

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,193.—VOL. XXIII. [Registered as] SATURDAY, NOVEMBER 21, 1903. [a Newspaper.]

PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	553	What I know of Materialisations	
L. S. A. Notices .....	554	from Personal Experience. By	
Mr. R. Harte's Automatic Message .....	555	Madame d'Espérance .....	559
'A Strange Experience' .....	556	Remarkable Psychometry .....	562
'The Gift of Tongues' .....	556	New Wine in New Bottles .....	562
Reflections on the Hickman Case .....	556	The Society for Psychical Research .....	562
'Occultism' .....	557	The Late Miss Hickman and	
The Owner of Armageddon .....	557	Occultism .....	563
Individuality and Immortality .....	558	Spirit Photographs .....	563

## NOTES BY THE WAY.

Dr. Alfred R. Wallace's new and great work, 'Man's Place in the Universe' (London: Chapman and Hall), deserves and will secure very serious attention, both on account of the magnitude of the subject and because of the writer's place in our universe.

What puzzles us is that this work of 330 pages, crammed full of scientific details, and simply drenched in elaborate calculations, and in the subtleties of Astronomy, Biology and Chemistry, is said to have been written in consequence of the great interest excited by an Article in 'The Fortnightly Review' only a very few months ago; and the further statement is made that Dr. Wallace was led to a study of the subject when lately writing four new chapters on Astronomy for a new edition of 'The Wonderful Century.' It is stupendous.

Dr. Wallace's conclusion is by this time known to all readers of newspapers. He is strongly convinced that ours is the only inhabited planet in our solar system, and that our stellar universe has existed for the purpose of evolving Man upon this one small planet. He goes so far as to say that there is no improbability in the conception that, 'in order to produce a world that should be precisely adapted in every detail for the orderly development of organic life culminating in man, such a vast and complex universe as that which we know exists around us may have been absolutely required.'

Dr. Wallace, in his final words, suggests that there probably are 'other universes, perhaps of other kinds of matter and subject to other laws, perhaps more like our conceptions of the ether—perhaps wholly non-material, and what we can only conceive of as spiritual.' Of these he has nothing to say except that if these universes were a million times vaster than our stellar universe they could not fill infinite space unless they also were infinite: 'so that even a million million such universes would shrink to imperceptibility when compared with the vast beyond.'

We should like to hear from Dr. Wallace as to the possibility of the creation of different types of beings at different rates, in other worlds, in harmony with laws of evolution whose action has been and is determined by environment, and by the material upon which they operate.

Two of Mr. Voysey's admirers write to protest against our classing together Mr. Spurgeon and Mr. Voysey in relation to the personality of God. One of these goes farther, and makes the surprising mistake of imagining that we intended to suggest that Mr. Voysey's whole thought of

God agrees with Mr. Spurgeon's. This is disheartening, for we rather pride ourselves on being clear.

All we said was that Mr. Spurgeon and Mr. Voysey are at one in their intense humanising of God as a Person. Mr. Spurgeon's Person was a sort of Demon, while Mr. Voysey's is a kind of Lady Bountiful; both are equally personal in the human sense. That any hearer or reader of Mr. Voysey should be unaware of this surprises us. The only explanation we can offer is that it has never occurred to the hearer or reader to question the familiar and accepted picturing of God as a gigantic man, with a man's methods of thinking, planning and acting, though on the highest plane.

What we have often called 'Spiritual Religion' is having 'free course and is glorified.' At the late Church Congress, at Bristol, the papers were, as a rule, radiant with unwonted spiritual light, 'in happy contrast to the arrogance and ignorance of past days,' says Mr. Charles Voysey who, in his Sermon 'In defence of the Church of England,' says of the Bishops and Clergy:—

Some of them feel acutely the galling yoke of being tied and bound to some statements no longer in accordance with known facts, to some expressions of belief in their very worship which a finer moral sense leads them to discard, and to some conceptions of God and His dealings with men which do great violence to the love in their own humane and gentle hearts. Each of these classes of statements comes before their minds as *untrue*—that is the bare fact. The words at first meant, and are still known to mean, what the modern devout mind feels to be contrary to fact and truth. And then begins within them the mournful struggle between the new conception and the old, between their loyalty to truth and their loyalty to ancient error, between the sacrifice which intellectual and moral honesty demands and their worldly interest and position of influence. I quote here with supreme satisfaction some words reported in 'The Times' as coming from the Bishop of Gloucester:—

'The conception of the Fatherhood of God has silently introduced modification in the tone and trend of current persuasions in regard of life here and hereafter, which it is impossible to explain away or deny. . . I am deeply persuaded that the time has come for the final appeal to that which alone is final, the revelation of Almighty God, not simply to the mind, but to the heart and the deepest convictions of the soul.'

This proves that the eyes of at least one honest and devout Bishop have been opened, and doubtless there are more like him.

We have long known that some of the Bishops and Clergy 'acutely feel the galling yoke of being tied and bound' to bankrupt theologies, but our sympathy is not large. The way of escape is so very plain. Neither is our anxiety large. Men under the 'galling yoke' are most likely to be heard: and spiritual religion stands to gain.

Our Spiritualism stands largely for a view of mankind which ignores or challenges all distinctions of race or colour, and we cannot but rejoice when these unhuman distinctions are affronted and made to look small. A pleasant instance of this is recorded in an American paper which says:—

A new phase of the race question has developed in Jacksonville, Fla., out of the attempt to separate the races in the street



cars there. When the attempt at discrimination was made, the coloured citizens refused to ride in the cars, with the result that the restrictions were withdrawn. Even then the negroes did not patronise the cars, but, instead, they raised the capital and organised a car line of their own. 'The Christian Register' declares that to-day the negroes 'are operating the finest and best patronised car lines in the city of Jacksonville, the line on its business thoroughfare alone possibly excepted.' The company is made up entirely of negroes, even to the motor-men and conductors, and the line is patronised by the whites as well as by the coloured.

This is the most satisfactory way of hitting a prejudice in a vital part. We congratulate Jacksonville.

A writer in 'T. P.'s Weekly,' discoursing of reading, advises his readers thus: 'Fix a candle-sconce to your bedstead and read fiction and poetry in bed.' We do not know what a 'candle-sconce' is, and we do not want to know. A bedroom is a place for a bed, and a bed is a place for sleeping. He who uses it for books and candles may easily be on the road to mental ruin. Sleep is very much of a habit, and wants appointments, carefully kept. Candle-sconces, brandy bottles, cigars, chloral, books and revolvers are all dangerous in bedrooms.

'From Orthodoxy to Spiritualism: or, Why am I a Spiritualist?' by Eva Harrison (Keighley: Wadsworth and Co.), is both a story and an appeal; and it is upon the writer's experiences that she bases her appeal. The story, though homely, is thoroughly well worth telling, and the appeal, if occasionally over excitable, and given to repetition, is altogether reasonable;—by no means a doubtful book for inquirers—possibly an awakening or convincing book for some. But there are a few literary blemishes. We are sorry to see this writer adopting 'alright' as a word (for 'all right'). It is not a word, and we hope it never will be. But what shall we say of the atrocity, 'quite a few'? That word 'quite' wants a holiday or a spring cleaning or solitary confinement. 'Quite a number' is odious enough, and we are sorry to say it is gaining ground; but 'quite a few' is impossible. What would *not* quite a few be?

We have received a copy of the 'Fifteenth thousand' of 'May's Practical Methods,' published by Pitman, Hart and Co., London. The spirited little work is all alive with health notions, and plucky exposures of popular pills, syrups, fruit salts, essences, tonics, and foods. It wants reading with discrimination, but there are scores of good suggestions in it.

'The Island that Bobbed Up and Down,' by Mrs. Tighe Hopkins (London: George Bell and Sons), is a pretty and fantastic story for children, with plenty of nice bright talk and pleasant ethical and spiritual notions in it. A book with many pretty pictures, too, and all sweet and wholesome. Possibly a useful book for a Christmas present.

#### SPIRITUAL PRAYERS.

(From many shrines).

Eternal God, who hast committed to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving Thee is always present, may we wake to the instant claims of Thy holy will; not waiting for to-morrow, but yielding to-day. Lay to rest, by the persuasion of Thy Spirit, the resistance of our passion, indolence and fear. Consecrate with Thy presence the way our feet may go; then the humblest work will shine, and the roughest places be made plain. Lift us above unrighteous anger and mistrust, into faith, hope and charity, by a simple and steadfast reliance on Thy sure will; and so may we be modest in our time of wealth, patient under disappointment, ready for danger, serene in death. In all things draw us to the mind of Christ, that Thy lost image may be traced again, and Thou mayest own us at one with him and Thee. Amen,

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

FRIDAY EVENING, DECEMBER 4TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. G. R. S. MEAD

ON

'The Higher Spiritualism in Earliest Christendom.'

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.

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 Mrs. Fairclough Smith on November 24th, and by Mr. Ronald Brailey on December 1st and 8th. 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 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, Associates, and friends 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 day, 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,



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

I feel sure on re-reading my letter to you touching this communication that the contents involved me in much seeming inconsistency, and with your permission, I should like to say a few words of explanation.

The inconsistency lay in this, that while I apparently upheld the *fact* of the communication received in the one case, I deprecated the other. I mentioned the words 'spurious fact' as appertaining to Madame d'Espérance's *rapport* with what she deems the 'spirit' of Mr. R. Harte, but I may state here that in my letter I said nothing concerning the ethical view, whether it were a desirable thought that the harsh opinions of any one passed away from this sphere of life should ever be so reproduced when that 'spirit' is no longer here to defend himself; because is it not possible that such views may no longer be the ones he would like to proclaim? This appears to me a manifestly deplorable idea, and if such could or should be at all a general possibility, then alas! how can we any of us be sure that we might not be traduced and injured by the friends to whom in moments of impulse we may have unwisely opened our hearts.

