

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,190.—VOL. XXIII. [Registered as] SATURDAY, OCTOBER 31, 1903. [a Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	517	Conversazione of the London	
Crime-Discoverers in Abyssinia ..	518	Spiritualist Alliance .....	523
L. S. A. Notices .....	518	Telepathy .....	524
'A Strange Experience' .....	519	'An Inquirer's Doubts' .....	525
Talks with a Spirit Control .....	520	Mediums for Music .....	525
The Case of Miss Hickman .....	520	Mr. R. Harte's Automatic Message ..	526
A Vision .....	521	Society for Psychical Research ..	526
A Farewell to God .....	522	Diet and Health .....	527

## NOTES BY THE WAY.

An apparently sane and sincere correspondent makes us an offer. He says: 'Virtuous spirits should be able to find out the truth about any subject whatever.' He thinks it follows that 'they should also be competent to advise us regarding our worldly affairs.' This being the case, he proposes the formation of a Limited Company for the purpose of 'utilising their skill profitably, subject to reasonable terms of business on the part of the esteemed spirits'; or suggests that a private capitalist should exploit them, and offers himself as an agent.

The writer of the letter in which these proposals are conveyed appears to need experience in a somewhat perplexing field. We do not at all deny the possibility of what he suggests. On the contrary, we believe that many 'good things' have been made known to the advantage of mundane seekers and non-seekers. We may even go so far as to say that syndicates, which appear to be laying their hands on everything below, might perhaps tap tips from above (or from a still deeper 'below'), though we do not agree that 'virtuous spirits should be able' to foretell, say, the winner of the Derby or the price of 'Kaffirs' next month. But, even supposing this to be possible, we gravely doubt its desirability, either from an ethical or a business point of view. Sooner or later the speculators would, in all probability, be let in for crushing disaster;—and serve them right!

What this company promoter means by 'reasonable terms of business on the part of the esteemed spirits' we do not know. Spirits do not want commissions or dividends. The only thing which occurs to us is the old Faust compact,—but that was not made with a specially 'esteemed' spirit.

Ever since Darwin laid before the world his great conclusions and proofs concerning Natural Selection, accompanied by Wallace, with equal step though with a reservation, there have been careful observers who doubted whether Darwin's or Wallace's law—if we may so call it—was adequate to explain the whole case respecting the evolution of Man.

A thoughtful book, by 'A Semi-Darwinian,' entitled 'Doubts about Darwinism' (London: Longmans, Green and Co.), sets forth 'doubts' similar to those which Wallace expressed in his famous chapter on 'The Limits of Natural Selection, as applied to Man.'

Speaking generally, it is held that the changes which have led on to the emerging of Man cannot be completely

accounted for by Natural Selection only, but have required impulses and directions at times from an intelligence or intelligences having power to carry their wishes into effect: and it certainly looks as though this were the case. It is, in a very profound sense, a vital question: and we shall always be glad to see it intelligently discussed.

'The Hibbert Review' goes on its way rejoicing, deserving its success. The present number covers a wide field, traversed by well-known scholars, accomplished in different ways. The Article on Mr. Myers' great work, however, is extremely poor, unless we regard it as one chapter out of half a dozen, but there is no mention of more to come.

The writer only skirmishes around part of the fringe, and ignores the rest. All he says about the main subject is that 'the evidence is still decidedly impressive, and that it is sufficient to constitute a good case for further investigation.' No; that is not quite all: he is also good enough to add that he is not clear as to the degree of his scepticism, or as to what evidence would be sufficient to remove it:—'a lame and impotent conclusion'!

The 'Pilgrim-street' 'Old Moore' sends us his Almanac for 1904, with the usual Comic cuts. He also sends us the issue for 1903. We glanced for an instant at October. Certainly the following was not a bad shot:—

Rough and thorny will be the path which old England has to tread this month, with scarcely a gleam of sunlight in the clouded sky. A great change will occur in the nation's destiny; probably a General Election. Much excitement will be witnessed in the land. The King and his Government will meet many troubles.

We are delighted to see a new, and English, edition of Robert Dale Owen's great work, 'Footfalls on the boundary of another world,' 'edited and revised, with an Introduction, Notes and Appendices' by Angus McArthur. The publishers are Messrs. Stevens, Dene and Co., London.

This, from 'Unity,' is very curious and instructive:—

That was an interesting bit of creed-making indulged in by President Hyde, of Bowdoin College, and his sixty seniors, as described by the President in the 'Outlook.' The sixty students were asked to write out their individual creeds. These creeds the President condensed into a composite creed and then submitted to the class, and at the end of the second hour it was unanimously adopted. Here is the creed of the class of 1903:—

'I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

'I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God; and in the Church as the fellowship of those who try to do God's will in the world.

'I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the con-



dition of the gentle, the generous, the modest, the pure and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false.'

#### SPIRITUAL PRAYERS.

(From many shrines.)

Grant, O Lord, that I may love and honour the prophets and martyrs of ancient times, who lived and died for me, and grant that I may attain self-denial and godliness for their sake. Thou lovest me, and for my spiritual benefit Thou didst send them to the world. Bless their lives and examples unto my sanctification. How much sorrow they suffered, what painful humiliation, infamy, persecution and death, all for my salvation! O Father, give me such faith and devotion that I may always realise my personal obligations to the world's martyrs and prophets, and strive after purity for the sake of their suffering and death. Amen.

#### CRIME-DISCOVERERS IN ABYSSINIA.

The 'Daily Express' recently published the following communication from its Zurich correspondent:—

'M. Ilg, the well-known Swiss engineer and confidant of the Emperor Menelik, in an interview with the "Neue Züricher Zeitung," gave an extremely interesting account of the weird "Lobasha," or "crime discoverers."

'These are boys, not more than twelve years of age, who are put into a hypnotic trance, and in this state discover the unknown perpetrators of crimes.

'M. Ilg tells of almost incredible cases of discoveries of criminals of which he had personal knowledge.

'In a case of incendiarism in Adis Abeba the "Lobasha" was called to the spot and given a cup full of milk, into which a green powder had been put, and then was made to smoke a pipe of tobacco mixed with a black powder. The boy was then hypnotised. After a few minutes he jumped up and began running to Harrar. For fully sixteen hours he ran, and so swift was his pace that professional runners were not able to keep up with him. Near Harrar the "Lobasha" suddenly left the road, ran into a field, and touched a Galla working there with his hand. The man confessed.

'Another case which the Emperor Menelik and M. Ilg investigated was that of a murder and robbery near Adis Abeba. The "Lobasha" was taken to the site of the murder and put into his peculiar psychic state. For a while he ran round the place, then back to Adis Abeba to a church, which he kissed, then to another church, which he also kissed.

'Coming to some water—water breaks the spell—the boy woke from his trance.

'He was again hypnotised, and off he went, round some huts, and at the door of one of them lay down and fell asleep. The owner of the hut, who was not in, was on his return arrested. He stoutly denied his guilt, but some of the goods belonging to his victim were found in the hut, and he ultimately confessed.

'The murderer was brought before Menelik, who asked him to detail his doings after the commission of the crime. These were found to correspond with the movements of the "Lobasha." He said that, overcome with remorse, he ran to two churches and kissed them.

'Menelik wanted to have another proof of the "Lobasha's" gifts. He himself took some jewellery belonging to the Empress. A "Lobasha" was sent for. He first ran about in the Empress's rooms, then into Menelik's own rooms—went through other rooms, and finally fell down on Menelik's bed.

'M. Ilg can give no explanation of this wonderful gift, which seems to be confined to a certain tribe, or perhaps racial confederation, the members of which are distributed over the whole of Abyssinia.

'It is also worth remembering that a very similar method of discovering crimes was ascribed to the old Egyptians four thousand years ago.'

TRANSITION.—We learn that Mr. John Neander passed to the higher life on the 20th inst., in his 35th year. He had suffered for several years and three weeks ago started for Egypt, in search of health, but was taken seriously ill and passed away in a hospital in Paris. Mr. Neander was the founder and first president of the Hackney Society of Spiritualists, a member of the London Spiritualist Alliance, and an enthusiastic worker for the cause. He leaves a widow and two children, quite young.

#### 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, PAUL MALL, S.W.

(Near the National Gallery), at 7 for 7.30 p.m.,

ON

FRIDAY EVENING NEXT, NOVEMBER 6TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MADAME D'ESPÉRANCE

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 Mr. J. J. Vango, on Tuesdays, 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.



## 'A STRANGE EXPERIENCE.'

The strange experience related by 'R.' in 'LIGHT' of October 17th, is not by any means uncommon, nor is it entirely inexplicable. I have heard of another case in the States, besides the one quoted, in which a materialisation of a living man took place under the control of a celebrated medium. It was a distinguished American—General Sherman, if my memory serve me rightly—whose form appeared, and the case was aggravated by the fact that the form, which was fully materialised, spoke announcing his identity, and stated that he had just passed on. The hour was noted and the news flashed around, only to be contradicted next day. The facts were that the General was on what is termed his 'death-bed,' and his demise had been expected for some days, but he did not pass over till a day or two later. There was the usual outcry about fraud and deception; but the wiser heads saw, clearly illustrated, the action of what are sometimes called 'astral agencies.' It meant, in plain English, that the thoughts and anticipations of the crowd had taken form and living embodiment under the abnormal powers focussed in the medium. The condition of the dying man lent itself to the operation, for the tie between soul and body having become so attenuated, his personality was easily drawn upon by the psychic influences surrounding the medium. His form having once taken shape, the natural inference would at once arise in the minds of those who saw it, and, under the law of 'suggestion,' take concrete form in the announcement made by the spirit-figure, that he had really passed over. Confusion of ideas often exists when the spirit is hovering on the borderland, and it is strange to reflect that, if there was deception in this case, the dying man himself may have been the innocent cause—may even have been among the first to be deceived.

