

# 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.

It is, on the whole, our custom, and it is probably a good custom, to vote against seeking spirit-communion for material ends. The dangers and degradations of that are obvious. But there is another side to it. Would it be wrong to seek guidance in the pursuit of scientific knowledge, or to take advantage of information concerning business matters? In both cases caution would be desirable, but would following the lead be wrong? A writer in 'The Progressive Thinker' replies in the negative. She says:—

There are those who claim we should not look to the spirit world for any assistance along material lines. But if not, then why not?

We need good homes to live in and good clothes to wear if we would develop the best that is in us. We largely come up to our surroundings. If our surroundings are good we are bettered because of this. 'Poverty makes strange bed-fellows.' Poverty develops a cringing spirit. It dwarfs and cripples and maims in every way. Therefore we should shun it and if possible work out from under it.

It is well enough for those who have plenty, to sit in the background and tell those who are poor that they should not look to the spirit world for any help in a material way, but should look for their reward in the beyond. This is foolish and selfish talk.

If those in the spirit world can do no more for me than I can do for myself, then of what avail are they to me?

Putting aside the miraculous gifts, can we not at least demonstrate the power of the spirit world to help us over the rough places in life? And to those who say we should not seek assistance for material needs, I quote the prayer Christ himself taught us, the 'Lord's Prayer,' wherein we are taught to pray, 'Give us this day our daily bread.'

As an illustration of an outlook and a temper that are in absolute contrast to everything rightly called 'Spiritualism,' we select the following from a London paper that had better be nameless. It occurs in a description of our Indian military forces:—

A stranger mixture still is represented by the tall, muscular and clean-limbed Pathan, a few years back at loggerheads with us—some of his kind none too well-disposed towards us now. A touch of the Aryan and the Seythian, or Tartar, something of the Afghan and the Persian, and a glint of the Turk, have made him a first-class fighting man and given him a character on which no dependence can be placed. When he is at home he is a lawless freebooter, if he gets a chance; he loves plunder and rapine, and he is an adept in the art of shedding blood, with an unholy zeal for avenging a fancied insult to himself or his religion, Islam; but under restraint, caught young and taught to obey, he is in some respects the beau ideal of a soldier. Give him some hard, rough work to do in the fighting line, and he goes at it like a bloodhound unleashed. To one who knows him, the horrors of war never appear more real than when he hears of a Pathan attack! Kipling has sung of him, many admire him, most

at a distance, and yet Afridi, Waziri, or Shinwari, as the case may be, the Pathan is a valuable acquisition to our Indian forces.

We wonder whether it has ever occurred to the responsible rulers of this Christian nation to ask whether this sort of fighting man is an entirely creditable or justifiable person to lean upon in order to establish and consolidate British rule. Is there not an ideal which makes it look unlovely—to say the least of it? What is the spiritual significance of it in the light of the Christ we are supposed to adore or admire?

'The Animals' Sunday Rest: Being Letters from Animals to their Human Friends': by Hallie Killick (London: The Celtic Press, Chancery-lane), is a pretty little book, daintily produced and attractively illustrated, cleverly advocating consideration for animals, with a strong bias in favour of non-meat-eating. These things are always persuasive, and are spiritually right and sane.

The letters from the animals are winsomely done. One, from a bird, we feel moved to give. It will, at all events, be a charming bit of reading for a child:—

Dear Lover of Birds,

As secretary to the birds I have been asked to write to you on the subject of 'Sunday Rest.'

We also would suffer greatly if Sunday became a general holiday and a day of games and 'sports' (as we hear they are called).

The children too commonly use their leisure days to bring destruction to our little homes and families. We parent birds often have to leave our nests in search of food, and return to find our eggs stolen and our hopes blighted. Sometimes, horrible to relate, we find our young ones lying on the earth, dashed to pieces by cruel boys.

On Sunday we already have even less peace and safety, as in many cases the children are less under restraint than on week-days.

In a few districts, notably in Middlesex, we do enjoy a real Sunday of peace, for there that day has been made a 'close time' for all birds; and we pray that when any changes are made, this kindly protection may become general throughout the land.

We know we are amongst the smallest things created, but it is we little birds who fill your meadows and hedges with sweetest of songs, and the robins cheer you in the dark winter days when the snow is on the ground and when most of the other birds have flown away to warmer shores.

Will you not help to protect us?

We are told that the kind Father who made all of you made us also, and that not even a sparrow falls to the ground without His knowledge, and so it cannot be right or His will for cruel men and boys to make us fall to the ground by killing us. Our wings were given for our protection, that we should fly from danger and beyond your reach, to the trees and branches which are our homes, but that was before the cruel guns were made which can reach us as we fly, and even when we seek our places of refuge.

Hoping you will heed our plea,

I am, yours humbly,

A Thrush,  
Secretary to all the Birds.

A writer in 'The Occult' digs up from 'The Zoist' the following record of dream-work. Later speculations concerning the 'Sub-conscious' or 'Subliminal' self make it

increasingly instructive. For that reason, and because it is a model of clear story-telling, we pass it on :—

My dear :— : In accordance with your request, I herewith transmit you particulars, as they occurred, of the peculiar dream, if such it may be called, which proved of so essential service to me.

As I mentioned to you, I had been bothered since September with an error in my cash account for that month, and despite many hours' examination, it defied all my efforts, and I almost gave it up as a hopeless case. It had been the subject of my waking hours for many nights, and had occupied a large portion of my leisure hours. Matters remained thus unsettled until December 11th. On this night, I had not, to my knowledge, once thought of the subject, but I had not long been in bed, and asleep, when my head was as busy with my books as though I had been at my desk. The cash book, banker's pass book, &c., appeared before me and without any apparent trouble I almost immediately discovered the cause of the mistake, which had arisen out of a complicated cross-entry. I perfectly recollect having taken a slip of paper in my dream and made such a memorandum as would enable me to correct the error at some leisure time ; and having done this, the whole of the circumstances had passed from my mind. When I awoke in the morning I had not the slightest recollection of my dream, nor did it occur to me throughout the day, although I had the very books before me on which I had apparently been engaged in my sleep. When I returned home in the afternoon, as I did early for the purpose of dressing, and proceeded to shave, I took up a piece of my paper from my dressing table to wipe my razor, and you may imagine my surprise at finding thereon the very memorandum I fancied had been made during the previous night. The effect on me was such that I returned to our office and turned to the cash book, when I found that I had really, when asleep, detected the error which I could not detect in my waking hours, and had actually jotted it down at the time.

P.S.—I may add that, on a former occasion, a similar occurrence took place ; with, however, this difference, that I awoke at the conclusion of the dream, and was perfectly aware, when certainly awake, of having made the memorandum at that time. This, however, was not the case in the occurrence I have above detailed.

Mr. E. wrote later :—

I have no recollection whatever as to where I obtained the writing materials, or rather paper and pencil, with which I made the memorandum referred to. It certainly must have been written in the dark, and in my bedroom, as I found both paper and pencil there the following afternoon, and could not for a long time understand anything about it. The pencil was not one which I am in the habit of carrying, and my impression is that I must have either found it accidentally in the room or gone downstairs for it.—C. J. E.

'Reason,' in a painfully interesting study of the Thaw trial, based a good deal on a thrilling communication in 'The Inter Ocean' of Chicago, argues that spirit action is behind all the hideous details of the case. A Dr. Carl A. Wickland tells the story of certain startling experiences in his own home, and 'Reason' says :—

Mrs. Wickland is an experienced psychic, and the doctor, in his many years of experience investigating crime and the various forms of insanity, has used the organism of his wife as an instrument of communication with the spirit world. In this way by direct testimony of decarnate intelligences he has learned that many insane acts and many criminal deeds are directly inspired by spirits, who either influence or control their mortal victims according to the measure of their power over them.

At one séance, amid scenes of great excitement and distress, Thaw's victim, Stanford White, and Thaw's father professed to be present, the latter crying out excitedly :—

'I am Harry Thaw's father. Save my boy. Save my boy. He is not guilty. He is sensitive to spirit influences and has been all his life. I did not understand the cause of all his queer acts while living. Now from the spirit side I see Harry has been a tool in the hands of ignorant, earth-bound, selfish spirits all his life and was so possessed when he killed Stanford White.'

With these statements in mind, 'Reason' says :—

All the attention in court is directed to the actors in the drama on the mortal side of life. Yet these actors are often

but puppets who dance as the real actors behind the screens pull the wires.

As a matter of fact—strange as it may seem to most jurors, judges and lawyers—few criminals are solely responsible for their wrong-doing. Inspiration is a mighty and pregnant fact both for good and evil. The best deeds and the worst crimes alike draw their stimulus from spirit realms. We are far from regarding either of the principal characters in this drama as excusable for their atrocious conduct, yet, assuredly, if inspiration both for good and evil be a fact, then both of them were possibly victims of unseen forces and of bad environments as well as culpable actors in this lamentable case.

This is not mere conjecture ; it is supported by a multitude of facts in human experience, and by what we may regard as expert testimony in the case—we mean the testimony of those who can see and converse with the denizens of spirit land.

#### A MEDIUM LEVITATED.

The 'Corriere della Sera,' of Milan, for May 26th, publishes a report by Professor O. Murani, of that city, on a series of experimental sittings held at the office of the 'Corriere' with a new medium, named Amedeo Zuccarini, described as an employé, of Bologna. Professor Patrizi, of Modena, was also present at the sittings ; one of these professors represents physical science, the other physiology and psychology.

The medium is influenced by two spirit controls, the one calling himself 'Pascal,' and claiming to be a medical man who died in 1600, the other called 'John,' and described by 'Pascal' as a deceased brother of the medium, his real name being Federico. 'Pascal' speaks through the medium, but 'John' says little or nothing. The phenomena consist chiefly in raising one side of the table and in levitation of the medium himself. Professor Murani says :—

'The medium (through whom Pascal appears to be speaking) tells us to try to press down the table, which is inclined to one side, resting on two feet ; we try by pressing strongly on the table with our hands, but do not succeed ; it seems as though the table was pressed upwards by a very strong spring, which prevents it from returning to the horizontal.

