

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !" — Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT." — Paul.

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NOTES BY THE WAY.

Notwithstanding the brilliant service Dr. Savage has done to our cause, he has more than once been taunted with a disinclination to face the odium of it. He has chosen his own line of conduct, he has dealt as he pleased with labels, he has kept himself free from pledges and organisations, and has, by some, been misunderstood. We are sorry for it. No organisation ought to expect to include all who are interested in that for which it stands. The spirit-world is not the freehold of any Association. Is it not better, indeed, that the truth should be sought and set forth in many ways!

All we have a right to ask is—recognition and friendly help on the part of those who know that they are with us as seekers after truth on the same path. The Spiritualist, the Psychical Researcher, and the Theosophist are all on the same road. They differ only as to the distant view.

Most of our readers know Heber's popular hymn beginning 'Holy, Holy, Holy.' An American writer says of it: 'It sings in grand strains the God of the Council of Nicæa, A.D. 325, that is, it sings the God of ancient science—ancient thought, ancient speculation,' then asks, 'Can ancient thought meet modern religious needs? If we could turn our later knowledge into music, if we could express the God of Modern Science through song, should we not reach the exaltation of inspired ages?' Duren J. H. Ward has been trying his hand at a modern version of Heber's hymn, or of Nicæa's creed, and 'The Christian Register' prints it, remarking, 'It is interesting to note the fact that Science begins to sing.' Here it is:—

Fount of worlds unfathomed! Energy eternal!
Realm and potency and law in living Cosmos, Thou;
Past or present, all things—mote to star supernal—
E'en yet evolve in thine unending Now.

Vibrant, radiant Glory! Darkness never hides Thee;
Face to face with Nature-laws is facing Deity;
Yet o'er realms so awful whelms Thy Being mighty,
Words ne'er can utter Thine Infinity.

All-dispensing World Life! Every race adores Thee,
Finding Thee in rock or rill or in the smiling sky;
Bowing down in needless fear, over-awed before Thee;
Or lifting up their eyes in joy on high.

Hallowed, gracious Presence! Omnipresence filling:
Late and early would I ever learn and sing of Thee,
Power, Goodness, Beauty! Lifting, blessing, thrilling—
GOD—folding all in blessed unity.

The following, from 'The Church Gazette,' does not seem to have much to do with us, but it is a bit of practical charity which somehow appeals to us: and, after all, if an

indifferent or bad boy can be turned into a useful, wage-earning boy *via* the washtub, God be praised! Is not that also a part of the process of making man 'a living soul'?—

The work of the 'boy washerwomen' at the Church Army Boys' Home in Notting Hill has proved so satisfactory that it is found hardly possible, with the present number of boys, to cope with the amount of work to be done, and Mr. Colin Campbell will gladly receive into the Home twenty additional boys, from fourteen to nineteen years of age. The Home is, of course, for boys of indifferent or bad character.

'The Lyceum Banner' for February is a rather strong number. 'A Novel Lyceum Session' is good. The 'exercise' consisted of a dialogue on the question, 'What is Spiritualism?' The questions and answers were written by Mrs. T. O. Todd, and spoken by scholars:—all as reasonable and bright as anything could be. 'Lessons and Invocations' for February and first Sunday in March are capital, as helps to leaders and teachers.

It is a long time since we mentioned our faithful old friend and comrade, 'The Harbinger of Light,' whose arrival is always welcome and whose messages always command attention and respect. It blends, in admirable proportions, the grave and gay, the philosophical and the experimental, the tender and the strong. Here is a racy paragraph from the latest number to hand. It is entitled, 'The Devil Converted,' and turns upon the ingenious argument that if the Devil is really at the bottom of our phenomena, as some good people say, he must have changed his character and his mind:—

Roman Catholics, it is well known, acknowledge the actuality of spiritualistic phenomena, but attribute them to Satanic agency; because, perhaps, having invented a Devil, they considered themselves bound to provide him with some kind of occupation. But, as a contributor to 'Le Progrès Spirite' shrewdly inquires, 'How could such a being act if he were really extant? Would not his chief anxiety be to avoid everything which could make people suspect the existence of another life? For it is impossible to believe in another life without believing in God and His justice, and, consequently, without being solicited to refrain from evil and to do good.' . . . In fact if 'auld Clootie,' as Burns calls him, is the motive-force of Spiritualism; if he has induced some millions of beings to believe that God is our Father; that each of us possesses an immortal soul; that the spiritual phenomena of the so-called 'miracles' recorded in the Old and New Testament were actually performed and are being repeated at the present day; that this life is a preparation for the next; that we are individually responsible for, and must expiate, all that we think and speak and do amiss, in the world that now is, either here or hereafter; and that 'love is the fulfilling of the law'; the Church of Rome ought to elevate the Devil to the Papacy, in order to signify its rejoicing at his conversion, and its gratitude for the good work he is doing upon the earth, by overthrowing Materialism, and by proving to such multitudes of persons that 'the communion of saints and the life everlasting' are undeniable realities.

We record here, with the greatest possible pleasure, that the celebrated Episcopal clergyman, the Rev. Heber Newton, of All Souls', New York, has preached a sermon in which, still further and very definitely, he has given in his adhesion to the truth of spirit-communion. He is one

of Dr. Savage's neighbours and friends, and these two strong men may work great changes in that vast centre of energetic life.

Dr. Newton, in common with all who can see behind the scenes, perceives that Science is making for us and not against us, and that the scientific men of to-day will be compelled to help us, indirectly if not directly. This is not in their choice. We are particularly glad to find that Dr. Newton (and in an important Episcopal Church pulpit) speaks of 'spirit rapping' with dignified interest. We agree with him. What we would call spirit-telegraphy is worthy of the attention of the greatest minds. We only wish we had more of it.

Our own observation bears out Dr. Newton's conclusion :—

As men grow in knowledge, the increase of scope of the human mind prepares the way for the possibility of such communication by increasing our receptivity. I could tell you of many eminent thinkers to-day who believe implicitly that they receive communications from the other world. Daily there is an increasing consciousness, among the great minds, of the truth which, aside from uncanny and disreputable surroundings and alleged interpretations, underlies this great question.

We are hopeful respecting the discovery of substances which will give us the X rays direct without transformation of energy. Professor George F. Barker, of the University of Pennsylvania, has lately given a display of what can be done by a substance he calls 'radium,' one of several substances which emit rays resembling the X rays. It has long been known that certain substances send forth emanations, or, let us say, vibrations, which produce photographic effects. The 'New York Tribune,' commenting on the important investigations of M. and Mme. Curie, says:—

Roentgen's work naturally called to mind the observations of Becquerel, that uranium and its salts exerted a very feeble photographic influence. By experimenting with pitchblende, the mineral from which uranium is obtained commercially, M. and Mme. Curie found that the former yielded the same effect much more conspicuously. This led them to suspect that they were on the track of a new element. They even went so far as to name it provisionally, although much difficulty was experienced in separating it from the substances with which it was associated. Just before the close of the year, with the co-operation of M. Bemont, they obtained indications of still another new element. The first they called 'polonium' and the second 'radium.' Polonium is believed to surpass uranium and its salts in emissive power five hundredfold, but Professor Barker estimates the efficiency of radium at one hundred thousand times that of uranium. For this reason, and because of its comparative cheapness and simplicity, the second of the Curies' discoveries seems destined to replace the costly and complicated X-ray apparatus in the realm of surgery.

Hatred and ill-will injure those who harbour them more than they can possibly harm those against whom they are directed. In this sense 'curses come home to roost.' In the following lines Ella Wheeler Wilcox truly and beautifully expresses the fact that life is too short for such self-injury, more especially because, when our supposed foe has passed on, we almost invariably remember his many good qualities and regret our own harshness :—

Life is too short for any bitter feeling ;
Time is the best avenger, if we wait ;
The years speed by, and on their wings bring healing.
We have no room for anything like hate.
This solemn truth the low mounds seem revealing,
That thick and fast about our feet are stealing,
Life is too short.

MR. GEORGE SPRIGGS.—We understand that it is the intention of Mr. George Spriggs to leave Melbourne, Australia, early this year and return to this country, and in all probability to settle in London. He may be expected to arrive next May, and will doubtless be warmly welcomed by his numerous friends.

MATERIALIZATION SEANCES IN CHRISTIANIA.

Some noteworthy seances were held in Christiania in 1893, and a description of them—written soon afterwards by Arne Garborg, a distinguished Norwegian author—has recently appeared in a Norwegian magazine, the 'Hver 8 Dag.' Of this narrative an esteemed correspondent has kindly favoured us with an abridged translation, and, as no account of these seances has yet appeared in an English paper, we avail ourselves of the opportunity of placing the record before our readers. The name of the medium is not mentioned by the writer, but we have learned on inquiry that the medium was our good friend Mrs. d'Esperance, with whose story of her many wonderful experiences, as told in her interesting book, 'Shadow Land,' very many of our readers must be familiar. The narrative as given in 'Hver 8 Dag' is introduced by the following

NOTES BY ONE OF THE CIRCLE.

It must be understood that the seances here described were not the promiscuous gathering of a number of simple confiding souls, animated by a morbid or vulgar curiosity ; but were the fulfilment of a well-considered plan by earnest, thoughtful men and women, who, in order to arrive at some satisfactory answer to the debateable question 'Is it possible that a man may return to earth after death?' made and carried out certain resolutions by which they considered they were providing the best material and opportunity which lay in their power for the success of the experiments which they believed would give the answer.