Such a phenomenon, as I have said, is not infrequent; it appears in various forms, and is produced under laws as yet little known and less understood. Some earnest investigators have been convinced that they have obtained 'thought pictures' by means of psychic photography; and I am of opinion that some of the success obtained by people in spirit photography may be traced to this source. The forms of living persons are frequently seen clairvoyantly and described at séances, and the projection of the astral form or thought-body has been satisfactorily demonstrated and recorded by the London Society for Psychical Research. I rather think, too, that the pages of 'LIGHT' contain a sufficient number of well-attested instances to establish a case.

I have been led to write on this subject mainly because I had the good fortune to be present yesterday at a private séance given by Mr. Husk, at Upper Norwood, in the house of a lady who, in a modest, unostentatious way, is carrying on a good work in the investigation of Spiritualism and the dissemination of its principles among her friends. At this séance the conditions were most harmonious, and the results almost uniformly successful. In the intervals between the materialisations, questions, and explanations, given with the utmost frankness and good humour, I saw my opportunity to ask for an explanation of the phenomena alluded to by 'R.' and took it.

Addressing the control known as 'Uncle,' I inquired: 'Do you ever materialise the form of people still in the body?'

The answer came unhesitatingly. 'Yes, it has sometimes been done.'

I said: 'There is a letter in "LIGHT," in which a correspondent tells of his brother in South Africa who materialised at one of your séances, leading him to think he had passed over; but he has since learned that his brother is still in the body. How do you explain it?'

'That was a case, I think, of a clergyman,' answered 'Uncle.' 'It was explained to him at the time. His brother may have been in a sort of trance or deep sleep, or he may have been thinking about him, and the fact of the séance being held at the time, with the gentleman present, would account for it. The thought-body often travels in that way, instantaneously. He could come here in a second of time, as distance makes no difference.'

'Then,' I said, 'in materialisations the thought-body of the incarnate acts much in the same way as it does in the case of other manifestations with which we are acquainted?'

'Uncle' assented.

Let me say that this was the third and best of Mr. Husk's séances which I have attended. Sittings in the dark have their compensations; personally I am naturally prejudiced against them, and after my first visit came away full of, not misgivings merely, but downright scepticism—not on account of anything I had seen, but rather of what I had not seen. As I have got into closer touch with the medium I have found conditions improve, and my impressions as to results altogether more satisfactory. At the séance yesterday the materialisations were more numerous and convincing than hitherto. Several were recognised—one by my wife and myself; several spoke within my hearing, and I was able to see the features move as they talked. Two spoke fluently in foreign languages—French and German—in conversation with a gentleman present. The Frenchman I recognised, along with others, and the 'Ja, ja!' of the German lady was as distinct as I ever heard it uttered by mortal lips.

The medium and his wife sat at one side of a large round table, measuring, I should say, at least four and a-half feet in diameter, and formed part of a circle which contained fifteen other ladies and gentlemen, sitting with hands joined. Our hostess sat close to the table, holding the hand of Mrs. Husk on one side, and my wife held the hand of the medium on the other. In this position it was quite impossible for the medium to have personated, or for him or his wife to have risen from their seats without detection; it was equally impossible to produce otherwise than by legitimate psychic means, the various phenomena observed. These included, besides the materialisations and accompanying spirit-voices, the playing of a kind of zither which could be seen floating from floor to ceiling; the showing of various spirit lights clearly discernible by the normal vision at different elevations and distances from the medium; the unfastening by spirit fingers of two brooches and a flower from a lady's bodice; the conveyance of one of the brooches across the room to another lady sitter, and of the flower—a large white chrysanthemum—to a gentleman at the further end of the room; the removal of a flower in exchange from the gentleman's button-hole to the lady; the unfastening of another lady's brooch—she sat five places removed from the medium—and the fastening of the same in my scarf, in position as a scarf-pin.

I may add that, from my position beside my wife, I was able to see at close quarters a large proportion of the materialised forms, and I was especially impressed with the dematerialisation of 'John King,' who disappeared gradually into what appeared to be the centre of the table, a few inches in front of my peering eyes. With regard to the brooch fastened in my scarf, I felt distinctly the spirit fingers at work, and they patted my cheek gently after the task was accomplished. I was seated next to the lady who received the brooch from across the room, and as I held her hand I felt the brooch laid on the back of my hand by the spirit fingers, which left a distinct and clear impression. I judged them to be smaller and, especially, thinner than my own, and they felt smooth and soft. After the séance I had an opportunity of examining the hand of the medium, and I found it a good deal larger than my own, firm, and decidedly rough to the touch.

So far as the senses can bear witness to the truth of alleged facts—and there are many who are best satisfied with this kind of evidence—I have no hesitation in saying that by such a séance Mr. Husk's case is made out as genuine, for a demonstration of spirit return on the physical basis. People who doubt such testimony simply doubt the evidence of their own senses—which is quite easy and natural, and only another proof that the higher perceptions are, after all, the spiritual. Those who feel such evidence to be insufficient for them, as many also do, must search further in the treasure-houses of the higher phenomena and philosophy of Spiritualism. There is a varied store laid up, sufficient for all; but it is forthcoming only to the industrious, persevering searcher after truth.



To our clerical brother I would remark that the personal equation is always a disturbing element in research ; but on the whole he has more to be thankful for in discovering that his brother is possessed of the power to communicate with him, though still incarnate, than ground for grumbling that he ought to have died first in order to fit a preconceived theory. We must take these mysteries as we find them, as material for investigation, and perhaps on further careful inquiry the clergyman may find his brother to be possessed of psychic powers little dreamt of by either of them. I sympathise with him in that when he is seeking after one form of truth he stumbles upon another ; but what truth-seeker has not had this experience ? The one may lead to a clearer knowledge of the other. In any case, if it be true it has an intrinsic value of its own.

I have given 'R.' a handful of facts ; let him hold on to them until better arrive. It may be that they do not convince him that 'our "revenants" are really such as we have hoped and believed' ; but let me assure him that evidence exists to show that in a multitude of cases they are so. He must find those facts. But we must be disinterested in our search, and divest ourselves of every prejudice which may hinder our progress. We must 'buy the truth and sell it not.' Its price, like that of Wisdom, is 'above rubies,' and consists of a five-pointed star, which denotes power ; the points are calm Patience, quiet Determination, unswerving Honesty, unflagging Industry, and never-failing Perseverance.

As for the 'chronic state of grope and grumble,' which 'ends at last in the cry for dreamless rest,' the human entity who has reached that condition is truly to be pitied. He has not yet begun to live. He must seek rest, not in oblivion, but in 'change of occupation,' work in a brighter sphere. At present he is not fit either to live or die. He has missed his way ; let him climb the nearest hill he can find, and take a look around.

October 18th.

L. GILBERTSON.

#### TALKS WITH A SPIRIT CONTROL.

On Friday afternoon, the 23rd inst., an interesting séance was held with Mrs. M. H. Wallis, in the rooms of the London Spiritualist Alliance, for a talk with one of her spirit controls. A number of thoughtful questions were instructively and suggestively answered, and an hour was well spent in a profitable and pleasant interchange of thoughts upon a variety of subjects. We give a few of the questions that were dealt with to illustrate their scope and character :—

1. As investigators we should be glad to know why at one time (in the early part of our development) we were more conscious of spirit presence, influence, impression and clair-audience, than we have been for some time past.
2. Is it always wise to act on first impressions ?
3. How are we to know, or to get in *rappor*t with, our spirit guides ?
4. I understand that in the spirit spheres you do not converse the same as we mortals do, by using the voice. Does this account for controls at séances telling us that spirit friends are *trying to impress* them ; and would this account for the controls not always being able to get the messages that the spirits wish to convey to their friends ?
5. Do all animals, birds, &c., exist after death, or only some ?
6. If some exist, are they the real spiritual forms of the animals, or are they the creation in spirit-life or man's powers of will ?
7. Have you ever met with or spoken to Jesus Christ, or have you known anybody who has ?
8. Can you tell us something about the magnetic states uniting earth people and spirit people ; how to tell them, and how to counteract them when not good ?
9. What is the best argument one can use in favour of Spiritualism to friends who are persuaded and anxious to inquire, but whose reasoning powers seem to stand in the way ?

WESTCLIFFE-ON-SEA.—We are requested by Mrs. Ashton to announce that she intends to hold meetings on Sundays, at 3 p.m., at 4, Imperial-avenue, Westcliffe-on-Sea, near Southend. Spiritualists and inquirers are cordially invited to attend.

#### THE CASE OF MISS HICKMAN.

A PREDICTION VERIFIED.

BY A. WALLACE, M.D.

While I was in Switzerland for my autumn holiday, towards the end of August, an anonymous letter was sent to the parents of the unfortunate lady doctor, Miss Hickman, suggesting that they ought to see me in regard to the disappearance of their daughter, as I had devoted some attention to occult matters and had been associated in the discovery of missing persons on several occasions.