But in regard to the validity of the message I would venture to say as follows—and it is according to the teaching of the sages of old and Theosophists not of these latter times, but of all olden ones. The cosmic ether is full of this world's impressions with which the 'subliminal selves' of people are more or less *en rapport*. We are most of us more or less phonographs, and some of us, more or less sensitive, are especially ductile and as wax to receive these impressions.

I will not dogmatise and say that these impressions, these seals with their counter sinks on the malleable astral or nervous system, can only be made on another during the life of that person. They may be produced by the mind of one passed away. And this is why I spoke of such things being 'facts,' and why I said they were spurious, because these 'impressions' can have no *inherent* truth or value in them. They are all what the Vedantists call 'Maya,' the 'Maya' which exists but not *subsists*, such communications proving, doubtless, that psychical conditions are problems which require more extraordinary acumen in their discernment than the modern psychical researcher seems to attain. But the old law and regulation must always hold good, that like comes to like, and if our minds are attuned only to the vibrations of the lower cosmic ether, only their impressions shall we receive. The mirror of the soul must now as ever be pure and unsullied if we hope it will reflect the clear rays of the light of truth. 'In Thy light only shall I see light.' The old Theosophists were not satisfied with the lower rays; still less would they have been satisfied with voices or automatic messages, purporting to come from such and such individuals. They may have so come, but such messages should be judged and re-judged upon their inherent merits, not from their supposed sources as constituting authority.

In my reply to the message I was doing so in the sense that it was quite possible that in earth life Mr. Harte might have traduced the Theosophical Society in some such words, and, their impressions remaining, the phonographic tendency of the mediumistic mind is prompted to record it, without perhaps due thought as to results. I also state that *I do not know* whether such *rapport* may not take place after the death of the body. If so, it is still more deplorable that sentiments which are not admirable in life can be recorded to stir up strife on this plane.

With regard to the question, 'Why should I ask that the question of the Mahatmas be dropped?' I do so because anyone conversant with Hindoos knows that these very extraordinary men exist. I do not care to discuss the question—it is not relevant; but I think that the frivolous mention of Mahatmas should cease. Anyone who cares to study ancient or modern Hindoo literature, or who is in touch with India, can do so and find out for themselves, and then they will not be troubled with doubts on the matter. Frivolous discussions are out of court in these questions, for neither Mr. Sinnett nor anyone else *invented* them.

With regard to Mr. Jno. Monger's inquiry, what grounds I have for stating that I consider Mr. Leadbeater's work, 'Death and After,' *unreliable*, I do so because, if his views be right, *then* all other religious books are of no importance. Mr. Leadbeater's ideas are in contradiction to the Vedas, the Bible, the seers and prophets of old, of philosophers and mystics from Jacob Boehme, Swedenborg, and others. Contradictory, I consider, to religion taught to any race; because, according to his teaching hitherto, all the Avatars, all the saints, and the Mahatmas also, have sacrificed themselves in vain; for neither death nor the after conditions, nor anything, is of any great importance; sin itself is spoken of, as well as its consequences, in so slight a manner as to lead one to think that the whole thing, *i.e.*, all that religion in any country says, is *de facto* a great fuss about a small matter. This is the gist of the book, when it is thoughtfully and not thoughtlessly read. With this view of the matter I repeat my former criticism. I might remind Mr. Monger that it is distinctly stated often that no one member of the Theosophical Society has any authority to speak or write *for the Society*; he or she only can voice their own authority. No leader has any right to do otherwise; *neither do they*. If Mr. Monger place 'implicit confidence in not only Mr. Leadbeater but the leaders of the Society,' he is within his rights, but he is stating his own personal conclusions, which are useful only to himself.

Theosophy is, as I have often stated, no new thing, and the value of belonging to this Society, to my mind, lies in the fact of being placed thereby in a position to come in contact with theosophical students; not—and again I speak for myself—not *only* for the opportunity of reading the modern works written by leaders or anyone else, except in so far as they help us to the true Light of Life.

The art of acquiring knowledge is a very slow and difficult one, in which no hasty steps should be taken. In brief, according to Theosophy *per se*, no statements of independent investigations into the higher planes of existence were ever considered as valid *revelation* unless under *certain circumstances*. It does *not* mean to say that such investigators are 'gross impostors.' I never inferred such, neither has Mr. Monger any claim to infer such, for if Mr. Monger were more conversant with psychical matters he would know that there is no 'imposture'—as the world calls imposture—in the case at all. The whole thing lies in the fact of the *validity of the message*.

ISABEL DE STEIGER, F.T.S.

May I be permitted to say a word in reference to the remarks of your correspondents, Mr. Jas. Robertson and Mr. Jno. Monger?

Mr. Robertson cannot understand why Madame de Steiger should believe in the survival of the 'personality' of Mr. Harte and yet regret it. I have closely followed the controversy which has raged between Theosophists and Spiritualists for the last twenty-seven years, and it seems to me that there is a constitutional lack of capacity amongst our spiritualistic friends to grasp the difference between the true spirit, or Ego, and its personality. This difference is clearly recognised by the best modern psychologists; see, for instance, Professor W. James' 'Elements of Psychology,' in which he deals most luminously with the distinction between the 'Self,' or Ego, and the hierarchy of 'Me-s'—the material 'Me,' the social 'Me,' and so on, the totality of 'Me-s' making up what Theosophists call the *personality* which gradually forms during the Ego's earthly incarnation. Now the theosophical theory, as taught by Madame Blavatsky, is that the true spirit not only divests itself of the physical body, but of the personality also, the characteristics of the latter inhering in a more or less ethereal body known as the 'kama-rupa.' Each body is left by the true spirit to fall to pieces on its appropriate plane, the personality taking sometimes a hundred years to fade out. The spirit itself retires into a spiritual condition where it weaves into its own character the experience gained in its past earth life and prepares for a future earth incarnation in which a new personality altogether will form.

Admitting that the Harte message is genuine, it proves only that the shell once used by the spirit or Ego of Richard Harte



has been galvanised into activity through coming into contact with a psychic whirlpool of which the medium who wrote down the 'message' was the centre. The shell has simply repeated phonographically the opinions inhering in the personality at the time of death, coloured, no doubt, to some extent by the personality of the medium. The message is of no value in itself. If genuine, it does prove the temporary revival and resuscitation of the personality which, as Madame de Steiger says, is only a matter for regret.

To turn now to Mr. Monger's letter. He is no doubt, with Mr. Leadbeater, a member of the Society which was formed by the Indian section and some of the members of the European section of the Theosophical Society in 1895, on their abandoning the principles of the original organisation. What the state of this Society is I know not. Personally I remained a member of the original Theosophical Society formed at New York in 1875, which, on the secession of the members referred to, continued the Society and its work on the original principles, and elected Mr. Judge to the presidency. This Society insists upon perfect freedom of expression and action being granted to all its members and of course disclaims all corporate responsibilities for their opinions. It is only in a free and entirely tolerant Society of self-reliant students working together in the light of universal brotherhood that we may hope to find that which we seek—Truth.

Personally I regard the utterances of Mr. Leadbeater and his colleague, Mr. Sinnett, as having precisely the same value, and as being derived from the same source, as the weird tales that appear in our Christmas annuals. They amuse us and we may smile indulgently, but it would of course be impossible for any real student of the mysteries and problems of life to take them seriously.

10, Park Road-mansions,  
Wandsworth Common, S.W.

THOS. GREEN.

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#### 'A STRANGE EXPERIENCE.'

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In the communication from 'R.,' entitled 'A Strange Experience,' in the last issue of 'LIGHT,' there seems a lack of knowledge about 'thought clothes' at which I am rather surprised, seeing that spirits have constantly told us that clothes in which they were commonly dressed during their life here immediately appear on the spirit in materialisations for the purpose of identification.

As regards the communication by 'H. C.' under the same heading, I may perhaps be permitted to say that I have known Mr. and Mrs. Cecil Husk for many years, and have attended their séances at their own house; at our rooms at 67, George-street; and at private houses, and have never seen anything that caused the slightest suspicion of trickery. Although it is unfortunate that Mr. Husk's séances are always 'dark ones,' yet I hold that it would be perfectly impossible for him to *personate* the spirits, more particularly as there are generally four or five about at the same time, and all have their own peculiar voice; and that of the chief control, 'John King,' is such that it would take a cleverer man than Husk to personate him. As Mr. Husk is blind, it necessitates his wife being always with him; she certainly generally takes one of his hands, but his other hand is always held by one of the sitters—in our room hardly ever twice by the same person. Again, it would be very strange if he could personate people whom he had never seen, such as my wife and two brothers, who come to me constantly. In fact, unless 'H. C.' wishes to lose his ten guineas, I should strongly advise him *not* to ask Mr. Husk to agree to his proposition.

F. GORDON WATSON (Colonel),  
President Psychological Society, London.

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MR. W. J. COLVILLE is now steadily at work on the Pacific Coast, where he has very recently addressed numerous large audiences in Portland, Oregon, Seattle, Washington, and Victoria, British Columbia. During November and December, 1903, and January, 1904, he will be engaged in California. His present address is Room 11, Flood Buildings, Market-street, San Francisco, at which address he hopes to hear from English friends.