The medium, who is no professional worker of miracles, but a lady in good society, an earnest, self-sacrificing Spiritualist, had agreed that, providing twenty, or even fifteen, suitable persons, sufficiently interested in the study of spiritualistic manifestations, would make the sacrifices required, and bind themselves to assist at twelve seances, covering a period of three months, she would devote her time and gifts freely for the same purpose. In order to do this she had to take as many long journeys, covering several hundred miles, each week. Many of the members of the circle had also long distances to travel to the place of meeting, and in no case did anyone fail to be in his place at the appointed time (except one, on account of illness). All the members, both Spiritualists and non-Spiritualists, were men of intelligence, well-known in the world of art, science, and literature, whose names would, in their different circles, give to any expressed opinion a certain weight and guarantee of good faith.

The first six seances were more wonderful than the last. This, however, was anticipated, and accepted as inevitable. The arrangements from the first had been that, after the members had been chosen and the seances begun, no one else should be admitted to any of the meetings ; but the great success which attended the first half caused the question to be raised whether or not it was right to prevent others the privilege of taking part in them. Accordingly, after some consideration and discussion, it was decided that, out of the many original applicants for admission from various parts of the country, six of the most desirable should be selected and introduced to the circle at the seventh meeting. It is from that time the relation of Mr. Arne Garborg commences. Although several descriptions covering the whole of the series have been made public, both in Scandinavia and Germany, the following, from the famous writer and his gifted wife, will have an interest of its own that will no doubt make it acceptable to the reader.

MR. ARNE GARBORG'S REPORT.

I had intended to defer writing of these seances until I had seen more, but it seems now that I am not likely to have any opportunity of seeing more at present, and quite uncertain when I may have the chance of continuing my studies of these remarkable occurrences. It is, therefore, better to make a note of my experiences while I still have them clearly and distinctly in my mind, and to tell what I

saw, or thought I saw, but chiefly to describe the impressions made upon me at these séances, in which, through the good offices of friends, I was permitted to take part.

I was present at five séances. My friends kindly intended (which was perhaps not well calculated or wise on their part) to let me wait till the manifestations had attained their greatest strength before admitting me to the circle. In consequence of this arrangement I was not able to follow the development of the strange phenomena from their commencement.

I was told that the manifestations had begun with luminous, cloudy appearances, small but bright patches, or rays, and that these, after a time, had developed themselves into a human, or an apparently human, figure named 'Nepenthes,' one of the guiding spirits of the medium, or that of 'Ninia,' a little girl. At the time I joined the circle, several other figures were beginning to appear, amongst them one of a man of almost giant-like proportions.

The circle was composed of about twenty persons, several of whom were well-known Spiritualists, while among the others, known to be interested, were two with whom I was already acquainted, one a man of good family, and a gifted *littérateur* of Christiania. Several others joined the circle at the same time as myself; including a well-known author and his wife, a Christiania clergyman, one of our first lady painters, and my wife. All of us newcomers were sceptics, although all were interested in what we had heard, and all more or less strongly desirous to learn the truth. The séances were held in a private dwelling house, in a room on the first floor. The apartment was fairly large, furnished in usual dining-room fashion. It had three doors, one leading to a small ante-room, one to the entrance, and one to a salon where a lamp burned. The cabinet, a light structure covered with dark green curtains, was raised against the wall opposite the last-mentioned door, which stood open. The other doors were kept closed and locked. The lamp in the salon was turned down, so that only a dim light spread itself into the séance room. To me it seemed almost dark, and I could only dimly see the forms of those who sat nearest to the half-open door. But then my eyes are weak. All the others assured me that they could see distinctly every object in the room, including the medium, who wore a white shawl over her shoulders. Anyway, if I could not see I could hear that she frequently engaged in conversation with the rest of the company. She had no assistants nor apparatus of any kind. Her dress was an ordinary evening dress of dark material. The cabinet was, by invitation of our host, examined both before and after the séance, as were also the floor and the walls, and anything in the nature of trap-doors or hiding places did not exist.

The medium was a lady slightly under the average height of our countrywomen, slender, with quiet graceful movements. She spoke but little, and when she did her voice was low and sympathetic. She spoke with a slight English accent. She gave the impression of a highly sensitive, nervous temperament, delicate and refined. Her eyes attracted our attention, almost in spite of ourselves. They were warm, dark, and changing in colour; I thought they were grey, but my wife and friends were of the opinion that they were of a dark blue. They had a mild, somewhat melancholy expression, with a 'far-away' look in them that was almost pathetic; but when in conversation they were turned on one, they seemed suddenly to send a searching glance into the speaker, and read the thought behind the conventional phrases; which in spite of himself had a somewhat disconcerting effect upon him.

I have tried to find words to describe this peculiar expression, but have failed. My colleague, the author previously mentioned, described it as a 'look behind a look.' Another (the artiste, I think) described it as being like the expression sometimes seen in the eyes of a dog—soft, mild, and friendly, yet all-comprehending and all-seeing. Anyway, we were all interested in her. There was no effort to draw attention, nothing theatrical or in any way assuming. She seemed religiously inclined, and there was a simple naturalness in her person and manner which showed unmistakably that she was a lady.

We sat, side by side, close together, in a half circle, extending from the two corners of the cabinet round the

room, so that no one could either enter or leave the room from any side without being observed. We sceptics occupied different parts of the circle, so that together we could gather a fairly good idea of all that took place.

Nearest the cabinet, on one side, sat an elderly gentleman, a relative of our host, a quiet thoughtful man, who used his eyes and said little. Beside him was another gentleman, a Spiritualist; then my wife, who is gifted with remarkably good eyesight; and next to her the present writer. On the opposite side, nearest the cabinet, sat a lady, then a middle-aged gentleman, and next to him our friend the lady painter, and beside her the clergyman. We, however, did not occupy the same seats during all the séances.

The company conversed awhile quietly and pleasantly; then they sang. I tried to sing too, to get into harmony with my surroundings, and with the rest of the company, but I did not succeed. In fact, I was all the while fighting against a certain feeling of discomfort. It seemed suddenly to me so ridiculous, so savouring of lunacy, to sit there, in an ordinary citizen's home, in an ordinary street, in the town of Christiania, at 6.30 in the afternoon, expecting visits from spirits beyond the grave! I felt almost ill; I was filled with contempt for the whole thing and for my own stupidity in being there. The slow singing of the songs, 'Frid hviler over land og by,' 'Jeg har baaret laerkens vinger,' first made me yawn and then irritated me. Of course we were sitting there to be made fools of! I could not understand where our senses had been, to let ourselves be led into taking part in anything so utterly absurd. And what was the good anyway? What could it lead to? We had no guarantee, and in this darkness any trickery was possible. With all respect for the good faith of these people, what help is good faith against self-delusion? The only thing was that one might dispose of the hypnotic theory; as, for instance, if I to-night saw what the others saw, although they had been under the influence for weeks, and I only for minutes, there could not be any question of mental suggestion.

But the theory of imposition—Well, good heavens! there sat a young lawyer with a head like steel, and eyes that could see through a wall, and he had no more interest or inclination for being imposed upon than I. He had, time after time, taken part in circles such as these; and had never discovered any imposition, and besides, during these meetings, it had happened more than once that several figures had been visible at the same time, and, even supposing the medium to be an impostor, neither she nor anyone else could play the rôle of several spirits at once!

All these thoughts went through my brain, but I did not find much comfort or support from them. Now and then I wondered a little whether we might not have some experience after all, and whether, though much of the world's wisdom is the knowledge of evil, it might not be just possible that these twenty simple persons had obtained a glimpse of the truth? But spirits! Who desires spirits? I should be content with a single instance of undoubted, incontrovertible thought-reading, anything, whatever I could get, that I could feel absolutely sure was a sign of something beyond this world's matter. Thinking thus, I made up my mind to go through with this, however against my common-sense it might seem. I shook off, with an effort, the disagreeable thoughts, and sang as well as I could about 'Laerkens vinger,' for I had been told that by sitting in a cold, critical, and doubting spirit one could destroy the harmony of the circle and spoil it all, and, as I had gone into the experiment, it would be senseless on my part to set out by being in opposition to one of the first rules laid down for its success.

At last a faint light showed itself at one end of the opening of the cabinet. I felt my pulse throb, while a curious sensation made itself sensible somewhere in the region of my heart. Round the circle went a whisper. 'Look—Look!—Yes, now it begins!' was heard from the more experienced among us. The song died away and was replaced by an eager whispered conversation. The experienced ones seemed pleased and delighted. It vexed me a little to hear of their familiarity and intimate knowledge of phenomena so unknown to me; at the same time I could not help noticing with annoyance that my own principal

feeling was one of wonder and curiosity as to how the medium could have arranged that strange, restless luminosity, and the something which suggested a movement within the cabinet, sitting as she was so far away from it.

Before I really knew what was taking place, 'Nepenthes' was before us, greeted by hearty and admiring exclamations from around the circle. I had expected a brightly luminous figure, and it was a second or two before I could grasp the fact that this uncertain, misty, moving thing, like a light cloud over which shadows played, was a human figure. The phenomenon glided closely past me before I had collected my thoughts; only when it stood still a couple of paces further away, was I able to take careful note of it. First I saw a bright ring with a star in front of it, about the height where the head might be; below that, something glowing with a pale, soft, indistinct luminosity, that seemed gently flickering or waving. It might have been drapery. The head, neck, arms, and indeed the body itself, were hidden in shadow.

It was beautiful—very beautiful and wonderful. I had never seen anything in the least resembling it. The light was soft and delicate. I compared it at first in my thoughts with moonlight, a little later with that delicate, almost indistinguishable phosphorescent appearance which is sometimes visible on newly fallen snow in the dimness of twilight.