'Suddenly the medium acquires new strength, and, rising to his feet, seems to be carried by an invisible force so that his feet rest on the table. The strange thing is that he not only does not lean any weight on the two guardians who hold his hands, but seems almost to draw them upwards along with himself. He raises one foot and stands on the other like a man about to fly, or like a figure of Mercury. Presently this foot is slowly raised from the table, and the medium's body floats in the air for ten or twelve seconds. To convince ourselves that he was not supported by the hands of the guardians, the experiment was repeated with only the little fingers in contact ; the medium weighs 147lb.'

Some of these levitations of the medium were photographed, and show the medium with his feet drawn up so as to be twenty or twenty-four inches above the table. Some of them lasted while the observers could count thirty or more, corresponding to twelve or fourteen seconds. When the table is being raised the medium gives signs of physical strain, and groans as though making an effort ; but when he himself is levitated there is no appearance of fatigue. He does not produce materialisations or *apports*. Slight sounds, as of raps or scratchings, are sometimes heard, and luminous points are seen moving about, but these phenomena are not particularly prominent.

THERE is evidently great need of spiritual healers, and, too, of a healthier tone of mind, if we may judge by what we see and read. A contemporary shrewdly remarks : 'What a mammoth hospital this world of ours is ! Count the drug stores and the doctors' signs that our eyes meet as we pass through the street. Note the number of medical advertisements in all our papers and magazines, then consider how many healers, and health suggestive papers, books, and magazines are patronised outside of the regular schools. Are we all so sick, so unhealthy, so unclean ? It would appear so. Has suggestion anything to do with this, or are we in reality sicker than the proverbial "sick Turk" ?' It is surely time that we, as a nation, adopted the more optimistic attitude and affirmed 'health is natural,' 'I am well,' and resolutely maintained a cheerful, temperate, and happy frame of mind !

## SPIRITUALISM, THEOSOPHY, GOSPEL.\*

So far as it deals with Spiritualism as a philosophical religion, Mr. André's presentation of the aspects of eternal truth, as developed to the progressive awakening of man's understanding, is an excellent work, to which high praise must be accorded for its fresh and vigorous treatment from an enlightened point of view. But among 'Spiritualist belief and doctrines' Mr. André has included the distinctly theosophical doctrine of reincarnation, which, as he admits, is not accepted by the majority of English and American Spiritualists. We are glad, however, to note that he repudiates the theosophical idea that the spirits of the departed cannot communicate, and indeed he uses the fact of spirit return (otherwise than by reincarnation) as a fundamental feature in his *Spiritual Gospel*.

Mr. André describes Spiritualism as a system 'built up on natural facts and laws in strict accord with reason,' and as 'a department of knowledge which is fast becoming copious and ordered,' if not yet admitted as a branch of science; it is 'a co-worker with modern science,' yet a corrector of materialistic tendencies; 'it is not a religion, but an illuminator and interpreter of religions.'

Mr. André reasons from above downwards, finding 'the primary basis of all religious belief in the nature of God, or rather in our conception of the nature of God.' But this real nature is beyond our comprehension, and we can have no fixed notion of it; the average conception of the Divine Being formed by the human race at any time is 'a true indication of the stage of development reached.' Hence the evolution of intellect and character gives rise to a continuous elevation of religious ideals, which assumes the aspect of progressive revelation.

With regard to personal progress here and in the Beyond, Mr. André, in Chapter II., teaches 'the cardinal doctrine of an ever-continued growth towards perfection for all men,' and in Chapter IV., 'that man is but a sojourner here to gain experience of existence for his evolution and advancement in the higher realms of being to which by nature he belongs'; yet, in Chapter VII., he compares man's path to that of a planet, which returns again and again to every point in its orbit in a ceaseless round. We need scarcely say that the two conceptions are radically incongruous and mutually contradictory. The fact appears to be that Mr. André has not thought out the doctrine of reincarnation (the no-progress, 'ceaseless round' theory) in the careful way in which he has made the higher phases of teachings his own, and given them out with convincing force; consequently, his arguments and illustrations with regard to reincarnation, taken from the theosophical stock-pot, fall flat and insipid after his illuminative disquisitions on progress through higher planes. Every assertion that reposes on a 'must' or a 'cannot' is sheer dogma, even when it is said that one lifetime on earth is too short for the gathering-in of sense-experience; we have good reason to believe that this education is supplied in other ways and in another phase of life. In fact, Mr. André controverts the theosophical doctrine of the necessity for return to earth-life when he says (pp. 137-139):—

'The process of creation by evolution implies continuity of operation. Whether it be in the gradual building up of a solar system, or in the slow unfolding of the individual human soul, nature knows no interruption. The advance is by imperceptible steps; the ascent is through insensible gradations. In such a method of working there can be no breach of continuity, no leap, no abrupt change. . . . Whatever progress has been made during the earth life must be preserved in the constitution and ordering of the spiritual body, for at death the man dissociates himself completely from the physical. And the means whereby progress is effected are experiences which bring happiness and suffering. Therefore, experiences which are attended with pleasure and pain must be continued in the spirit world if the progress already begun is still to go on.'

\* *The True Light: or, the Gospel of Christ in the Light of Spiritual Science. A Short Exposition of Spiritualist Belief and Doctrines.* By George G. André, F.G.S., A.M.I.C.E.L. London: J. M. Watkins, 21, Cecil-court, W.C. Price 2s. 6d. net.

On the following points Mr. André is remarkably clear; that man is a spirit, living at once in the physical, mental, and spiritual planes; that there are no fallen archangels, but that so-called evil spirits are only the less evolved, and will one day be 'angels' themselves; that those intelligent entities who come into communication with us are neither demons nor elementaries, but 'are what they claim to be, our brethren of the human family'; that evil or undeveloped spirits have their use in bringing man experiences which purify him from evil tendencies, and in return receive a stimulus which may help on their own evolution and keep hope alive within them.

Communications from the unseen worlds, says the author, 'may range from vague sensation and hardly perceptible suggestion, up to the clearest inspiration of thoughts and ideas.' We commend this remark to those who are apt to complain that they get nothing from the spirit world. Perhaps they do not recognise the messages that come in the guise of their own thoughts.

In his closing chapter Mr. André nobly sets forth the teachings of Spiritualism with regard to social progress, the treatment of crime, and our duty to animals—in short, Spiritualism as the doctrine of Universal Brotherhood. 'One of the important functions of Spiritualism as a form of religious teaching is to keep alive the sense of oneness with the Divine, and to enforce the duty of listening to the inner voice.' The spiritual life is thus presented as a life guided by intuition—the perception of spiritual truth—and devoted, not to self, but to humanity.

## AN OPEN-MINDED THEOLOGIAN.

The Rev. Dr. Warschauer, in his page headed 'Friends in Council' in the 'Christian Commonwealth' for May 23rd, expressed himself guardedly yet fairly concerning Spiritualism. He said:—

'A week seldom passes which does not bring me a letter connected with Spiritualism, which exercises an extraordinary fascination over many minds. Sometimes these letters are in the nature of inquiries—at others the writers speak of their own certainty, guaranteed to them by personal experience. Most often, perhaps, there lies behind inquiries and experiences alike some consecrated sorrow from which it would seem impious even to seek to lift the veil; only a passionate grief could have produced such a letter, for instance, as one I received the other day, telling me that the one and only thing that mattered to the writer—an agnostic—to know was, whether human individuality persisted beyond the grave. In this particular case, I may add, a "message"—were it possible to convey one—had been promised, waited for in agony of expectation, and not received. Is anything more pathetic to be imagined?

'To-day I am asked by a correspondent on the verge of eighty years what is the possibility of spirit communion between the seen and the unseen, what help, if any, spirit beings afford us, and whether they can appear in visible form. Plenty of people would give very detailed and positive replies to these questions. I have simply to confess my ignorance. The annals of the Society of Psychical Research afford a great mass of carefully sifted testimony, which seems to establish not only the possibility, but the actuality, of such communion, and of appearances—"phantasms" of the dead and dying. I am inclined to regard such a manifestation, or series of manifestations, as the least unsatisfactory explanation of the Resurrection narratives, which I cannot look upon as without some basis of fact. On the other hand, while such communion must be convincing to those who have experienced it, it can be convincing to no one else—and I cannot speak from such experience. Spiritualism is so deeply tinged with fraud, and its history so discreditable, as to excuse some measure of scepticism; and an instance like the one referred to above—that "message" promised by a dying man, so eagerly awaited but never given—deepens the mystery. To me belief in the life to come seems supported by every philosophical, moral, and spiritual argument; but whether it be God's will that we should seek to obtain positive knowledge of that state in this life I am not sufficiently assured. May there not even be some foundation for the Old Testament view which declares the wresting of such knowledge to be possible, but forbidden?

We can reply to the closing sentences by saying that no knowledge which is possible to man is forbidden by any

Divine Power, but only by the jealousy of priestcraft, which in the Roman Church takes the same stand to-day. The only thing which Moses forbade, following the still older code of Hammurabi, was 'spell-binding,' or magical practices intended to injure another person. Any prohibition beyond that was inserted ages afterwards when the priesthood of Jerusalem sought to monopolise all spiritual phenomena. Moreover, what have prohibitions thousands of years old to do with us to-day? The gist of the matter lies in the immense comfort to be derived from the assurance of the survival of our departed loved ones, and the help they can afford us, even if not actually heard or seen, by influence on our thoughts and on our lives.

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### THEN AND NOW.