#### 'THE GIFT OF TONGUES.'

May I make a few comments on the communication from your correspondent 'Bianca Unorna,' in your issue of November 7th? It appears to me to be a striking example of what Spiritualists are so admirably warned against, in the same number of 'LIGHT,' by Miss Dallas, as 'inexpedient' and 'not wise.' A parallel phenomenon to the 'gift of tongues' as recorded in the Acts of the Apostles, would be described thus:—

'And there were dwelling in London men out of every nation under heaven. And the multitude came together, and were confounded, because every man heard them speak in his own language. And they said: "Are not all these which speak English? And how hear we every man in our own tongue wherein we were born? French, German, Spanish, Italian, Russian, and from beyond Europe, we do hear them speak in our own tongues the wonderful works of God."'

Has any living person experienced anything that in the most distant degree approaches this—even with regard to one single language? Yet your correspondent says to those who desire evidence of the 'gift of tongues,'—'Attend any of the public circles at any spiritualist meeting-place, and you will probably have ample opportunity of judging of the genuineness of this gift, as well as of the universality of this faculty. . . This phenomenon is so universal.'

It would be most valuable if your correspondent would furnish particulars of the only definite case she quoted—'a woman of the working class who speaks Greek when under control,' supported by the testimony of a competent scholar. May I appeal to yourself—as Editor of 'LIGHT'—and ask whether, in the course of your long and varied experience, you ever met with a person speaking a language with which he was unacquainted in his normal state, in such a way as to attract the interest and attention of a native?

It is difficult to know in what terms to refer to the extraordinary sentence in which your correspondent speaks of the utterance of unintelligible sounds, as if that could possibly afford evidence of the 'gift of tongues'! At the moment of writing, I can only call to mind two cases in which testimony as to speaking an unknown tongue appears to amount to evidence: (1) That of some Sanscrit words being spoken by Professor Flournoy's medium in Geneva; and (2) the stronger case of some Dutch words and sentences being spoken at a sitting of Dr. Van Eeden's with Mrs. Thompson.

Miss Dallas's warning is certainly needed, supported, as it so well is, by the quotation from Mr. Stainton Moses. It will be observed that Mr. Stainton Moses goes so far as to question the wisdom of even printing 'inaccurate and loose records.'

EDWARD T. BENNETT.

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#### REFLECTIONS ON THE HICKMAN CASE.

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Some of our friends seem to be under a misapprehension in regard to the position of Spiritualists in reference to 'the Hickman case.' I think it ought to be made clear that while clairvoyants and psychometrists may endeavour to employ their supernormal powers in such cases, their success or failure neither proves nor disproves Spiritualism. So, too, the claimed 'prediction of the Servian massacre' was no evidence of the truth of Spiritualism. Psychic powers of perception may be possessed and exercised quite apart from spirit influence; and unless spirit guidance can be proved, Spiritualists should be the last to claim that such experiences prove their case. In fact, I am of the opinion that we should make it clear that it is not the purpose of spirit people—or the function of mediums—to become detectives, fortune-tellers, or stockbrokers! Mediums cannot *compel* spirit people to reveal the whereabouts of lost treasure or lost persons, and if the spirits are unwilling to engage in such pursuits (as the great majority of them are), then we shall call upon them in vain to divulge information that they are unwilling to give. It should also be borne in mind that spirits are limited in knowledge and power, and while they voluntarily do many things which astonish us, they are frequently unable to do what we think they *ought* to be able to accomplish.

'AN OLD SPIRITUALIST.'



## 'OCCULTISM.'

As a sidelight upon the discussion aroused by 'H. A. C.'s' letter in 'LIGHT' of October 24th, I would like to say that I do not think the distinction is sufficiently generally drawn, at all events by the less experienced, between classes of psychic phenomena which are indiscriminately classed as 'mediumship,' and yet which to some extent form the basis of the distinction between the different methods of regarding occult subjects, as typified by the various classes of thinkers mentioned in that letter.

I refer to (a) the power of the Higher Self, or, if you will, the 'subliminal' Self, to perceive for itself, with its own senses, that which takes place at a distance of space or time, as distinct from (b) the power of the subliminal to be affected from without by other entities, incarnate or discarnate—in popular parlance, the living or the dead—or again by entities of a higher quality than our present humanity, spoken of in the Bible as the Word of the Lord and the ministration of angels. These two categories may be termed the Perceptive and Receptive faculties of the Higher Consciousness. Still another species of 'mediumship' is presented by (c) the phenomena of trance, when the physical organism is taken possession of by other entities, or it may be, in the case of double personality, by phases of the 'subliminal' acting for the time being as the 'supraliminal' consciousness.

Then, too, we must take account of (d) the phenomena of exteriorisation of forces and forms of matter usually latent within the physical body, by which objects are moved and materialisations effected.

These various group forms of mediumship may be combined in one person to form complex phenomena, in which more than one of these characteristics are exhibited, and in which it may be difficult to say with certainty which is the predominant factor.

Another line of classification relates to the attitude of the inquirer; some seek for conviction through phenomena, others seek a mental or rational conviction through inward experience, and some concern themselves more with the ultimate destiny of the soul than with the state in which it finds itself immediately after departure from this material environment. Theosophy appears to look more to ultimate results, while Spiritism concerns itself with phenomena, and Spiritualism with that which lies before us in the nearer future, without, however, losing sight of the goal for which we are ultimately to strive.

The psychic organisations, among whom I suppose the Rosicrucians are to be placed, disavow all 'control' mediumship, and concern themselves with the branch of the subject denoted by (a) above. And as the question of 'initiation' has been raised by Mr. A. Smith (p. 537), will you permit me to ask for some hint as to what is understood by the term 'initiation' as used by these Orders? In ordinary secret societies it refers chiefly to the taking of a vow of secrecy, and the communication of signs of recognition and proofs of membership.

In the ancient Mysteries it is pretty clear, from hints left fall by ancient writers, that initiation consisted in submission to a psychological process induced either by hypnotism or by drugs (the 'nectar' of the Greeks, the 'soma' of the Orientals), under proper conditions of previous preparation (especially fasting), which caused the awakening of the inward personality to the sense of the Supermaterial, and gave visions of previously unperceived Realities that furnished a lifelong conviction of the existence of a non-material world, and of the power of the spirit to act and perceive independently of the material body, and to survive the dissolution of the latter. Whether 'initiation' into such Orders as the Rosicrucians is understood to imply a step in the development of psychic powers, is what I should be glad to be informed; and I think it is a question that might fairly be asked by those wishing to form an opinion as to the value and import of membership of such occult Orders. But for myself, I deprecate secrecy in the present age, however necessary it may have been in the days of the Inquisition. There is an all-sufficient and automatic secrecy in the fact that the higher knowledge is incomprehensible to those who are not spiritually awakened enough to receive it, while those who are thus open to its teachings do not need to join any cult which would embarrass them by pledges of silence.

Geneva.

J. B. SHIPLEY.

## THE OWNER OF ARMAGEDDON.

INTERVIEW WITH MRS. R. TEMPLETON.

(FROM THE 'DAILY NEWS'.)

Many persons will learn with surprise that a portion of the plain of Armageddon is owned by a lady. The Turks have always hitherto shown a strong objection to any of their territory being in the hands of aliens, yet, as the reward of long perseverance, a lady has acquired proprietary rights over the central part of the plain which is commonly associated with the last great battle to be fought upon the earth. The lady is Mrs. Rosamond Templeton, daughter of Robert Dale Owen and second wife of Laurence Oliphant, the brilliant and many-sided author and traveller, who at one time was a writer for the 'Daily News.' Mr. Oliphant was greatly interested in the colonisation of Palestine, and Mrs. Templeton has lived for many years in that country. She has just published a book called 'The Mediators,' the object of which is to place the Christian scheme of religion on a scientific basis. The work is the result of thirty years' reading and thought. With this lady a member of our staff has just had an interview. Mrs. Templeton spoke of her love of Palestine and of her great interest in the settlement of the Jews in their own country.

'But how did the Turks come to allow you to own land there, Mrs. Templeton?'

'It is a long story,' she replied. 'Mr. Oliphant bought the land, but Europeans were not allowed at that time to have land in their own names, so that he held it in the name of an Arab. Afterwards I endeavoured to secure it in my own name, but I did not succeed for fifteen years. At last, after a series of almost miraculous details, I was successful.'

'And you think the Turks cannot deprive you of it?'

'I don't see how they can. I have a mass of documents, and I am assured my title is good. The Jew will not become an agriculturist out of Palestine; but it is pathetic to see how he will cling to the soil of the old land, and will endure anything rather than leave it. I think that it is a fulfilment of prophecy. For instance, there was the town of Hadara, which was so unhealthy that, as far as I remember, there were seven births to about seventy deaths, and, of course, at that rate the place would have become depopulated, but the Jews objected to leave. Since then they have moved away for two years, and it is being drained, and eucalyptus trees have been planted. Of course the Turks have not undertaken the work of redemption. They do nothing. When a Jew builds a house they let him go on until it is nearly finished, and then he finds that he cannot complete it until he has paid baksheesh to the Government. But look at the tenacity of a race that can remain in a country under such rule. You cannot drive the Jew from the land in Palestine, and in any other part of the world you cannot get him to go on the land.'

'And how much of Armageddon do you own, Mrs. Templeton?'

'About twelve hundred acres, and it is the central and best part. Armageddon is about four hours from Haifa, at the foot of Mount Carmel (at this place Mr. Oliphant had lived), and two hours and a-half from Nazareth.'

Mrs. Templeton spoke of the charm of the East, much of it consisting in the high-bred courtesy of the people. Lowered as they have become in character by ages of tyranny, their instinctive politeness remains, and she considers that there is nobility yet in a race in which courtesy is a habit. If in walking, she said, she met a native woman whom she knew, the woman's salutation would be, 'If you are well, I am well,' uttered with the grace of a duchess. Yet the woman would be shockingly dirty, and in ragged attire. So if, in walking on the beach, she came to a group of men lying down, and, knowing one of them, spoke to him, all the men would rise and bow to her with an air that a king might envy.