On my return to town I found the public excitement so great that all kinds of vain speculations and unfounded rumours were afloat regarding the case—not at all a very satisfactory state of matters for investigating by occult methods. However, I resolved to begin by psychometric research. Accordingly I procured some of Miss Hickman's jewellery, an article of clothing, a letter written some time previously, and also some writing of a recent date. I submitted these to various sensitives, mostly private friends, and to one public medium, Mrs. William Paulet, who had just returned to London. I intended to try others, but I learned that some of Miss Hickman's friends had already consulted several of our well-known public mediums, including Mrs. Manks, Mrs. Brenchley, Mrs. St. Clair, Mr. Von Bourg, Dr. Harlow Davis, &c., the object being, of course, to discover Miss Hickman's whereabouts.

I understand that there was a considerable want of unanimity in the results ; but Mrs. Manks, whom I saw afterwards, informed me that she was perfectly certain from the first that the doctor was out of the body, and I understand that Mrs. Brenchley had also stated that that was her view.

I do not desire, while the legal investigation of the case is unfinished, to make public any of these results in detail, or to attempt to explain the discrepancies among the sensitives—which I think can be done, and I may discuss this at a future time.

A private sensitive, who is one of the most intellectual women I know, and possesses the power of so-called automatic or involuntary writing, received a message that a small circle ought to sit in Miss Hickman's room at her house, with Mrs. Paulet as medium, when something of importance would be communicated. I hurriedly arranged a meeting on the evening of September 19th, at Courtfield-gardens. Then we discovered that she had passed out of her body. Her mental state was sensed, but owing to various modifying conditions it was impossible to trace her on the physical plane. It was then suggested that a larger, more powerful, and perfectly harmonious circle ought to sit, for by that means the controls were inclined to think that the body could be traced, and several sensitives were named, but because of various obstacles these conditions could not be fulfilled, and I believe an opportunity has been lost for combined action to demonstrate the possibilities of occult methods, which may not occur again for many a day.

I am not at liberty to publish all that we received at that meeting, but there is one prediction which I wish to record as it has now been fulfilled. We were told that the body would not be discovered for some time and that it was not in water, as had been suggested by one medium. I asked if something definite could not be given. After a short silence the control said—and here I beg to say that I transcribe my shorthand notes taken at the time—"I hear the newspaper boys calling 'Miss Hickman's body found.'" Then after a short pause, 'Oh ! I see the bills.' I remarked, 'Please look carefully and tell us when that takes place.' 'It is a Monday. I see October.' 'What is the date ?' 'There are two figures ; the first is a 1, but I cannot see the other figure clearly.' I then consulted my diary and saw that the Mondays in October with 1 as the first of two figures were the 12th and 19th. 'It may be either of those figures, but it seems as if dancing up and down and blurred.' Then, after a short pause, 'That is right ; it is one of those Mondays, and there will be such a great talk about her.'

features of the case. Miss Hickman was professionally engaged at the Royal Free Hospital. She disappeared mysteriously on the afternoon of Saturday Aug. 15, and nothing more appears to have been seen or heard of her until Sunday, Oct. 18, when her body, in an advanced state of de-



I informed Miss Hickman's medical friend, Dr. Mary Rocke, of this prediction on the following Monday, exactly one month before the body was found, and she can confirm this statement. I have seen ten different sensitives in regard to the case, and many important statements were made. If it be deemed desirable I may in a future paper critically examine the results.

A. WALLACE, M.D.

Perhaps your readers may like to have the following particulars respecting a private circle held at my house on Thursday, August 27th last, comprising six persons. Having passed under control, I gave a description of Miss Hickman's whereabouts as being in a thickly-wooded district, or with thick undergrowth, within twelve miles of St. Paul's Cathedral in a direct south-east direction, having stumbled over a tree root and sprained an ankle, and lying unable to rise. I wrote to Chief Inspector Fox on the 28th, informing him of these particulars. I should like to know if the spot where the body has been found is in a direct south-east direction of St. Paul's Cathedral.

I have written this in the sole interest of the cause you are striving to make known. I may say that Spiritualism only came to my knowledge in February of this year, and some most wonderful revelations have been given to me and my friends. I am, and have been for twenty-four years, a member of the Salvation Army.

G. E. WATKINS.

2, Parker-street, Ifley-road, Oxford.

[The direction was South West from St. Paul's, not South East.—ED. 'LIGHT.']

### A VISION.

The following paragraphs are quoted from a book published some years ago, under the title of 'The Travail of His Soul.\*' The writer is Dr. Philpot Crowther, a lady, who went out to China to devote herself to mission work. After a few years she came back to England and qualified herself to return to China as a medical missionary. The volume is mainly devoted to a description of some of the author's experiences in the form of 'A Story of Chinese Life.' The paragraphs quoted are in the Epilogue. The graphic account of the 'Vision' sets forth in powerful imagery the working of those forces of attraction and sympathy which pervade the spiritual world as gravitation does the physical. It is remarkable to find such a vivid picture of this nature drawn by one who appears to have no acquaintance with modern spiritualistic thought.

E. T. B.

Vicisti, Christe: Thou hast conquered, O Christ.

Behold I dreamed a dream, and in the vision of the night my soul was lifted up, and power was given me to see and understand.

[Here follows a description of a scene in China.]

When I saw this, then was my heart sore troubled, and my spirit disquieted within me.

'What ailest thee that thou art thus cast down? Thinkest thou that He sees not, hears not, knows not? Come up higher,' whispered a still small voice, and all creation seemed to echo, 'Up higher.'

Ere I was aware, the earth lay far beneath my feet. Now mine eyes were opened, and my ears attuned to hearing. I saw the ether pulsating under the gigantic forces by which the worlds are balanced. I saw the long lines of force stretching far away into space. I beheld the goings of electricity, and saw the pulsating pathways of light. And I heard the chorus of the planets, and the music of the spheres, as they pursued their stately marches round their centres of attraction, and took their part in the awful anthem of the solar systems which swept past in terrific grandeur as they thundered in their orbits round the throne of the Eternal. The whole creation united in one grand paean of praise, from the tiny atoms whirling round each other in a molecule of matter, to the awful beings that encircled with their brightness the abiding place of incarnate holiness.

But still a passion too deep for words possessed my soul, and a hushed unrest wrought chaos within my being.

'Ah, little soul! What! doth dismay, and doubt, yet distract thee? Fearest thou yet that among the numberless voices of creation, man's voice will not avail to reach the ear of the Eternal? Thinkest thou that he alone, of all created beings, walks unsupported by the life that flows from the heart, which is at the root of all things? Thinkest thou that the pathos of his anguish is unheard or lost amid the myriad melodies of Heaven? Oh, little soul, lift up thine eyes—the answer is before thee.'

I looked, and beheld among the countless waves that quivered through the ether, some that differed from all others. Like threads of living gold they glanced in gleaming undulations; ever in rapid motion the particles vibrated to and fro, and erst-times flashed and sparkled as though some message of tremendous import sped along them. These lines were numberless as the stars in the silver river of the sky, and laced and interlaced till their intricacy and complexity wearied the eye of a mere mortal beholder.

'These are the lines of spiritual force, the lines by which those who have passed beyond the ken of human kind are kept cognisant of the movements of their fellows, and by which the souls of the glorified yet wield a potent influence over those they loved on earth. These lines, begun on earth, are completed in Heaven; each time a life is influenced new cords are formed between the souls of men, and by these lines of force the mighty, mysterious ministrants of Heaven are guided in their work.'

Thus was the unspoken question that trembled on my lips answered by the same low tones that had thrilled my heart already. Onward we swept till suddenly my course was checked.

'Earth-bound? Alas for thee, poor little soul!'

I heeded not the voice that spake, but gazed with soul entranced, enraptured, for there, far off, I saw marvels, the beauties of which are now hidden from the sons of men, for the tongues of earth lack words in which to tell of them, and I find no language plastic enough to utter them. Where the golden lines of force converged, where the gleaming ministrants of Heaven gathered, where the grim shadows of earth's sorrows turned to rarest light of rapturous joy, there stood multitudes whom none could number, linked together by these pulsating lines of force.

Amidst the throng one group arrested me, for it was headed by the form of one whom I had met in earthly guise, and in his train of shining ones was numbered she, who after losing the pearl of purity, found the Pearl of Price, and he who through great tribulations had come forth unstained and triumphant. From these purified souls radiated forth countless lines of light that, throbbing earthward, streamed far out in space.

While gazing upon them, suddenly I was aware of an effulgent brightness in their midst. I knew, though I could not see, that it enfolded the form of the Son of God. Alas! for me; my eyes, holden and clouded with the sins of earthly life, were dazzled by His glory, so that I beheld not His beauty.

In Him converged, and from Him radiated forth, the lines of spiritual force that linked and bound into one the victorious souls above, and the fighting, toiling souls below. In His presence the whole creation bowed. To Him all paid homage; while in honour of His mighty works the courts of Heaven rang, and, to the triumphant tones of that song of victory, reverberated, till its notes thundered through the illimitable vastnesses of space, and were re-echoed in a thousand keys from earth-worn toilers.

'"Vicisti Christe"; Thou hast seen of the travail of Thy soul, and art satisfied. "Vicisti Christe; Vicisti Christe."'

The notes grew fainter and fainter, and died in the far distance, and I awoke, awoke with the sweet music of the song yet surging in my ears, to which my heart responded:—

'O Conqueror Christ, by Thy suffering Thou subdued us; by Thy Cross Thou conquerest us; by Thy death, from the fear of death Thou dost our souls deliver. Gladly unite we our feeble note to the Harmonies of Heaven, and cry "Vicisti Christe," for by Thy life the lives of men are ennobled and transfigured, and in them Thou seest of the travail of Thy soul and art satisfied.'

### 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.

Contributions of original poetry are respectfully declined.

'H. J. E.'—The relation of the prediction to its supposed fulfilment is too remote to call for serious attention.'

