits, who, in the written accounts of their appearances, are made to talk intelligently and rationally on matters pertaining to their former life on earth. The reality of Spiritualism must of necessity follow from a demonstration of the reality of materialisation. Such a demonstration need not be difficult of achievement if these materialisations are not idle tales or the result of trickery. Does it ever happen that the materialised spirits are recognised by close friends? Has a mother or a father, a sister or a brother, come back from the other world as materialised spirits to give consolation to the friends left on earth? Here we would seem to have a simple and infallible means of testing the truth of Spiritualism outside of any elaborate treatise on the survival of personality, and without the possibility of telepathy obtruding itself to confuse the issue.

A great many of the Spiritualists whose acquaintance I have made during my recent investigations seem satisfied with the most paltry evidence as a guarantee of the truth of their creed. Many of them rest their belief on foundations of the most rickety and unstable character; they pin their faith on evidence which no rational thinker would dream of accepting as conclusive. Indeed, it seems evident that very many Spiritualists accept the creed as a matter of faith rather than of positive knowledge.

The chief object of spiritualistic associations surely is to

make converts. The clairvoyance manifestations, and exhibitions of psychometry, which bulk so largely in the proceedings of these associations may attract and entertain the curious inquirer, but it is hardly likely that they will convert to the creed those whose aim it is to seek the truth. If the spiritualistic lecturers dwelt more upon the relevant phenomena, if the associations gave greater prominence to, and facilities for, investigation, I am satisfied that a greater number of inquirers would thereby be attracted to the movement.

'ANEMONE.'

## MR. R. HARTE'S AUTOMATIC MESSAGE.

The letter of Mr. R. Harte, deceased, given by the hand of Madame d'Espérance, which appeared in your issue of the 3rd inst., demands, I think, some kind of reply from a Theosophist, and specially from one who, like myself, is earnestly desirous that Spiritualists and Theosophists should meet at all times on a common ground of good fellowship and kindly feeling. What though our methods and ideas differ? There is, I am convinced, a sound Unity at the bases of the two great movements—movements which interpenetrate and should aid each other. The essential value of, and necessity for, such differences will assuredly be demonstrated in a few years if both continue to labour patiently in their own particular way.

Mr. Harte's spirit has brought some grievous indictments against the poor Theosophists, however, to which I will reply as briefly and temperately as I can. Since I joined the Theosophical Society, now five years ago, I have decidedly improved in general health of body and mind, and numbers of my fellow-students are prepared to make the same honest statement and to return thanks with me for a teaching which demands, in its essence and in its methods, more than ordinary gratitude. If any among us have weakened their health by fasting, do we not know that the extremist belongs to every cult, and our Theosophical Society, though teaching 'balance' in everyday life, may not, probably is not, immune in this particular. Also, we know that faults such as Pride and Selfishness are dangerously subtle in spiritual places, and we thank the late Mr. Harte for a warning already well enunciated and laid down in our Society.

Whatever the Monkeries of Thibet, I think that Divine teachers, incarnated, and exerting an influence and direction over chosen and ready pupils for the general benefit of humanity, are just as likely to work in their own particular way as that Mr. Harte should now speak to us through his friend. I do not doubt the one more than the other. Our Society is nothing if not progressive, and the spirit of the late Mr. Harte has carried some unfortunate impressions of its members, its scope and influence, into the next world with him. Perhaps it was a system struggling out of Chaos when he knew it; perhaps now it is on the way to be a well-ordered Cosmos. I am only surprised that in his present expanded state of consciousness, he should not understand that the phenomena of telepathy can surely work *en masse* as well as emotionally and mentally on individuals. Is not this universe the result of Thought? It follows, therefore, that Thought can work all ways without the written and spoken word. But Mr. Harte's present opinion on the subject is an added demonstration of the truth of what our clairvoyants teach, viz., that every man takes with him to the astral plane those thought-forms which he made during the earth-life, and he is surrounded by these until he can free himself and go on.

MAUD MARY RUSSELL.

100, Clifton-hill, N.W.

## TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

'B. SHARP.'—Your experience may possibly have been due to purely physical causes. If the 'phenomenon' occurs again watch the attendant circumstances carefully.

'E. D.'—Be kind enough to give us your name and address—not for publication.

## THE CASE AGAINST REINCARNATION.

This subject every now and then comes, bladderlike, to the surface. Its persistency, however, is not necessarily due to the buoyancy of truth; for, in all ages, some of the emptiest of doctrines have for a time been the most persistent. Reincarnation is attractive to many on account of its accidental picturesqueness gained through its association with the hazy mysticism of the East, and especially to those who look for a mechanical rather than a spiritual correspondence of the individual career with astronomical periods. To the writer's personal knowledge it takes a tenacious hold upon the minds of some persons in their rebound from a narrow religious dogmatism or sectarianism. The latter are reached while they are in a state of extreme sensitiveness, and have not at the time the advantage of a choice of views. They grasp the first system of universology that comes to hand; its mechanically intellectual method appears to extend from eternity to eternity; to be just what they are seeking; and having no corrective, they accept it as inevitably true. Does it, however, appear true to those who can hold aloof from all schools of thought, and who care for truth only? We think not. In connection with the subject the following points may be suggestive:—

1. It may not be generally known that the doctrine of reincarnation is not universally held by 'Theosophists.' There is a minority school which rejects it. It is, therefore, only a doctrine of what one school chooses to term Theosophy, and does not necessarily belong to the 'Wisdom of God' as taught by men.