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Before Modern Spiritualism had begun to leaven and spiritualise modern theological thought, the prevalent ideas regarding *post-mortem* existence were that angels were a 'superior race of beings who never lived upon the earth,' and that the prophets, Jesus, and the Apostles, communed with and received inspiration direct from God. The 'resurrection of the body' was then literally believed—the dead were dead to all intents and purposes and a general judgment-day miracle alone could give them life. It was believed that when the miraculous resurrection hour arrived, the graves would open and give up their dead to be judged and sent to heaven or hell—both literal places and prison-houses—from whence there would be no return. The 'saved' would not desire, and the 'lost' would not be permitted, to leave their eternal abiding places. The resurrected bodies of humanity were to be transformed, the 'saved' were to become heavenly angels of purity, and the 'lost' would be changed into demons of darkness and damnation. There would be nothing human about any of them. The angels would selfishly revel in their own felicity, forgetful of, or oblivious to, or more happy because of, the sufferings of 'the eternally lost,' and the latter would be so intensely miserable that their existence would be one prolonged and hopeless agony; while all their appeals for mercy or for oblivion would be unheard and unheeded.

This was, and, in many instances, still is, the accepted or orthodox view—save as it has been modified and spiritualised, a result largely due to Spiritualism, consciously or unconsciously adopted and applied.

The broader thought of the present is well expressed by the Rev. R. J. Campbell, whose main contentions are summarised in the following paragraph which we cut from 'Reason':—

'The immanence of God and the essential oneness of man and God; man a revelation of God and the universe a means to the manifestation of God; God is the infinite reality whence all things proceed; God is consciousness rather than blind force; Jesus an example of what man should be, his mission was to make us realise our divinity and our oneness with God; every man is a potential Christ; true living is an effort to realise the oneness of humanity; evil is negative not positive, the shadow where light may be; the seat of religious authority is in the soul of man; the Bible is a unique record of religious experience, it may be and should be criticised as any other book; every soul will finally be perfected; man has never fallen but risen from the first; sin is simply selfishness. It is an offence against the God within, a violation of the law of love. The judgment is ever proceeding, and every sin brings suffering which must be endured by the sinner and not by another.'

To this we may add Mr. Campbell's replies to questions which were put to him at the Kensington Congregational Church, when he affirmed his belief in the persistence of consciousness after death, and referred to the collection of evidence by the Psychical Research Society, which had convinced men like Sir Oliver Lodge and Sir William Crookes, and said: 'Let us realise that death is the gateway to the higher life,' and, he continued, 'you make your destiny in the next world by what you are in this; heaven is what you are, and so is hell. I do not say that there is not a heavenly environment and an environment of hell, but we go for what we are, and we begin there where we leave off here. I see no reason

why the prayers of the mother on the other side should not be as potent there as here. There are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. Ultimately every soul will be perfected. The spirit of Eternal Love is making man at-one with God.'

All this is good spiritual teaching and, for those who discern the spiritual import of the phenomena, Spiritualism is bringing the world to a recognition of religion, in which love and service are essentials, while it emphasises the fact that the consequences of motives and actions in this life can never be evaded—they inevitably affect us continually, and stir, whip, sting, or lead us, both by direct and reactive influence, out of darkness, ignorance, folly, and wrong-doing up to higher planes and into closer fellowship each with the other, here or hereafter, and with the infinite reality—God.

B. G. E.

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### 'SPIRIT TEACHINGS' CONFIRMED.

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The 'Occult Review' for June contains an article by Mr. M. W. Blackden on 'The Wisdom of the Mysteries of Egypt,' in which he points out that the manifestly incorrect texts of the 'Book of the Dead' can only be restored by one who understands the subject-matter as well as the language—in other words, by a student of the mysteries. There has been a parallelism of symbology in all religions, and the root of one is to be found in the study of all. 'Religions do not die, but they change their point of view.'

One of the difficulties that have beset Egyptologists has been the recurrence in the mystical texts of the phrase 'I am,' or rather of two distinct words both having the same apparent meaning. Mr. Blackden shows that one of these words denotes 'I am' in its ordinary meaning; the other is a form corresponding precisely to the use of 'I am' as denoting the Supreme Self, and as the highest of the names of Deity. It was this name that was given to Moses by a voice from the burning bush, and he was further commanded to tell his countrymen: "'I am" hath sent me unto you' (Ex. iii. 14). The Egyptian form of 'I am' in this sense is given as *I'nak*, and a striking phrase in the 'Book of the Dead' should read: "'I am" is "to-day"—that is to say, the Eternal Now.

If we turn to 'Spirit Teachings,' p. 220, we find that 'Imperator' there states that Moses borrowed the title 'I am the I am,' as denoting the Universal Essence, the Source of Life and Light, from the priests of Thebes, and that the original name was *Nuk-pu-Nuk*—I am the I am. This word *Nuk*, given to the Rev. Stainton Moses by an Egyptian prophet, through 'Imperator,' corresponds very closely with the word which Mr. Blackden renders into English letters as *I'nak*. The havoc made by Egyptologists in the mystic texts is well illustrated by the statement that 'there are more than ten radically different words which have been rendered "dog-headed ape,"' which was 'the generic symbol for the essences or spirits of objective phenomena, and its value as a determinative was almost purely symbolic.' The idea of 'thought-forms,' or mental images, also appears to find a place in the ancient Egyptian mysticism, when read with insight and comprehension.

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### LONDON SPIRITUALIST ALLIANCE, LTD.

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**SPIRITUAL HEALING.**—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the spiritual healer, will attend between 11 a.m. and 1 p.m., to afford Members and Associates an opportunity to avail themselves of his services in magnetic healing under spirit control. Appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

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THE UNION OF LONDON SPIRITUALISTS will hold meetings on Sunday next, June 9th, at Wyvern House, High-road, Tottenham. At 3 p.m. Mr. George F. Tilby will open a discussion, and at 7 p.m. the speakers will be, Messrs. H. Wright, M. Clegg, and G. T. Gwinn.

## JOTTINGS.

Mr. Thomas Brown, of Kingston-on-Thames, to whom reference was made in the 'Jottings' in our last issue, informs us that the 'friend' who gave the diagnosis of his sister's ailment, and recommended the course of treatment which proved successful, was Mr. Ronald Brailey. Mr. Brown further states that his sister is now enjoying better health than for months past.

A certain house-agent in the country is quoted by the 'Westminster Gazette' as wondering why 'remorseful spectres' are mainly confined to the older and larger houses, and he suggests that 'the spirit-world is even more snobbish than our own, and that either blue blood or the possession of an ancestral castle entitles one to the dignity of being haunted.' But in our experience this is not so; only that the 'dignity' is on the side of the ancestral spooks, while the lower-class ones sometimes find their pleasure in shifting furniture, throwing stones, and smashing crockery.

The veteran Dr. Andrew Jackson Davis sends a characteristic note to the Editor of the 'Herald of Truth,' accompanying his photograph. He says: 'You see, Dr. Hale, by this fading shadow of my outer substance, that I am slowly, but surely, vanishing.' We presume he means that he is getting ready to drop the shadow, his body, and enter into possession of the substance, his spirit-body. We hope, however, that our good friend may be spared to us for some time yet. We can ill afford to lose our grand old men.

We learn from Italy that Eusapia Paladino is now taking a motor-car tour with Princess Radziwill, her hostess. The various sittings held at Rome in different houses were extraordinarily powerful, and the phenomena were thoroughly verified: materialisations visible to all the sitters, many *apports*, &c. This, says our correspondent, 'is another confirmation of what we maintain, that Eusapia's mediumship is varied but constant, and that there is but the one and only Eusapia!'

Since the old 'Banner of Light' ceased publication Spiritualists in the Eastern States of America have had no local organ to represent them. We are pleased to know that this will be so no longer, as a new journal, entitled 'The Herald of Truth,' has just reached us, and we trust it will have a long and useful career. In size and appearance it resembles the 'Banner,' and is full of good things, including a 'Message' department. Number two contains many commendatory comments from leading Spiritualists and contributions from many well-known writers. We welcome the 'Herald of Truth,' and trust that its courageous promoters will meet with the recognition and support which they richly deserve.

It is stated in the 'Morning Leader' that Mr. F. S. West, of Braintree, recently built a row of cottages for the men employed on his farm, and had two borings made for water, under the guidance of a professional well-sinker, but both were unsuccessful. Mr. H. W. Golding, a local 'dowser,' was then called in. He went over the land where the well-boring had been fruitlessly tried, but his 'rod' made no sign. In an adjoining field, however, there were indications of a subterranean spring. He followed its course, as shown by the hazel twig, or 'rod,' and near the top of an eminence a well was dug and a copious supply of water was found, only fifteen feet below the surface. Mr. Golding cannot account for his faculty, but says that he has made sixty attempts to find water and each one has been successful.

Two rather curious coincidences have lately been reported in the daily papers. 'Big Ben,' the celebrated clock at the Houses of Parliament, has recently needed repair, and, says the 'Daily Mail,' 'it was thought that old age was beginning to tell on it.' 'Big Ben,' however, was only mourning for an old friend, an ironmonger named Bassett, who made the hands and figures of the clock, over fifty years ago. At the moment that friend died, on the afternoon of May 4th, 'Big Ben' stopped altogether. Mr. Bassett 'continually spoke of the clock and always took great interest in its daily work.' During the last week of his illness the clock had been going irregularly. The other coincidence relates to the Great Wheel at Earl's Court, which has just been taken down, and almost simultaneously with the completion of the demolition the papers announced the death of the engineer who superintended its erection.

The latest thing in spectres appears to be the 'white hound of Chat Moss.' According to the 'Daily News,' pedestrians passing over Astley Moss to Irlam have seen a large white dog running in front of them and disappearing at a certain place as though swallowed up. They think it must be a 'spook in canine form.'

We learn from Mrs. Tebb that Mrs. Cora L. V. Richmond, of Chicago, is now on her way to the Hague, *via* Havre, to be present at the Peace Congress, which will be opened on the 15th inst. Mrs. Richmond has been chosen, in the interests of international peace and arbitration, to represent The World 'New Thought' Federation; the World Unity League; the National Spiritualist Association of the United States; the Church of the Soul, of Chicago (of which Mrs. Richmond has been the pastor for a good many years), and the Morris Pratt Institute (Spiritualist Training College).