\* 'The Travail of His Soul: A Story of Chinese Life.' By GAK TSOK-SIN (Dr. Philpot Crowther). London: Jarrold and Sons. 360pp. Price 3s.



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, OCTOBER 31st, 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.

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

### A FAREWELL TO GOD.

A resolute thinker, lately a Christian minister, and formerly one of Mr. Spurgeon's students, has issued a pathetic little pamphlet in which he bids, not only the old theology, but God farewell. We refer to Mr. W. S. Godfrey, whose 'Theism found wanting' has just been published by Watts and Co.

He protests that he has no relish for his task, that he does not 'take kindly to this iconoclastic work,' and that he is only doing his duty, 'impelled to it' on moral grounds. He protests, too, that those who agree with him have 'reasons of a perfectly honest, honourable and worthy kind' for wishing 'to be rid of the God-idea.' For his own part, he thinks 'it is their very eagerness to extirpate evil that moves them against those theistic theories which, rightly or wrongly, they conceive as sheltering evil in many of its more subtle phases, throwing the whole question of evil into confusion, and making it the harder to get at and overcome.'

We may as well say at once that Mr. Godfrey's God to whom he bids farewell is largely discredited by vast numbers of spiritual Theists. His arguments, objections and fulminations ought to be directed against the Theism of the late Mr. Spurgeon and Mr. Voysey, both of whom agree in adoring and praising a God who is only a kind of gigantic man, personally over-ruling, determining and distributing everything that is. That was the God who, —so it was thought,—could be flattered by adulation or aggravated by neglect: who sent plagues or prosperity, curses or caresses, poverty or plenty: who could be persuaded to save the life of a prince, or to prevent the dropping of a soul into hell: who measured out, as an almighty chemist, the ingredients in each cup of life: who might be regarded as mysteriously cruel or neglectful if there was an earthquake, a shipwreck, a railway accident, or, for all we know, a burnt batch of bread. We read with calm agreement Mr. Godfrey's onslaughts upon such a God; but we tell him that this God is vanishing: and we wish he would give us his help in our attempts to put a better thought of God in His place.

We confess,—indeed, we are anxious to say,—that we have no picture of God to put in the place of the old one: and we want none; for, to picture God is to limit Him; and, to limit Him is to lose Him. We do not know what or who He is, and we never expect to know. All we know is that in such a Universe as this is we are bound to infer Him. It is for us an intellectual necessity to infer Him.

The old notion that just as a watch implies a watch-maker, so a world implies a worldmaker, is not as discreditable as Mr. Godfrey seems to think, but it does not suggest the whole of our case. In fact, we object to the word 'Maker': we prefer the suggestion of Charles Kingsley in 'The Water Babies,' that the Great Mother makes things make themselves.

The 'intellectual necessity' which compels our inference is a very large and inclusive one. It covers the whole area of indications of intention afforded by the working out of the law of Evolution through millions of generations. Where we see signs of persistent intention, power and subtle wisdom, we are bound to infer something adequate; and that something adequate can only be conceived as, in some way, intelligence or mind: but it does not in the slightest degree follow that we should go on to embody this intelligence or mind, or picture it, or personify it, though it is evident we can talk about it only in the terms of personality; but we can easily do that and keep millions of miles away from the crude Spurgeon and Voysey anthropomorphism.

Mr. Godfrey will have it that the Theist has no advantage over the Agnostic as an explainer of the facts of nature and life. We do not agree with him. He says, and he says in italics: 'There is absolutely nothing to choose between the position of Theist or Atheist on the mere score of supplying a rational explanation, a satisfying suggestion of how things came to be.'

It is quite true that the Theist knows no more than the Atheist 'how things came to be,' but it surely is not true that the Theist's explanation, as far as it goes, is not a better explanation than the Atheist's negation or the Agnostic's vacant stare. The Theist, at all events, sees signs of intelligence and draws inferences of stupendous significance. It is true he may have to stop there, and confess that he cannot paint a picture of the intelligence he infers, but he is at least logical, and gives, as far as he goes, a rational account of the Universe, whereas Mr. Godfrey has simply nothing to say, and confesses to an absolute famine of explanation. We have no objection to admitting that our faith in God is not 'the final deliverance of consummate wisdom,' but 'only the fundamental idea of infinitesimal flies': but we suppose even flies have to follow their instincts and act up to their knowledge,—just as Theists do.

But Mr. Godfrey protests against our inference, or, rather, suggests that it is valueless. If we infer God, as the cause of the Universe, he asks, must we not infer a cause of God? We have but 'travelled one stage further back to confront exactly the same problem over again.' Here is this wonderful painting, we say; we must infer a painter. But 'who made the painter?' asks Mr. Godfrey. The answer is obvious. We will ask that question when we come up with Him. In inferring 'God' we do not 'confront exactly the same problem over again.' The problem here is the problem of a visible Universe bearing upon its surface and in its history every indication of intelligent and persistent operation in its production, this necessitating an inference as to an adequate cause. But 'God' is altogether removed from our scrutiny. We infer Him, and rightly postpone any other inference till we come up with Him. The problem may or may not then be 'exactly the same.' It will probably be not at all the same.

Probing the matter to the root, we find, after all, that Mr. Godfrey's chief reason for bidding farewell to God is that accidents occur and that man is too often miserable. We admit the difficulty, but there are mitigations and



explanations of enormous value. Perhaps the whole thing turns upon a radical necessity: and perhaps, even if we had Spurgeon's or Voysey's God, it might be quite a necessary part of the evolution of Man that he should suffer. Mr. Godfrey, in bidding farewell to God, says:—

What of India, of Armenia, of Cuba, of Crete, of Africa's blood-soaked desolations and distraught and ruined peoples? What even in more favoured lands of slums with their hideous squalor, prisons with their black disgrace, dissecting-rooms with their callous cruelty, slaughter-houses with their brutalisings of the butcher and ceaseless outrage upon innocent but helpless life? What of the so-called 'mishaps' attendant upon our civilisation—of railway accidents, mining disasters, wrecks and burnings, and the myriad miseries which somewhere or other with every tick of time are starting sighs and prompting tears, and making it—all hopes and efforts notwithstanding—a 'groaning and travailing creation' still?

Yes, all this is horrible and mysterious enough, but what would Mr. Godfrey have in this great School in which the Human Race is being educated—or, to tell the truth, evolved? Why, even a God who, like Mr. Spurgeon's and Mr. Voysey's God, is a kind of blend of Ozar and Lady Bountiful, might think it a good thing to let bad work tell in misery until Man learned how to do better, and to suffer even from the processes of Nature until, through suffering, he found out how to shield himself, and even to harness that which threatened to crush him.

But Mr. Godfrey makes too much of the misery of the world. A vast amount of it is only apparent. Misery—or what looks like it—is relative to the sufferer or supposed sufferer. But take Mr. Godfrey's own account of what has happened. He says:—

But now, if we drop Theism, what have we? Simply an Emergence—unexplained, remember, in its beginnings any way, whether we be Theist or Atheist—an Emergence starting, so far as our current guesses go, in independent, unrelated atoms, taking shape presently in worlds, developing in wondrous growths with ever more and more of vital energy, bursting at last into conscious life, advancing through countless stages of animal existence, at length evolving man—man with his powers of thought, contrivance, speech, but man still profoundly ignorant of himself and his environment—man experimenting, adventuring, often dangerously far in advance of his solid attainments in knowledge, getting thus into multitudinous difficulties and distresses, and getting out again with infinite pain and loss. Learning and forgetting and re-learning his lessons in the school of stern experience, taking wrong roads, following false ideals, retracing his steps, beginning over again, forming and reforming societies and civilisations, full of fault but full of hope—hope that some day and in some way, if the physical earth lasts long enough and the race persists, he will find out fully how to 'use the world as not abusing it,' learn completely 'how to live.'

How intensely interesting! Surely this very process of 'Emergence' has given to the world all its raptures of effort and surprise, of danger and daring, of struggle and hope and joy. No: Mr. Godfrey's estimates are defective, and his conclusions lack courage and insight. For one thing, a course of Spiritualism—first of reading and then of experimenting,—might do him a world of good.

---

SPIRITUALISM IN NICE.—M. Jules Katchétov-Viesgy, of Villa 'Le Paradox,' Boulevard des Moulins, Monte Carlo, writes: 'In answer to the inquiry in "LIGHT" of the 24th inst., I beg to say that my mother and I would be happy to join a circle at Nice. We are both mediumistic, and my mother has for many years conducted a family circle in Russia. We are even ready to offer a special room for sésances in our apartments if it will suit friends at Nice to take a half-hour's journey by train to Monte Carlo, where we are living. On the other hand, we are quite ready to go to Nice as often as it will be necessary. At the same time I beg to inform Madame Bianca Unorna, of Blackpool, that, as a Russian, I shall be only too pleased to read and translate for her husband all the spirit communications received by him in Russian.'

## CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

The new session of the London Spiritualist Alliance opened auspiciously on Friday evening, the 23rd inst., when the Members and Associates met for the first time in their new place of assembly, the rooms of the Royal Society of British Artists, Suffolk-street, Pall Mall. The central salon and the smaller rooms were thronged, the pictures attracting no little interest, the other fascination of an Alliance gathering being thus supplemented by what was tantamount to a 'private view.'

