

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A very wise, judicious and instructive work is Miss H. A. Dallas' new book on 'Objections to Spiritualism,' though that title but poorly indicates the rich and varied contents of it. The following, from an 'Introduction,' sufficiently suggests its spirit and intent:—

I propose to consider in the following pages two charges brought against the study of Spiritualism, namely, that it is subversive of cherished beliefs, and that it is dangerous. I desire to show why the subversive character of the subject need not seriously disquiet us, inasmuch as it is only a 'removing of those things that can be shaken, in order that those things which cannot be shaken' may be the more firmly established; that Spiritualism is really a constructive, not destructive study, and that insufficient knowledge has led to exaggerated notions as to the extent to which it is subversive. I wish also to point out what are some of the dangers involved in the study, and to suggest how they may be avoided; also to deal separately with other objections felt by many seriously-minded persons, to the methods employed in the experimental study of Spiritualism.

Topics discussed include 'Is Spiritualism dangerous?' 'Do the dead know of earth's sorrows?' 'Do they tell us anything new?' 'Purposeless phenomena,' 'Causes of confusion,' 'Impersonating spirits and fraud,' 'Materialisations,' and 'The responsibilities of Spiritualists.'

The book, well printed and neatly bound, is published at the London Spiritualist Alliance office, at 1s. and 1s. 6d. It can be had by post for 1s. 1½d. and 1s. 8d.; or any bookseller could procure it in the usual way.

Dr. R. Heber Newton, of New York, publishes, through 'The Vedanta Society' there, an attractive Paper on 'The influences of the East on Religion.' His opening words strike a clear note:—

The 'gate that looketh toward the East,' of which Ezekiel wrote, has been to many others than the prophet the observatory whence is seen the on-coming glory of The Eternal. A very old and very widespread instinct is that which leads man, on entering his chamber for communion with God, to throw open the window whose prospect is toward the East. Orientation has a deeper meaning than our ecclesiastics fancy. The noblest form of Nature worship was that whose traces we may find on many a hill of England, where our fathers gathered in the dawn of the day to hail with sacred song the coming of the Sun. As needs must be in a cosmos—a beautiful order, the core and centre of whose physical system is a moral order—the cosmical truth enshrines an ethical truth, and the symbolism of Nature becomes a sacrament of Spirit.

'The unsealing of the sacred books of the East for the study of the West' is, he thinks, a notable sign of the times. The West has become hard, sordid, materialistic: but 'Religion's home is in the East. . . The Eastern walks amid the forms of force of which we talk so glibly, and feels God.' That bears witness to a truth; but not all

Eastern aims and methods are admirable, and not all Western aims and methods silence God. There is much of God at the London Docks, on the Liverpool landing stages, and in the Lancashire looms.

A late number of 'T. P.'s Weekly' contained a review of 'Christianity and Spiritualism.' Here is nearly the whole of it:—

Among the theories most often brought forward to explain away the spiritualistic phenomena, that of hallucination holds the foremost place. But this has ceased to have any foundation, in face of the photographs of spirits obtained by Aksakof, Crookes, Volpi, and so many others. A hallucination cannot be photographed. The Invisibles do not only impress the photographic plate, but also instruments of precision, such as the Marey registering machines, used by English scientists in their experiments. They lift up material objects, they decompose them, and recompose them, they leave the impression of their hands, feet or faces in hot paraffin wax. All these are so many proofs against the theory of either individual or collective hallucination.

Certain people accuse the phenomena of vulgarity, of coarseness, of triviality; they consider them ridiculous. These opinions prove their incompetence. The manifestations cannot differ from what they would have been, coming from the same spirit, had he been living on this earth. Death does not change us, and we are only, in the life beyond, what we have made ourselves in this life. This explains the inferiority of so many discarnate spirits.

On the other hand, these trivial or vulgar manifestations have their use, for they more easily attract attention, and best reveal the identity of the spirit. They have convinced numbers of experimenters of the reality of spirit-survival, and have brought them, little by little, to the study of the more elevated phenomena.

For long, Spiritualism was considered a ridiculous thing, for long Spiritualists were laughed at, mocked, and accused of madness. But have not all those who have brought forward a new idea, or a new truth, been called madmen? 'A madman' was said of Galileo. 'Mad' were called Giordano Bruno, Galvani, Watt, Palissy, Salomon de Caus!

This is a striking instance of altered tone on the part of 'the press.' Survivals of the old foolishness and ignorance occasionally appear, but the change on the whole is great.

A certain Dr. Gregory has been interviewing Dr. Savage concerning his belief in Spiritualism. He starts his report by saying:—

The Rev. Dr. Minot J. Savage, of the Church of the Messiah, this city (New York), the most prominent Unitarian clergyman in this country, does not hesitate to say that the intercommunication of spirits, the dead with the living, is a fact—a fact that has been demonstrated to him by evidence that is not to be questioned.