It is probable that Mrs. Richmond will be in London in July for a week or two, but we do not know whether it is her intention or desire to do any public work. We understand also that Mrs. Leonora Piper, of Boston, and Mrs. May Pepper, of Brooklyn, are both in England at the present time. There are many Spiritualists and others interested in psychical matters who would be pleased to meet these ladies and witness, or better still, receive evidences of spirit presence and identity through, their wonderful mediumship; but we fear that these mediums are not prepared to undertake public work while here—we wish they were.

Leo Taxil, the inventor of one of the most startling impostures that has ever convulsed the world of occultism, is reported to have died recently. It was he who concocted the hoax about Diana Vaughan, the imaginary high-priestess of a fancied Luciferian sect of Freemasons, who celebrated the Black Mass in the galleries of the Rock of Gibraltar and other secret resorts. The surprising thing was that this grotesque imposture took in many highly-placed clerics. In referring to this the 'Occult Review' testifies that, in this country at all events, 'there is no cleaner circle of interest than is that of occultism,' whether studied privately or in association with others.

Now that the question of animal survival is being discussed, the following story, which appeared in the 'Daily Mail' recently, may be of interest: 'As a parson was driving a trap along a country road the horse suddenly stopped, pricked up its ears, and looked straight ahead as if startled. At the same time the parson saw the apparition of a man. Had the same ghostly figure been apparent to the horse? Later the parson heard that other persons had seen the apparition at the same spot, and that a man had committed suicide there.' It would appear from this that animals can see spirits—some of them, at all events.

Here is another illustration of the fact that animals are sometimes clairvoyant. Canon MacColl, in his book on 'Christianity in Relation to Science and Morals,' says: 'A young lady who possessed a dog, of which she was very fond, left home on a visit to friends at a distance. One day during her absence her dog, chancing to look out of a drawing-room window, uttered a bark of joy and rushed out upon the lawn, where it began leaping and barking on one spot as if in recognition of an absent friend standing there. Then, suddenly stopping, it looked up, uttered a howl of terror, and rushed back trembling into the house. News soon after arrived that at that very time the absent owner of the dog had died.'

There is an announcement in 'The Coming Day' for June which we very much regret to see. The Editor, Mr. John Page Hopps, says: 'I have unwillingly had to face the fact that every number of "The Coming Day" means a loss to me of about £2, in addition to my unpaid work.' He is unwilling to give it up and says: 'I cannot find it in my heart to stop what I know gives such great pleasure to many,' and has adopted the course of giving twenty-four pages instead of thirty-two. There are many persons who would enjoy reading this bright, thoughtful, and helpful magazine, we feel confident—if they only knew of its existence—and we hope that the circulation will speedily be doubled, so that Mr. Hopps may be relieved of his burden and be encouraged to continue his good work. Subscriptions (3s. 6d. per annum) should be sent to Mr. Hopps, 'The Roserie,' Shepperton-on-Thames.

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EDITOR ... .. E. DAWSON ROGERS.

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## Light,

A Journal of Psychical, Occult, and Mystical Research.

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### A DESERTER'S TESTIMONY.

'The Progressive Thinker' lately published an Address given by a Dr. C. W. Hidden, of Newburyport, on 'The True Religion: Is it Spiritualism?' That, by the way, is a misleading subject. Nobody—well, scarcely anybody—claims that Spiritualism is the 'true religion.' That would be absurdly narrow, and far too bigoted for any enlightened Spiritualist. Spiritualism may be one form of religion, one mode of its expression, one field of its unfolding. That is the utmost we can claim for it, so far as religion is concerned.

This Dr. Hidden was for many years identified with Spiritualism, but is now a lay-evangelist in the Congregational Church, but he seems to be a remarkably just and fair-minded man. The lecture before us was given in a Boston (U. S.) Baptist Church. Spiritualism he defined as 'a religio-philosophical movement resting upon the central claim of proven immortality,' and this claim he endorses as valid, though he seems to have been self-excluded from the Spiritualist camp by contact with fraud and the misuse of Spiritualism for commercial ends. 'Darkness,' he says, 'is the bane of Spiritualism; it is the open doorway through which knavery has crept. The dark circle for pay represents in large measure cold-blooded, unblushing, open-handed deception; while professional full-form materialisation is the most contemptible fraud ever perpetrated at the expense of a sorrowing heart.' To say the least of it, that is surely far too sweeping a statement.

Dr. Hidden thinks he sees the break-up of organised Spiritualism. 'The one-time desire to build up a Spiritualist Church is not regarded as a wise step to take by the bright minds of Spiritualism.' 'They say that Spiritualism has accomplished its mission in toning down harsh theology, making creeds elastic, reawakening in the churches a recognition of the spirit, and that there is now no good reason for another church organisation. The division of Spiritualists into classes, and the growing disinclination to form a new church, is producing an unlooked-for, yet natural result, viz.: Disintegration has begun, and close observers predict that Modern Spiritualism will soon go to pieces.'

He speculates as to what will happen when this occurs. He thinks it is a mistake to conclude that Spiritualists will go to the liberal churches. Not many of them came from those churches, he says. The majority of them went out from the evangelical churches, and as these churches, in his opinion, have more spiritual vitality than 'the liberal churches,' he thinks that the break-up will find many Spiritualists going back to the old home, and says:—

It is our opinion that, if we meet them fairly and treat them kindly, we shall be able to win over the bulk of the followers of Spiritualism's Upper World to the evangelical churches of this land. A little unbending here; the exercise of charity, of a prayerful and forgiving spirit, and the church will be quickened and strengthened.

God's holy cause will glow triumphant, there will follow a spiritual awakening that will thrill the world with the power of Him who glorified Calvary.

We do not know how this is or might be in America, but we can speak for England, and we venture to say that the main body of Spiritualists shows not the slightest signs of breaking up; and that, if any breaking up occurred, the evangelical churches would profit very little by it. Spiritualism in this country is as much intellectual as emotional, probably more so, and as much rationalistic as spiritualistic, and again probably more so. The organisations throughout the country are held together by very few and apparently by very slender ties, but this is possibly an advantage, as it allows plenty of opportunity for adjustments, and gives the sense of freedom which intelligent Spiritualism so greatly needs.

But, whatever Dr. Hidden may think about Spiritualist drawbacks and Spiritualist chances of life, he is deeply convinced of the reality of its testimony, and he bears manly witness to the virtues and abilities of the 'Upper World' Spiritualists. As to the reality of our testimony, he says:—

While Spiritualism holds much that bears no special relation to spirit, there yet remain substantial phenomena that transcend normal experiences as at present understood. This of itself does not constitute a religion, or furnish a substantial basis for one. On the contrary, it indicates the wisdom of rescuing the genuine phenomena from those who make them serve commercial ends, and giving them into the hands of men skilled in psychic lore, that we may know just what Spiritualism is and just what it stands for.

That might have been said by one who was still a good Spiritualist: for does not every good Spiritualist most earnestly desire to rescue the genuine phenomena from wrong hands, and so deal with them that we may know just what Spiritualism stands for?

Dr. Hidden knows that this is so, and he seriously warns the opposition to be careful, ministers in particular. 'The greatest mistake a minister can make,' he says, 'is preaching a sermon against Spiritualism without a full knowledge of the subject.' Why? Because Spiritualism is based upon facts, and the preachers against it will be discredited when people find that out: and they are finding it out. Besides, Spiritualism, in so far as it is based upon facts, is the very best corroboration the Bible can have. In fact, it is its only corroboration. Dr. Hidden sees this and gives his new evangelical friends some good advice. He says:—

With reference to ancient happenings it may be said that Spiritualists, as a rule, do not deny that the Bible miracles may be true. They think that the prophets of old, by living close to Nature and to Nature's God, attained unto such a knowledge and mastery of natural law that they were able to accomplish the seemingly impossible by purely natural means. The modern psychic, by complying with natural conditions, is able to make use of the art employed by ancients, and this is the secret behind the spiritualistic marvels. Spiritualistic phenomena, they hold, duplicate Bible phenomena, and by proving the latter to be true, they say they have re-vitalised

the Bible, and won for it an ever-increasing respect among critical thinkers both in and out of the church.

We are not sure whether our advocacy has won 'ever-increasing respect' for the Bible in the church, but we are very confident that our advocacy has made the Bible credible in some respects to critical thinkers out of it. One of the reasons why multitudes are losing respect for the Bible is the attempt that its adorers are always making, to keep it and all that relates to it outside of the ordinary history and life of the world. If we put it into the common stock, to take its chance with other portions of the world's literature, new interest in it would be excited, and the science of Comparative Religion would help us to understand it, and to correlate even its wonders with other marvellous legends or happenings, possibly to their elucidation, and possibly also to an increase of faith in occult things that take us, for their credentials, behind the veil.

Dr. Hidden has a generous word for the main body of Spiritualists. He says, 'They may be found in every calling, every profession. In the business world, in art, science, literature, they rank with their fellows.' 'Spiritualism,' he says, 'is undergoing a process of sifting and separation':—

Its followers are dividing into two classes, best described as Spiritualism's Upper and Under Worlds.

Spiritualism's Under World is composed of the professional tricksters and their followers, *i.e.*, the phenomena inebriates, the curious and the careless, who find delight and satiety among the wizards that peep and that mutter in manner like unto the sorceress in the long ago.

In Spiritualism's Upper World they exalt the philosophy, and in phenomena give the mental or higher preference over the physical or lower grades. Their leaders are trained in manners, morals and books. Their lives are clean and wholesome. They believe in all that makes manhood great and womanhood noble. They recognise a supreme ruler of the universe; regard the Bible as the world's greatest spiritual text book; point to Jesus, not as peculiarly divine, but as the peerless exemplar of the ages.