MR. E. DAWSON ROGERS, the President, in opening the proceedings, said: 'First of all I want to ask you to be kind enough to say whether you are satisfied with this change of habitation?' The audience having signified their assent in an unmistakable way, the President continued. It had, he said, been a matter of considerable anxiety to the Council lest having to remove from their old quarters they should fail to find an equally satisfactory meeting-place in the future. Now, he himself did not like to part with old friends. He had grown attached to St. James's Hall and was sorry to part from it, but he thought they had reason to congratulate themselves upon their new quarters. However, he would not tire them with a long speech, especially in view of the fact that he had had to lay upon Mrs. Templeton the charge that she should not consume more than a quarter of an hour in the remarks she was to make. Nevertheless, he felt bound to congratulate them on the splendid meeting assembled that evening. Never before in the history of Spiritualism had their position and their prospects been equal to what they were to-day. (Applause.) There never had been a purely Spiritualistic society in London that embraced so many members, and members so heartily devoted to the work; and more than that, members who agreed to differ, who were determined not to quarrel, and who obeyed the Apostolic injunction to 'dwell together in unity.' The President then introduced Mrs. Templeton to the audience in the following words: I would like to say something in reference to the lady who has been kind enough to consent to speak to us this evening. To those of you who have not been long in Spiritualism, Mrs. Templeton's name will be strange. To many of us, however, it is very familiar. Her first husband, Mr. Laurence Oliphant, was known and loved of all men. Mr. Templeton, her second husband, was a good Spiritualist, whom all knew, respected, and admired. But I do not introduce her to you to-night as either Mrs. Templeton or as Mrs. Laurence Oliphant. I remember her some eighteen years ago when she gave us a lecture, under the name of Rosamond Dale Owen. I therefore introduce her to you to-night as Rosamond Dale Owen. That is the name I prefer, whatever Mrs. Templeton herself may prefer. In the first place the name of Rosamond Dale Owen reminds me of her grandfather, Robert Owen, who, though once much misunderstood, came at last to be recognised as one of the great philanthropists of the age. Then the name of Mrs. Templeton's father, Robert Dale Owen, is known to you, or most of you, by his writings. His 'Footfalls on the Boundary of Another World' was a splendid work in defence of Spiritualism, and one of the first works that called the attention of sober-minded people to the subject. That book sells yet, and is still read by many—indeed, a new and very excellent edition of it has just been published. Eighteen years ago I heard 'Rosamond Dale Owen' deliver an address, some of the passages in which I have never forgotten. They were simple, pathetic, and appealed to the heart of the people. Now we are in this difficulty. Some of our friends have said, 'Don't have any speaking. We want to have an opportunity for talking.' Others have said, 'Oh, yes; but a meeting of Spiritualists with nothing said about Spiritualism would be absurd.' Others have suggested that we should have plenty of opportunity for talking but no music; and others yet have contended for music because it harmonises things. Well, we have been obliged to arrive at this conclusion: that we would give a little of each. (Applause.) The President then introduced Mrs. Templeton to the audience.



MRS. TEMPLETON, on rising to address the company, had a very cordial reception. 'Your honoured President,' she said, 'Mr. Dawson Rogers, who bears the weight of his eighty years so lightly that we marvel at him, has asked me to have a little *chat* with you, for we dare not mention anything so formal as a speech at a *Conversazione*. As is my wont, I asked the good angels—and the ministering spirits who bring their messages—to tell me how I could best serve you during the few minutes wherein I am to address you, and in answer two visions have been vouchsafed to me.' From the description which Mrs. Templeton gave of these visions it was at once apparent that they had a symbolical reference to questions which are just now exciting great interest in this country, but Mrs. Templeton assured her hearers that they involved no considerations of political significance. 'But I was made to understand,' she said, 'with absolute clearness that self-interest, whether it takes the form of preferential tariffs, or any other form, will never, so long as the world stands, be a safe cement, whether it seeks to unite husband and wife, a family, an empire, or the angels in heaven, for self-interest disrupts joined parts the instant their claims clash. It is impossible then to substitute self-interest for the attribute diametrically opposed to it—self-sacrifice; for self-sacrifice is the sole attribute which can create true love, for it teaches us to exchange a life for a life in order that the wealth of life may be doubled. This, therefore—so it seems to me—is the practical point to be considered by a society like this, which seeks to analyse the spiritual rather than the material side of a question: Has the British race only reached the point where a greater love for its own empire is possible? If so, the present movement is fitted to lead the nation to take the next step forward. But if the British nation has reached the noble altitude where it is capable of asking for something more than the material wealth of the British Empire—even something more than the spiritual wealth of the British Empire alone; if it has reached the point of desiring the altruism which includes the whole world; then the narrower union which is now being urged is leading the race a step backward. This, then, is the question to be asked: Are Englishmen only patriots or have they become lovers of humanity? Are they only Imperialists or are they prepared to be Universalists, and hence, in truth, the leaders of the world? The angels of Unity await an answer from this land. Where does England stand? We mortals cannot judge, as yet, what her decision will be, but this much is certain: sooner or later the loftier reply must be given by all the countries of the world, for economics demand—the survival of the fittest scheme requires—that the friction of nation against nation shall cease in order that no waste shall be suffered because all the resources of a whole or holy world are being utilised. Such a union insures the greatest result with the least loss, and hence this all-garnering solidarity is bound to be, in the end, the conquering life-form. Pessimists may say that such perfection is not possible, but what is the use in believing in God Almighty and the great Angels if we cannot triumph over pessimism? He and His Hosts are all-powerful; then why should we who believe in Heaven's Might behave as though Celestial Potency were impotent? It is a glorious thing to know that one is the child of God; then let us live up to our privileges and hope for all blessed consummations.'

Mrs. Templeton then went on to describe another vision, and the lessons it was designed to inculcate, but unfortunately the short time allotted to her for her remarks expired before she had been able to complete her exposition.

The REV. J. PAGE HOPPS then briefly addressed the meeting and congratulated the Alliance on its progress, referring especially to the attractive rooms in which they were assembled that evening. In this connection he traced the career of the Alliance from the time when, in the small and dingy room at Duke-street, they felt proud of an audience of thirty or forty, to their brilliant present. 'We have gone steadily on from stage to stage,' said Mr. Hopps, 'until we have arrived at this. But the reflection forces itself on my mind that what we want is that a place like this should belong to us. (Hear, hear.) Now I do not think that the distance between this beautiful room and a place like it, but all our own,

is any greater than the distance between the little room in Duke-street and this.' Continuing, Mr. Hopps confidently predicted that 'some of those present would live to witness the realisation of this dream of his. They only required £25,000—that was all. It was quite easy for the Alliance to acquire such an amount if a few of their wealthy friends bequeathed some of their stores for the purpose when they passed on. Referring to their pleasant afternoon meetings at St. James's Hall, he hoped that it might be found possible to continue them in their present rooms. Considering, too, the needs of great numbers of people interested in their work, he thought it was a pity the Alliance had no Sunday meetings. They wanted a friendly, happy gathering on Sundays for inspiration, aspiration, for the uplifting of their life, for spiritual development, the bringing in of inquirers, and for getting on to some plane of rationality and spirituality, which was one of the greatest wants of the time. He was exceedingly glad that the President of the Royal Society of British Artists—one of the most important societies in the artistic world—was to give them an address. It was a matter for congratulation that in its new meeting place the Alliance was, so to speak, on friendly territory. Mr. Hopps then concluded by proposing a resolution of thanks to Mrs. Templeton, which was cordially adopted.

A charming programme of music was gone through during the evening. The items included: *Trios*, 'Andante and Finale' (Mendelssohn), and 'Gipsy Rondo' (Haydn), by Miss Haes (violin), Miss Minnie Theobald ('cello) and Miss Bessie Jones (piano); violoncello solo 'Sarabande and Gavotte' (Klengel), Miss Minnie Theobald; violin solo, 'Cavatina' (Bohn), Miss Haes; songs, 'The Rosary' (Nevin), 'The Ould Plaid Shawl' (Battison Haynes), and 'Love's Coronation' (Florence Aylward), by Miss Bessie Jones, who for the last mentioned song received a well deserved encore. Miss Minnie Theobald's talents as a performer on the violoncello are too well-known to call for reference here, but a meed of praise may be given to Miss Haes for her violin solos, and to Miss Bessie Jones, who, in addition to possessing a pleasing mezzo-soprano voice, is a capable pianist. The thanks of the meeting are due to Mrs. Manks for providing the flowers with which the platform was decorated.

The highly successful character of the *conversazione* is indicated by the very large attendance. The grand piano was as usual supplied by Messrs. Brinsmead.

---

#### TELEPATHY.

---

'The Sermon' quotes the following from 'an Indian contemporary' as a definite instance of telepathy, but unfortunately does not give the name of the contemporary referred to:—

'On a certain day in April, 1892, I was going to take my mother south for the benefit of her health. Some of us were lunching together the day before, and it was suggested that my friend should give us a proof of his powers. He left the room and the door was shut. A lady and I then evolved a picture of which we were to think and imagine—using no particular mental strain—of our local railway station, the train drawing up, my mother, a friend of hers, two maids, and myself, on the platform, and the station-master seeing us off. I may add here that the station-master as he appeared to me had his cap in his hand. In the meantime my friend outside had bandaged his eyes, and on being called had come into the room, walked straight up to the writing-table, and drew the picture exactly correct without one word being said to him. He added the outlines of the Eildon Hills at the back of the station, drew the station-master cap in hand, and added the letters N. B. R. across his collar. It is quite a common thing for him to draw thus, and the power he possesses enables him to produce, generally speaking, anything of which one may be thinking with intent.'