On the subject of religion, Mrs. Templeton said she had had a good deal to do with various Oriental sects, but after all the aim of religion should be to cause men to lead a good life, and, judged by that standard, she did not think that Eastern religions were to be compared with Christianity. Honesty was essential, and she had not found that the Oriental religions with which she was acquainted—she had had no experience of India—made men trustworthy. Her knowledge of the East had increased her respect for Christianity. 'We shall be the teachers of the East in religion,' was her conclusion, 'and not the pupils of the East.'



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, NOVEMBER 21st, 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.'

### INDIVIDUALITY AND IMMORTALITY.

The æsthetic agnostic, not satisfied with the blank stare of nescience in relation to life beyond the seeming of death, takes refuge in the over-obvious shelter of belief in racial immortality, and sings his

O, may I join the choir invisible,

meaning by that, survival in our aftercomers upon this earthly scene, and tries to find contentment in the thought that he will live on in the thoughts and deeds he has helped to make possible or to energize. It is one way out of the desert of dry negation, and has but little joy in it for the longing spirit, whose losses can never be made up, and whose personal aspirations can never be satisfied, with the doubtful immortality of an earthly echo.

It is but cold comfort to say that if we cannot have 'the bliss for which we sigh,' in the revealings of a brighter world, the restoration of lost loves, and the continuity of interrupted work, we shall at all events live on in what of good (and bad ?) we have contributed to the common stock, with no possibility of knowing anything about it, and no chance of correcting errors and patching up defects—a poor and sterile outlook at the best for the vast majority of us, and as much the mockery of a mighty hope, as the gift of a postage-stamp to convey the death warrant of a sacred trust. No; it is personal survival we must stand for—the persistence of the individual into the glorious world of separate and emancipated spirits.

Very helpful in this direction is a work just published by Mr. John Murray, 'Individual Immortality,' by E. M. Caillard. Well-informed Spiritualists will find scarcely anything unfamiliar in it, but the vital point is discussed in a way that is uncommon. Miss Caillard is cool, deliberate, and subtle in her thinking, and her arguments will have more weight with the æsthetic agnostic than with the yielding believer.

Explaining her object, she says, 'The writer's aim throughout the book is to show how far more reasonable from the scientific and philosophic points of view, and how far fuller from the Christian point of view, is the belief in individual immortality, than the greater number of those who accept or deny it at all realise.' And again: 'Since immortality is primarily an individual question, our considerations will centre round the comprehensiveness and the importance of Individuality.'

It is here, then, that we find Miss Caillard's *motif*. Her emphasis, her sole emphasis, is on Individuality. Hitherto, the emphasis has been, as a rule, elsewhere. 'Man has been studied in classes and masses, communities, nations and races. Psychology itself is occupied with generic rather than individual man. It is difficult to see how it could be otherwise, for even in that analysis of consciousness which is one of the principal psychological methods, it is still always man as object who is under observation, *i.e.*, man as he can be known, not as he knows.' So then, hitherto, man has been, on the whole,

regarded as a mere vehicle for impressions and sensations which for a time 'wove themselves into temporary unity and evolved that illusory but very convenient notion of self-identity.' But that is an inadequate account of man, whether viewed from within consciousness or from without as the object of Nature's striving. Nature herself is constantly presenting herself as individual. It is a characteristic of the Cosmos that it also is an individual product, unique, original: and God, the Power behind and within the product, insists on being treated in terms of personality. In truth, the one object of Nature seems to be to climb to Personality or Individuality. That appears to be the aim of all that we know as Evolution.

'Here, then,' says Miss Caillard, 'we perceive the true place of individuality in the cosmic scale of values. It reaches to the foundation of things. It enters into the ground of being. Its universal presence and its extraordinary enhancement when united with self-conscious mind receive thus their interpretation.' Hence, Man, the most personal and the most individual of known beings, is marked out as in close touch with the Source of all life, and the Power which works behind and within the law of Evolution. The bearing of this fact upon Individual Immortality is obvious.

If Nature (shall we say *if God?*) is working from and for Individuality, is it not precisely this Individuality which is likely to persist? 'What we have to claim for individuality then is, that it enters into the meaning of the universe,' says Miss Caillard. 'When, in a finite being, self-consciousness attains such a development as in man, there arises a capability of appreciating some part of the Infinite meaning, the part which concerns and is involved in that special type of being.' This capability it is that indicates the special upward march of man who learns to think the thoughts of God after Him, and so to enter a little way into that Holy of Holies, the Divine Individuality which is expressed in the external Universe.

Following this clue, we come upon the significant fact that it is Man alone, of all evolved or created things, that seems incomplete, unsatisfied and, in the highest sense, unused. Man manifestly seems to fail both in full expression and in full service here. 'Taking even the highest animals below man,' says Miss Caillard, 'we cannot reasonably assert that they show any sign of requiring, for the complete fulfilment of their individuality, a wider or a more spiritual environment than that of earth.' With man, the case is different. So far from actual conditions exhausting his individuality, they rather seem insufficient to rouse its highest powers, or exhibit its full scope. His conscious demand for himself and his fellows is more time; fewer physical disabilities and mental limitations; a wider sphere, a fuller experience, a larger life.' With this, most of us who think seriously of life must agree; and the suggestion here as to individual immortality is obvious.

Miss Caillard's concluding chapter, on 'The Christian Standpoint and the Christian Ideal,' we must leave. It is a little beyond us, but it may be helpful to others. Her references to spirit-communion, on the other hand, appear to us to have special value, and we wish they could be amplified in another work, with perhaps a revision of the doubtful statement, or too sweepingly made, that 'they are not matter for scientific investigation.' Of course, with regard to the 'instances of *unsought* but apparently indubitable reappearances of, or communications from, those who have died to those who are living,' scientific investigation is almost impossible, as experiences of this kind are not reproducible, and as much of their value turns upon that which is personal to the recipients of such experiences. But it is something to have their reality admitted and their value urged.



## WHAT I KNOW OF MATERIALISATIONS FROM PERSONAL EXPERIENCE.

BY MADAME E. D'ESPÉRANCE.

ADDRESS TO THE MEMBERS AND ASSOCIATES OF THE LONDON  
SPIRITUALIST ALLIANCE.

(Continued from page 550.)

### An Adept in Form-Building.

Respecting the methods of building of the materialised form, that adopted by the spirit 'Yolande' came most frequently under my notice. She seemed by practice to have become an adept in the art, and her methods seldom varied. She appeared also to have overcome the dispersing effect of the light to a great extent, for after a few hundred experiments she was able to carry on her operations in a sufficiently strong light to enable the sitters to observe every detail. A good description of her methods is given in 'Shadowland' by an eye-witness, who had had many opportunities of observing the phenomenon.

My own observations in no way differed from those of the sitters during such manifestations, but my sensations were strange and curious. 'Yolande' came and went entirely independent of my will. I lost physical strength, but no particle of my individuality. On the contrary, the loss of physical power seemed but to intensify that of the senses. Distant sounds, beyond hearing at other times, became painfully audible; a movement of any of the sitters sent a vibration through every nerve; a sudden exclamation caused a sensation of terror; the very thoughts of the persons in the room made themselves felt, almost as though they were material objects.

If anyone was suffering, I could feel the pain. If anyone was anxious or sad, I was constrained to weep. At the same time the desire to follow the proceedings intelligently was always strong enough to overcome the longing to put an end to the torment.

I found that 'Yolande' was dependent on me for her material existence, and that if I grew weary of the terrible weakness, and made an effort to throw it off, 'Yolande' was compelled to return to where I sat, and as I regained my strength she lost somewhat of hers. On one occasion, just previous to a séance the sleeve of my dress caught fire, so that my arm was scorched and caused me a good deal of pain. During the manifestations 'Yolande' was noticed to touch *her* arm gingerly, as though it was in some way uncomfortable. Then I found that the pain had left my arm entirely, and did not return till the séance was over. But, at another time, when a dislocated shoulder necessitated my wearing a surgical bandage for a few days, 'Yolande' appeared with both arms uninjured. Nor did she exhibit any signs of weakness, for she lifted with ease a pitcher of water in her right hand, a feat which, under the circumstances, would have been quite impossible for me.

One can only reconcile these contradictions by presuming that 'Yolande' had found sufficient material (on that occasion) from the persons in the circle, which in this case numbered over twenty. On the occasion of the burnt arm under ten persons formed the circle.

I could quote numerous instances proving that the consciousness of the medium, subliminal or otherwise, has nothing to do with the intelligence animating the materialised forms. One, however, will suffice; I have chosen it in preference to others because it has been well attested and much spoken of in the country where it happened.

A few years ago a Russian ironclad mysteriously disappeared. No clue as to how or where could be discovered. It happened on a calm, clear autumn night. Before dark she was seen steaming steadily on within sight of land; at daybreak she was gone. Anxiety, suspicion, and speculation were rife, as it was reported that the vessel carried many important and valuable documents on board. It was also assumed that the Russian Government would give a great reward to recover them.

I happened to be in Finland at the time, and one of my friends, an officer of rank, possibly anxious to distinguish himself, said he would ask the help of the spirits to enable him to

discover the fate of the vessel. A séance was arranged, and 'Walter' was consulted. He promised to assist, or to try to assist. A great friendship had been struck up between 'Walter' and the General.

On the following evening the usual meeting took place, at which some fifteen or eighteen persons were present. The report of the committee (chosen by the circle) and published in several different papers, reads as follows. I have translated it from a Finnish journal into English:—

'Within a few minutes after having settled ourselves quietly in our places, "Walter" announced that he had found someone who could help us.