We have called this 'generous': but no thanks are needed for the simple telling of the truth. What makes the truth noticeable and refreshing is that it stands in such contrast to the too frequent outpouring of indiscriminating lies.

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#### LONDON SPIRITUALIST ALLIANCE, LTD.

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#### AFTERNOON MEETING.

The Council invite the MEMBERS and ASSOCIATES to a

#### SOCIAL GATHERING

at 110, St. Martin's-lane, on the afternoon of TUESDAY, June 18th, from 3 to 5 o'clock. A short Address will be given by

MR. W. J. COLVILLE.

Tea will be provided. No tickets necessary.

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TO CORRESPONDENTS.—Several letters and other communications intended for this issue are unavoidably held over until next week.

THE distinctive fact which differentiates Spiritualism from everything else is that it has established the communion with exanimate human beings. Spiritualism gives us back our beloved. Our angels are our dear ones. Our inspirers are men and women with loving human sympathies, not a 'superior race of beings of whom we know nothing and care less,' 'angels' though they are called. The message of Spiritualism is given by the voices of friends. One spirit inspired Lizzie Doten to affirm:—

'I live, O ye who loved me, your faith was not in vain,  
Back through the "shadowy valley" I come to you again,  
Safe in the love that guides me, with fearless feet I tread,  
My home is with the angels! O, say not I am dead.'

#### 'THE PSYCHOLOGY OF MEDIUMSHIP.'

BY MRS. LAURA I. FINCH.

An Address delivered to the Members and Associates of the London Spiritualist Alliance on Thursday evening, May 16th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall; Mr. H. Withall, vice-president, in the chair.

(Continued from page 261.)

Several incidents, suggestive at first sight of fraud, occurred during last winter's experimentation with Miss B. In September and October, 1906, when the phenomena were of a remarkable nature and purity—when, in fact, the substance, evidently destined to form the materialisation, oozed out from the neck, head, or side of the sleeping medium, and, detaching itself from her body, gradually assumed form, always under our gaze,—there were moments when the trance personality did not seem to know if objectivity had been reached; and often she would insist that the medium's hand, for example, was abnormal. When persuaded that such was not the case, that only the two normal hands of the medium were to be seen, she would sometimes succeed in showing a third hand, after a visible effort, during which Professor Richet and I felt the medium's hands and face literally bathed in moisture, while her hands were icy cold.

One experience was particularly striking. At a séance in December last, after a long period of inactivity, I implored the trance personality to make a supreme effort and, in order to restore patience to our group, to strive to give some sign of abnormal power. She promised, and at the following sitting a large mass of white stuff was forthcoming, first under, and then to the left of, the medium's chair, whilst I was holding her body securely in my arms, my head against her head. I am personally quite sure that the medium made no suspicious movements, such as that of drawing out stuff presumably concealed about her body. We cut off a piece of this white stuff, and found that it was white muslin of a wide woof, such as is used in the dressing of wounds.

The woof was of the kind invariably observed in the imprints of fingers, hands, &c., said to have been obtained through the mediumship of Eusapia Paladino. I held the medium whilst Professor Richet cut off the cloth, over which a little ether had previously been poured. The medium appeared to suffer, and asked for the curtains to be closed. This was done, but I remained in the cabinet holding the medium tightly in my arms. I held her, I repeat, firmly, and, as far as it is possible to be certain of one's own observation, I am confident that she did not touch the stuff with her hands or feet—nevertheless it disappeared. Immediately afterwards the medium was undressed, stripped, and every article of clothing, as well as her body, was examined by two of the sitters, whilst the cabinet and the séance-room were also subjected to a rigorous search; nothing of a doubtful nature being discovered.

But why should we have been suspicious? Why should we have suspected base fraud because of the discovery that what the trance personality said was only her dress was found to consist of common muslin? What *should* 'spirit' clothes be made of? Sir William Crookes' experiments thirty years ago, as well as Professor Richet's experiments in 1905, not to speak of other recorded experiments, demonstrate that the clothing of 'phantoms' is often made of material similar to that to be found in any draper's shop. But somehow the very strangeness of the phenomenon, the very hypothesis put forth by Spiritists themselves, which, in spite of innate scepticism, finishes by influencing the most rebellious intelligence, excites our imagination and prepares us for something unusual, extraordinary. In spite of ourselves and reason, we are at once suspicious when the supposed visitor from another world manifests himself to us in a body similar to our own, and clothed in stuffs which could be purchased at a stone's throw from almost any house. It is as though we expected him to manifest in a winged body and come clothed in raiment of unearthly

beauty and texture ! We are disappointed to find how very human, how natural, how terrestrial looking the well-materialised form and clothing often are. I am aware that this clothing of 'phantoms' in purchasable material is not calculated to lessen the difficulty of conclusive demonstration, and that it increases the probability and feasibility of the intervention of trickery ; but we have only to insist all the more on due precautions being taken against the possibility of the perpetration of fraud.

On one occasion, nearly ten years ago, with Mrs. Corner as medium, the materialised form cut off a piece of her dress and gave it to me, after which the form disappeared before our eyes at a distance of three feet from the medium, who was all the time in view of the husband of a friend of mine, a man who, though he had seen many phenomena, was by no means a Spiritist or free from scepticism. The material, which I still possess, as well as the piece already referred to as cut off by Professor Richet, is like a piece of ordinary nansook muslin or cotton, yet I am certain, from having witnessed the dematerialisation of the 'phantom' with its clothing, and from the fact that the medium was stripped and her clothing examined after the séance, that I witnessed a genuine materialisation.

To return, however, to our experience with Miss B. : We did not consider it necessary to acquaint her with the result of the séance or with our suspicions, which still persisted in spite of the conditions of control, the apparent abnormal disappearance of the material, and the subsequent thorough search. On the following day the medium wrote automatically, signing the name of the trance personality, saying to me : 'You played a trick on me yesterday, Laura, but I forgive you. Keep what you have as the first souvenir of one who loves you.'

During the next séance, the trance personality, in reply to my request for an explanation of the preceding séance appeared first of all to have forgotten what occurred and not to know what I was referring to ; then she said suddenly :—

'Oh, now I remember. . . I knew you were going to cut me' [curiously enough, at the beginning of the séance, the personality had asked me what Professor Richet wanted to do, and what he was hiding in the breast-pocket of his coat ; I replied evasively. Professor Richet had in fact a small bottle of ether and a pair of surgical scissors concealed in the inner pocket of his coat], 'and I was not afraid to precipitate my dress, but I was afraid to put my body into my dress, because I thought you might cut me as well as my dress, and if you had cut me I knew I would never have been able to manifest again and the medium would have been very ill. As it was, the medium felt it a little bit, because the scissors nearly touched the current, but I managed to slip it back into the medium's body in time. I could not make my dress move about because my body was not inside it, it was only my dress which I precipitated ; it is already made, you know, and I only have to precipitate it ; nothing vital could be put into the dress because of what you were going to do. You must never do that again without letting me know beforehand.'

I have given you the explanation furnished by the trance personality because it seems to me unjust and unreasonable to relate a suspicious circumstance without giving the explanation, or justification, of the central figure when such is forthcoming.

During February and March last, Professor Richet, Dr. Ochorowicz, and I observed other incidents which some may regard as indicative of fraud ; for example, we often noticed that the dress of the medium was apparently half empty, and sometimes even quite empty ; on several occasions we saw the feet and outlines of the lower limbs of the medium in her chair, but the sleeves appeared to be empty and the head was not visible, whilst the phantom standing a little to the left of the medium's chair, appeared to possess only the upper part of a human body and no lower limbs, and bore a more or less striking resemblance to the medium. Yet it was absolutely impossible for the medium to go out of her dress in a normal fashion—if we are to suppose a substitution of some kind—for not only was she dressed for the séance by two of the sitters but her garments were sewn on to her and the sewing sealed, so that to get out of her dress she would have had to

break the seals and undo the sewing. Moreover, Professor Richet and I have repeatedly gone into the cabinet and examined the medium (touching her hands and head) in less than five seconds after the disappearance of the phantom. Needless to say, the seals and sewing were always found intact at the end of each séance, notwithstanding which, the medium was always stripped and examined by Professor Richet and Dr. Ochorowicz after each séance.\* Unfortunately, up to the present, we have been unable to obtain any photographs of these phenomena, but I am convinced that it is only a question of time and perseverance for conclusive proof to be forthcoming ; and as I feel that I am in the midst of a kind of family gathering, I may say much to you which may not be said before an assembly of representatives of science, where objective proof, of the nature of photography, is rightly demanded, and the mere word of witnesses is not accepted as sufficient testimony to the existence of unknown phenomena.

While on this absorbing point of the degree of sincerity in mediumship, I may make one or two further remarks relative to Miss B. When holding small, what she called 'preparatory,' séances, when only my daughter and I were present, the trance personality frequently said : 'I am not going to show myself to-night. I am only preparing the fluid for to-morrow.' But while the entranced medium walked about the cabinet, 'magnetising' the curtains, as she called it, we often saw a large mass of white, vaporious substance suddenly show itself at a few inches from the medium's head or spine ; sometimes the vapour would condense into a cloud, opaque, and very mobile, and, assuming the appearance and height of a human form enveloped in a cloudy sheet, fasten itself, as it were, against the medium's back or side for a few seconds, and then suddenly disappear. But on such occasions, if I acquainted the trance personality with what I was witnessing, she would generally tell me I was making a mistake, adding that she was not showing anything, that she was keeping all the fluid back for the following day ; and I could rarely convince her that we had, nevertheless, witnessed an abnormal phenomenon. This is instructive. It proves that the force or substance used in the production of the phenomenon of materialisation is not always under the control of the trance personality ; it sometimes bubbles over, so to speak. On the other hand, when the force was apparently lacking, the trance personality was equally unaware of the simulation which then took place. For example : We frequently saw the entranced medium shake her hand or show her own face covered with drapery—produced apparently abnormally—saying that it was the hand and face of the trance personality ; and on one occasion I was obliged to take the entranced medium's hands and make her feel the empty chair before I could convince her that no human body was sitting in her chair.