---

DIAGNOSIS OF DISEASES.—A number of the Members and Associates of the London Spiritualist Alliance have availed themselves of the kind offer made by Mr. Geo. Spriggs, and the clearness and accuracy with which his control 'looks through' the sufferers who come before him, and explains their ailments and their physical conditions, are invariably striking, and in some instances remarkably so. Many of those who have been thus examined have been greatly benefited by the counsel they have received.



## 'AN INQUIRER'S DOUBTS.'

The article in 'LIGHT' of October 24th, headed 'An Inquirer's Doubts' particularly interested me, not because the writer's difficulties are new, but because he touches upon certain features of Spiritualism which are seldom dealt with in 'LIGHT' and which I think require careful consideration. I am somewhat of an old-fashioned Spiritualist, and remember the days when inquirers began at the beginning. There were hardly any spiritualistic societies then and but few Spiritualists; and mediums, of any sort, were almost as rare as blackberries in the spring. Those who wished to have 'the reality of Spiritualism demonstrated beyond all doubt' had perforce to gather the members of their family together, or muster up a few more or less interested friends, and form a circle around a table (a plain deal one preferably), and after placing their hands upon it, sing, and talk, and wait! Frequently they had to meet together, and wait for the manifestation of the spirit's power, very many times, and when at last the movements began, or the raps were heard, or one or other member of the circle was 'influenced,' the difficulties were many, and the perplexities frequently multiplied as the sêances went on. But those who were in earnest persevered. Mediums were discovered and their powers were developed, here a little and there a little, and piece by piece the proofs of the real presence of discarnate friends were obtained, until at last the intercourse with the departed became a delightful experience. In many instances, in these family circles, the 'hour's communion with the dead' became very real, very familiar, and very enjoyable; and information was freely and fully given regarding the personal state of the departed. The spirit people explained their circumstances, interests, occupations, and associations in detail and, one after another, old friends and relations were brought to the circle until it seemed veritably true that they were *with* us still; so real, natural, and convincing were these interviews with loved ones gone before.

I do not wish to assert that there were no mistakes, no misunderstandings; or that the communications were perfect and such as could be accepted as authoritative and final; but I do say that the spirit-world and its people were very real to us then: that we *felt* that we walked and talked with the angels, and we thanked God for the privilege! I have known instances where mediums have been controlled time after time by departed children until the communicators have displayed their own characteristics, have remembered their past lives, played with their old toys, used familiar terms of endearment, and have caused the sensitives to speak and act in such a manner, so naturally and so spontaneously, that the parents fully realised that their loved little ones were really with them again. But these results were obtained where they are alone possible—in the home circle! They were not sought as 'tests' (I begin to hate the very sound of that word, it suggests so many unpleasant and unhappy associations), but came as the natural result of loving conversational intercourse.

Spiritualistic associations fill a public need, to a certain extent, and are of service in drawing attention to the subject and setting people 'on the road,' but they can never take the place of the private family gathering for spiritual communion. The public clairvoyance and the trance addresses of the ordinary spiritualist society do not impress your correspondent 'as being of any substantial value as evidence for the spiritual theory.' I can quite understand that, for I have often felt that too much time is devoted to theological and other side issues, and not enough to Spiritualism, and that the clairvoyant descriptions are too frequently so vague and indefinite that they cannot be convincing or satisfactory to critical hearers. But what can 'Anemone' expect? *Investigation* cannot be carried on in public meetings; in the very mixed audiences which ordinarily assemble at the Sunday services held in the name of Spiritualism.

The inquirer who expects to get 'conclusive evidence of the reality of spirit intercourse' at once, or at a public meeting, is, I am afraid, doomed to disappointment. Besides, what need would there be for investigation if such conclusive evidence could be obtained offhand? But a certain section of the community seem to think that Spiritualists ought to be prepared to supply them with evidence just as readily as the draper is to sell them a few yards of tape; and it is for this very reason that 'in the matter of investigation there seems to be stagnation.' The fact is that most people will not be at the trouble

to investigate, and whether 'the present attitude of Spiritualism' is or is not 'conducive to critical inquiry,' I am inclined to think that inquirers themselves have much to do with it. 'Anemone' remarks that many Spiritualists '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.' This may be true for aught I know, but a doubt crosses my mind as to whether I am in a position to pass judgment upon my neighbours in this way. What appears to me to be unsatisfactory and inconclusive may appeal to them with especial force. Circumstances and associations connected with the message, its contents, and the one who sends it, may make it to the recipient a veritable revelation—'confirmation strong as holy writ'—while to one unacquainted with those circumstances and special characteristics it may seem trivial and absurd. I have known of, and have heard, messages which seemed to me to be the veriest twaddle, and have been astonished at the effect they have had upon those to whom they were given, moving them to tears in some instances; but when I have heard the full particulars regarding those messages and have realised their wonderful appositeness as coming from the departed friends of those to whom they were given, I have been compelled to recognise that it is not wise to regard *any* communications as valueless without knowing all the circumstances. It is often the 'little things,' the *unexpected* but characteristic phrases and reminders, which help to compel conviction that the loved ones on the other side really send us greetings.

There are several other points raised by 'Anemone' that I should like to deal with, but I must hold them over for another communication; I can, however, heartily endorse his closing suggestions that lecturers should dwell more upon relevant phenomena and that associations should give greater prominence to, and facilities for, investigation, and, I would add, encourage the formation of home circles for the benefit of inquirers—and Spiritualists, too, for that matter—for it is in the private sêance that the best evidences and the most spiritual results are obtainable.

AN OLD SPIRITUALIST.

## MEDIUMS FOR MUSIC.

The Rome correspondent of the 'Morning Leader,' writing on October 19th, contributed the following interesting communication to that journal:—

'A case of spiritual possession at Palermo, which is more remarkable, perhaps, for the amount and nature of the evidence adduced for its genuineness than for its peculiar details, though they are strange enough, is related in to-day's "Mattino" of Naples—a most respectable journal, not at all given to playing practical jokes on its readers.

'Two youths named Eduardo and Francesco Polero, sons of an ex-mayor of Palermo, became subject some time ago to the influence of two spirits, one calling herself Felia, the other Io, who signified their presence not by the usual phenomena of table-rapping, &c., but purely by mental control. Felia came and dictated word by word the libretto of an opera, Io dictated note by note the appropriate music.

'It should be noted, says the "Mattino's" correspondent, that neither boy has ever previously shown any capacity for verse-writing, nor has either of them any knowledge whatever of music. In fact, the music is taken down in words, according to the name of each note, as the boys do not know how to write music.

'In this laborious fashion the ghostly collaborators have been at work for some months, during which several professors of music and other persons have been present at the dictation. The "Mattino's" correspondent, who signs his name, says that he has not been by when poetry was dictated, but has both seen the music taken down and heard it played over afterwards.

'The Marchese Natoli also tells him that he has transcribed many melodies into musical notation from the boys' manuscript, and played them afterwards, and that they conformed to the best traditions of music. The correspondent describes the plot of the opera, and gives a specimen of the versification, which he criticises as being "no better nor worse than the stuff to which melodramatic poets have of late years accustomed us."

'On the other hand, the music has been adjudged as something unusual, and "possessing an abundant vein of melody," by three professors of music, whose names are given.

'In conclusion the correspondent reasserts his belief in the genuineness of the case, saying that Dr. Pagano, the physiological lecturer at the Palermo University, Dr. Massaro, of the Palermo Lunatic Asylum, and several other witnesses unite in excluding all possibility of trickery.

'The music of the opera, which is called "I Travolti" (literally "the overthrown"), is now completed, and the brothers are anxious to have it performed. The only question is, by whom?'



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

It is so far satisfactory that all your correspondents are satisfied that in this production we have a genuine spirit message—one more stone added to our fabric of facts, and one fact is surely of more service to the world than any amount of hazy arguments. It is surprising, however, that Madame de Steiger should say that she *disbelieves* nothing, *only regrets it*. Why regret anything which proves the survival of the personality and the power to come back, with perhaps some added knowledge, to give a warning word to those still on earth? Once upon a time Theosophists would scarcely admit that those who came in this fashion were human spirits. Mr. Harte evidently retains the ardent nature which once upon a time dominated that strong personality, Madame Blavatsky. Such a man must have had something beyond mere enthusiasm when he could occupy such a prominent position in Theosophic ranks. Many have stood outside Theosophy and looked on, unable to see anything beyond mystic hallucination, of which the world has had abundance; while anything in it which was new and could be understood was unprovable. Mr. Harte went inside the ranks, and after the glamour had gone found he had learnt nothing useful. What are the particular views that, according to Madame de Steiger, 'unquestionably have made a *very profound mark on the thought* of the past twenty years'? That Madame Blavatsky was a persuasive conversationalist, had unbounded egotism and colossal assurance and faith in herself, is undoubted; but I have tried repeatedly—and in vain—to find out anything of specific value in Theosophy since its very inception; if I want to learn anything of value and weight regarding spiritual things I go back to Davis or Tuttle or Morse. Here I can get some foothold and a large measure of light which harmonises more and more with all the discoveries of modern science. When I last heard Mrs. Besant lecture on 'After Death States' I got nothing with which I had not been familiar. It was Spiritualism with a word here and there about danger in investigating. As a bit of literary work it was fine, but there could be no real enlightenment to those who heard her till they had investigated the phenomena for themselves and proved if there was any warrant for her statements. Why should Madame de Steiger ask that the question of the Mahatmas be dropped? All will grant that there was a slight modicum of originality in suggesting their existence, but very few people ever caught who and what they were. All was a complete puzzle. These brothers were neither fish, flesh, nor good red herring. When they did for once come upon the scene, in the pages of Mr. Sinnett, we know that the divine powers were boiled down to the stealing of Mr. Henry Kiddle's speech. Why were they ever brought upon the scene when *no authoritative* evidence could be given? If Theosophists themselves are in doubt, and inclined to think they might have been a concoction from the fertile brain of Madame Blavatsky, let them say so. We have had about enough of Theosophic claims. Once upon a time the Theosophists patted us on the back and said, 'Poor Spiritualists! you are ignorant and deluded. *We* hold the key to spiritual facts.' Our light has not, however, been put out yet, and is not likely to be. Mrs. d'Espérance has done splendid work in publishing Mr. Harte's thought; it will help as much as anything to dissipate the Theosophic mists which once threatened to envelope us.