The figure glided further, and came back again. We could see that its movements were full of life. It went past me, towards the cabinet, and again returned to the circle. There was no sound, nothing that was apparent to any sense but that of sight; least of all was there anything repulsive, eerie or uncanny, nothing ghostlike, or stiff, or disagreeable. As the eye accustomed itself to the light, the figure became more distinguishable. I could see the arms, though they looked dark, darker than the darkness of the room. I could discern also the line of the figure, which gave the impression of delicate grace. I could also see the mass of hair which fell over the shoulders in a cloud of dark waves.

While the figure passed to and fro before us, the soft luminous draperies began a series of strange waving movements; folded themselves together; then floated out in new and newer lines, like waves from a mysterious world; drew themselves together, then unfolded anew; swept around the figure, and again floated outwards and upwards. It was wonderfully beautiful. Exclamations of wonder and admiration broke from all parts of the room and accompanied each movement. Our artiste afterwards remarked that she was literally breathless with admiration over this strange and beautiful phenomenon.

From the members of the circle I gathered that the figure paused for a few seconds before one of the circle, stretched out its hand to him, and then drew itself back towards the cabinet and disappeared. During the whole of this manifestation the medium had taken part in the conversation with remarks which came plainly enough from where she was seated, in her natural quiet voice with its English accent.

[My wife here wishes to remark with respect to this strange and beautiful phenomenon: 'I have since then, among other things in Paris, seen the Serpentine dance, the best, I believe, of the kind that has been witnessed; but this was something quite different, impressed one quite otherwise, and to mistake one for the other would be impossible.']

From the conversation which followed the séance, it appeared that we new-comers had seen exactly the same as the experienced ones of the circle, and I also, although some details had escaped me in consequence of my weak sight. Any mental suggestion, therefore, could not come into question. 'The medium's double,' do you say? But then the medium had not been in trance, she had been an observer like ourselves. 'A member of the circle?' But the only lady in the circle whom I could not see, and therefore to my doubting mind the only possible confederate, I had heard exchanging remarks with my neighbour, in evident pleasure and enthusiasm, and my acquaintances in the circle afterwards asserted that they were absolutely certain that none of the company had moved from their seats.

As I sat pondering over these questions within myself, the curtains of the cabinet again opened, and a little figure

stood before us. Some of the experienced ones cried delightedly, 'Ninia.' They enticed the little figure as one would entice a child. 'Come, Ninia! Come, little Ninia!' 'Come, my little one!' The little one drew back behind the curtains, then came partly out, as if playing hide-and-seek. I stared at her with all my eyes. She seemed about half the size of a grown person, and was wrapped from head to foot in a white luminous garment. It seemed to me that she was never really clear away from the cabinet, and that there was something a little unchildlike in the figure; and again my old questioning doubts assailed me, which at the same time irritated and vexed me exceedingly.

[My wife wishes to remark: "'Ninia' came one evening to me, who sat on that occasion third from the cabinet. She seemed interested in an embroidered satchel which I wore. I loosened it from my belt and gave it to her. She ran lightly round to my other side with it, and examined it as a child would, afterwards letting it fall at my feet. According to my idea, there was nothing whatever unchildlike either in her movements or her figure.']

Presently I heard that 'Ninia' was at the far side of the cabinet, where the elderly gentleman before mentioned sat, and he seemed to be trying to entice her to come to him. 'Come, Ninia?' said he, 'come and take these keys.' 'Yes, she had taken them,' I heard someone say. We heard the keys jingling inside the cabinet, as though they were shaken; then they were thrown to the middle of the floor near to where I sat. My neighbour took them up. 'Look here, Ninia,' said he, 'take them nicely back to the gentleman you received them from.' After a little she stretched out her arm, took the keys from him, went to the other side of the cabinet and delivered them to their owner, at which the members of the circle seemed very pleased. There were other figures, or so it seemed, but they were so shadowy and indistinct I could only now and then make them out; they were not as the others had been, white and luminous. I could only judge of them from the remarks of my neighbours that they were of such or such a height. Only once did I see a glimpse of anything plainly; as a figure made a movement before my eyes, I got an impression of an extremely tall man dressed in something of a yellowish brown colour. My neighbour, as well as my acquaintances, had shown a sincere sympathy with me on account of my weak sight, as they anxiously asked, 'Is it possible that you do not see him now?' 'But now look! Now you must see him! There! There! right before you,' said my wife.

But it did not help; it was a great pity, but I comforted myself with the knowledge that at any rate I was not hypnotised, and that what I had seen had not been imagination. The séance finished, lights were brought, we examined the room and cabinet. There was nothing to see.

(To be continued.)

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday next, February 23rd, when

MR. W. J. BOULDING

Will narrate some

FURTHER PERSONAL EXPERIENCES,

in continuation of the deeply interesting narrative with which he favoured us some twelve months ago.

After the close of this meeting friends who wish to remain for a time for an informal interchange of thought on matters of mutual interest will be at liberty to do so.

MODERN ASTROLOGY, for February, contains the nativity of Mr. Joseph Chamberlain, M.P. He was born on July 8th, 1836, at a quarter to three in the morning, which hour gives Cancer as the ascendent. There is the usual calendar and birthday information, and a continuation of Mr. H. S. Green's interesting article upon 'Numbers.' Two remarkable test horoscopes will be found in 'The Student's Corner.' The 'Oracle' for the month is, we note, strangely silent as regards the war. The number strikes us as not being quite up to the average.—A. B.

OBSESSION AND ITS TREATMENT.

I was greatly interested in the article on 'The Treatment of Obsession,' in your issue of January 27th, as it is a matter to which I have given a large amount of study and in which I have had some considerable experience.

The subject is an important one, and the number of people in our midst who are dominated by obsessing influences is far larger than would be thought possible by one who has given the subject no study.

Many causes are in operation which produce obsession. Love and hatred play an important part on 'the other side,' even as they do here, and the results are far-reaching. It may sound strange to say that a person is obsessed by a spirit drawn by love, but too often this is the case. To take an instance. A mother and daughter were all in all to each other, but the mother contracted that fell disease, consumption, and in time 'passed on.' When she got to the 'other side' her one thought was of the daughter she had left behind, and the link was strengthened by the daughter constantly longing for the mother she had lost. The result was that the mother was irresistibly drawn towards her daughter, and in time completely obsessed her. Perhaps one may feel inclined to think that in a case of this sort no great harm would be done, but this is a mistake in many ways. In the first place, the daughter lost her own individuality, a calamity which should always be avoided. But there is another danger. So great is the influence of mind over matter that the daughter began to develop the seeds of consumption. 'Hereditry,' one will say; but to that I reply that there are numerous instances in which this does not apply, and a sensitive obsessed by a spirit who has 'passed on' from consumption is almost certain to contract that disease by mere mental influence. Relieve the sensitive of the obsession and, if the disease has not gone too far, a cure will result, as was the case in this instance.

Again, hate is a factor which we must reckon with in looking for the causes of obsession—hatred towards a particular person or towards the human race in general. Evil, *conscious* evil, undoubtedly exists on 'the other side,' and frequently finds an outlet through a sensitive on the physical plane. It is a fact that thousands of undeveloped spirits long for a physical body, and readily seize the first opportunity for getting control of one. Many who have left a work undone think that they can complete that work if they can once again live on the physical plane, and as they lack a physical body of their own, they *steal* that of somebody else.

Again, I have no hesitation in saying that *every* habitual drunkard is obsessed. A spirit who has been a drunkard on earth finds him or her self on a plane with all the old earthly longings for alcohol but with no *direct* means of gratifying those longings. But if such spirits can obsess an individual still on the physical plane and urge that individual to drink, they can get a certain amount of satisfaction from the emanations arising from the individual so obsessed, which in course of time become saturated with alcohol. Hence the difficulty in curing an habitual drunkard. One has to combat not only the individual longings of the patient but also the unseen leeches behind, who strive by all means in their power to prevent their source of supply from being cut off.

As to the method of treatment, it is impossible to lay down a hard and fast rule for the treatment of obsession. Each case must be dealt with on its merits. Some spirits can be reasoned with, and when it is pointed out to them that they are causing injury, they will leave without any pressure being brought to bear on them. As an instance of this I would refer to the mother obsessing her daughter. She had erred from ignorance, and when she realised her error she hastened to make amends.

But in the case of *conscious* obsession, especially if the motive be evil, other methods have to be adopted. I will merely quote two cases with which I have been closely connected, and as the motive was different in each case, perhaps they will serve.

The first case is that of a young lady who was obsessed by a spirit (a lady) who had 'passed on' from puerperal fever. The sensitive felt the influence coming on, and for a

time struggled against it, but finding the contest a somewhat unequal one she 'found it easier to give way than to resist,' with the result that she became completely obsessed. She was brought to me, and after a mental struggle and by disconnecting the links at the base of the brain, by which control is effected, the obsessing influence was removed. After proving to the spirit that I *could* remove her, I allowed her to once more take control for a time that I might reason with her and point out the damage she was doing both to herself and her victim. She was not actuated by malice but by a strong desire to get possession once more of a physical body. Spiritual progress had no attraction for her; her thoughts were all of the earth; and she had chosen the only way she knew of for getting back to the earth she was so unwilling to leave. She, however, finally consented to leave her victim, but not until she was persuaded that if she did not go willingly she would be forced. (One great secret in dealing with these cases is to prove to the obsessing influences that they have met with a power stronger than their own.) The sensitive was then magnetised, for she had become very weak, and has since been free. Had she, in the first instance, by force of will power, resisted the influence, as she could have done, she would never have got into such a pitiable state, but, like so many others, she 'found it easier to give way.'