One remark made by the trance personality which manifests through Miss B. is particularly interesting. It was on an evening when the phantom appeared in front of the medium and hid her in such a way that we could not feel sure of the position of the medium's hands and bust. We asked the phantom to try to move to the side of the medium ; it did so, but disappeared at once, explaining the fact later on by saying, 'The fluid always pours out in front of the medium ; therefore, when the force is feeble, I like to stand in front of the medium ; then I can hold myself together longer and remain longer with you.' We frequently remarked the lightning-like rapidity with which the phantom appeared and disappeared. This particular trance personality compared the substance used in materialisation to mercury, which slips back into the medium's body at a moment's notice with the slightest provocation ; and many a time, had it not been for the medium's black garments, the

\* Concerning the extremely interesting experiments made in my home last winter with Miss B., I would like it to be thoroughly understood that I do not pretend to justify my remarks by laying before my readers a detailed and developed report. There are too many contradictions, and too many counter proofs are still required, for it to be possible to blend an experimental protocol with a doctrinal recital. The experimental details alone, related scientifically, would occupy at least one hundred pages. Whatever I may say, therefore, touching these experiments, must only be looked upon as more or less vague allusions to facts which will be published in detail later on, if they are confirmed by the experiments which I contemplate making next winter.

rigorous search, the exceptionally good conditions of control, we should have doubted the genuineness of the manifestations. At certain moments during the exteriorisation of sensibility—of that fluidic substance destined to be used for the materialisation—the resemblance to pseudo-fraud is most striking; and it requires long practice and absolute conditions of control to be assured that what looks like simulation is really only a stage in the development of the phenomenon.

Between the absolute sincerity of the *savant* and the essentially semi-sincerity of the medium there is an abyss; the latter's unmindfulness of, or indifference to, scientific conditions, his state of partial or complete unconsciousness of the phenomena, the confusion which reigns in his defective recollections, all this goes to constitute a medley of relative truth and falsehood which is not easy to distinguish. We are, of course, aware that real fraud consists in preparation artificially and lengthily studied in advance, a plot of some kind or other which will enable one to produce such or such a phenomenon exactly as in conjuring; but between the crafty falsehood, established by long and clever preparations, and the semi-fraud which consists in moving about when supposed to be motionless, or of saying one sees a light when in reality there is no light, or of striking the ground with the foot by way of imitating 'raps,' there is an immense difference. It is possible that even the most powerful mediums have not always been able to abstain from these semi-frauds. They have not been conscious of what they were doing, and it would be extremely unwise to condemn them because they have lacked the rigorous and scrupulous probity of the *savant* who was experimenting. It would be wrong to treat them as *savants*; they have nothing of the *savant* in them; they are more or less impulsive, saying words and producing movements which they can scarcely check; abandoned, so to speak, to forces, psychological or other, which are superior to them. I am tempted to adopt a sort of mixed opinion and to say that, in the first place, contrived and prepared fraud is relatively rare and easy to unmask; in the second place, that severe, scrupulous, attentive sincerity is also extremely rare; and that, as a rule, it is a semi-sincerity with relative unconsciousness in a state of attenuated responsibility.

Owing to the conditions to which I have referred, all experimentation is very difficult, and it needs a perspicacity always on the alert to be able to disentangle what is absolutely true from what is only half true, even with mediums of real good faith. In any case, the observer should thoroughly understand this state of mind of mediums, who, from the very nature of the circumstances, are ill-fitted to distinguish truth from error, the real from the imaginative. Truly, he should be filled with indulgence for these pseudo-frauds; but, from the scientific point of view, extreme severity should be observed in refusing to accept as genuine what has not been rigorously proved.

It would be foolish to attach any importance to the frauds committed by individuals who are not mediums. But, unfortunately, some professional mediums have the fatal idea of giving results of some sort when they are unable to produce genuine phenomena. They trick professionally. It is absolutely like the baker who puts talc into his flour, or the milkman who waters his milk, or the wine merchant who adds alcohol to his wine. It is as though we said milkmen were impostors and knaves because they diluted their milk with water. It is not a psychological fact, it is a professional fact. If they deceive people, it is the fault of the calling; *c'est le métier qui le veut*.

Before leaving this point, the sincerity of mediums, we must say a few words concerning the *confessions of mediums*, a subject which merits very special attention on our part; for certain so-called confessions have played an important rôle in the history of Metapsychism. We have seen that mediums are essentially suggestible. Since this is the case, they are capable of yielding to the influence of those who come near them. This suggestibility goes so far as to make them say they are impostors when in reality they are not; so that confessions are sometimes only pseudo-confessions.

They accuse themselves of imaginary falsehoods, and,

although not guilty, they pretend to be guilty. Naturally, therefore, these pseudo-confessions are noised abroad and we are asked, 'How can you believe in mediums since they themselves confess that they have lied?' But confession is not sufficient, for under certain circumstances it is not enough to say one has lied, the lie must be proved. If an individual accuses himself of a crime, this is by no means sufficient for a jury to pronounce the verdict of guilty upon him. If on a given occasion, after having produced phenomena which were scientifically controlled and observed, the medium declares it was all due to trickery, he must also demonstrate *how* the trickery was done; moreover, he must, under identical conditions, be able to reproduce the phenomena which were considered authentic.

The other conditions under which physical mediumship is exercised are rather obscure, but as a general rule the medium must be in good health, otherwise the phenomena are *nil* or mediocre. The temperature should not be very high. Strong winds and thunderstorms are manifestly unfavourable, and, with most mediums, it appears better to operate when they are fasting or after a very moderate meal. I have observed, however, both in myself and in most mediums for clairvoyance and other psychic effects, that a condition of fatigue is far from being unfavourable. Neither has the weather any effect on psychical manifestations. During moments of physical weariness, during periods of convalescence after illness, I have felt particularly free psychically, and, provided there is no severe mental anxiety, no moral tension, I am rarely so lucid as when tired out in body or when slightly unwell; and, as I said, I have observed this peculiarity in several mediums for psychic effects. I conclude, therefore, that the health of the medium, and the climatic conditions to which I refer, as exercising a considerable influence over the production of the physical phenomena of mediumship, do not come so much, if at all, into play where psychical effects only are sought.

*Darkness* is certainly a good condition from the point of view of the production of the phenomena; but it is just as certainly a bad condition from the point of view of the facility of control. On this subject there are various opinions and no absolute rule can be formulated. It is established, however, that the greatest and most intense phenomena are, as a rule, only forthcoming when the darkness is considerable. It would be wrong to see therein an objection against the reality of the phenomena, for I know of nothing which will prove that there is not some essential contradiction between light and the material phenomena of mediumship. Is photography compatible with development in full light? Why may it not be the same for certain phenomena, the nature of which is completely unknown to us? All seed has need of darkness for development. Germination in the light is unknown. In the same way, all embryogenic phenomena in the animal kingdom are produced in darkness. There is contradiction between light and the development of beings. In the metamorphoses of animals it is the same thing; the chrysalis changes into the butterfly in obscurity; if it surrounds itself with a shell it is as much a means of protection from the light as from possible injury from without. Who can say if the phenomena of materialisation—creation, germination, so to speak, of matter—have not, also, need of obscurity for development? Although this comparison between normal embryogenic phenomena and the abnormal embryogenic phenomena which are called 'materialisations,' has not yet been made, it seemed to me of sufficient interest to lay before you for consideration, for we see thereby that the phenomena of materialisation are by no means unique in their need of obscurity during development.

Though this fact matters little in the study we are engaged on to-night, the question of light is a vital one for physical mediumship and merits close attention; perhaps I may be allowed, therefore, to dwell on it for a few minutes by an illustration. We held nearly one hundred séances during the seven months that the medium, Miss B., was my honoured guest, and the influence of light on the phenomena—and more especially on the somatic condition of the medium during trance—was always most manifest. From the beginning we

were advised by the trance personality to direct the rays of the lamp by means of which the séance-room was illuminated (a ten candle-power electric light tempered by a mother-of-pearl shade) in such a way that they might fall in a straight line on to the medium's corner in the cabinet: 'Never allow the light to fall obliquely on to the medium,' said the manifesting personality; 'oblique rays scatter the fluid.'

The experimenters, especially in the beginning, were frequently allowed to watch the process of externalisation and condensation; but though at times we were able to open the curtains of the cabinet to their full extent and to throw the light directly on to the phenomenon in activity, more often we were asked by the trance personality to hold the curtain in such a way that no direct rays of light fell on the phenomenon, and *especially* on the medium, who would shudder as though in pain whenever the light fell on her. On one occasion a strong light of fifty candle-power was inadvertently turned on at a moment when the trance personality was bidding us to 'look well and see what is going to happen.' The medium was in full view, sitting still in her chair, her hands pressed against her eyes; and, though there was no visible manifestation of material phenomena, the result of that sudden flash was a scream from the medium, an imperative call to me to go to her aid, a nervous attack, and much trembling of the body as she clung desperately to me as though fighting for life. It was a long time before I succeeded in soothing her, and, naturally, the séance was abruptly ended. The medium was much agitated all night, and the next morning complained of pains in the head, and face, and loins. 'Do not let that ever happen again, if possible,' said the trance personality the following day. 'I was drawing out the fluid with which to build up my body, and I was nearly ready to give solidity to my body and to show myself to you; but the shock sent the fluid back to the medium's body like a flash of lightning. I was taken unawares, and was unable to control the fluid; that is why the medium felt ill afterwards.'

I give this explanation for what it is worth, of course. After all, who best should know the laws regulating and governing these mysterious phenomena—the person or personality which is producing them, or the amazed, helpless, essentially ignorant observer of phenomena still hopelessly swathed in the saddling clothes of empiricism?