Glasgow.

JAS. ROBERTSON.

May I be allowed to ask Madame de Steiger, through the medium of your valuable paper, what grounds (if any) she has for regarding the Manuals of Mr. Leadbeater on the after-death states as dangerously unreliable. As a member of the Theosophical Society she will, of course, be aware that nothing is issued by the Society unless it is checked by one or more students, so that it is not Mr. Leadbeater, but the Society, that she should consider so dangerously unreliable.

Either Mr. Leadbeater and the other members who have made independent investigation of the higher planes of existence, are stating what they know to be absolutely correct, or they are gross impostors. Had the statement made by Madame

de Steiger come from one outside the Society, it might be considered a fair criticism. As for myself, should I ever come to consider one of the most advanced members of the Theosophical Society as dangerously unreliable, I shall not only sever my connection with the Society, but take up the position of an active resistance to it; but at present I place implicit confidence in not only Mr. Leadbeater but the leaders of the Society generally.

Ripon.

JNO. MONGER.

## 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.*

## The Society for Psychical Research.

SIR,—As many readers of 'LIGHT' belong also to the Society for Psychical Research, I should like to place before them my reasons for reluctantly withdrawing from the Society after an association with it of fifteen years. I have waited for nearly three years since the death of Mr. Myers, hoping against hope that the methods of the Society might be modified, or that the leader so sorely needed might arise who should combine psychic *capacity* and psychic *discrimination* with the critical faculty; which latter, divorced from the other qualities, is proving so disastrous to the well-being of the Society, and so absolutely destructive of any progress within its limits.

As well attempt to drive a coach by means of the brake alone as to make any valuable addition to experimental psychology so long as the active members of the Society are, with one exception, conspicuous by their entire lack of the most rudimentary qualities needed in their research.

The one brilliant exception is a lady who is not only a *persona grata* with the Society, but who is also a psychic in temperament, and possessed of clear judgment and absolute integrity. All honour to her! But I would ask why we are reduced to one person of this description in a world where each day adds to the growing number of those who have discovered some useful faculty connected with what has been termed the sixth sense?

The answer is not far to seek. Since the lamented death of Mr. F. W. H. Myers, who held all Members and Associates together by the magic of his vital enthusiasm and unflinching courtesy, the Society for Psychical Research has indeed fallen upon evil times.

We have, it is true, our distinguished president, who descends from his Birmingham Olympus from time to time, to make an excellent little speech and throw a few words of encouragement to researchers in general; but our much esteemed Zeus must of course return to the natural sphere of his labours, and has of necessity no time to spare for the detailed working of the Society.

The 'principal members' having taken matters entirely into their own hands, have been running the machine presumably to their own satisfaction—and to that alone. The late storm in a teacup over the Servian Massacre prediction shows us plainly where the hitch in the machinery occurs. Personal judgment and prejudices are allowed to replace impartial and scientific inquiry. A child can read between the lines in this matter, which reminds one of nothing so much as an inquiry into Psychical Research started in an 'Alice in Wonderland' world. One can positively hear the White Knight, or Humpty Dumpty, laying down the laws of the game in that Dream Country:—

'FIRST: Condemn a case for insufficient evidence.'

'NEXT: Begin to collect the evidence.'

Mr. Stead is considered by the Society uncritical and credulous, and therefore a prophecy emanating from Mowbray House is not worth investigating! That is all very well; but surely *no condemnation without investigation* is good science and good common-sense.

Having made this unfortunate mistake it would have been far more politic, as well as more honest, to have confessed to it; but alas! our principal members are far too superior to admit any such human weakness. The prestige of the Society must be kept up at any price, and the result is an 'open letter' which only serves to emphasize the weakness of the case for the defence by ignoring the real point of the prosecution.

Then, again, the Society has, of late years, alienated many Members and Associates who might have been utilised as investigators and experimenters.

'What is the use of sending anything to the Society?' is the constant cry nowadays.



It is becoming more and more a small nucleus of very superior persons, wrapped up in their own very inadequate methods, and quite honestly blind to their own limitations—a nucleus of these with long trailing clouds of big names and sleeping partners. It is not the fault of any one special member. It is the unfortunate result of the inability to realise that each science requires special capacity *plus* critical faculty.

A critic, *qua* critic, is not deputed to write musical notes for the papers. A man who has also some musical knowledge is chosen. The Hanging Committee of the Royal Academy may be often, and perhaps sometimes justly, abused for their decisions, but at least these men are supposed to possess some special aptitude for their task; but any man with critical faculty is considered good enough as a Psychic Researcher, although he may know about as much of psychic matters at first hand as a man born blind knows of the waves of the sea or the flowers of the field.

I shall be told that such psychic sympathy or *flaire* is unnecessary.

This is just where the mistake has been made. In this gratuitous assumption lies the failure of the Society. This is why the present editor of the 'Journal' is so often reduced to publishing cases ranging from twenty to forty or fifty years old. There are hundreds of well-attested modern cases worthy of a place in these pages, but the principal witnesses say as usual, 'What is the use of sending them to the Society?'

It is this want of '*flaire*' which has doomed the Society to its present hopeless condition, from which Mr. Myers, had he lived, would have had the genius and sympathy to rescue it. Through loyalty to his memory, I have watched the course of events from *inside* the Society for nearly three years and have concluded that the matter is absolutely hopeless. Should happier days arise—should a second Myers ever be found, with energy, enthusiasm, critical judgment and psychic discrimination—then we shall all flock to the standard once more in grateful acknowledgment of a Society which shall be scientific in the true sense, because eminently adapted to its special line of research—the worthy culmination of the unselfish devotion and untiring labour of the founders.

In leaving the Society I must bear my testimony to the deep and widely-felt regret for the absence of Mr. E. T. Bennett, our capable and ever courteous and conscientious secretary of former days. In his time ample notice was given of all meetings to be held, and no complaints were heard of carelessness nor of unbusiness-like methods.

E. KATHARINE BATES.

#### Symbolical Monograms.

SIR,—Some little time ago I met a lady who possesses the gift of painting monograms while partially under control. She offered to do one for me, and I had the privilege of being present while it was being painted. In a very short time she produced a very pretty picture, the colouring being lovely and artistic, besides being symbolical.

Being anxious to hear what it had to unfold, I was recommended to send it to a lady, who gave me a most accurate delineation of my character taken from the lines of my monogram. I feel sure that there are many of your readers who would be glad to have such a proof of spirit influence. The lady who painted the monogram for me has painted over five hundred, of which there are not two alike.

A. A. S.

#### 'A Strange Experience.'

SIR,—I venture to send a possible solution of the 'Strange Experience' recorded in 'LIGHT' of October 17th. The clergyman who recognised the apparition of his *living* brother, at Mr. Husk's séance, probably saw his *astral body*, released by sleep from the physical frame, and attracted by sympathy to his brother's side. Sleep is a *temporary* death, as far as the Higher Principles are concerned. The manifesting brother, being in South Africa, was probably asleep at the time the séance took place, but as the hour of the latter is not given, nothing positive can be said on this point. But, unquestionably, in sleep, somnambulism, and deep reverie, the soul of man is often rendered independent of space and time. The above conjecture may possibly provide an adequate solution.

G. E. J., F.T.S.

#### 'Bruges.'

SIR,—Allow me to inform 'Brightonia' that if she will write to M. Jacques Focroulle, office of 'Le Messager,' 14, rue d'Etuve, Liège, Belgium (in French), that gentleman will, I know, give all required information. I *think* there is a society at Bruges.

ALFRED VOUT PETERS.

#### Diet and Health.

SIR,—There have been two or three letters in your columns lately on this all-important subject. Undoubtedly many readers of 'LIGHT' would be glad to adopt a diet which is both consistent with humaneness, and at the same time in no way prejudicial to health. That such a diet, which does not include flesh food, *can* be adopted, I am convinced; not only helping the healthy to still better health, but in a great measure—if not completely—restoring those who are sick.

The renowned Dr. Haig believes that 75 per cent. of the diseases which afflict humanity are caused by the presence in the body of a substance known as uric acid. The xanthins which are contained in flesh foods of all kinds, pulses (peas, beans, lentils), tea, coffee, and beers, are the uric acid producers. It is quite clear that we are constantly courting ill-health by continually introducing these substances into the blood.

Now, the reason why so many fail at the outset in adopting a vegetarian diet, is that the change has been too radical. From the ordinary meals of roast beef, fish, &c., they fly to boiled vegetables, vegetable stews, and porridges, with the result that the digestive organs are overwhelmed in endeavouring to convert the flatus-producing mass of fermentation into nourishment.

To keep the body in strength, however, we need proteid, that substance so abundantly supplied by the flesh-foods. But proteid is also abundantly supplied by the following: Nuts, cereals, cheese, eggs, and milk. But the plea is that most of these things are indigestible. This is true when the digestive functions are not in a fit condition to digest anything. Nuts are digestible if ground finely and eaten alone or with ripe fruit. Cheese should be either soft or grated.