I will now quote a case of obsession the motives for which were distinctly evil, and which had to be treated accordingly. I was asked some time since to visit a child who was constantly being troubled by an outside influence, which would suddenly seize her, both in the day and at night. She would be disturbed in her sleep and would start up screaming in an evident state of terror, saying that she saw 'beasties' and trying to push something or somebody away from her. She would then appear to go under the influence of some power and would talk in a way altogether beyond her years, frequently wanting to kill somebody—her father for choice. After a time she would become cataleptic and would remain in this state sometimes for an hour, sometimes two, and while in this condition her parents were completely powerless to do anything with her. All this was naturally undermining her health, and from being a strong healthy child she was becoming weak and ill. I found her under the influence of a spirit of a very low order. I watched him in his efforts to wake his victim. He was irritating her nose and in other ways doing all he could to annoy and wake her. The child was a born sensitive and unfortunately (in this instance) was clairvoyant, and on waking could see her loathsome assailant. Hence her screams which gradually subsided as he got control, and then ensued the talking and the cataleptic stages. We formed a circle and the spirit was forced by my guides to control me. Here, as usual, the kind treatment was tried and after being reasoned with he consented to go away. But in three days he was back again, and this time we had to use force. Once again he was forced to control me, and this time my guides hypnotised him, and in that condition he was removed from the house. So that he should not again break away, they kept him, by means of their stronger will-power, under their influence until all fear of his returning to his former victim had passed. The child is now free and her health is restored. One may say, 'What reason had this spirit for harming an innocent child?' The reason he gave was peculiar. He said that her mother bore a strong resemblance to a lady who had jilted him while on earth, and he wanted revenge. Failing to injure the mother *directly*, he had tried to injure her through the child. Such is the distorted reasoning of an evil mind.

The great secret in dealing with these cases is to get at the *motive* of the obsession, and to treat the case accordingly. Of course my clairvoyance is of great assistance to me, as I can see the obsessing spirit and so know with whom I have to deal. But on the principle that prevention is better than cure I would urge all those who feel any outside influence getting any hold over them, to resist with all their power. It can be done.

J. A. WHITE.

21, Foxbourne-road, Balham, S.W.

NEWCASTLE-ON-TYNE.—'LIGHT' is kept on sale at the Spiritual Evidence Society's meetings in Northumberland Hall.

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EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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A PRACTICAL ALLIANCE.

Our London Spiritualist Alliance may perhaps be thought by some to be a little behind the times, as the times go; but, for our own part, we have no great yearning to be in the fashion just now, in these days of extravagant self-assertion and impudent advertisement. Perhaps its old friends have too long enjoyed 'the green pastures' and the 'still waters,' to have any very ardent wish to get on the clamorous high road: and we cannot blame them. 'The green pastures' and 'the still waters' are not only very sweet, but they can be very fruitful—of good thoughts, gentle hopes and blessed peace, anyway: and it must at all events be admitted that the friends of the Alliance have long since found out the happy secret of keeping the peace.

But we do not accept the suggestion that it is 'at ease in Zion.' We even venture to say that, in its own quiet way, it has done a vast amount of work, given a great deal of comfort, and provided a gentle stream of pure enjoyment which has been a refreshment to many. If it has not done great things, it has been faithful in doing the small things; and, in real life, these are often of most consequence.

Those who can read its books, attend its meetings, and consult its officers, get, at least, their money's worth; and those who are too far away for this may very reasonably put down their subscriptions to support of a good cause: and, to tell the truth, we are sometimes surprised that more of our friends and comrades at a distance do not join as members or associates, merely on the ground of keeping such an Alliance going in the heart of London. It would certainly be in the highest degree discreditable to Spiritualists if, at this centre of the world's life, there were no Society to 'hold the fort.' As matters stand, with a comparatively small income, the Alliance keeps going a creditable office, maintains a unique library, engages well-informed officers, and presents to the world more than 'a creditable appearance.' What it could do if it doubled its membership, or secured a fitting endowment, its Executive know perfectly well. It wants, first and foremost, its own premises, with offices, séance rooms, meeting hall and shop: and, for that, everything is ready, except the money. Its business arrangements, its customers, its officers, its Executive and its audiences are all there. It only wants the few thousands of pounds that would buy a permanent location and erect a home.

But, before that 'consummation devoutly to be wished,' the home friends of the Alliance could certainly do more

than is now done. Our meetings are well attended, but we have by no means reached the climax, except perhaps on the special conversazione evenings. As for our institutions, we should be very sorry to have to enumerate them and justify them. Let that be humbly confessed, though it might do us good, and be practically useful, if we more frequently looked at the blank spaces where things of beauty and joys for ever should be. Of course, right in the front, the one obvious duty to be discharged is to make our gospel (or good news) known. Now this duty is not the duty of the Alliance only, as an official body; it is the duty of every one of its members. An 'Alliance' should mean a union of individuals for a specific purpose, for service, for mutual and personal edification. But if 'service' means anything, it means going out of self and becoming helpful to another: from which it follows that when one becomes a member of the Alliance one does not say merely, 'I come to buy certain advantages'; but, still more, 'Here I am: what can I do?' That is the ideal:—a very unfashionable one, but a very real and a very elevated and beautiful one. The world wants 'plenty for its money'; but we ought to want service and

'The glory of going on.'

Part of the work of the Alliance, then, should be to organise its members for work, to make work obvious and possible: and this it could do in several ways; so that only by joining the Alliance could some be put in the way of useful work.

This consideration probably prompted the Council lately to pass a resolution, to which we briefly alluded in our last week's issue and which we strongly commend to all our readers within reach of London: and to our readers everywhere, as a suggestion. That resolution is to the following effect:—

That a register be kept of names and addresses of members and associates who desire to attend séances, to correspond or to converse on the subject of Spiritualism, and of members and associates who are willing to consider such requests.

This meets several wants at once. It is sometimes justly said that we have many meetings but not much alliance; and that it is difficult to know and profit by those who have had valuable experiences. Here then is one way out of this difficulty. There must be many who want to inquire, and there surely are some who are willing to tell what they know or to suggest ways of finding out what is wished. A register of both, always accessible at the office, is a very short and effective cut to what is wanted. No one will be committed to anything by registration. No promise will be made to anyone. But if, for instance, anyone is willing to correspond with inquirers at a distance, how easy it will be to say so, and to go on or drop it at will! Or if anyone is willing to ask two or three or more inquirers or kindred spirits to afternoon tea and conversation, how easy it will be to consult the register and see who, living within easy distance, want such an opportunity!

It is a useful, a very useful and a very hopeful, experiment, and is capable of expansion in several directions. We sincerely hope it will be seriously taken up, and have a thoroughly earnest-hearted and intelligent trial.

IS HE A MEDIUM?—Jack Cooke, the boy evangelist, aged thirteen, is still creating considerable excitement in America. The 'Los Angeles Times,' Cal., recently published a lengthy report of his meetings and of an interview with the youthful preacher, who frequently speaks upon subjects suggested by persons in the audience. Replying to the interviewer's question, 'Do you find it easy to answer all the questions put to you?' the lad said: 'Oh, yes; but you know I rely on the Spirit of the Lord. I have to do my part, but the power comes from God. It is not mental strength, but spiritual force of the Spirit, the power of God working from within.'



FROM A PHOTOGRAPH BY SARONY.

*With kind regards
sincerely yours
Annie Besant*

RICHARD HODGSON, LL.D.

We have much pleasure in giving, as a supplement to this week's 'LIGHT,' a portrait of Dr. Richard Hodgson, the able and indefatigable Secretary of the American branch of the Society for Psychical Research. All our readers are aware of Dr. Hodgson's persistence in investigating, during the period of a dozen years or more, the trance phenomena manifested through the mediumship of Mrs. Piper; but all our readers may not be equally acquainted with the fact that he set out upon his inquiries with the determination not to believe in 'spirits' if he could possibly avoid it. To this the Rev. Dr. Minot J. Savage bears testimony in his recently-published book entitled 'Life Beyond Death,' in which he says (p. 261):—

'I have known intimately Dr. Richard Hodgson, who is at the head of the Psychical Society in this country [America], and who is one of the most careful, scientific, sceptical investigators that I have ever known; and he told me that it was his avowed intention to explain every conceivable fact without having anything to do with spirits, if he possibly could. He was bound as a scientist to stretch every other theory until it broke before he would admit the possibility of our having to do with anybody who had passed beyond the borderland of what we call death.'

As we all know now, Dr. Hodgson adhered firmly and conscientiously to his declared intention; he did 'stretch every other theory till it broke.' For break it did—with the result which Dr. Savage thus briefly sets forth ('Life Beyond Death,' p. 266):—

'Dr. Hodgson, a graduate of Cambridge, in England, who has travelled all over the world, and is one of the finest scientific investigators I have known, has, after fighting against this conviction for years, at last published to the world that he is compelled by his facts to believe that those whom we call dead are alive: is compelled to believe that we do get communications from them now and then. He feels perfectly sure that he has had communication after communication with personal friends of his own, and that he has established beyond any scientific question the fact of personal identity.'

Of course it is interesting to find such an able and popular preacher and author as Dr. Savage giving this publicity to the result of Dr. Hodgson's investigations; but, after all, direct evidence is preferable. We turn, therefore, to the assurances which have been given by Dr. Hodgson himself, and from a long report from his own pen, published in Part XXXIII. of the 'Proceedings' of the Society for Psychical Research, we select the following striking passages:—

'Having tried the hypothesis of telepathy from the living for several years, I have no hesitation in affirming, with the most absolute assurance, that the "spirit" hypothesis is justified by its fruits, and the other hypothesis is not' (p. 396).