2. It was not one of the 'Secret Doctrines'; for it was the popular creed extending over ages and countries; and, having been given, it is said, by the priests to the people, it was purely exoteric. And being exoteric it may be of no more intrinsic value than other such doctrines of which we wot.

3. It cannot claim to be true on the ground of being the only doctrine purporting to explain the origin of the individual soul: for, as already indicated in my brief article on 'The Spirit of Man,' which appeared in 'LIGHT' some months ago, there is an alternative ready to hand.

4. Its accuracy is not guaranteed by its antiquity, for we have many hoary errors still with us.

5. The claim that its truth is established by the supposed fact that some persons remember, in part or in entirety, what has occurred in their previous incarnations, is at present of no value whatever. Before their testimony can be valid, they must submit their experiences to the light of scrutiny and close analysis. They must be prepared to show that their recollections are not due to day dreams or night dreams, to inharmonious action of the cerebral hemispheres, to 'auto-suggestion,' or to what is still worse, self-persuasion. They must prove that they are not recalling visions or symbolic experiences gained during partial intramission into the psychic realm, or otherwise excited by spirit action. We have heard such persons spoken of as existing, but have never seen them in the light of day. Their evidence, if such exists, can be at present evidence only to themselves. We do admit, however, vast admiration for the stupendous faith possessed and exercised by their colleagues—a faith that ought to remove mountains of doubt and unbelief.

6. The assumption that each individual must pass through all experiences before he can reach perfection, involves many difficulties. For example, under that assumption, each person must be at some period an elemental, and must pass through all the stages of psychical disintegration. Does the Theosophist declare this impossible? Then he must withdraw his assumption, or bring it within reasonable bounds. As the assumption at present stands each person must become incarnate under each sign of the Zodiac, not only on our earth but upon all the worlds in our solar system; and not that only, but upon every other earth in the whole stellar universe, and under each sign of every Zodiac. For how can he otherwise acquire all knowledge, understanding, and sympathy, by which alone he can become fitted for union with the Divinity who sits at the heart of the universe of stellar worlds and stellar souls? In other

words, the reincarnation of each individual will, under this assumption, continue during an entire age of Brahma. Will the Theosophist admit this? If not, let him withdraw his assumption. If, however, he were in the least degree to limit the claim that the individual must pass through *all* experiences, he would give up the principle of the necessity for *all* experience, and thus his castle of cards must collapse. And here let that be presented which from the first renders this doctrine futile: let the love of usefulness, or the love of humanity, or the love of the good and true once enter into the soul of a man, and a basis is formed in him upon which can be built the whole spiritual manhood, both affectional and intellectual. He can and does suffer conflicts within himself which take the place of outward experiences. He can enter sympathetically and sympneumatically into the lives of others, so as to both gather the knowledge of their states and communicate to them of his virtue. Love is the great teacher. It is far from being the case that the mother so fully understands her infant in consequence of having been an infant herself. Love is her instructor. We proclaim the divine capacity of each soul in virtue of its ability to gather up sufficient experience, instruction, and enlargement on this and subsequent planes without reincarnation.

What is the clue to the assumption that all experience must be gained upon the earth plane? It is that the so-called Theosophist's spirit world is inadequate. His heaven, or Devachan, is a state of absolutely subjective existence. It is not a busy world of men and women performing acts of mutual love and usefulness and joyously rubbing shoulders. It reminds one of a poet's dream:—

'It was a land of shadows: yea, the land  
Itself was but a shadow: and the race  
Which seemed therein, were voices, forms of forms  
And echoes of themselves. . . .  
A land of change, yet did the half things nothing  
That I could see; but passed stilly on,  
Taking no note of other, mate or child;  
For all had lost their love when they put off  
The beauty of the body.'

Thus one assumption leads inevitably to another, and we need add no more.

7. It is assumed by the Theosophist that the planetary and stellar evolutions must necessarily represent the evolutions of the spirit, soul, and body of individual man throughout his whole career. This, if it means anything, means that no individual can be perfect until all stellar evolutions have ceased. To such a conclusion the Theosophist is welcome. But if it were true of Christ that he 'became perfected through sufferings,' perfection can be attained long before the last star has ceased to live, or has ceased to whirl through space. We have, however, no evidence that planetary influence or correspondence reaches beyond the one earth life. Reason, and such experience as we possess, prove that when the physical body is cast off and nature left behind, the stars in their courses can fight neither for nor against us. It is easy to make statements which are beyond the region of either proof or disproof, and to publish those statements as the Wisdom of God—a process to be regarded as mere trading upon credulity.