As for the influence of light on psychical effects, if I may be forgiven for referring so frequently to myself, I might say that though the interior vision is certainly free from many of the conditions essential to the production of physical manifestations, and, judging from my own experience, it is as possible for the clairvoyant faculty to function in the crowded thoroughfare, or the brilliantly-lighted room, as in the dark and quiet of the night, still the subdued light and tranquillity of the twilight hours or the early dawn are powerful aids to clearness of psychic perception. Personally, whenever the trance condition has taken hold of me it has been accompanied by a kind of fear of light—*photophobia* applied to the whole body—an imperative demand for subdued light; after a period of abnormal psychic activity, strong light is positively painful to me, all the nerves of my body feel as though they were in some way exposed; by remaining still for a few minutes, in subdued light, this sensation quickly disappears, whereas abrupt movement or a sudden flash of light will give me a headache, or a feeling of general physical discomfort which may last for several hours.

The demand for complete obscurity is, it seems to me (I am deliberately putting in posture out of the field of consideration), partly attributable to a certain law of economy already referred to, which is always at work in all output of energy. Be the trance personality in mediumship what it may, the production of the phenomena depends on the medium's sensitiveness, on his powers of intuition, on the, as it were, supple nature of his body, as though the chemical elements were more loosely put together in his case than with ordinary people. Consequently, there would appear to be a constant effort on the part of the entranced medium—an effort which the keen observer cannot fail to notice—to economise the output of his own vitality. From some hundreds of observa-

tions, I am led to infer that the light, in some way, disperses the special flow of vitality which is required for the physical effects of mediumship; and it may be an instinct of preservation which sends forth that plea for darkness. Light gives to vital phenomena their normal direction; since this is so, light is an element of disturbance for abnormal phenomena.

I have the privilege of being acquainted with a private group in Paris by whom physical phenomena of a high order have been obtained, off and on, for the past six years, consisting of direct writing obtained outside the circle; two, three, and even four materialised, and, at times, luminous hands in view or touching different sitters at the same time; transportation of objects from adjoining rooms into the locked séance-room, and *vice versa*, *apports*, &c. But the phenomena were extremely difficult of placing under scientific control because of the intense darkness which was exacted. At one time, yielding to persuasion, the medium agreed to have light. A few séances were held under these more favourable conditions for observation, and, though the phenomena were less intense, the results were promising; but the health of the medium, a very slight, delicate-looking woman, suffered greatly. She was completely prostrated for twenty-four hours after each séance, and finally the light was abandoned. We may therefore conclude that the extra amount of vitality which this frail woman was obliged to put forth in order to produce phenomena in the light, made too great a demand upon her resources, and the plea for return to darkness sprang from that need to economise energy and that instinct of self-preservation already referred to.

For our present purpose, however, as far as light and other conditions of control are concerned, it suffices to say that education and habit exercise such an influence that, if we accustom mediums to produce their phenomena with even ever so feeble a light, little by little we may arrive at maintaining the same degree of light throughout the whole séance, and even to intensify it. It is therefore a practice to recommend, that is, always to experiment with sufficient light to be able to see, more or less well, everything that goes on in the room. The phenomena will certainly be less intense, but this will be recompensed by a much greater facility of control.

(To be continued.)

## LETTERS TO THE EDITOR.

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

### Mrs. Place-Veary in Natal.

SIR,—Mrs. Place-Veary, a perfect stranger to all my family came to our house on April 23rd last, and while sitting talking to my wife she suddenly said, 'There is an old lady here, leaning on the table as if for support; she says her name is Mary, and that she remembers everything about her passing over and heard all that was said at the time, and says, "Tell my daughter, who is very ill, that she need not fear coming over as I will be the first to welcome her, and shall be glad to have her with me again."' We recognised this old lady at once—it was my dear mother. She passed over three years ago at the age of ninety-two years.

At a circle, when fourteen persons were present, many spirit friends were seen and described by Mrs. Veary, and eight or nine were clearly recognised. Near the close of the meeting Mrs. Veary said to me, 'Had you someone belonging to you that was shot?' She continued, 'There is one here whose name is Ernest,' and she described the awful way in which he had suffered before his death. The following Sunday he gave us a long message, in which there are many personal allusions, which, as far as we know, are all true. He was shot in the Boer war.

In the evening Mrs. Veary gave a trance address in the Town Hall, and many people recognised the descriptions she gave of their spirit friends. Everyone I have heard speak of the meeting is very pleased and would like her to come again. We all recognise that Mrs. Veary will be the means of doing much good in South Africa.—Yours, &c.,

R. R. BARRETT

Pinetown, Natal.

### What Good is Gained by People Returning to Visit this Earth?

SIR,—One night, when on my knees, I heard a sigh, almost a moan, so despairing and full of grief and so close to me, that for a moment I felt a pang of horror. But asking for help to conquer my fear, I waited quietly to know what I should do. I was impressed to *pray* for the suffering spirit. I felt no more that night and the next day I was so fully occupied that I thought no more of my visitor, and even when kneeling again the circumstance of the night before was quite forgotten; but again the spirit made itself known to me, in *less* sorrow than before, and I prayed for it once more. The following day I *did* think how strange it was, and at night asked help for the spirit, without being impressed *by* it to do so. It seemed near me again and *at peace* and grateful for the help received. This all reads very vaguely, but those who *know* about such things will understand. To me, it is beautiful to be used in any way for those in trouble, and, in this instance, I was able to ask for the help the spirit wanted. I cannot understand it, but the fact remains a fact to me.—Yours, &c.,

HENRICA.

### 'A Reader's Difficulty.'

SIR,—With reference to Mr. Snell's letter in 'LIGHT' of May 25th, I should like to say that Dr. Maxwell's statement is just one of those sweeping generalisations which are always more or less inaccurate. More than one English medium has taught reincarnation when under control. The 'Letters of Lord Carlingford' (quoted in 'LIGHT') provide an example. These communications were given by an English control through an English medium, and the doctrine of reincarnation is insisted on by the communicator.

No doubt there are varying schools of thought on the other side as well as here, and probably each has its own sphere of influence among earth dwellers. Every locality or nation has its own peculiar line of thought, and once this is established the tendency of returning spirits may well be to perpetuate and increase its spread. All this presumes that we do not expect mathematical accuracy of statement from our spirit friends. Death does not necessarily make an individual less dogmatic or very much wiser. It is human nature to present our pet theories with the force of facts, and spirit nature is human nature minus the bodily envelope.—Yours, &c.,

R. M. S.

### Letter from Mr. A. V. Peters.

SIR,—I think many people in England would be surprised if they were here in Italy. For instance, the 'Corriere della Sera,' one of the most influential papers in Italy, publishes long articles upon Spiritualism (without any 'comic' allusion) as if it was an important fact in the lives of the people. In the issue of May 26th there is a long article upon the discovery of a new medium, reporting all the phenomena which have been witnessed in his presence. I think that Italy sets an example in this matter to the rest of Europe, for not only is the 'Corriere della Sera' doing this, but last week 'La Stampa' (of Turin) published a full report of a lecture given there by Signor Arturo Reghini on a subject relating to Spiritualism.

With reference to the 'survival of animals' I had a curious experience before I became a Spiritualist. I was ill and used to be visited by a cat which belonged to my landlady. Every evening, just before dark, it would come into the room and solemnly walk right round the room and then go out again. It was the only time it entered my apartments. One day I was told that the cat had been killed, but the thought passed from my mind, for every night the cat came as usual. However, one evening I suddenly remembered that the cat was dead. As I, at that time, knew nothing about psychic subjects and saw the cat quite plainly, I thought that I must be going mad through pain, but, after a while, I ceased to be visited by puss. On another occasion, after I had given a séance to a family, I sat talking to my host, when I suddenly saw a large brown dog come and place his head on his knees. The dog was so real to me that I described it, and my host recognised it as a much-loved family pet. I have many times seen the forms of animals, and I remember that a monkey materialised at one of Mrs. Corner's séances, much to her horror, for she was frightened by it. I am afraid it would be a poor world to some of us, both here and hereafter, without our pets. I have been told that the form of the animal does not last any longer than is necessary to our happiness, and that its spirit is then absorbed into the infinite spirit of life again. Inordinate love of anything is wrong, but surely the so-called lower creatures have a right to a share of the spirit life!—Yours, &c.,

ALFRED VOUT PETERS,

### Do Mediums 'Produce' Phenomena?

SIR,—I confess I am much puzzled by what I have read of Mrs. Finch's interesting Address in 'LIGHT' of May 25th and June 1st. Mrs. Finch, it seems to me, crosses swords with Spiritualists at the outset when she says that mediums *produce* 'raps, levitations, lights, materialisations, *apports*,' and gives several sharp thrusts at those who believe that the phenomena associated with mediums are produced by spirits and not by mediums.

She credits the 'trance personality' (or the medium's subliminal self) with 'wonderful ability in ingeniously constructing 'romances,' and in giving 'remarkable gems of truth.' But on p. 260 she makes this significant *admission*: 'We are obliged to recognise the fact that the phenomena attain their maximum of intensity when the medium supposes the real agent is a *spirit*. All mediums are Spiritists—at least during the production of phenomena.'