'Many of what were once difficulties to myself in the way of believing that these phenomena were the result of the agency of "deceased" persons have been removed by the fuller evidence presented' (p. 405).

'At the present time I cannot profess to have any doubt but that the chief "communicators," to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism' (p. 406).

Surely, then, it is safe to assume that, whether Dr. Hodgson may call himself a Spiritualist or not, he is now really one of us in all essentials. He has reached us by a long and circuitous route, but now that he has arrived we give him cordial greetings.

MISS C. BELLINGHAM, of the Avenue, Cavendish-road, Herne Bay, Kent, writes in commendation of the mediumship of Mr. and Mrs. J. J. Burchell, of 65, Gillington-road, Bradford, Yorkshire. She says that she sent to them a piece of hair and a photograph, and received a true diagnosis and a delineation of spiritual surroundings which were eminently satisfactory, and she further testifies to the benefit she received from the remedies recommended to her by Mrs. Burchell.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

INCIDENTS IN THE LIVES OF THE 'FRIENDS.'

BY W., ILFRACOMBE.

(Continued from page 65.)

The following incident is very remarkable:—

'John Justice, late of Bucks Co., Penna, was in early life a zealous member of the Methodists' Society. . . . Several times while going to his place of worship he had been impressed with a belief that it would be right for him to go to a meeting of Friends; but he set aside the impression, as he afterwards related, on the ground that he did not believe in the doctrine of a Divine revelation to the souls of men, and that until convinced thereof he could not be a member of that religious Society. On a certain First-day morning (Sunday), however, as he was on his way to his place of worship, the impression was again so forcibly renewed that he almost involuntarily turned and retraced his steps towards the building in Key's-alley, in which the meeting was then held.

'As he went towards the house, musing upon the intimations he had received, he resolved that if he must attend that meeting, he would avoid observation, and then, if anything particularly applicable to him was said, it could only be by Divine revelation. With these thoughts he quietly entered and, taking his seat near the door, he leaned down so as to be partly concealed by the benches in front. While in this position, considering the circumstances which had led him there, a piece of writing appeared to be presented to his view. It remained visible long enough to be deliberately read; after he had perused it, it vanished and another manuscript appeared to be presented to him, which also remained in sight long enough to be read, and then also vanished. The contents of these writings made a strong impression upon his mind. Shortly after the last had disappeared Samuel Smith, a minister of the meeting, arose and commenced his discourse with the words written on the first paper which had been presented to John Justice's mental vision, the contents of which he repeated verbatim, and also a part of the contents of the second paper, which comprised his whole sermon. His astonishment at this remarkable occurrence was great; but it was increased when, soon after Samuel Smith had sat down, Thomas Scattergood, another minister of the same meeting, arose and commenced his discourse at the part of the second paper where Samuel Smith had ended, and repeated the remaining portion of it; after which he addressed an individual who was present, in a very affectionate manner, describing John Justice's state as though he had been familiar with his most secret thoughts and exercises from his youth to that day.

'The power which accompanied his ministry, and the accuracy with which he described his condition, left on John's mind no doubt that nothing short of immediate Divine revelation could have informed and enabled him thus to minister to his spiritual wants. . . . He afterwards became a member of the Society of Friends, and for many years before his death was an approved minister among them.'

Ministers are usually received very kindly when travelling about, but Sarah Taylor had a different experience when visiting the various families of the Manchester meeting—how long ago I cannot tell. Two brothers, though still members of the Society, had joined a club of infidels. Sarah Taylor was extremely anxious to convert them; but as they refused to see her, she knew not what to do. Before going to sleep, 'in humility she cast her burden upon her Lord and Saviour.' In the early morning she dreamed that she got up, dressed, went out, walked along several streets, and read the names on the doors till at last she came to one which had on it the name of one of the brothers who had refused to see her. She knocked at the door, which was opened by a man-servant. On asking for the Friend the servant said he was in the garden, but that he had received orders not to admit any Quakers into the house. Regardless of this, Sarah walked in, opened a side-door, then passed through into the garden. In the summer-house she found the Friend, who, on seeing her, said, 'I believe the devil could not keep the Quakers out.' In no way daunted by the rude remark, Sarah sat down, and 'so spoke to him that the witness for the truth in him was reached.'

On awaking Sarah Taylor was so impressed by the dream that she arose and acted just as she did in her dream. On going out she found that the streets were the same, the names on the doors the same, until she arrived at the particular Friend's house, as in her dream. After that she had no hesitation about entering the house, even when told that

'no Quakers were to be admitted.' To the end the real facts of the visit were foreshadowed in the dream. The result was that both brothers were converted and became worthy members of the Society.

When spirit messages are not heeded the results are sometimes very disastrous, as was discovered by a young man in America, whose father asked if he would drive him to a neighbour's house. He replied: 'Yes, father'; but on the instant a voice said: 'Don't go!' This made him hesitate; but presently his father asked him a second time, when again the voice said: 'Don't go.' But after being requested for the third time to get ready, the son, ashamed to give such a strange reason for refusing, got the horse ready, and the drive was taken. On arriving

'They found their neighbour engaged in killing a bullock, and the beast, infuriated by a stroke which had but wounded him, ran at the newcomers, and gored the old farmer so dangerously that he was for a year a cripple and suffered therefrom.'

Though modern Friends mingle more with the world than they used formerly to do, they have not yet lost these gifts of the spirit. I heard of a minister saying that when speaking in meeting he was often quite unconscious—showing the trance state. One Friend, on coming downstairs to breakfast, saw an apparition of his nephew, who was then in India. The nephew died at that time.

The chief interest of these incidents lies in the fact that they occurred to people who were not Spiritualists, and many of them even before the advent of Modern Spiritualism, which of course helps to prove the universality of psychic gifts.

To conclude, I will relate a little experience of my own.

Eight years ago, on becoming interested in Spiritualism, I wrote to a medium in America for a 'sitting,' not knowing if that were the right word to use, but it was one I had seen in some book. In reply I received a correct delineation of my characteristics and something of my past life, and was told that in the future I should develop as a writer and speaker. In reply I said that I doubted the correctness of these prophecies, for, having been without voice for eight months owing to ill health, it was a physical impossibility for me to speak in public. Yet, in 1898, the prophecy that I should speak was fulfilled by my controls giving an address in Newcastle. Then, as a result of this, when last autumn I was again meditating a visit to my North Country friends, three secretaries of different societies wrote to ask if I would give an address at their respective halls. I declined all three, saying I was not a public speaker; but after one of the letters was written, a control, using my hand, wrote accepting, and said the meeting would be a success. Then a voice said to me: 'You will receive a proof of spirit power at that meeting.' The dates given in the letter from Newcastle were either before or after the time of my proposed visit, yet when I wrote to that effect the same mysterious voice said: 'You will speak at Newcastle.'

It was a cold day when I travelled from London to Newcastle, a week before the date when my controls had promised to give the first address, and I, unfortunately, took a very severe chill; and when I arrived at my friend's house had to spend several days in bed, a special feature of the cold being very great nervous depression. The day before the meeting I was still feeling so ill that I could but wonder what kind of a fiasco it would be. On the Sunday my hostess and I found our way to the hall, one to which neither of us had previously been, and very kindly were we received by the friends assembled. But no one ever felt less like giving an address, or being an instrument for spirit power to use, than I did when asked to take my place on the platform. The depression, which still clung to me, was sufficient, I thought, to spoil all conditions. I had not, however, been long on the platform before I felt myself becoming quite calm, the depression left me, and I was once again at peace. Still I was as far as ever from any feeling of inspiration. When the chairman announced my name to the audience I saw, in a clairvoyant flash, a magnetic ray pass from each member of the audience to myself. After that, I thought, it 'cannot surely be a complete failure.' As I stood up, my eyes closed and I felt the controlling influence to be calm, peaceful, and strong. When the meeting

was over my friends congratulated me on the good address; and that my controls could speak at all under such unfavourable conditions, so far as I was personally concerned, seemed to me a very good proof of spirit power. But more was to follow. The meeting itself was remarkably harmonious. When the ordeal was over I became quite light-hearted and happy, and this peaceful state remained with me the following day. In the evening I went to a reception of Spiritualists, and amongst the guests was a gentleman who was on the platform with me on the previous evening. Presently he said he felt impressed to tell the company that when at that meeting, he had not been long on the platform before he felt a great weight of depression laid upon him, and he shortly became conscious that this depression had been lifted from me and placed upon him for some special purpose. All that day, he said, he had scarcely been able to bear up because of it. I listened to his words with fear and wonder. He concluded by saying, 'As I tell you of this I feel the depression is leaving me.' At that moment I became only too conscious that it was again being laid upon me. Having, however, recovered from my cold I was, in a few days, able to throw it off again. But it struck me that the incident was a remarkable proof of spirit power, and that spirit beings are interested in and able to influence our daily lives.

With regard to the second meeting, where I was told I should speak, that also came to pass in the most unexpected way the last Sunday of my visit. On entering the hall, thinking to be one of the congregation merely, the secretary came to me and said, 'The speaker for the evening has disappointed us; will you give us a short address?' As usual I declined, but as soon as my controls could get in a word they said, 'Yes, we will speak.' The incident interested me in that it fulfilled a prophecy which I alone knew about; but the previous one is the more remarkable in that another, a stranger almost to myself, shared in the phenomenon.

THE 'FATHER OF PHOTOGRAPHY.'