'After this announcement we waited with ill-controlled excitement and impatience for some time, when the curtains of the cabinet were opened and the figure of a rather tall broad-shouldered man walked out to where the medium was sitting before the curtains. He was a stranger to us; we had not seen him at any previous séances. He stooped over the medium and took the paper and pencil she held on her knee. Going back a step or two, he held the paper against the side wall of the screen which formed the cabinet, and began to draw something on it.

'It was too dark to distinguish his features, but his every movement was clearly discernible.

'We were naturally excited and curious, and addressed ourselves constantly to the medium, as she was in the best position to see and report on the man's proceedings. She told us from time to time what she saw, but could not see what he was writing. Then she requested us to sing, as our excitement was evidently interfering with, or would communicate itself to, the spirit and hinder its work. When we started, however, the song broke down. On this she turned to Professor S. and said he had better play something, and the others she ordered to keep quiet, or they would spoil everything. While she was speaking the man placed the pencil again on her knee, together with one blank sheet of paper. The other he handed to Captain T., and then retired behind the curtains of the cabinet.

'The paper was examined, and on it was found a map of the portion of the Finnish coast between Abo and Helsingfors. The positions of two lighthouses, and of a shoal some twenty-five miles to the south, were marked; between them a cross was placed, and the words in Finnish: "*Here you will find the Russalka.*"

'On further examination the chart was found true to scale, and was without doubt the work of one familiar with maritime charts, and also well acquainted with the Finnish coast.'

I may here draw attention to the fact that while the materialised spirit was engaged in a work requiring care, thought, and intelligence, the whole of the medium's attention was divided between taking notes of his movements and preserving the calm amongst the sitters which was so absolutely necessary for success. I may also add that, as the medium was myself, she was in a very bad humour at the difficulty in keeping order.

It may, perhaps, be interesting to some to hear that the drawing was shown to the Governor of Finland, and he decided to act upon the information. A steamer was fitted up with the necessary machinery and appliances, divers were engaged, and the expedition about to repair to the spot pointed out, when peremptory orders arrived from headquarters in St. Petersburg forbidding the expedition, and ordering all search for the missing vessel to be abandoned.

The Russian Government probably knew its own business best, but its decree caused a good deal of disappointment to those who were desirous of testing the information given by the strange materialised spirit.

I may also mention one other instance, in which a feeling of antagonism on the part of the medium towards the materialised spirit is recorded in a Swedish Protocol, and signed by twenty-one persons who were present on the occasion, and were eye-witnesses of all the manifestations. Translated it reads as follows:—

'The spirit, having clothed itself with material, was evidently so well pleased with his new body that he made a determined effort to show himself outside of the cabinet, but the substance melting away he had repeatedly to recede nearer to the medium. Once in doing so he accidentally touched the medium's forehead, startling her so much that she tried to jump up from her seat and leave the cabinet. She, however, was unable to move, and on experiencing this weakness became alarmed, and opening the curtains widely drew our attention to



the figure by excitedly exclaiming, "Look at this man standing here," and adding, "I am so frightened." "The man" stepped forward, and two of the sitters, affected by the medium's nervousness, left their seats near the cabinet, whereupon I (Matthews Fidler) took one of their places and Mr. H. the other. We both saw the figure very distinctly, and made notes as to his features, Mr. H. making a rapid sketch of them. The "man" smiled and nodded in a friendly manner. His moustache was thick and heavy, of a dark brown or black colour, and the face of extreme whiteness, and of a normal size. After we had carefully examined his features he withdrew, and closed the curtains, but the medium instantly opened them saying, "Don't leave me! Hold my hands! I'm afraid!"

'We saw both the medium and the figure. Mr. H. held the hands of the medium, who was trembling very much, while I watched the figure standing beside her. While I was gazing into his face I observed that it grew less and less, and in fact, the whole form seemed to be very gradually shrinking together. I drew the attention of the other sitters to the fact, and several stepped quietly forward to look at the form closer, so that they all saw the medium clutching the hands of Mr. H. and the diminishing figure at the same time, besides speaking with the medium while she explained that she did not know why she was frightened; she could not help it, the "man" was so real. Whilst she was speaking the figure was smiling and bowing, evidently self-satisfied, and seemingly quite unaware of the conditions necessary to retain the material covering he had taken on, for whilst we looked steadily into his face it diminished to a few inches; in fact, while wearing all the appearance of age, it was in size not more than an infant's. The material of the body vanished until there were only a few shreds where the lower part of the chest had been, so that the shoulders were almost on a level with the top of the head. Whilst this melting away was going on, the "man" appeared to be quite unconscious of the change, as the self-satisfied look and friendly smiles and nods in reply to our remarks continued to the last.'

This protocol of the doings of the evening was drawn up and signed by the twenty-one persons who witnessed them. The medium, asked as to the cause of her fright, replied:—

'I cannot say that I felt any dread of the spirit till he touched me. That startled me, it was so intensely real. I felt a dislike to his personality, and when I tried to rise from my chair, and discovered my weakness, I grew nervous and frightened. I had an undefinable feeling of repugnance to the "man." Of course, I knew he would do me no harm, but I did not like him, and was afraid he might touch me again.'

This was unreasonable, but even mediums can sometimes be unreasonable.

#### A Perplexing Experience.

One incident occurred in connection with my experiences in Materialisation, which caused at the time a considerable amount of perplexity and anxiety; and, because there seemed to be no elucidation of the mystery, we—the members of the circle—agreed that for the time being the occurrence should not be made public, or spoken of, until the time seemed ripe for it. For this eventuality careful notes were made and preserved.

Since that time two of the principal witnesses have passed on, Matthews Fidler and Alexander Aksakof. Their notes and comments have passed into my hands, together with their permission to use them, as they intended doing had they been permitted to finish their work. Whether the time is ripe, or whether students of occult matters have dipped deeply enough into the mysteries of spiritual forces to be able to grasp the significance and potentiality of the human will, I do not know. I will, however, give a brief summary of the incidents.

A series of séances had been arranged for the purpose of photographic experiments. The séances were held at my home in Sweden, under the auspices of Matthews Fidler and Alexander Aksakof. The members of the circle included some of the best known students of spiritualistic phenomena, men of superior intelligence and learning, cautious, patient, and careful. The operating spirits seemed equally anxious that the work to be done should fully establish all that was claimed for it, and clearly demonstrate the actuality of spirit return.

We had two months to work in, and during that time these members of the circle—*savants* from different parts of Europe—remained in Gothenburg. Several hours of each day were occupied either in experimenting, or arranging for experiments. Many very wonderful phenomena occurred during this time,

which have been already made public by Mr. Fidler and Mr. Aksakof. Many photographs also were obtained, all more or less remarkable, but which did not come up to the standard of excellence hoped for. And time passed rapidly.

Under the incessant strain, my health began to give way. Each succeeding séance left me physically weaker, but my anxiety for success increased.

I felt that such an exceptional circle might never be gathered again, and Mr. Aksakof had said it would be his last work for Spiritualism. I also had decided that it should not fail owing to any want on my part in supplying the proper conditions, as far as I understood them; and I cheerfully submitted for the first time in my life to all or any tests that could be devised; indeed, I assisted in planning them, feeling that our experiments were a matter of too much importance to allow any loophole for suspicion which might creep in later, when the report of our proceedings should be published.

The personal tests which were adopted at each séance varied from time to time, as a fresh idea was mooted. The one, however, which was considered simplest, and best for all purposes, was a closely fitting dress, fastening at the back. In addition to the ordinary fastenings the opening was sewn over with thread, and across the thread a word was written, which left marks in certain positions on the crossed threads. My hair was closely braided, and the plaits sewn together, the thread being also marked. Black bands were sewn on my wrists. In addition to these, a tape was passed round my waist and knotted, the knot being sewn over with thread and marked. The ends of the tape were passed through a staple in the floor, and then held by the person sitting nearest. Six inches were allowed as play-room, to provide against any discomfort, but it was not possible to move more than six inches in any direction without drawing the tape held by the sitter, and thereby announcing the fact. These tests were devised by Mr. Aksakof and myself, and we flattered ourselves that they left nothing to be desired.

The last evening arrived, and my anxiety for success became intolerable. While sitting in the cabinet, after the sewing up had been completed, and waiting for the final arrangements of the circle, I said to the invisible powers, whom I felt to be present, 'It is our last chance; do as you like with me afterwards, but let us succeed to-night.' A paper and pencil had been provided, and 'Walter' wrote, 'We will try, but you must promise not to hold us responsible if the result does not please you.' I replied, 'I will take the responsibility.' Both Mr. Aksakof and Mr. Fidler—who insisted on seeing the writing—desired to put an immediate stop to the séance, but I insisted on going on with it. A very uncomfortable feeling pervaded the circle but it afterwards gave place to one of curiosity. My senses became keenly alert, the cobwebby sensation, before described, grew horribly intense, and a peculiar feeling of emptiness, which I had previously had, became so strong that my heart seemed as though swinging loosely in an empty space, and resounding like a bell with each stroke. The air seemed to be full of singing, buzzing sounds that pressed on my ears, but through it I could hear the breathing of the sitters outside the curtains. The movements made in the air seemed to sway me backwards and forwards. A fly alighting on my hand caused a pain like that of toothache to shoot up my arm. I felt faint, almost dying; but I remembered how necessary it was that I should keep my senses, and hold out to the end of the séance. All this time I was conscious that something was going on within the cabinet, but without being able to see anything.