8. The reincarnationist omits to give sufficient weight to the fact that, if his doctrine is true, it explains nothing. Each individual is totally irresponsible as a moral being until he becomes a complete man. In his earlier vegetative and animal stages the trend of his career and his psychical and physical build are being determined by forces over which he has no control. The same is true of his earlier human stages. By the time he reaches the point at which moral choice becomes possible, he finds himself already constructed, and his environment already formed. His power of moral choice is circumscribed at its very commencement by habits formed through ages of ethical ignorance and unconsciousness. Consequently his position when full manhood is attained is practically the same as would be that of a new soul with no age-long history behind it, and there is no evidence of greater justice or advantage displayed in a long series of reincarnations than in the creation of a new and inexperienced being.

G. H. LOCK.

## BREAD DEMATERIALIZED (?)

The following remarkable statement which appeared in the 'Daily Express' of the 15th inst., may possibly be of interest to some of our readers. It is a curious story, and we confess that we do not know what to make of it:—

'Like the ancient Egyptians, the Websters, of Raikes Farm, Beverley, have a skeleton at every feast—the haunted bread which by some mysterious agency dwindles almost to nothingness even while it is being watched.

'The problem seems to be unfathomable. An "Express" representative who visited the farm, and made a keen investigation into the whole story of these manifestations, has not been able so far to find any tangible explanation of the phenomena. The good faith of the Websters is beyond doubt, and tests of so stringent a character have been applied that trickery of any kind seems to be out of the question.

'Raikes Farm is a house of mystery, and in the subdued, almost terrified, bearing of its inmates it is easy to read how deeply the manifestations have affected them.

'Mr. Webster's household includes his wife and seven children, his wife's mother, and ten farm hands. No domestics are kept, Mrs. Webster being assisted in her household duties by her mother and her eldest daughter.

'Her story of the mystic loaves dates from the first week of March, when the bread baked overnight, which was placed on a stone floor to cool, was found in the morning to bear the appearance of having been gnawed by rats or mice.

'No doubt was entertained that this was what had happened, and the loaves were then placed on a high shelf in the dairy, inaccessible to rats or mice. But the crumbling still continued.

'They were put in a pan. The sequel was the same. Another kind of flour was used. The loaves still dwindled. The water was suspected and changed, but the phenomena continued.

'Mr. Webster suspected a practical joke, and, keeping his own counsel, took steps to discover its author. He placed some fresh bread in a closed pan, set a rat-trap inside with it, another on top of the lid, sprinkled flour over the dairy floor, and not only locked the door but stretched two lengths of cotton across it.

'In the morning he found the threads intact, the flour unmarked, and the rat-traps undisturbed. But of the loaves he placed there one had utterly disappeared, not even a crumb being left, and the other had dwindled to half its original size.

'For nearly three months the Websters kept the mystery to themselves, trying all the while to fathom it; but in whatever part of the house, upstairs or down, under cover or exposed, the ultimate results were the same. Some loaves crumbled away quicker than others, and Mrs. Webster asserts that she has seen the end of a loaf waste to nothingness on the kitchen table within an hour.

'The situation became desperate, for, apart from the uncanny feeling which the phenomena awakened in the household, there was the incessant drain upon flour-bin and purse to be considered, and now the family have resolved to find a home elsewhere.

'"It is not that I am superstitious or frightened," observed Mr. Webster; "but I don't like this thing. Some people think it is nothing more than a joke on our part, but do you think we should be fools enough to joke ourselves out of house and home?"

'Then, seizing the remains of a loaf which was slowly shrinking on the table, and pointing to its wasting sides and crusts, he asked almost fiercely, "Do you mean to say that human hands could do that?"

'To allay any suspicion of practical joking, Webster called in the services of ex-Police-constable Berridge, of Bishop Burton, and gave him sole charge of the dairy for several days.

'Berridge frankly confessed to the "Express" representative that the phenomena were beyond his understanding. He went to the farm on a recent Tuesday with two loaves purchased in Beverley, and placed them in the dairy, putting a lock of his own on the door, in addition to the lock already there.

'The next day the loaves appeared to be all right, but on the Thursday he cut the top off one, and was amazed to find a good-sized hole running from top to bottom of the loaf.

'At first he was inclined to attribute the cavity to faulty baking, but as it gradually grew wider and wider, and as the second loaf began to rapidly decay before his eyes, he simply accepted the situation.

'Yet another surprise was in store for him. On the Wednesday he had placed in a pan five new loaves, baked in the house. At ten o'clock on Thursday he examined them and found them externally sound. At noon on the same day the top of one loaf

had totally disappeared, and all the others showed signs of wasting.

'Thinking that despite his precautions someone might, unknown to him, have gained entrance to the dairy, Berridge secreted pieces of bread in other places about the house, but in every instance they wasted to nothing.

'Ten leading chemists of Beverley and Hull who have visited the farm and made analyses of the bread are no less puzzled. The microscope has revealed the presence of no microbe or fungus, and the bread has been pronounced absolutely pure.

'Another curious circumstance has come to light. To avoid the lamentable waste of bread, Mrs. Webster resorted to the expedient of baking cakes for the household, and was relieved to find that, though they lay side by side with the blighted bread on the dairy shelf, they showed no sign of harmful contact.

'But this was only for a time. When the last crumb of bread disappeared the goblin of the loaf attacked the cakes, and now Mrs. Webster has to employ the strange device of baking occasional loaves to satisfy the voracious craving of the bread fiend in order that her cakes may be preserved to her.