February 11th, 1900, was the hundredth anniversary of the birth of Henry Fox Talbot, an Englishman, for whom can be justly claimed the place which has long been held by J. M. Daguerre in the world's estimation. Fox Talbot can claim this place because: 1. His public announcement of a successful photographic process anticipated Daguerre's by some months; and 2. Present-day photography is a direct descendant and modification of Fox Talbot's method, and has no connection with that of Daguerre. Except as a curiosity, Daguerre's method and all modifications thereof have been dead for half a century.

Daguerre has had many public memorials (some in England and America, as well as in his own country), but Fox Talbot has never been so honoured. Therefore a committee has been formed at his old home, Lacock Abbey, near Chippenham, to raise a memorial fund for the restoration of the chancel of Lacock Abbey Church. This seems to be the memorial which Mr. Fox Talbot would most have desired, for he was lay rector of the church, and took great interest in its work. The secretary of the fund is C. H. Talbot, Esq., of Lacock Abbey, Chippenham, the son of Henry Fox Talbot.

In connection with the fund, a small edition (limited to one hundred prints from each of three plates) of prints from three of Henry Fox Talbot's photo-engravings on copper, has been printed by the Art Reproduction Company, Fetterlane, London, and is being published by 'The Photogram,' Limited, 7, Farringdon-avenue, London, E.C. The prints are about 10in. x 8in. on fine India paper, mounted on plate paper of about 19in. x 11in., and are sold at 5s. each, net. The whole of the price, without any deduction for expenses, will be handed over to the fund, and credited to the name of the subscriber. A print from one of the copper-plates is also offered to every regular subscriber to 'The Photogram,' or 'The Process Photogram' during 1900.

MR. W. J. COLVILLE.—As we go to press a letter reaches us from Mr. W. J. Colville, posted at Naples. We shall print it in our next week's issue.

THE GERMAN PSYCHICAL JOURNALS.

In 'Psychische Studien,' for January, the Editor, Dr. Maier, gives a long and detailed account of Frau Vallent's drawing mediumship, which, in essentials, in no wise differs from that published in 'LIGHT,' of January 20th. In conclusion, Dr. Maier writes: 'This wonderful phenomenon of talented artistic performance appears to us to be a new proof of the hidden powers of the human psyche, elicited either by its own or by strange suggestion, and to be the more worthy of examination by expert inquirers in that it seems to throw light, not hitherto vouchsafed, upon more or less unconscious states of spontaneous artistic development.'

There is also an interesting article by Dr. Wernecke on M. Otero Acevedo and his writings. Acevedo was born in 1867, and is a professor of 'nerve surgery' in Dr. Rubio's Institution, at Madrid. He became acquainted with the writings of Allan Kardec, which do not appear to have very favourably impressed him, for he wrote: 'The authors of these books had the harmless mania of making tables turn; but what really turned was their own brains.' He, however, allowed himself to be persuaded to join in some experiments, when he was compelled to admit that the table not only turned, but rose from the ground and gave intelligent answers to questions. Later on he was invited to join Signor Lombroso in some experiments with Eusapia Paladino, but declined. This was in 1887. Five years later, however, in conjunction with Aksakow, Du Prel, and other scientific inquirers, he agreed to experiment with this medium, and went to Naples to hold a series of sittings with her. Of these he gives a detailed account in his work, 'Los Espiritus,' the first part of which was published in Madrid in 1893. Several shorter works dealing with Spiritualism have also been written by him; these are 'Los Fantasmas (the spirits),' 'Lombroso and Spiritualism,' and 'Fakerism and Science,' all of which are reviewed at some length in this article, accompanied by what looks like a very good portrait of Eusapia Paladino. This represents a typical South Italian face of a woman about forty, with black hair growing low upon her forehead; the eyes are dark and piercing, the mouth and chin firm and well formed; while it strikes one that the face would be much pleasanter under the influence of smiles than of frowns, and that Eusapia is not altogether without a will of her own.

A FLOWER MEDIUM.

'Psyche' has a very interesting account of a séance with Frau Anna —, written by Herr Willy Schwan. It is very short, and I think may be advantageously translated—still slightly abridged—for readers of 'LIGHT.'

'In our monthly journal some accounts have already been given of this great Chemnitz medium. On November 12th last,* Frau Anna — came to Deutsch-Wilmersdorf, near Berlin, and I will briefly give an account of what took place on that occasion.

'The séance commenced at three o'clock in the afternoon, at No. 24, Emserstrasse, in the presence of twenty persons, and was opened by an address by Herr Max Jentsch, of Chemnitz. Scarcely had we taken our places around the medium than she fell into the magnetic sleep, in which condition she delivered an elevating discourse. Immediately this was ended she grasped with her empty hands a quantity of flowers, among which were fresh, sweet-smelling roses, with dewdrops upon them. These flowers came out of the air directly beneath Sister Anna's hands, which I watched closely.

'A member of the circle, formerly an intimate friend of the late Dr. Cyriax, had a bad hand, and was sitting exactly opposite the medium. This gentleman was addressed by the medium's controls as well as by Dr. Cyriax himself, and flowers were laid upon his bandaged hand.' (Other trance addresses are here described.)

'After a short pause, twice, from immediately under the gaselier, came such quantities of flowers that at the end of séance all the sitters took some away with them, while Brother K., in whose house the meeting was held, had a bowl full of them left. All the trance addresses and all the *apparitions* were accompanied by loud raps upon the table; and at the conclusion every sitter was separately addressed by the medium with appropriate and moving words of love and admonition, so that many were moved to tears.

'I had almost forgotten to say that the medium grasped

* This lady is not a professional medium, so does not wish her full name published.—Tr.

from the air a number of small drawings, some of which were superscribed by the medium in direct writing in the sight of everybody.

'The whole of these phenomena took place either in broad daylight, or in the evening in full gaslight, under the direct scrutiny of twenty pairs of eyes, and I am convinced that no deception or hallucination can be even imagined. The *apparitions* came readily and perceptibly to and from the hands of Frau Anna, who gives the impression of honesty and purity of mind; while her perfect disinterestedness is a warrant of the genuineness of the manifestations.'

M. T.

'DREAMS.'

Sir Chas. Isham, Bart., sends us the following thoughts on the subject of dreams:—

The supposition that dreaming is an undeveloped faculty which may be greatly developed in the next state of existence, is very reasonable.

My father, who was most temperate, his beverage being water, had never a day's illness till his final one, in 1845, caused by his going out on a cold day without extra clothing.

Shortly before his decease, Mrs. Francis, wife of a tenant, was standing by her house at mid-day, when she saw my father riding in the beautiful fields which surround Lamport. This caused her surprise, as she knew that he was very ill. She therefore watched him, and noticed how nicely his Arab pony (which he bred) was going. When he arrived at a gate and was about opening it, the pony, which was hot-tempered, reared, and backed too soon. Then the scene vanished. I have long been of opinion that my father was dreaming, and being on the verge of the grave, the dream was so intensified as to have become objective to Mrs. Francis, who must have been a sensitive. The important point is the vanishing. This I believe was caused by my father being awakened by the start of the pony. Such facts may not be frequent, and therefore the story is worth recording.

I may add that Mrs. Francis had been my nurse, and there must have been something peculiar in her constitution, as when I was under six years old I recollect, as if it had occurred yesterday, her double presented itself to me, standing within a foot or two (it did not walk up to me) at the moment when I got out of bed, early, and when she was sleeping in the next room. All I did was to scream and jump into bed again. There was nothing ominous, she having lived forty or fifty years afterwards, and I more than once conversed with her on the subject.

Mr. Jasper More, M.P. for Shropshire, told me some years ago that he was driving from the station to his residence, on the box of a fly, when he and the driver noticed a man riding in front. He looked like a miller, had no saddle, only a sack. They watched him for a mile or two, and upon nearing the entrance they speculated as to whether he would open the gate for them. He turned off the road apparently to do so, but vanished! The thought of the effort may have awakened the dreamer; whether he was in this world or another is not apparent. On return, the driver said he had the greatest difficulty in getting the horse through the gate.

If a better explanation can be given, I should be glad to hear it.

CARTOMANCY.—'The Square of Sevens,' published by George Redway, is a charming reprint of a scarce and curious little work upon Cartomancy which appeared early in the eighteenth century. There is, we are told in the preface, 'no copy of the book in either the British Museum or the Paris Bibliothèque Nationale, nor in any public collection of America, England or France, that can be named.' Its author was a certain Robert Antrobus, 'an antiquarian and gentleman of Bath,' who claimed to have been initiated into the mysteries of the sevenfold square by a dying gipsy whom he casually met and befriended while upon a visit to Tretelly, in Cornwall. Be that as it may, the method disclosed is a singularly attractive one. The directions for preparing 'the square' are simplicity itself, and with the help of the quaintly worded 'Tavola' the signification and influence of the cards can be easily determined. There is a persuasiveness and quiet authority about the 'Square of Sevens' that compels attention. It is something more than a mere fortune-telling book, and as such I have no hesitation in recommending it to those of our readers who are interested in cartomancy.—A. B.

PHENOMENA WITH A RUSSIAN MEDIUM.

The number of the 'Annales des Sciences Psychiques' for November-December is occupied with a long and detailed account by M. Petrovo-Solovovo of 'observations' and experiments with a Russian medium called Sambor. M. Petrovo-Solovovo prefers to call these séances 'observations' rather than experiments, because when they were successful, the results obtained were rarely such as had been sought but something quite different.

The manifestations which occurred cover the whole range of phenomena, movement of objects without contact, direct-writing, passage of matter through matter, and materialisation.

Sambor was willing and desirous that complete control should be exercised over him: and a chain of hands was usually formed on the knees of the sitters, without touching the table.

The very varying amount of success attained, M. Petrovo-Solovovo attributes to the composition of the circle. The circle of which he himself was a member did not obtain nearly such remarkable results as other circles had done.