At last the arranged-for signal was given, that all was ready. The curtains were thrown open, and a materialised form stood fully revealed beside me. The lens of the camera was uncovered, the plate exposed, the magnesium light flashed. Then the curtains fell together. I remember the feeling of relief and thinking, 'Now I can give way.' It is possible that I did faint. I do not know. But I was aroused by the sound of a voice saying in my ear, '*She is not here, she is gone!*'

It was one of the family who spoke, and the terror in the boy's voice roused me effectually. I wanted to reassure him, and asked for water, and wondered at the same time whose voice it was that made the request. It was like my own, but



seemed to come from the air or from another person. The water was brought and drunk, but though I felt refreshed the act seemed to be performed by that other person who had spoken.

Then I was left alone. I could hear the events being discussed, and in listening to them my curious sensations gradually passed away, and I was conscious that I was still sitting in my chair, feeling much as usual, and wondering what it had all been about, wondering also at the suppressed excitement of the sitters.

The séance closed. I felt ill, and indescribably weary, and so weak that the usual inspection of the stitches, fastenings, bands, &c., which was made by all present, and found intact, was almost too much for my strength. At last I was undressed and put into bed, where I remained for something over three weeks!

Now comes the strangest part of this strange experiment! The photographic plate was carefully developed, and a print made, which revealed a most astonishing fact. The materialised form, well in focus, was clad in white flowing garments. The hair was hanging loosely over the shoulders, which, like the arms, were without covering. The figure might have been that of a stranger, but the features were *unmistakably mine*! Never has a photograph shown a better likeness.

On the chair beside it, and a little behind, was a figure clad in my dress, the black bands on the wrist and the tape round the waist showing themselves clearly and intact, but the face was that of a stranger, who seemed to be regarding the proceedings with great complacency and satisfaction.

Needless to say, we looked at this extraordinary photograph with something like petrification. We were utterly at a loss to understand its meaning, and no explanation was forthcoming, except a rueful remark from 'Walter,' who when questioned replied, that 'Things did get considerably mixed up!'

It was a long time before any of us could think calmly over the manifestations of that séance. All the theories that had been so carefully, even painfully, built, had received a shock that threatened their entire destruction. From the first it was decided amongst us that though all the rest of our experiences should be made public, this one alone should be suppressed until some light should be thrown upon it or some explanation forthcoming. Though the members of the circle separated next day, the subject of our perplexity was discussed in correspondence for months, and all its aspects considered, but it remained a mystery to most of us for years. To me, to whom the perplexity became torturing, the light came first. Perhaps because my need was greatest. How it came I have related in 'Shadowland,' in chapters xxv. and xxvi., and it is unnecessary to recapitulate.

I was strongly urged to take up the work again (which I had laid down in despair of ever being able to understand it), first, because I was anxious that my friends should partake of the knowledge I had gained; second, because by thrashing the matter out, another aspect would be given to supposed cases of fraud on the part of the mediums; and third, because both Mr. Fidler and Mr. Aksakof were constantly urging that Truth was the object to be aimed for, whether it was pleasant or unpleasant for us to acknowledge. (Applause.)

I felt that I had got the Truth, but in order that it might be demonstrated to others I resolved to work again under different conditions. From this time the cabinet was discarded—for my use; and I took my place with the other sitters, so that if I was in any way used by the spirits without being conscious of it, it should at least be done openly in sight of all.

It was slow work, but my spirit friends helped indefatigably till the manifestations were as good as under the old conditions.

Three and a-half years later, an incident at a séance held in Helsingfors, Finland, furnished a key to the mystery, and threw a significant light on the means used by the spirit operators in the production of a materialised form. The story of the incident and the investigation which followed is fully related in a book by Mr. Alexander Aksakof, published in Leipzig under the title of 'Ein Seltsames und Belehrendes Phänomen'; in Paris entitled, 'Un Cas de Dématisation Partiel'; and an English edition published in Boston entitled,

'A Case of Partial Dematerialisation of the Body of a Medium.' There is a copy of the English edition, I believe, in the library of the London Spiritualist Alliance.

### Dangers.

The question of the dangers of Materialisation séances is one which deserves the fullest consideration. Very real danger, and great risk, are incurred by both medium and sitters, and no person ought to attend such séances without a knowledge of these dangers. (Hear, hear.)

As I have shown, the material used to clothe and render the spirit form visible to ordinary eyes, is by some unknown process drawn from the persons of the sitters and the medium. It is held for the time being in subjection to the power of the spirit, possibly in opposition to what are regarded as the ordinary laws of the physical plane. If all goes well, this material is returned to its original owner by some magnetic attraction, and absorbed when the 'spirit force' which held it is relaxed. It stands to reason that any sudden break or interference with the original design and intention of the operator must result in calamity or harm to some one or perhaps several persons. This I have unfortunately had more than one opportunity of proving. On one occasion the result to me of such interference was a broken blood vessel and an illness of months' duration; at other times, prostration and nervous weakness, from which it was harder to recover than from the lung trouble.

With me, it became a recognised fact that this danger was a condition which must be accepted as the seamy side of mediumship; and whenever I entered a séance room, for the purpose of being used as a medium, it was with a feeling of anxiety, mixed with wonder if I should ever come out again. As a rule I always felt that I was placing my life in the hands of the persons about to assist, and that they were even more ignorant of danger than myself. (Hear, hear.) However, I comforted myself generally with the thought that if I chose to risk my life, it was my own to risk, and I could please myself. It never occurred to me that others were running the same risk with me. This knowledge came to me at last with a terrible shock.

An old and dear friend had arranged a séance during a visit of mine to her house. At the last moment before entering the séance room, her son, with some student friends who were visiting him, begged to be allowed to be present. My permission was asked, and I could hardly refuse the request of my hostess to permit her son to be one of the circle. The result was that he and his friends were admitted.

The séance proceeded, very bare of manifestations, and it was suggested that we should break up. Just then, however, a curious sensation of being dragged sideways from my seat caused me to look round, when I saw something long and white reaching from the cabinet behind me to where the young men were sitting some paces away. At first I did not understand it, but as the sensation of being drawn downwards continued, it flashed across me that a spirit had materialised behind me, and that someone had grasped it and was drawing it from the cabinet. In horror I cried to my friend, who was sitting beside me, that someone had grasped the form, but she only moaned and leaned heavily against me. In an instant all was confusion. I angrily ordered the delinquent to loose his hold of the white drapery, but it was not till the order was repeated with a threat from others in the circle that he obeyed.

Order was restored and the meeting was brought to a close. My friend was taken to her room, which she scarcely ever was able to leave again until the welcome end came, and she was released from her sufferings, not the least of which lay in the knowledge that they had been caused by the act of her own son.

I, for my part, sustained no injury on that occasion; probably the operating spirits, finding my friend possessed mediumistic powers, used *them* and spared *me*, or perhaps she was weaker than I and less able to withstand the shock. I do not know. But, in any case, it further convinced me, if further conviction was necessary, that the forces with which we are experimenting are not to be ignorantly trifled with. (Hear! hear!)



### Conditions for Good Materialisations.

If I may be permitted to criticise the conditions under which Materialisations are generally held here in London, I must say that they are not satisfactory. The manifestations may be genuine, and indeed I can testify that, so far as my experiences have gone, they are so; but the conditions lead to dissatisfaction and suspicion in the inquirer, and furnish the most irregular and unsatisfactory material to the long-suffering, patient workers on the other side. Now and again one hears of the marvellous results of a séance; they are published, and the readers jump to the conclusion that they have but to go to the same medium in order to obtain the same satisfaction. They go, and return with a sense of disappointment, and frequently resentment against the writer of the report. They have experienced nothing but what they think might have been produced by the medium himself, supposing him or her to have been inclined to cheat them.

It does not occur to many investigators that any special preparation on their part is required or necessary, or that one person is naturally better fitted than another to contribute to the conditions required, and thinking one such experience sufficient, they do not try again, but condemn the medium, denounce the phenomena as false, and look with pity on those who can find satisfaction in such séances.

One can understand their feelings; but when one considers the necessarily delicate, complicated nature of the operation, the material provided by the unprepared sitter, and the knowledge required by the spirit worker to enable him to manipulate and use that material, the only wonder is that successes are so frequent as they are. (Hear, hear.) The spirit wishing to manifest is more often than not very ignorant of the mode of operation, and being new to the work, it is done more or less clumsily, practice and experience being required, even by a spirit, in order to produce good results.

It is not fair to them to judge by a single essay, nor is it fair to them to require them to do good work with inadequate or unsatisfactory material. If the phenomenon of Materialisation is worth anything at all it is worthy of the best conditions we can provide for its production. (Hear, hear.)

It is a subject not to be fathomed in one séance, nor yet by a dozen where conditions and sitters vary every time.

(To be concluded.)

### REMARKABLE PSYCHOMETRY.

We have received the following testimony to a very successful experiment in psychometry. The writer, 'T.L.H.', says:—

'I sent my necktie to Mr. B., simply asking him to psychometrise that article for me, and in order to thoroughly test his power I withheld my address, as I presumed that would assist him to a certain degree. I mean the address would have revealed my profession, so I gave only sufficient to enable the reply to reach me.

'About three days after writing I received a reply, at which, after perusal, I really stood aghast; for there before my gaze stood an accurate account of my present circumstances. But most overwhelming of all was the chronological part of the letter, which has since proved most minutely accurate. He told me I should be supplied with a key to unlock the door of entanglement in November, and on Tuesday, November 3rd, I was handed a letter which reduced the position of complication to its simplest form. Although I live a distance of nearly two hundred miles from this noted seer, I received a most truthful reply. It was, in short, a wonderful and masterly penetration of my whole surroundings.'

The writer states that he will be pleased to furnish further particulars to anyone desiring them. Letters should be addressed to 'T.L.H.', care of the Editor of 'LIGHT.'