Surely the logical inference from the facts is that the results *are* due to the action, influence, or suggestions of spirits! What liars the 'trance personalities' (or the subliminal selves) of the mediums must be if there are no spirits at work—and the subliminal personality has been romancing all the time! Mrs. Finch tells us that unless she becomes a Spiritist—even a 'fervent' one—and unless those who experiment with her force themselves, momentarily, to adopt the same mental attitude, she is unable to produce any phenomena. This looks like begging the question, and not unlike double-dealing. If she becomes a fervent Spiritist, adopting the 'simple belief of the Spiritist,' then she must believe that she is an agent of or for a spirit operator, and that the *spirit* 'produces' the phenomena; yet she tells us that when she is not acting as a medium, she *does not* believe that spirits, other than her own, produce the results, and, apparently on the principle that 'the end justifies the means' (or is it a *lack* of principle?), she even counsels inquirers to forget their 'scientific opinions' and speak as though they were 'convinced of the reality of spirits,' bringing no feeling of distrust, however secret; but *after the experiment* she says they may allow themselves to doubt. And yet we read about the lack of honesty and the practice of fraud by mediums! Mrs. Finch says that mediums must be dealt with frankly, for they 'quickly distinguish words of sincerity from those spoken with the lips only,' and in the face of that fact she advises inquirers to assume the attitude and the 'simple belief of the Spiritist,' although they may really believe (as she says she herself does) that the medium knows all about it; that he produces everything himself; that there are no spirits in it; but that the medium subliminally romances, or in plain English, lies. I wonder if I am in a 'dream state,' in which, as Mrs. Finch says, there is an absence of logic. I am bewildered, and I find that it is indeed an almost insoluble problem to discover 'the degree of sincerity of mediums,' or, should I say, of scientific observers—or else of subliminal trance personalities!—Yours, &c.,

T. M.

### The Republication of Important Works on Spiritualism.

SIR,—Miss Whiting's article in 'LIGHT,' p. 195, prompts me to ask whether a fund could not be raised to republish some of the most important books relating to Spiritualism which are now out of print.

Mrs. Underwood's 'Automatic Spirit Writing'; and 'Letters from the Spirit World,' from the late Lord Carlingford, I have long wished to read, and they are both out of print. So I believe are Andrew Jackson Davis' works, and no doubt many other important books which it would greatly benefit our cause to have republished.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

### National Fund of Benevolence.

SIR,—Kindly permit me to thank those friends who have sent donations during the month of May, and also to urge upon all who have not hitherto supported this deserving fund the necessity for so doing. Now the holiday season is commencing, if all Spiritualists would devote a tithe of their holiday money to the poor, they would not only derive more pleasure themselves, but give pleasure to others, since 'it is more blessed to give than to receive.'

The amounts received are: Mr. G. Smith, 3s.; Mr. G. R. Tilby, 5s.; Mr. C. G. Rickards, 5s.; Miss E. L. Boswell-Stone, 3s.; Mrs. K. Taylor-Robinson (sale of lilies, B.M.U. Conference), 2s.; Mr. and Mrs. Goodwin, 10s. 4d. (value of purses sold by Mrs. K. T. Robinson); Mr. W. Crabtree, 10s.; total, £1 18s. 4d.—Yours, &c.,

A. E. BUTTON,

9, High-street, Doncaster.

## Coincidence or Confirmation—Which?

SIR,—I am sorry I cannot give the date and year when the following incident occurred. At the time I did not attach any importance to it, but I think it was either the end of 1899 or the beginning of 1900.

At a private sitting, at which the 'Planchette' was used as the medium of communication, my own family and one friend being the only persons present, one of the operators asked for Florence Marryat. The messenger, who called himself 'Norman,' and who frequently came to us, wrote, 'I will bring her.' He returned without her, and wrote that she could not come as she was busy writing a book on 'Social Reform.' Some months afterwards there appeared in the 'Manchester Guardian' an account of a séance held in London, at which Florence Marryat conveyed to those present the information that she was writing a book on 'Social Reform' and wished it to be taken down in shorthand. To say the least it was a curious coincidence, and collusion was impossible.

Some months later we again asked for Florence, and this time she came. We inquired of her how her book was progressing. She replied that she had given it up as it would do no good, she now saw things from a different standpoint and her vision was clearer.—Yours, &c.,

A. C. C. C.

## 'Light' Wanted.

SIR,—The Editor of 'Annals of Psychical Science' wishes to purchase the whole file of 'LIGHT' from the first issue, and would be much obliged if any of your readers can inform her of anyone who has complete volumes to dispose of.—Yours, &c.,

THE SECRETARY,  
'The Annals of Psychical Science.'

110, St. Martin's-lane, London, W.C.

## SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss Violet Burton's address on 'Heaven in the Soul,' and answers to questions, were much enjoyed. Speaker on Sunday next, Mr. G. Frost.—J. P.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. M. H. Wallis gave a very interesting address, combining five subjects suggested from the audience. On Sunday next Mr. and Mrs. Roberts.—J. T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Johnston delivered an earnest address on 'Spiritual Messengers' and Mrs. Webb gave recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. R. Brailey, address, clairvoyant descriptions and psychic drawings.—N.R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Miss Murphy's interesting address on 'The Mission of Angels,' and Miss May Hilliar's fine recitation were thoroughly enjoyed. Sunday next, at 7 p.m., address by Mr. A. J. McLellan. Thursday, at 8 p.m., clairvoyance.—E. T. A.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Tilby related some psychical experiences, and Mr. Tayler Gwinn's powerful address on 'Modern Marriages' interested a large audience. Mrs. A. Boddington presided. On Sunday next, at 3 p.m., Lyceum; speaker at 7 p.m., Mr. H. Boddington; after-circle at 8.45 p.m.

ACTON.—PEMBRIDGE HOUSE, HORN-LANE, W.—On Sunday last Mr. Ronald Brailey gave a convincing address on 'The Presence of the Unseen,' followed by excellent psychometry. Speaker on Sunday next, Mr. R. H. Abbott; Lyceum at 11.30 a.m. Saturday, June 22nd, naming of son of Mr. and Mrs. Snowden Hall, at 2, Newburgh-road.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. Fletcher's powerful and uplifting address on 'What Happens after Death' and answers to the questions asked were received with deep interest by an overflowing audience. Sunday next, at 7 p.m., trance address by Mrs. Fairclough Smith on 'Spiritualism, the Comforter.'—P. E. B.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last several spirit controls manifested. In the evening Mr. H. Wright's interesting address on 'How to get to God' was much enjoyed. Sunday next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. A. C. Baxter, address. Monday, at 8.15 p.m., Mrs. Atkins, psychometry.—H. S.

STRATFORD.—IDMISTON HALL.—On Sunday last Mr. Pearson's address was followed by several clairvoyant descriptions. Speaker on Sunday next, Mr. Walker. Thursday, investigators' meeting. June 13th, 14th, and 15th, sale of work in aid of building fund.—H.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. Blackman did good work at the morning circle. In the evening Mr. J. H. Pateman gave an interesting address on 'Should Capital Punishment be Abolished?' and answered questions. Speaker on Sunday next, Mr. D. J. Davis. June 16th, Mrs. A. Webb, clairvoyante.—W. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last very excellent and spiritual results were obtained, and in the evening Mr. Nicholls, of Portsmouth, gave a good address. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. F. Fletcher, on 'What Happens after Death.' Wednesdays, at 3 p.m., clairvoyance.—A. C.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday morning last encouraging advice was given to the Lyceum workers. In the evening the president delivered a good address on 'Spiritual Freedom' and Mrs. Inglis gave remarkable clairvoyant descriptions. On Sunday, June 23rd, children's Lyceum flower service. Saturday, June 22nd, children's picnic to Barnhill. Particulars later.—J. M. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. M. Moore delivered a stirring address upon 'Spiritualism,' appealing strongly to Spiritualists to make our truths known, and so strengthen the movement. Mr. W. T. Cooper presided. Sunday next, at 7 p.m., Miss MacCreadie, clairvoyant descriptions. Silver collection. Next members' séance, Wednesday, June 19th; particulars from A. J. Watts, secretary.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. A. Bridger's address on 'The Wisdom of Disbelief' was discussed. In the evening Mr. G. Morley spoke on 'The Rationale of Right Belief.' Clairvoyant descriptions were given at both services. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., Faithist services are held and clairvoyant descriptions given. Questions invited.—W. E.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Wesley Adams, after a reading, gave a helpful and instructive address on 'Work.' Mr. Stebbens presided.—W. S.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mr. Cockren delivered a masterly address on 'What the Life and Teaching of Jesus Signifies to the World.'—F. A. H.

BOURNEMOUTH.—BRISTOL HOUSE.—On Sunday last, morning and evening, Mr. A. Punter gave addresses on 'What is Spiritualism?' and 'If man gives up the ghost, where is he?' also good clairvoyant descriptions.—F. T. B.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mrs. Effie Bathe gave an instructive lecture on 'Mediumship,' Mrs. Macpherson rendered a solo, and Mr. Rundle conducted a large members' circle.

CROYDON.—128A, GEORGE-STREET.—On May 28th Miss Violet Burton gave an interesting and instructive address on 'The Influence of Nation on Nation from the Spiritual View-Point' and answered questions.—F. K. G.

READING.—CROSS-STREET HALL.—On Sunday last Mrs. Fairclough Smith gave an inspiring address to a large audience, also clairvoyant descriptions, all recognised with but one exception.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Underwood's spiritual and uplifting address on 'Character, our only Passport' was much appreciated. Mr. H. J. Abel presided.—A. J.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday Mr. A. C. Baxter's interesting address on 'Spiritual Marriage,' and answers to various questions submitted, were well received.—W. H. S.

KETTERING.—TEMPERANCE HALL.—On Sunday and Monday last Mrs. Comerford delivered forceful addresses to large and appreciative audiences, and her clairvoyant descriptions were much enjoyed. We hope soon to form a strong society.

CHESTERFIELD.—On Sunday last Mr. John Lobb delivered two interesting addresses to crowded audiences. On Monday evening he lectured on 'The Rev. Josiah Henson's (Mrs. Harriet Beecher Stowe's "Uncle Tom") Forty-two Years' Slave-life.'

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mr. Walter Howell, who was introduced by Dr. Rogerson in eulogistic terms, delivered fine addresses on 'Man, and his Relation to God,' and 'Our Relation to the Spirit World.' On Monday Mr. Howell's lecture on 'Some Reminiscences of American Experiences in Spiritualism' elicited marked approbation.—E. B.