One peculiarity about Sambor is that, unlike most mediums for such phenomena, he likes to hold his séances in light; but M. Petrovo-Solovovo recommends future experimenters to begin their séances in darkness and to light up when phenomena occur. He thinks the phenomena can be obtained more readily under these conditions.

The writer of the article then proceeds to remark on each of the various forms of phenomena which occur with Sambor.

1. *Movement of objects without contact.* This takes place at all séances which are at all successful. M. Petrovo-Solovovo cites one occasion on which there could be no doubt at all of the completeness of the control kept upon Sambor's hands. The light, though low, was sufficient to allow the sitters to see Sambor's head and hands; and the chain of hands was formed resting upon the knees of those in the circle. Under these conditions an album was brought and thrown upon M. Petrovo-Solovovo and his next neighbour; a piece of wood was also brought and placed on the table. At this séance he also experienced the sensation of the contact of fingers touching his hand through the curtain. After mentioning other occurrences, he adds that during their occurrence the medium's hands were not only held, but seen. At another séance (in darkness) a glass of tea placed on the piano was brought across the room to the medium; the spoon could be heard against the glass, and M. Petrovo-Solovovo heard Sambor drinking from the glass; he was seated at his left hand. The door of the room was seen to open, and the light in the next room was seen through the opening.

But it is impossible to give more than a few of the numerous details reported by this careful and conscientious observer in his long article. He makes in connection with them the following declaration: 'I most distinctly declare (and I hope that in consideration of the reserve which I have shown at several points in this report my readers will be willing to attach to this declaration some value) that none of these phenomena could have been produced either by the feet or hands of the medium.'

Luminous appearances. During one séance a little musical box began flying about the room playing, and some of its movements were accompanied by a luminous spot. Bluish and greenish lights are seen in Sambor's presence. On one occasion a luminous point passed from the medium to a guitar placed on the table, the strings of which afterwards resounded.

Direct Writing. In this direction M. Petrovo-Solovovo narrates an occurrence which happened at a séance with Sambor, but not in his presence. A gentleman called M. P—w asked permission to place on the table a piece of paper, closed up, which he had brought from his sick wife. After about ten minutes, in the midst of other phenomena, three raps were heard on the table, and a voice was heard saying in German: 'I have already written, three times written.'

On the closed piece of paper were the three following

questions, written with green ink: (1) Shall I soon be well? (2) What is my illness? (3) Whom ought I to consult?

Below the spirit had written in pencil 'Given to God' (Donnée à Dieu). On two other sheets of paper which had not been sealed up these words were found: on one, 'P—w, divine will' (the name was written in full), and below three crosses thus (+ + +). On another sheet of paper was written: 'I am very tired.' M^{me}. P—w remained ill and died eight months after this séance.

M. Petrovo-Solovovo himself has had no experience of direct writing with Sambor, although he has heard the sound of a pencil writing rapidly; and afterwards it was found that the pencil was broken and could not write. He had heard the paper being energetically scrubbed, in a way which suggested that perhaps the inability to use the pencil effectively had been somewhat exasperating to the unseen operator.

(To be continued.)

THE ANIMISTIC THEORY.

Your correspondent, 'M. T.' is troubled because the members of the Berlin Psychical Research Society, in the course of their investigations last summer, came to the conclusion that Mrs. Corner's control, 'Marie,' was actually Mrs. Corner's own exteriorised spirit body. So far as I can understand, this is what people have in mind when they speak of 'Animism,' and apparently it is considered by some to effectually undermine the hypothesis of the Spiritualist. A little consideration, however, may show that in reality it does nothing of the sort. As regards the control 'Marie,' there is every reason to believe that she makes use (sometimes or always) of the psychic body of the medium for the manifestation of her own distinct mentality. The physical likeness is so strong that no other conclusion can easily be reached, but that does not make of 'Marie' an arch impostor! Spirit people cannot come to us just how, when, and where we would have them, and, for reasons not yet discovered, need often to utilise the whole or part of the psychic form of the medium in their manifestations. But even were this not so; were it obvious that the mind, as well as the body, invariably belonged to the medium, have we not still good ground for our contentions in the *detachability of the double*? Does not such an experience as the emergence of a human form from behind a curtain, where an entranced medium rests bound hand and foot to her chair, enable us to realise, as we never could before, the withdrawal of the spirit at death? The double is not a flesh and blood body, like the one from which it proceeds, and if in this way we obtain proof that 'there is a natural body and there is a spiritual body,' is not the battle more than half won for those who affirm the truth of spirit existence and return? That the height of the form differs from the height of the medium is, of course, no longer relied upon as evidence of distinct individuality, as 'Marie' made plain to us not long ago by inviting us to observe how short she could make herself! If she could reduce her height, so also could she add to it, and investigators have to decide for themselves how much and how little the materialisation is a part of the medium. It would be well if intending sitters would take the trouble to inform themselves of the little that is yet known of these marvels before attending séances for physical manifestations and materialisation, as their ignorance has brought trouble on many an honest medium.

'BIDSTON.'

TO CORRESPONDENTS.

J. H.—Next week.

S. B. M. M.—The predictions you refer to do not apply to Africa.

H. F. W. H.—It is published by J. Bale and Sons, Great Titchfield-street, London, W. Price in cloth 3s. net; in limp cloth, rounded corners, 4s. net.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

AFTER-DEATH STATES.

By 'QUÆSTOR VITÆ.'

(Continued from page 71.)

It may be considered that these arguments tend to diminish the value of mediumistic experiences and spirit communications. That is not so. All communications from the 'beyond' are of very great value as bringing us information with regard to the variety of states comprised in the hereafter. But all such communications should be analysed and tested, and not accepted apart from knowledge of the source they emanate from, and the state so represented. Spiritualists will have to recognise that the majority of communications emanate from states that are not necessarily spiritual; that the communications coming from spirits who have evolved into a state of spiritual self-consciousness constitute a very small proportion of the total, and even these are often mutually contradictory and cannot consequently be accepted as absolutely reliable.

The whole question is far more complex than Spiritualists have considered it to be. Death does not convert man into a 'spirit' who will exist as such for ever afterwards. It is but one of the many changes of a similar character that follow upon each other in the course of the process of becoming which goes on through eternity. Death does not entail entrance to 'spirit-land' and spirit-land does not consist in seven concentric zones surrounding the earth. Till Spiritualists cease to base their faith upon teachings emanating from such undeveloped states; till they transcend such limited conceptions, they will wander in a labyrinth of incoherencies. Such narrow conceptions are but an extension of the materialistic, evolutionary hypothesis carried into the astral plane, and make spirit dependent on and subordinate to matter.

All communications coming from spirits must be tested in the light of conformity with universal law, as known to us in finite expressions in our plane. Under the law that that which is below is as that which is above, or, in other words, that there can be no law in the partial and subordinate which is not antecedently in the transcendent and universal, we may assume that the manifestations of the process of the universal, as revealed in the psychic process in man, presents us with a key-note or tuning-key by which we may test the attunement or dissonance of the content of such communications.

If they are not in accord therewith they must be fallacious, and demonstrate the ignorance of the communicators. We know enough about Spiritualism now to realise that death makes but little change in the amount of wisdom possessed.

Knowledge can only come by experience. The amount of knowledge with regard to the process of becoming in transcendent states, possessed by those in the immediate after-death state, can be but little more than our own. But if that state is mainly one of involuntary subjective representations, in which the faculty of self-conscious direction is discredited, and from which the selves therein only awaken into self-conscious reflection when 'switched on' to an outer organism, then communications coming therefrom must be unreliable.

The fact that many men have experience of intromission into inner planes (as demonstrated by the fact of being seen therein by other experiencers who can remember) during sleep, without the memory thereof emerging into their awakened, active self-consciousness, illustrates that the same law must have precedent application in the similar experiences of spirits, in the personal planes adjacent to ours. As it is with us, so it is with them. Most of the spirits whose representative apparition or double is projected out to this external plane, know nothing of those experiences when returned to their normal state. Those experiences pertain to, and are registered in, a secondary state, which is discredited from their normal consciousness.

The dual-consciousness of spirits in the inner-personal state, functions in discredited alternation as it does in spirits in our state of external personal existence. The number of spirits in whom this discredited alternation of functioning is replaced by associatively conjoined functioning, is as small

as it is with us. Consequently, such experiences are abnormal, and are not remembered by the spirit's active self-consciousness. They pertain to a secondary state or personality which comprises the memory of the active personality, though its own passive experiences do not emerge into the memory of its active personality.

It will be seen that these psychological considerations have a most important bearing on the meaning and purport of spirit communications, inasmuch as they show that the greater part of such messages must be transmitted through the passive or secondary consciousness, without the messenger being aware, on returning to his normal condition, that he has been used for such a purpose.