### 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.

'T.B.'—We know nothing of them personally, but—considering their business methods—we can have no confidence in their *bona fides*.

### NEW WINE IN NEW BOTTLES.

A correspondent writes: 'In the course of an eloquent sermon upon the above subject recently delivered at Hampstead by Dr. R. F. Horton, the following telling passage occurred':—

'And then to touch for a moment upon the survival of the personality after death. Mr. Myers in his great book on "Human Personality," which he has left behind him as a priceless legacy, and which it will be many months or perhaps years before we have adequately appraised—Mr. Myers in that book has furnished a long connected argument, based upon an extraordinary number of well-attested facts, which tends to place upon what I may call a scientific basis the survival of our personality after death. There is a plane of experience inaccessible ordinarily to our senses which yet reveals itself to curiously constituted minds, under certain peculiar conditions, and in that plane of experience there is a crowd of facts difficult to sort, difficult to appraise, but as the facts are sorted and appraised they certainly tend, as Myers shows, to a positive witness that we are connected with those who are passed away, and that the solidarity of man is not confined to those who are living upon the globe. As he sounds his perilous way through that mystic and difficult region he brings out innumerable facts which explain to us what has, perhaps, never been explained before, that mankind has always abode in the obstinate conviction that death does not end our being. And in the light of such a truth as this, the resurrection of our Lord Jesus Christ ceases to be an isolated and an inexplicable fact. It is doubtful whether we ought even to speak of it as a miracle. The more appropriate term would be—it is an interpretative event. It is one of those points of life which come in the course of history illuminating and interpreting the glimmering lights of all past time, and when that truth is observed you approach the study of the New Testament almost as if it were a new truth; passage after passage appears simply correct when we have thought it to be extravagant: a parable like Dives and Lazarus is lit up with a startling significance. "This day shalt thou be with Me in Paradise" rings with a modern note.'

'We note, with approval, this sampling of the New Wine, and can but admire the mind that thus fearlessly expresses itself with regard to it from so prominent a pulpit as that of Lyndhurst-road Congregational Church.'

### 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,—Whilst appreciating Miss Dallas' kind reference to me, and to my action in withdrawing for the present from the Society for Psychical Research, I should like to point out to her that loyalty to a Society may be shown quite as strongly by withdrawing from it when it proves untrue to its ideals and traditions, as by remaining in it under these circumstances. The very strength of my gratitude for the good work done during the earth life of Mr. F. W. H. Myers is the measure of my present disappointment and regret.

I withdraw as the only practical protest against the 'ossification' and 'stagnation' of which Miss Dallas also is painfully aware, and which she tells us she deplores as much as I do.

What hope can there be of amendment in this direction if Members and Associates consider, as my friend appears to do, that loyalty forbids their taking the only step that gives practical proof of their sentiments?

Had I consulted *private inclination* alone, I should certainly not have severed my connection, even temporarily, with a Society which has provided some of the strongest interests in my life, although I do not owe my psychic education to it.

It matters little to the Society whether I go or remain, but it matters very much to myself that I should be loyal to my own convictions, and to what appeals to me as being in the highest interest of the Society itself—namely, that it should be light-bearing, and not light-obscuring.

Miss Dallas shows her loyalty and gratitude to the Society by remaining in it whilst deploring its present conditions. I show my loyalty and gratitude by making the only practical protest in my power, although against my inclinations. Personally I am glad to know that many others see the matter from the same point of view.

There can be no hope of any real reform from within so long as a mistaken conception of true loyalty fetters the hands of the real friends of the Society for Psychical Research.



The captain of the good old ship died at his post, and the ship has been seized, and is being managed, by a well-meaning but incompetent crew.

The only chance of bringing this fact home is, that those who feel this should individually refuse to be steered helplessly hither and thither, with no chance of ever making any desirable port, simply because on previous voyages, and *under other command*, they have found the ship seaworthy.

I think that those who agree with me will be found waiting quite as loyally as Miss Dallas herself, when the long-hoped-for and competent commander steps on deck.

E. KATHARINE BATES.

#### The Works of Andrew Jackson Davis.

SIR,—Allow me to congratulate Mr. E. Wake Cook on the measure of justice which he is publicly achieving for Andrew Jackson Davis and his works.

That the 'Harmonial Philosophy' should be so little known in this country, and its author so ingeniously misunderstood, have for twenty years appeared to me inscrutable phenomena. Especially in reference to professed Spiritualists does this problem seem mysterious. Of late I have begun to consider seriously whether there may be in the genius and destiny of the 'Harmonial Philosophy' itself something that keeps it and popular Spiritualism naturally apart. Their history, with my own experiences of them, suggests this explanation.

Perhaps, after all, the world is about to discover the real Davis. It would be a big discovery.

The Alliance authorities declare that they do not stock the 'Harmonial Philosophy' volumes because these would not sell; a quite sufficient reason. Possibly the American publishers would be enterprising enough to send a set of the books, on view and sale, to a responsible bookseller in London. I think they might easily do worse in the matter, and not as easily better. This suggestion is commended to them and to Mr. Cook.

W. BUIST PICKEN.

35, Agamemnon-road,  
West Hampstead, N.W.

SIR,—With reference to Mr. Wake Cook's letter I have pleasure in saying that I am arranging for a supply of Mr. A. J. Davis's works and shall be ready to supply them in a very short time. Up to the present there has been but little demand for these works in this country. Now, however, that the demand is beginning to improve we shall be stocking them regularly, but will, as we do all other books, supply only by mail. I am sure Mr. Wake Cook is doing a good work in calling attention to these valuable books.

Power Book Company,  
Wimbledon.

G. OSBOND.

#### Kymry's Predictions.

SIR,—'F. E. H.' who writes on p. 515, is cryptic rather than clear, but as he calls attention to the predictions issued by 'Kymry,' I would like to say that that enterprising astrologer is not farther out in his predictions than the gentlemen of the daily Press. He has stated in print that in August, 1901, he predicted war between Russia and Japan for August, 1903. It was on August 17th that the Russian fleet left Sevastopol for Turkish waters, and just at that time the 'Daily Mail' remarked that Japan was only waiting for Russia to be embroiled in the Near East in order to precipitate the struggle that, until a few days ago, has been regarded as imminent. Now we learn that it is postponed until spring, and 'Kymry' tells us that at the Vernal Equinox the planetary conjunctions are highly favourable to Japan. I am not an astrological adept, and am merely, like many others, watching to see whether it is more reliable than the weather forecasts; but all must admit that, granting the above prediction to have been made, the planets were of the same opinion two years ago that the newspapers have been for the last two months.

S.

#### Diet and Health.

SIR,—While I respect your closure on the above question, I will nevertheless ask you to permit me to answer the query of 'E. D. G.' in 'LIGHT' of November 14th. Nucléins are compound albuminous substances, in which phosphoric acid is a principal constituent, in combination, in certain cases, with bases such as xanthine, &c. Dr. Krisch kindly gives an extended definition in the same issue of 'LIGHT.' Most modern works on organic chemistry will fully explain the nature of this substance.

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

GEO. MORLEY,

#### The Late Miss Hickman and Occultism.

SIR,—Mr. Hyndman's letter, contained in your issue of the 14th inst., is somewhat of a puzzle to me. I desire to express my difficulty in understanding its import, especially as my name is mentioned and I have had to do with the investigation of the cases referred to—those of Miss Hickman and the boy lost on a Welsh mountain, as reported by me in 'LIGHT.'

The latter he rather severely criticises, and, in my view, unfairly characterises as a 'fiasco.'

Mr. Hyndman has grievances against 'the headquarters of the occult and the spiritual.' Does that refer to the Council of our Spiritualist Alliance, the Society for Psychical Research, or to whom? It seems to me that it would have been better if he had stated the exact reason of his disappointment rather than only make a vague accusation of this kind.

I should like also to have known more precisely in what manner he tried 'to wake up the clairvoyants of London to make the most of a golden opportunity.' I have, as a rule, always found our sensitive friends quite alive to work with me, but the great difficulty that I have had was to get combined endeavour. What, too, is meant by these statements: 'Someone, however, has again boggled and blundered, and a life has been lost,' and 'had the thing been undertaken in an earnest spirit, without prejudice or bigotry, it is my belief that a serious tragedy would have been averted'? Has Mr. Hyndman not prejudged the case and assumed that it was one of foul play, whereas the evidence at the inquest has distinctly shown that it was suicide by drug administration, one of the statements made through Mrs. Paulet, the medium of our circle held on September 19th. I should like to know, too, upon what evidence, occult or otherwise, your correspondent arrived at the 'well-considered conviction' of the 'criminal cause of the sudden removal of a lady doctor of distinction from our midst.' Will he also give his reasons for stating that injustice has been done, and by whom, to 'certain experts,' Madame St. Clair, Miss 'Sinfu Lovell,' and Mr. Von Bourg?

I should like to take this opportunity of suggesting that I think the time is ripe for the formation of a circle which would sit at intervals with the object of discovering and developing the best conditions for undertaking the investigation of such cases as Miss Hickman's. The circle might experiment with several sensitives and try to demonstrate, when 'psychic experts' are not 'at sixes and sevens' amongst themselves, that a real basis can be established for appealing to the authorities to relax the present restrictions on the exercise of psychic gifts and to honour by legal recognition all sensitives who have shown, or can show, that they possess and can exercise their powers. This of course can only be done when the laws of supernormal functionings have been more carefully studied, even by Spiritualists themselves.

I am certain that there are plenty of opportunities for work with such a circle; indeed I have been asked to take part in two investigations during the past fortnight relating to individuals who have suddenly disappeared.