'The whole of the East Riding is ringing with the story of the haunted bread, and the circumstance that the Websters enjoy a reputation for respectability and honesty second to none in the district does not lessen public interest in the mystery.'

The following additional particulars appeared in the 'Express' of the 16th inst. :—

'The mystery of Raikes Farm, Beverley, grows deeper with investigation. It has hitherto been believed that the manifestations were confined to the dwindling away and ultimate vanishing of loaves, but startling though these phenomena are, they do not comprise the whole of this weird Yorkshire story.

'Strange noises are heard about the house after nightfall—noises loud enough to wake the children, and to cause the Websters to believe at first that either a practical joker or a sleepwalker was responsible for them.

'"Many times," said Mr. Webster to an "Express" representative yesterday, "I have come downstairs in the middle of the night to find the cause of these uncanny sounds, but however stealthily I went I have always been baffled."

'Footsteps have been heard upon the stairs by both Mr. Webster and his wife. Listening to them as they approached, Mr. Webster has opened the bedroom door suddenly and shown a light. The sounds have sometimes ceased at this interruption, and sometimes continued; but though they have been heard quite close at hand no human agency has ever been found to account for them.

'"I am not a Spiritualist," said Mr. Webster, "but I am driven against my will to the belief that superhuman agencies are at work to cause these strange things."

'Sometimes the noises have been so loud that Mr. and Mrs. Webster have been convinced that someone was making free with the chairs and fireirons in the room beneath them.

'One night, while ex-Police-constable Berridge stayed in the house in charge of the dairy, he heard a footstep, which he took to be Webster's, outside his door, and was astounded next morning when Webster told him he had never left his room.

'But even these phenomena do not exhaust the mysteries of the Haunted Farm. One night, when Webster had heard strange noises, he went to Berridge's room, and together they searched the house. Everything, however, was as they had left it on going to bed.

'At breakfast next day Webster's fourteen-year-old son remarked that someone had been singing during the night. His father, anxious for the peace of mind of his family, told him he had been dreaming, and was not to say another word about it.

'Others, however, had heard this midnight music. Mrs. Webster's mother was so terrified by it at first that she buried her head in the bedclothes. Now she listens for it with pleasure. "It's the sweetest music I've ever heard," she is said to have told a neighbour. "It is just like a choir singing"; and, apart from the Webster family, the heavy slumbers of one of the farm hands have been interrupted by these minstrel voices.

'Mr. Webster woke up one morning and found that his clothes were missing. A search discovered them scattered through other rooms of the farm.

'Spiritualists from Hull and elsewhere have assured him that the phenomena are to be attributed to beings of another world. Unbelievers in occult manifestations look for the explanation elsewhere, and suggest that the singing and the removal of the clothes are the work of a sleepwalker. But

what about the dwindling bread? Even a sleepwalker with a mania for clawing and consuming cannot pass beyond locked doors without a key. Moreover, the wasting is as continuous by day as by night.

'On the other hand, it has been well established that the decay of a loaf is immediately arrested once it is removed from the precincts of the farmhouse, and it has been whispered about that something of the same kind of thing occurred at Raikes Farm forty or fifty years ago. The oldest inhabitant of Bishop Burton, however, can tell no definite story on this subject, and at present the theory of supernatural agency is the only one that finds general acceptance.'

The 'Express,' of the same date, in an unconsciously humorous editorial, referring to the baffling mystery recorded above, declared that 'tests of every kind that could be thought of have been applied' and still no explanation has been discovered, but nevertheless expressed its belief that the great majority of its readers concur with it in the 'conviction that some perfectly natural cause is at the bottom of the mystery'! What this 'natural cause' is the 'Express' does not state, but assures us that it 'is inconceivable that the whole thing is really the work of "spooks." . . . We do not know yet what the natural cause of the phenomena can be, but we know that one must exist!' Presumably, therefore, spooks, or spirits, are not natural and must be excluded, for the 'Express' affirms that 'All the Churches are agreed in discountenancing and denouncing credulity as to "spooks" and omens, and so forth; to believe in them is generally seen to be as incompatible with reverence as with science.' That settles it, of course; and after this no doubt the Churches will cease to ask us to listen to the records of the visions, voices, trances, and appearances of young men, or angels, which form so large a part of the Scriptures to which they appeal.

#### CURIOUS EXPERIENCE OF A CLAIRVOYANT.

My wife and I sit every Wednesday night for development. I sit inside a small cabinet and my wife sits outside. The room is darkened. My wife having already developed clairvoyance, clairaudience, and independent writing, there appeared to her at the sitting, a week ago, an old lady who often comes to her. Following this, underneath a large picture of the old lady's daughter, my wife clairvoyantly saw the words written, 'Mary Sedgwick has passed out.' This Mary Sedgwick was a daughter of the old lady by a former husband and, when my wife was a child, lived in London, and was very good to her mother, who, at that time, lived at a small town in County Durham, where also my wife's parents lived and were on very friendly terms with the old lady. My wife, who as I have said was at that time but a young child, used to write letters for the old lady and remembers that she wrote one to her daughter, Mary Sedgwick, acknowledging the receipt of a remittance, &c. At the sitting in question there appeared to my wife the *actual letter* she wrote, above referred to. She read the letter to me aloud, and recognised her own writing. The words in some instances were very much faded by age. It was an ordinary double sheet of paper, and when she had read to me to the bottom of the first page, a spirit hand turned it over, after which she read to me also the other side. The question was then asked, 'Who now possesses this letter?' but no response was given. Now my wife had forgotten all about this letter until it was shown to her as I have described. To my mind this is a remarkable phenomenon, an actual reproduction of a letter written over thirty years ago. R.