It should be noted that the spiritually self-conscious selves who have evolved away from the earth's astral-soul sphere into the state of spiritual personality, may be acted upon so as to project a representative form or double into the earth's astral-soul sphere, in order to enter into communication with man. It is probable that some of the higher teachers of the occultists and the higher controls and guides of Spiritualists, are of that character. The occultist or Spiritualist whose double enters the astral plane, may meet such teachers on that level, just as they may meet the doubles of other human beings like their own, whether they be the doubles of their own colleagues in the same degree of their order, or the doubles of those members in a higher degree, and who call themselves initiates, masters, adepts, &c. They may similarly meet the doubles of other people in whom this experience occurs spontaneously, apart from any knowledge of occultism or Spiritualism. They may also meet the doubles of the subjects of mesmeric operators, exteriorised under the latter's action. But our own knowledge of such experience shows that it must pertain to the passive consciousness, and does not emerge into the active consciousness usually. They may, under certain contributing influence, exerted by higher operators, see some of the discarnate selves in the nexus state, flitting aimlessly hither and thither without apparent object, without noticing each other, their surroundings, or the observer's psychic form; displaying no more awareness of external relations than a sleep-walker (somnambulist) does, but gliding about, impelled, apparently, by purely subjective presentations. Under the higher guidance above referred to, they may perhaps be led to contemplate the silent region of the 'valley of the shadow of death,' and observe selves in the chrysalis state, undergoing the dissolving process of the second or astral death, passing through the gate of re-birth into the regenerate spiritual state of self-conscious, active, personal existence. Such experiences can, however, not be attained by means of the double exteriorised by self-suggestion merely, or the astral-projection of the occultists. Assistance by operators occupying higher states is the essential condition thereof.

The projection of the double from without to within, as occurs among Spiritualists and Occultists, is the repetition of the same law and process which is illustrated in the projection of spirit forms from 'within' to without. But the latter is antecedent in logical and processional order to the similar process illustrated in the outer subordinate plane. It is evident, therefore, that the Occultists who speak in deprecating terms of the phenomena of Spiritualism only exhibit their own limited and partial comprehension of the subject; the absence of an all-round knowledge on their own part. But for the precedent manifestation of the process as induced by spiritual operators acting from higher states, there could be no such thing as the projection of the double on this lower subordinate plane.

But these considerations also show that Spiritualists who limit their investigations to the study of phenomena produced by invisible operators from inner planes, without studying the possibilities of the production of similar phenomena by spirits in the physical body, can only attain to a limited comprehension of a one-sided aspect of the subject. The study of both is equally necessary for the comprehension of either. Nor can the production of similar phenomena in morbid and hysterical conditions be lost sight of. Indeed, it is neither from Spiritualists nor Occultists that we may expect to obtain the solution of these intricate questions,

but rather from psycho-physiologists, pursuing comparative experimentation in these several fields.

These remarks go to show that while spirits who are not yet severed from earth states may communicate through mediums, yet when spirits who have passed into the somnambule state communicate, it is not from conscious effort of their own but because they are 'switched on' to a medium, by the action of higher, invisible operators (for curative purposes probably), and awaken temporarily into active reminiscence of their earth life. During such connection, communications from either of these states are unreliable. But spirits who have evolved through the second death (or its equivalent) into the truly spiritually, self-conscious state of personality, may also communicate, and such communications are of very different value, but are rare; yet even these are often mutually contradictory, as shown in the teachings transmitted by 'Tien' and by 'Ballou.' Spiritualists should analyse and find out the state occupied by their communicators, before giving credence to their statements, and remember that personality implies limitation, and all teachings coming from personal states of being must necessarily reflect limitation in knowledge.

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.

Information Wanted.

SIR,—I would much like to know through the columns of your able paper what the opinions of your readers are upon the following points:—Do spirits, in coming, or manifesting upon the earth-plane, reveal to us what they really are in spirit-life? or, is it that, by being brought into contact with the earth conditions, they assume or are overwhelmed by the lower tides of desire, affection, &c.; and when they return to spirit-land proper are transformed, as it were, by the brighter and better conditions that exist there? I have often wondered if this is correct. I once put this to a medium under control and I was told that he had come to his lower self. Take for instance a medium who exhibits the symptoms of a complaint through which the spirit communicating went just prior to its passing over: it has a difficulty and a pain in showing itself; its old self is all there; its bodily infirmity, its every idiosyncrasy is reflected through its medium. Now I ask is this the spirit? Does all this exist in spirit-land?

Hounslow.

ED. BURTON.

Gifted Gipsies.

SIR,—On reading Mr. Bevan Harris's letter on 'Gifted Gipsies,' I was irresistibly reminded of an experience of my own. We were staying at Blackpool many years ago, when Spiritualism was only known to me through table-rapping, and we joined some merry friends and had a carriage to the South Shore gipsies. My friends had often been during their visits to Blackpool, but I had never been, and they insisted on having 'Old Sarah,' and when she came to us we all sat down on a sand-hill to listen to her. What she told the lively young friend (Nellie) whose hand she took first I have no remembrance of, but when she took mine she foretold many sad things that all came to pass afterwards. She foretold my engagement and marriage, and my husband's occupation, and she plainly foresaw the trials and difficulties before me, though I myself had not a single thought at the time of the lover in question, or of ever marrying him. It was really wonderfully accurate. She then took the hand of Nellie's sister Annie, glanced at it, threw it aside, and said, 'I cannot tell any more now—I am tired'; and to all our urgings she returned the same answer. (Annie was the only one whose future we desired her to read, as the elders of the party did not desire her services.) Exactly as she foretold I was engaged within two months, and Nellie's sister Annie, whose hand she refused to read, died a month afterwards. This seemed so similar to Mr. Bevan Harris's 'gipsy experiences' that I thought I would send it to you.

KATE TAYLOR ROBINSON.

Tweed Green House, Whalley Range.

'Spirit Identity.'

SIR,—In your issue of December 23rd, 1899, I came across an article under the above title, which would appear to be the closing one of three on the above subject. I was pleased to read it although it did not contain such complete information as I could have wished. The subject was one to which some few years back I gave some more than ordinary attention. A neighbouring townsman of ours, the late Alderman T. P. Barkas, of Newcastle-upon-Tyne, an exponent of

and believer in 'Spiritualism,' occupied a considerable space in the 'Newcastle Daily Leader,' inviting correspondents to give him the opportunity to answer any or all crucial queries in relation to the subject. Such invitation, in a small way, I accepted, putting this query to the worthy Alderman: 'What proofs of the "identity" of the so-called spirit communicators have been obtained?' Mr. Barkas confessed that it was the most direct question of the vast multitude he had received, and, in my opinion, he made but a feeble attempt to answer. The worthy Alderman is however gone, and knowing that he was an earnest seeker after truth, allow me to say that if he could inspire some medium, and, in the columns of 'LIGHT,' send out from spirit-land an opinion on the subject, the well-known character of Mr. Barkas would make the same truly interesting to a host of readers.

D. G. DODSON.

Gateshead.

[Will our correspondent kindly tell us how we are to get into communication with Mr. Barkas and induce him to comply with this request?—ED. 'LIGHT.']

SOCIETY WORK.

CAMBERWELL.—36, VICARAGE-ROAD, S.E.—On Sunday last Mrs. Holgate's guide gave an address on 'The devil goeth about as a roaring lion.' At the after-circle clairvoyance and assistance to several spirits were given.—W.S.

99, GOWER-STREET.—Mr. W. J. Colville's farewell meeting on February 6th was honoured by the Rev. H. R. Haweis and Mr. Arthur Lovell, both of whom contributed most effective speeches in addition to Mr. Colville's answers to numerous questions and impromptu poem. Refreshments and conversation followed.—COR.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday last a graphic description was given by Mr. Clegg of his early experiences in the study of Spiritualism, all of which tended to prove its truthfulness and utility. Many facts were related consistent with the idea of our spirit friends being constantly with us and cognisant of our thoughts and efforts. On Sunday next a trance address will be given by Miss Porter.—SEC.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The attendance at the services on Sunday last was lessened by the severe weather, but valuable lessons were taught to Spiritualists and inquirers alike in the concluding address of the series on 'Mediumship.' On Sunday next the public circle meets at 11 a.m.; and an address at 6.30 p.m. will be given on 'Christian Spiritualism.'—W. E. LONG.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, Mr. Jones presiding, Mr. Brooks read from Theodore Parker. Mr. Banyard spoke eloquently on 'Life: What is it?' We were then favoured with interesting addresses from our old friends Burns and Rogers, through the mediumship of Mrs. Jones, who also gave clairvoyance and spirit messages. Services on Sunday next, at 11.30 a.m. and 7 p.m.; and on Tuesday and Wednesday, at 8 p.m.—T. B.

NOTTINGHAM.—COBDEN HALL.—On Sunday last we again had the pleasure of listening to two eloquent lectures from the lips of Mr. J. W. Boulding, of London. His effort in the morning, when dealing with the subject 'The Evolution of Man,' was a masterly one, showing the supposed 'Fall of Man' to be a myth, and his ascent, though sometimes retarded, had been sure and beyond dispute. The evening address on 'The Selfishness of Ordinary Religious Sentiment' held the close attention of a good audience for eighty minutes. It must be heard to be appreciated.—I. C.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last, Mr. Gatter's address on 'Methods of Investigation' was replete with exceedingly valuable and timely information, and if printed in pamphlet form would be useful as a handbook for inquirers. After the address, Mr. Kinsman replied to written questions dealing with the philosophy and phenomena of Spiritualism. On Sunday next Mr. J. A. White will deliver an inspirational address and give clairvoyant descriptions. On Thursday the usual members' circle will be held at 226, Dalston-lane, at 8 p.m.—K.

BLACKBURN SPIRITUALISTS' CHURCH, FRECKLETON-STREET.—On Sunday, February 4th, at 10.30 a.m., Mr. E. W. Wallis lectured ably upon 'Lives of Great Men and their Influence on the World,' with special reference to John Ruskin and Dr. Martineau. Mr. J. Swindlehurst, of Preston, kindly presided. At 3 p.m., Mr. Wallis spoke, by request, upon 'Woman's Influence,' and said many good and true things. At the evening service, the church was crowded, and the address upon 'The Value of this Mortal Life' will long be remembered by those who had the opportunity of listening to our esteemed worker.—JAMES HARGREAVES, 31, Whalley New-road, Blackburn.