A. WALLACE, M.D.

#### Spirit Photographs.

SIR,—The spirit photographs which I enclose were taken by Mr. Bournsnel over a year ago, and may be of interest to the readers of 'LIGHT.' The sitter—an elderly gentleman—objected to having his name and portrait published with them, so I have cut away his photo, his arm alone being visible in front of the spirits, one of whom, he stated, bears a strong resemblance to a daughter of his, who died some years ago. The other—with the spirit light on the drapery—he does not recognise at all, but was told by a medium that it is the spirit of a girl who lived on this earth several thousand years ago—in the time of the Phœnician civilisation. It would be interesting to learn if any readers of 'LIGHT' have seen that spirit also—either at materialising séances, or in spirit photographs.

REGINALD B. SPAN.

Netley View Villa, Hythe, Hants.

[These photographs may be seen at 'LIGHT' office by any persons interested in the question raised by our correspondent.—ED. 'LIGHT.']

#### Questions for Theosophists.

SIR,—If 'Lucem Spero' will procure 'Man and His Bodies,' by Annie Besant, and 'The Astral Plane,' by C. W. Leadbeater, he will find these questions very fully dealt with. The Manuals are one shilling each, and are published by the Theosophical Publishing Society.

JNO. MONGER,

Ripon.



## Reincarnation.

SIR,—As the writer who deplored the lack of the Christos in many contributors to your valuable paper, may I trespass upon your space for a brief reply? Regarding the spiritual courtship as recorded by Mr. A. K. Venning, I have my own ideas and give them for just what they are worth. That his friend is simply the sport of some elemental or some discarnate spirit, I have not the slightest doubt. Of course this is only my opinion as a student. I do not profess any knowledge or power over that of the ordinary man.

Regarding those who do remember past lives, Mr. Johnston is not the only writer who refers to them. As a rule these advanced men do not exhibit their powers either to satisfy curious inquirers or for self-aggrandisement. Some six months ago I saw an account of a boy in Burma who claimed to be the reincarnation of a former Commissioner who had been murdered. I have read a fair quantity of the early literature of the Theosophical movement, and in order to prove or disprove the remarks of some writers I started to investigate Spiritualism. From more than one spiritualistic medium I have had descriptions of my own past lives, &c., &c., but I do not place a great deal of reliance upon these matters, as I find that those on the other side who come through mediums, rather tend to flatter our vanity and uphold our own pet theories. Finally, that some members of the Theosophical Society do not live Theosophic lives, is sad, but it in no way alters the case. We ought to do right because it is right, not for hope of reward. Let us forgive for the prescribed seventy times seven.

Ripon.

JNO. MONGER.

## Self-Hypnotism.

SIR,—I am much interested in *self-suggestion* as a means of development and the maintenance of health and courage, but I am doubtful as to the effect of *self-hypnotism*—(if it be possible)—which I see is being extensively recommended by advertisement. I am a little dubious as to the meaning of the advertiser, by-the-way, as I am unable to determine whether he offers a 'Hypnograph' free so as to encourage people to buy his books, or whether I must buy books to a certain amount before I can get the 'Hypnograph.'

However, my real difficulty is this. Can I, before putting myself into a state of hypnosis, give myself a 'suggestion' which will take effect after I am in the hypnotic state? Or, if I gaze at a button, or a mirror, or a 'graph' until I hypnotise myself, shall I not merely fall asleep and remain in that state until I awake? Must not a suggestion be given to a subject by an operator *after* he is hypnotised? Is it not true that the effects of self-hypnotism are likely to be injurious? Will you kindly permit some of your expert readers to reply to these questions for me through your columns?

'DOUBTFUL.'

## Canada.

SIR,—Lest any of your readers, who think of settling in Canada, should be deterred by the reports which sometimes are given of the severity of our climate, I write to let them know that for the months of September and October we have had the most lovely weather of the year, and that on Sunday, November 1st, I saw a beautiful brown butterfly disporting itself in our public streets, and seeming perfectly happy in the bright sunshine. As I write (November 3rd) the weather is beautiful, and the thermometer indicating 48° in the shade. The appellation 'Our Lady of the Snows' conveys a wrong idea of our climate.

Montreal.

JOHN MURPHY.

## Vegetarianism.

SIR,—As the subject of vegetarianism has again come up in your columns, may I venture to suggest that any of your readers who can recommend any good book of vegetarian recipes should send you its name, with publisher's address and price? I think it is only by collecting hints from various sources that anyone can succeed in establishing a non-meat dietary that will suit his particular case and that will be sufficiently varied to avoid the monotony which is apt to be the chief difficulty.

'BASSILLE.'

A SEVENTEEN YEARS' TRANCE.—In the village of Grambke, near Bremen, a woman named Gesine Meyer has suddenly awakened from a sleep which commenced in December, 1886, when she was twenty-six years of age, and continued uninterruptedly until Sunday last. It was at first thought that she was aroused by the ringing of fire-alarm bells, but it is now believed that she awoke of her own accord. Her mental faculties are unimpaired and she remembers what happened prior to, but knows nothing of what transpired during, her long trance.

## SOCIETY WORK.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Miss F. M. M. Russell's address on 'Salvation: Many Roads, but One Way,' and answers to questions were much appreciated.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 6.30 p.m., Mr. Walker; at 8 p.m., circle.—P. G. G.

CARDIFF.—87, SEVERN-ROAD.—On Sunday last, at 6.30 p.m., a fine address was delivered by Mrs. Preece on 'The Divinity of Christ.' Mrs. Bewick kindly gave clairvoyance.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mr. George Cole's interesting address on 'The Death of Socrates' was greatly appreciated.—E. R. O.

BRIXTON.—RALEIGH COLLEGE HALL.—On Sunday last an address by 'Brother Rex,' on 'Nature's God,' was much enjoyed. On Sunday next, services as usual.—J. P.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard's fine trance address on 'The Christian and the Spirit' was much appreciated by a good audience. Meeting each Sunday, at 7 p.m.—R.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—An interesting meeting was held on the 11th inst., and on Sunday last Mr. J. Evans gave a splendid discourse on 'Man's Search for Truth.' Excellent clairvoyance by Mrs. Pollard.—J. E.

CHISWICK TOWN HALL.—On Monday last, Mr. E. W. Wallis spoke effectively on 'The Philosophy of Spiritualism.' Arrangements are being made to commence Sunday services on December 6th in a suitable hall. On Monday next, Mr. E. S. G. Mayo, on 'Constructive and Destructive Spiritualism' (see advt.).

STRATFORD.—WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last, in the absence of 'Clairibelle' through illness, Mr. Hough, of Battersea, generously gave a thoughtful address on 'Spiritualism'; Mr. G. Tayler Gwinn presiding. On Sunday next, Mrs. Webster, psychometry.—W. H. S.

LEICESTER.—QUEEN-STREET.—On Sunday afternoon last Mr. G. H. Bibbings addressed a good audience on 'Thoughts from Mr. Pinero's Play, "The Gay Lord Quex."' In the evening the room was crowded, and Mr. Bibbings answered written questions from the audience.—J. S.

LEICESTER.—BISHOP-STREET.—On Sunday last Mr. W. J. Leeder, of Nottingham, delivered an intellectual address on 'Spiritualism as a Religion,' and very ably answered written questions from the audience, and also gave convincing clairvoyance. On Sunday next, at 11 a.m. and 6.30 p.m., Mrs. Crompton, of Bolton.—H. W.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. John Checketts delivered an instructive address on 'Purity.' Mr. H. Boddington presided. On Sunday next, at 7.15 p.m., Miss Burton will give an address. On Thursday next, at 8.15 p.m., Mrs. Boddington, psychometry. Our special anniversary tea and services on the 29th.—B.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST, WESTERN-ROAD, HOVE.—This hall, although not quite completed, was formally opened on Sunday last by Mrs. Bessie Russell-Davies, who gave a splendid address. Mrs. Lowe, Miss Maltby, and Messrs. Metcalfe and Goad also addressed the meeting. On the 26th inst., Mr. E. W. Wallis (see advt.).—A. C.

JUNIOR SPIRITUALISTS' CLUB.—On November 10th a conversation was held at 61, Blenheim-crescent. There were many members and friends present, among others, Mr. Vango (vice-president), Mr. Peters, Mrs. Ayers, Mrs. Wilkins. A good musical programme was gone through and on the motion of Mr. Hawkins (president), a unanimous vote of thanks was accorded to Mr. Vango and other friends.—A. W.

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—A large audience assembled on Sunday last to hear Mr. Ronald Brailey, who gave an interesting address on 'The Facts of Modern Spiritualism.' Psychometry of a convincing character followed, scarcely a reading failing recognition. Speaker on Sunday next, at 7 p.m., Mr. Robert King, and clairvoyance by Mrs. Weedemeyer.—H. G.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last Miss E. Bixby gave an address, psychometry, and clairvoyance to a good audience. On Monday, at 8 p.m., members' circle. On Thursday, a public circle; medium Mrs. Mason. Speaker on Sunday next, Mr. Imison, and Mrs. Mason will give clairvoyance.—E. B.

SHEPHERD'S BUSH.—THE ATHENEUM, GODOLPHIN-ROAD.—On Sunday last Mr. Robert King's fine address on 'Elements,' based upon advanced research in occult science; Mrs. Culverhouse's delightful violin playing in four of Mrs. Effie Bathe's original compositions, and Miss May Walker's song (with violin obligato), evidently afforded extreme pleasure. On Sunday next, at 7 p.m., Mrs. Graddon-Kent will give clairvoyance and psychometry. Vocalist, Miss Susie Belmore; pianiste, Miss Dorothy Belmore.—Lux.