There are about a hundred different ways of preparing eggs so as to make them palatable and digestible. Most people can take milk, but personally I do not consider it essential as a food. Those who are in ill-health I should recommend to start on some prepared cereal-food, such as 'Grape Nuts,' in which the starch has been dextrinised, so as to make it a food easily of assimilation. I recommend all to get a little book called 'Science in the Daily Meal,' by Albert Broadbent, the well-known food reformer (the cost is 4d., post free; and I believe it is published at 19, Oxford-road, Manchester), or his work on 'The Building of the Body.' In these books he gives scientifically prepared dietaries. I merely recommend them with the hope they may help others as they have helped me. Of course there are others, such as those written by Mr. Eustace Miles, and the more scientific works of Dr. Haig.

It is of no use adopting a mode of living diametrically opposed to what we and our fathers before us have been accustomed to, unless we do so in a scientific manner. By studying the works of men who have devoted their lives to dietetic reform, we may be able to find a course which not only agrees with us, but benefits us in no small measure.

Personally, I have found the uric acid free dietary the only one I can follow safely and keep in health. A rash and haphazard vegetarianism is bound to fail.

GEO. MORLEY.

4, Spring Villas,  
Long-lane, Bexley Heath.

SIR,—In reply to Mrs. S. Futty's letter in 'LIGHT,' permit me to suggest that in her case of suffering from 'rheumatoid arthritis' (which in plainer language is a kind of rheumatic gout), by far the best plan—one that has practically succeeded in many instances where it was in *strict accordance with precepts persistently and conscientiously tried*—would be 'vegetarian diet,' in the true meaning of the term. That is to say, not such as frequently passes by the name of vegetarian diet and cookery, but more often is a disgrace to the culinary art, and, from a physiological standpoint, a permanent danger to digestion.

It needs no further notice of previous diet in this case, as this is not the field where, sooner or later, the partisans of a carnivorous diet and those of Vegetarianism will have to fight their decisive battle. Therefore, Mrs. Futty is respectfully requested to suspend for a while the opinions suggested to her and let them have a good airing, considering that her former diet has been worse than useless. If she will write to me through the office of 'LIGHT,' enclosing stamped envelope for reply and giving all particulars as to time of ailing, supposed origin, symptoms, the kind of pain or pains, chief places of suffering, the worst hours of day and night, &c., I will suggest such dietary measures and hygienic regulations as, at least, will relieve the pain.

WILLIAM KRISCH,



### Vegetarianism.

SIR,—In your issue of September 26th a correspondent writes that he is a believer in vegetarianism, but is not able to practise it without its making him ill, and he asks for information. Vegetarianism permits the use of eggs, milk, and butter. If your correspondent will take a pint of new milk with each of his three meals, and will season his vegetables (preferably new peas, French beans or kidney beans, spinach, onions, kale, cauliflower, cabbage, and tomatoes, using potatoes sparingly, and avoiding ripe peas, beans, and lentils) liberally with butter, he will find that he will be well nourished, his complexion will improve, and he will have no need for meat. Bread is greatly improved in digestibility and healthfulness by twice baking. It should be broken up or sliced and left in the oven until all moisture has evaporated, and it ought to be a yellowish colour all through, but not too brown.

HELEN DENSMORE.

Cragmoor, Ulster Co., N.Y.

### Magnetic Healing.

SIR,—As I am often asked by my clients whether I believe in magnetic healing, it may interest some of your readers, especially those who suffer from depletion and overwork, to know that I have had a little personal experience with two excellent magnetic healers. Having suffered some time since from nerve trouble and prostration I was impressed to try magnetism, and found the treatment was most efficacious. I feel sure that if others who suffer from depletion and overwork could realise the great benefit to be thus obtained they would not wait until a general breakdown had taken place, before resorting to such simple and effective means for re-establishing their general health. I shall be happy to give the names of the friends, from whose treatments I have derived so much good, to those of your readers who may desire to avail themselves of their services.

6, Blomfield-road,  
Maida Vale, W.

S. W. MACCREADIE.

### Experiments in Psychometry.

SIR,—I have just been reading the letter by Mr. W. Chalk, published in 'LIGHT' of September 26th, in which he gives an account of some experiments with two lady psychometrists, Mesdames Sturgess and Boddington.

After reading the account of visions seen by Mrs. Boddington from portion of shell taken from the field of Waterloo, I am somewhat puzzled to know by what process of psychometrical reasoning (or imagination) she can attach the vision of 'slush and snow,' 'ships and soldiers,' with that glorious summer day, June 18th, 1815.

ED. VINEER.

89, St. Andrew's-road, Southampton.

### Automatic Drawing.

SIR,—I should like, if not trespassing upon your valuable space, to call the attention of your readers to the offer of an invalid lady which has recently appeared in your advertisement pages. This lady sent me, at my request, one of her lovely automatic drawings, which is a real work of art, and as such will form a beautiful picture, fit for any home, when framed. Those of your readers who would like to have one will be well advised to apply for one, as I am sure they will be delighted with the lovely specimen sent. This testimony of mine is quite disinterested, and I am writing this in order that any interested may avail themselves of the lady's most generous and *bona-fide* offer.

JOHN GIFFORD.

Chilsworthy, Holsworthy, Devon.

### 'Great Minds and Spiritualism.'

SIR,—Mr. Kenworthy, in his article under the above title, asserts that 'The Great Minds . . . have always one feature in common, namely, that their first and last concern is always for facts.' I should be sorry to think, and certainly have not found in my small researches into the subject, that the world's greatest souls are even mainly concerned in a pursuit so suggestive of the methods of Mr. Gradgrind. Surely the 'Great Minds' are, and always have been, the discoverers and revealers of *principles*, just as the greatest systems of philosophy have always been based on the deductive method.

Hampstead, N.W.

D. G.

### Remembered Dreams.

SIR,—I should feel extremely obliged if you would kindly, through the medium of your columns, allow me to ask whether any of your readers know of a simple method of remembering dreams?

Over and over again I awake feeling that I have been much occupied while asleep, and yet I cannot remember.

I understand there is a method of retaining consciousness right through the sleeping state into the waking, so that consciousness is continuous waking or sleeping.

'VERITAS.'

### SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speakers on Sunday next, at 3 p.m., 6.30 p.m., and 8.15 p.m., Mr. H. Boddington, Mr. Gwinn, and others.—G.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last a fine address was delivered through Mr. W. Millard on 'Spirit Rewards: How to Obtain Them.' Meeting each Sunday at 7 p.m.—R.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. Walker gave a nice address on 'The Spiritualism of Christ,' a subject from the audience, and gave well-recognised clairvoyance. On Sunday next, Mr. Savage.—R. J. P.

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. H. Boddington invited subjects from the audience, and gave a stirring address on 'Matter and Spirit.' Mr. G. W. Lear presided. On Sunday next, Mr. M. Green.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—On Sunday last, Mr. Clavis continued his useful lecture on 'Buddha's Ten Commandments,' and excellent clairvoyance was given by Mrs. Ford.—J. E.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Miss Porter gave an inspirational address, and eight tests in psychometry to strangers. On Sunday next, trance address and clairvoyance by Mr. Webb.—W. T.

CHISWICK TOWN HALL.—On Monday, the 26th inst., Mr. Richard Boddington gave an interesting address. On Monday next Miss MacCreadie will give clairvoyance. (See advertisement.)—J. B. I.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last Mrs. Roberts gave an excellent address on 'The Spiritual Philosophy.' On Thursday next a developing circle will be held; Mrs. Mason, medium. Speaker on Sunday next, Mr. Drake.—E. B.

SHEPHERD'S BUSH.—THE ATHENÆUM, GODOLPHIN-ROAD.—On Sunday last, before a large audience, Mr. Frederic Thurstan delivered a highly intellectual address on 'The Compass Points of Consciousness,' and Mr. Ronald Brailey gave magnificent psychometry; both were heartily appreciated. On Sunday next, at 7 p.m., an address will be given by Mrs. Effie Bathe; also psychometry and clairvoyance by Mr. Ronald Brailey. Madame Leslie Dale, R.A.M., will sing. (See advertisement.)

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday, the 22nd inst., Mrs. H. Boddington was very successful with psychometry, and on Sunday last addressed a large and appreciative audience on 'Household Ghosts.' Mr. W. P. Slaughter presided, and musical selections were played by the band. A choir is being formed, and the small lecture hall will be open as a social club for members every Saturday evening.—S.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—As this hall is still in the hands of the builders, the meeting was held in the room below on Sunday last, when Mrs. Bessie Russell-Davies gave an interesting account of some of her marvellous experiences. She has kindly promised to formally open the hall when it is completed, which we hope it will be by Sunday next.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last a successful public circle was held. At the evening service Mr. W. E. Long's address upon 'God the Author of Good and Evil; Man the Author of Sin,' was undoubtedly one of the finest addresses delivered here. On Sunday next, at 11 a.m., public circle, conducted by Mr. W. E. Long; at 6.30 p.m., Mrs. John Checketts will give an address.—J.C.

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—On Sunday last, after a reading by our secretary, Mrs. Weedemeyer, in the absence of 'Clairibelle,' gave clairvoyant descriptions. We thank Mrs. Weedemeyer for her kind assistance; she was unaware of the demand we had to make upon her services when she entered the hall, and every description, with names, &c., was fully recognised. During the evening the large audience stood in response to a resolution of sympathy to be sent to the widow of Mr. John Neander, our founder and first president. On Sunday next Mr. Robert King and Mrs. Weedemeyer.—H. G.