'DO YOU BELIEVE IN PLANCHETTE?'—Under the heading 'Do You Believe in Planchette?' 'The London Magazine,' for October, contains an interesting report of a visit paid by Mr. James F. Wilkinson to the rooms of the London Spiritualist Alliance. The report is illustrated by several reproductions of pictures, exhibited in the rooms of the Alliance, of 'automatic' and 'direct spirit drawings,' and of a 'Ouija board.' The mode of using the latter is indicated by a portrait of Mr. F. W. South, the book department manager, sitting with the board on his knees. This article is exciting considerable public interest in Spiritualism. Mr. Wilkinson has misunderstood one point, for he says that he was informed that a mediumistic friend could receive messages from spirit land by holding a pencil between her fingers and 'concentrating her mind on the particular spirit from whom a communication was desired.' This would make it appear that spirits can be 'called up,' or 'compelled' to communicate, whereas what was meant was that, if the lady held the pencil and waited, it was very probable that, if she was mediumistic, her spirit friends would take the opportunity of making their presence known by causing her hand to move and write. The spirit people cannot be commanded; they manifest their presence if they are so minded and find favourable conditions.

#### LETTERS TO THE EDITOR.

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

##### Mr. Laurence Oliphant's Ideal.

SIR,—May I say in answer to the question of Mr. W. H. Downing in 'LIGHT,' of the 10th inst., that no society has been founded for the purpose of carrying out the ideas of Mr. Oliphant, because it seems best not to do so, as his lofty ideal may be sought anywhere and by anyone?

The only change which has taken place through our united efforts is that the work has taken on a simpler and more definite outline, an outline so simple and so definite that the effort to be made may be expressed in one short phrase: *The power to create is given by the Creator, and hence He must be asked to govern it always and everywhere.*

Such an affirmation is easily pronounced, but it is not so easily practised. For instance, if the soul is to coerce the body, through the strength He lends, then all appetites must be under a perfect control. Thus, in order to maintain an exact balance of the organism it may become necessary to quit tea, coffee, tobacco, and spirits, and this mortification of the flesh, for many, is not easy.

Nevertheless, my experience has been that if one appeals to the innate goodness of men strongly they will respond to that appeal. Whether one is seeking to wake the higher nature of an Arab on Mount Carmel, or of a Frenchman in a Paris salon—wherever one is labouring—the most widely different men will assent to the affirmation, 'Bridal love cannot be killed, therefore it must be sanctified.'

This, then, is our belief: So long as even one glance is exchanged between a man and a woman without remembering their God, that glance is not a legitimate one. Only in His Presence should lovers permit themselves to love one another; for if they do not see His Face constantly they cannot become, and remain, pure in heart.

ROSAMOND TEMPLETON.

##### Development of Clairvoyants.

SIR,—May I be allowed to ask for guidance in a difficulty which perplexes me? I see that many people are claiming to possess and exercise super-normal vision, and, being interested in psychical matters generally, I have desired to ascertain if I also possess the faculty of clairvoyant perception. From all that I have read or heard upon the subject I am led to suppose that no one can become clairvoyant who is not naturally endowed with the 'sensitiveness' upon which its manifestation depends; and that a little patience and persistence on my part in crystal gazing, or in sitting in 'circle' for development, will soon make it clear to me whether I am the fortunate possessor of this or any other psychic faculty. But, I observe that certain persons claim to be able to develop clairvoyance by correspondence, and inducements are held out to inquirers by various 'instructors,' who promise, for a consideration, to develop people in various ways. My point is this: Can anyone develop me, or must I develop myself? I am warned by several friends to pay no heed to 'professors' who promise to do this, that, and the other, as, although they may tell me a great many things regarding clairvoyance—which may or may not be accurate—the work of development is a personal matter, and cannot be effected by a third party. I should like to know if this is correct?

'ONE WHO WANTS TO KNOW.'

##### 'Prize-Winner, Fowler Institute.'

SIR,—As a slight misconception has arisen concerning the meaning of the words 'Prize-Winner, Fowler Institute, London,' referring to myself, in an address given by me recently at Brighton, the notice of which appeared in your issue of October 3rd, I beg to state that the prize I obtained was one awarded to me, viz., three volumes of 'The Phrenological Magazine,' or a ticket for membership to the Fowler Institute for a year. I selected the former, containing L. N. Fowler's autograph and particulars of the award to me.

The prize was for the best answers sent in to a number of phrenological questions, entitled the 'Phrenological Prize Competition,' which appeared in the 'Phrenological Magazine' several years ago, at the foundation of the Fowler Institute; but I beg to state that I am not, nor have I been, a member of that estimable institution, only the want of time preventing me joining the society.

ALGERNON MORGAN.

165, Freshfield-road,  
Brighton.

## The Servian Prediction.

SIR,—This question bids fair to become obscured under the endless flood of words heaped upon it alike by 'Big' and 'Little-endians'! For poor Mrs. Burchell, I can feel much sympathy. She either *did*, or *did not*, predict a matter which afterwards occurred. I think it will generally be allowed that *she did*. Then what does it matter how or why she did so? The Psychical Research people seem to complain that it was not done *secundum artem*; for all their contentions seem to point out that she ought to have seen either more or less, or something quite other than she did see. The so-called investigators who make such ridiculous objections, only evince their entire ignorance as to the fragmentary and incomplete nature of many psychic communications, as witness the following: 'Locked in—downstairs—under the gallery—blood, soap, and candles!'—given to me clairaudiently. Now what use can I make of this—even though I believe it to contain germs of fact? Or how can I place upon record all the numberless but isolated communications I have received relative to the fate of poor Miss Hickman? To me they are coherent and conclusive, but, given as received, read like pure nonsense. Let the Society for Psychical Research collate and record only. Needlepointing and the endeavour to systematise can do no good, until we are more conversant with the laws which govern and underlie all psychic phenomena. So far the only result of the Society seems to be to attempt to prove either that (a) no phenomenon occurred, or that (b) if it did, it ought to have occurred in some totally different manner. Now how does this advance our knowledge? Judging from results so far, I think the name should be altered, and the Society for Psychical Research should be known as the 'Society for Obscuring and Muddling-up well attested Phenomena'—or even 'The Society for Suppressing or Distorting Facts.'

BIANCA UNORNA.

Blackpool.

## 'Needless Cruelty.'

SIR,—In final reply to the remarks of 'Juvenis,' in 'LIGHT' of October 10th, and his proposition that cruelty is part of the 'scheme of the Universe,' I submit that we are only circling round again as to the existence and origin of evil, ably discussed in your columns a short while back. Enough for us if as spiritual entities (to whom all cruelty should be an abomination and love its antithesis) we are found combating this scheme, whether we label ourselves materialists, like R. Blatchford, of the 'Clarion'; Theosophists, as the genial Herbert Burrows; or Christians, like Dr. Barnardo. As to born criminals, all these leaders of men know full well that our hateful social system is fast breeding criminals and lunatics by an atrocious obligatory environment—especially Dr. Barnardo, who takes children out of the forcing-beds of crime and makes men of them.

Willesden, N.W.

C. DELOLME.

## 'A Lover of Light.'

SIR,—Perhaps my experience will be of interest to your readers, and possibly someone will give an explanation. A few days since, when alone, and feeling very happy, I was suddenly enveloped in a cloud or aura of navy blue, with a continued shower of small bright stars. This lasted a few minutes, then changed into a lovely light blue, the stars still falling. I was in a canopy of love and harmony, and all earthly troubles for the time were obliterated. I very frequently see spirit lights globular in shape, and of the varying colours of the rainbow. Sometimes these lights take the form of pictures—the centre resembling a blaze of sunshine, the border varying in colour—pink to the deepest shade of red, heliotrope to a rich purple, &c. Once the border appeared as mother-of-pearl, very beautiful to look at. I have frequently tried to see the picture which is hidden by the bright light, but so far have been unsuccessful.

G. N.

## Kymry's Predictions.

SIR,—You recently alluded to 'Kymry's Predictions.' There is no doubt that they are very wonderful. Other astrologers are simply 'tomtits' compared to him. I have now before me the 'Referee' for August 9th, in which Kymry prophesied a declaration of war between Russia and Japan on the 14th, or failing that, the 29th of that month! The 'Referee,' in reference to his predictions, says:—

'If August and September pass by harmlessly the prophet is wholly discredited.'

Of course he is. Anyone who understands astrology knew that he would be.

F. E. H.

## Spiritualism and Vegetarianism.

SIR,—Mr. H. C. Hunt's letter in a recent issue of 'LIGHT' should do good in drawing the attention of psychometrists, and others, to the fact that the highest spiritual life is only possible with a pure, bloodless diet. One would think that all psychometrists must of necessity be more or less conscious of the suffering and cruelty involved in the eating of flesh foods, and would, therefore, according to their spiritual development, feel repugnance to such a diet. Long before I knew anything about psychometry I unconsciously exercised it when eating, and I am only sorry that I did not follow the impressions more persistently to their natural conclusion. Once in early life I made the attempt at vegetarianism, but failed for want of knowledge in regard to dieting; since then I have been more successful, and have now had eleven years' experience as a vegetarian. Many times have I remarked that when I used to eat meat I often rose from the table with a feeling of positive disgust at the thought that I had enjoyed my dinner! Such appreciation of food seemed to me so animalish. That was the effect of a meat diet. Now I enjoy my food equally well, if not more so, but instead of feeling disgust on that account I am more inclined to give thanks—and am especially grateful to be free from any responsibility of the slaughter-house. As Tolstoy says, vegetarianism is 'the first step of the stairway' to a spiritual life, and a form of fasting which is essential to that life. There is an excellent article of Tolstoy's in 'The Herald of the Golden Age,' for September, which I wish could be read as a sermon in all the churches of the land. As our aim is for the highest and truest spiritual life, and not merely psychic development—which, without the spiritual unfoldment, is apt to become mere magic, perhaps black magic—we cannot, therefore, ignore, without loss to ourselves, our responsibility with regard to the cruelty involved in meat-eating, and the degradation caused to those engaged in the slaughter, and the many evils and cruelties involved in the traffic.

'A Seeker of Truth' may be interested to know that many have had the same difficulty as he describes on first attempting a vegetarian diet; but all are not alike. I know several who say they did not feel the slightest difference from the change. That was not my own experience, for even after three years I often doubted if it was the best for me. One day, when quietly meditating on the subject, and wondering whether I ought to follow my own inclinations to the detriment of my physical health, I heard a voice say: 'Wait five years.' Now even a consideration of health—if that were possible to me on such a subject—would not induce me to take animal food, so repugnant is the idea to me.

The giving up of meat is like—and *is*—giving up a stimulant. Can that be done without at first feeling some loss—except perhaps in a few exceptional cases? In the first instance great care is needed in dieting, and for a clerk (as 'A Seeker of Truth' says he is) that would possibly be a difficult matter. One good plan is to spend a holiday at a vegetarian home, where the catering is good; to read one of the magazines, and so get some theoretical knowledge of the subject; and to keep the idea in mind as a thing some time to be accomplished, even if at present there seems to be failure. Many have benefited in health by the change in diet. May 'A Seeker of Truth' be equally fortunate.

'W.,' Ilfracombe.

## Occultism.

SIR,—Will some of the able contributors to 'LIGHT' kindly give a short and clear statement of the *characteristics* and points of connection and contradiction between the following branches of Occultism?—

1. Spiritism.
2. Spiritualism.
3. Theosophy.
4. Theosophy in relation to Buddhism.
5. Rosicrucian faith.
6. Christian Science.

I am sure that the information for which I thus venture to ask will be greatly appreciated by many of your readers who like myself have but a superficial acquaintance with the various branches of Occultism.

H. A. C.

## Bruges.

SIR,—As I am shortly going to Bruges, perhaps some of the readers of 'LIGHT' can tell me if any Spiritualists are there. I could easily find them in the English Colony, but if they are among the Belgians, how could I get into their circle?

'BRIGHTONIA.'

## 'The Story of Armageddon.'

SIR,—Will you be kind enough to permit me to say, through 'LIGHT,' to those who desire the information, that the 'Story of Armageddon' will not be published, probably, for some years?

The first phase, namely, a prolonged struggle with the Turkish Government, is successfully finished. But the second part, connected with homeless victims surviving recent massacres, is not yet accomplished, and until this is done there will be no publication.

ROSAMOND TEMPLETON.

## The Brighton Society.

SIR,—Will you permit me to ask help and assistance from Spiritualists, inquirers, and friends, on behalf of the Brighton Society of Spiritualists, who, having outgrown their present meeting accommodation, are taking a new and charming hall, capable of seating nearly 150 persons, and in a more prominent and suitable position than formerly, being situated in the Western-road, quite near to Brunswick-place, and therefore get-at-able both from Hove and Brighton?

Furniture and fittings are required, and as the rent is much higher than any previously paid, I earnestly beg any friends who can, to give their assistance, and so take a burthen from the shoulders of those earnest workers who have formed the society since 1893. I will cheerfully receive any donation, however small, if sent to my address, 27, Buckingham-place, Brighton; or the chairman of the Brighton Spiritualist Society, Mr. A. Cape, 11, Round Hill-crescent, will, with equal pleasure, receive all cheques, postal notes, Post Office Orders, or any other form of contribution. There is a great need in this town, as I have discovered, for a good central hall and place for meeting Spiritualists and mediums. Therefore I hope a friendly response will be given to my appeal.

BESSIE RUSSELL-DAVIES.

## Automatic Writing.

SIR,—The following may have some interest for your readers: My husband has, for more than two years, endeavoured to acquire the faculty of automatic writing, and although he can, at any moment, obtain yards of writing, he became discouraged because it was invariably wholly illegible, containing what we thought to be rudimentary attempts at letters only. Some weeks ago, two ladies called upon us who were born and educated in Russia, and the conversation turned upon the planchette. Asked if that instrument would work for him, my husband said 'No,' giving as the probable reason that he could readily obtain some sort of writing without it, but lamenting also that beyond the phase of illegible 'scrawl' he could not progress. To illustrate this he sat down and allowed his hand to write some half dozen lines, when, to our intense astonishment, our friends immediately recognised the supposed 'scrawl' as Russian, in the cursive script. No coherent message could be read, as the ladies said it was the handwriting of a Russian of the upper or educated class—notorious for bad writing—but isolated words were deciphered. I should explain that my husband has no knowledge of the Russian language, but that thirty years ago he was acquainted with its alphabet, both in the printed and cursive characters. At the present time he is unable to recall ten out of its thirty-six characters. Of course the theory of 'unconscious cerebration' will be put forward to explain the phenomenon, but is untenable, as at no time had he ever sufficient acquaintance with the language to construct sentences, and the words written were utterly unknown to him. To any of your readers who read Russ, and are sufficiently interested, he will be pleased to send examples of this writing, as it would be very interesting to learn the meaning of these communications, or to arrive at the reason why any Russian spirit should use the hand of an Englishman.

Blackpool.

BIANCA UNORNA.

A CLAIRVOYANT'S VISION.—The discovery of the body of the late Miss Hickman has led the 'Daily Mail' to reproduce a report, first published some weeks ago, of an interview which a representative of that paper had with a medium, who, it is said, went into a trance and described the way in which she was mentally following Miss Hickman through a dark wood. 'She is weary,' said the medium, 'and walking slowly through the thick underbush. Her skirts are damp and draggled, and she is hungry, but that she does not seem to mind. At last she comes to a place where there is a rough road, overhung by a gnarled oak, and there she falls fainting. I think she is dead.' We are informed that the medium who gave this information was Madame Katherine St. Clair,

## SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Service on Sunday next at 6 p.m.; and circle at 8.15 p.m. as usual.—P. J. G.

GLASGOW.—2, CARLTON-PLACE.—Mr. McDowall gave a much appreciated address on 'The Soul: Whence Cometh it, and Where Goeth it.' Mrs. Mackintosh afterwards gave clairvoyance.—D. M.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard delivered a splendid address on 'Duty towards Spirit Life.' Meeting each Sunday at 7 p.m. Developing circle on Thursdays, at 8 p.m.—R.

BRIXTON.—RALEIGH COLLEGE HALL.—On Sunday last the address delivered by Mr. Macdonald, under influence, on 'Peace, be still,' was much enjoyed. Communion service followed. Services as usual on Sunday next.—J. P.

NEWCASTLE-ON-TYNE TEMPERANCE INSTITUTE.—On the 14th inst. Mrs. Colville gave a good phenomenal entertainment. At the open circle on the 16th good tests were given by local mediums to a crowded audience. On Sunday Mr. Westgarth delivered a splendid address on 'Seek and ye shall find.'—S.

DUNDEE SOCIETY OF SPIRITUALISTS.—On October 11th and 12th Mr. G. Featherstone, of Rotherham, on his first visit here, gave three splendid addresses. We hope to hear him again. On Sunday last Mr. J. M. Stevenson, president, gave a fine address on 'Light on Vital Questions.' Mrs. Inglis gave splendid clairvoyance.—J. M.

LEICESTER.—BISHOP-STREET.—On Sunday last Mr. A. V. Peters gave good addresses and convincing clairvoyance. There was a crowded audience in the evening. Will speakers please note that Mr. H. Ward, 8, Burfield-street, has accepted the duties of secretary in place of Mr. H. Early, who is leaving shortly for the Cape. Mr. Early has our best wishes.—A. W.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mrs. Roberts (of Leicester) gave a number of clairvoyant descriptions which, with other details, were very convincing to the recipients. Mr. Parr (president of the Spiritualists' National Union) gave a brief but forcible address. Mr. Alfred Peters will be with us on Friday, October 30th. Speaker on Sunday next, at 7 p.m., Mr. G. T. Gwinn.—R. B.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—At the quarterly meeting on the 16th we were able to report that all expenses had been met, and there was a balance in hand. On Sunday last Mr. J. Evans delivered a splendid address on 'The Light of Spiritualism.' Mrs. Pollard gave excellent clairvoyance, and one of the recipients thanked her for her accurate descriptions.—J. E.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Miss F. M. M. Russell's address on 'Salvation: Many Ways but one Road,' was deeply interesting. She pointed out that salvation truly means liberation. Mr. G. Tayler Gwinn presided. Miss Russell presented our library with a copy of her latest work, 'Life in the Philippines,' which was greatly appreciated by the members. Speaker on Sunday next, Mr. H. Boddington.—W. H. S., Hon. Sec.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday, the 15th inst., Miss Bixby gave clairvoyance. On Sunday last Mr. Robert King delivered an address on 'Ghosts.' His reminiscences were instructive and entertaining. Miss Simons kindly rendered a solo. Mrs. Boddington presided. Next Thursday, at 8.15 p.m., psychometry, by Mr. Boddington.—B.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last, at 6.30 p.m., a fine address was delivered by Mrs. Preece on 'Life in the Spirit World.' Mrs. Bewick followed with good clairvoyance, all the descriptions being recognised. The success of this society has necessitated removal to a larger room, and on Sunday, November 1st, at 6.30 p.m., the opening meeting will be held at 87, Severn-road, and a service will be held on Tuesday, at 8 p.m.—J. H.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last a large and interested audience assembled to hear Mrs. Effie Bathe's fine address on 'Life's Increasing Purpose.' A number of questions were ably answered at the close. A grand musical programme was contributed by Mrs. Bathe (piano), Mrs. Culverhouse (violin), and Miss Amy Walker (vocalist), and the efforts of our friends were heartily appreciated and applauded. Speaker on Sunday next, Mr. Walker.—P.

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—On Sunday last Mr. D. J. Davis, in his usual earnest manner, delivered a fine address upon 'The True Purpose of Life.' The hall was packed, some having to go up in the gallery. Mrs. Weede-meyer kindly gave clairvoyance of a successful and convincing character, eight out of nine descriptions being fully recognised. On Sunday next, at 7 p.m., 'Clairibelle' will give clairvoyance.—H. J. E.