I may say here that Dr. Savage is, theologically speaking, a liberal of liberals, a firm believer in evolution, thoroughly schooled in the teachings of modern science, and snugly up to date in all the latest deliverances for the twentieth century intellect.

And yet Dr. Savage is convinced not only that the so-called 'dead' continue to live, but that their spirits do actually appear to and communicate with the spirits of the living here on this earth.

Dr. Savage says that he has had experiences that are not to be explained on any other hypothesis than that of spirit manifestation.

In the course of the interview Dr. Gregory asked the following question:—

You use the word 'believe' when you say I believe that there have been cases of communication from those that we speak of as spirits—as the inhabitants of the other life—but where one has had demonstration should not the word be 'know' rather than 'believe'? Does not the word 'believe' indicate a certain amount of uncertainty?

Dr. Savage's reply was sufficiently explicit:—

I do not wish to be dogmatic in my belief, and I am ready at all times to believe differently if any man can show me another cause for the things I know to be true. I have hundreds of examples, many of them personal, where persons may have been in actual communication with those who are ordinarily spoken of as dead. I think a scientist would call a 'provisional hypothesis' an adequate explanation for my facts until I can get a simpler and better one.

That they are facts I know, and that these facts take us over the border and whisper in our ears the certainty of immortal life I believe, and I believe not on faith, not on the basis of tradition; I believe because a fact has come to me and been handled by myself—a fact which I can explain in no other way.

'The Open Court,' for January, contains a brief but carefully written Article by Mr. Chauncey J. Hawkins on 'Excavations and the Bible.' By this time every moderately educated person is well acquainted with the general results of explorations in the heaps and mounds of Nineveh, Babylon and Egypt; but not many have drawn the inevitable inference concerning the Bible and the Jews; and Mr. Hawkins does good service in doing that.

The explorations referred to have, for one thing, unearthed the (tablet) libraries of Babylon, and these reveal the intimate connection between Babylonian folklore and its history and the narratives of the Old Testament, which is now seen to be 'the product of an historical evolution.' The evidence, says Mr. Hawkins, proves beyond a doubt that Israel was not the isolated nation we have so long supposed her to have been, but that the roots of her history extend far back into the history of the past.

This is sharply illustrated by the story of the flood. A thousand years before the writing of the Bible story of the flood, a tablet was produced in Chaldea with a similar story, and this tablet has been discovered. Mr. Hawkins says:—

The early date of this tablet makes it certain that the Hebrews derived the story from the Babylonians, and not vice versa. Smith placed the date of the tablet in the seventeenth century B.C., and many regard its earliest possible date to be 3,000 B.C. This makes it certain that it was borrowed by the Hebrews from the Babylonians. This position is strengthened by another tablet which shows that the Babylonian language had been naturalised in Palestine before the Exodus, that it was the Court language between the Babylonian and Canaanitish tribes. This being true, we can easily conceive how these traditions could be carried to Palestine and gradually become the property of the Jews.

Had we space to compare the traditions of the two nations about creation, the fall of man, and many others, it would only strengthen our belief that the roots of the Old Testament go far back into the thought and life of earlier people.

MYSTERIOUS LIGHTS IN WALES.—The 'Daily News,' for February 9th, contains an interesting article, by Beriah G. Evans, describing the part taken in the revival movement by Mrs. Jones, of Efrog, between Barmouth and Harlech, and the singular manifestations by which her mission is accompanied. She never leaves her home to hold meetings except when she sees a peculiar and brilliant light in the sky, which is visible to others as well. This light, which is described as 'an enormous luminous star flashing forth an intensely brilliant white light, and emitting from its whole circumference dazzling sparklets like flashing rays from a diamond,' moves about, apparently erratically, but accompanying Mrs. Jones on her journey, and even appearing on the road in front of her, sometimes assuming a blood-red hue. The writer gives an account of what he himself saw, and quotes remarks made by Mrs. Jones which show that she had seen precisely the same appearances.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, FEBRUARY 23RD,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. TYSSUL DAVIES, B.A.,

ON

'Realities beyond the Reach of Sense.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Atkins on Tuesday next, the 21st, and on the 28th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday next, February 23rd. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, February 24th, at 3 p.m., prompt. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

TO CORRESPONDENTS.

W. H. ROBINSON.—Our report, which is a careful record of the facts, was written by a literary gentleman, whose ability and probity would not be called in question were we at liberty to publish his name, but for private reasons he is unable to permit us to do that. He, however, assures us that the facts were exactly as he set them forth. We regret as much as you do that certain allegations are being made against the medium as regards his marital relations—but that does not alter or affect the reality of the phenomena attested by our esteemed correspondent. We have also received a letter from a gentleman who says: 'I can fully testify to the truth, absolutely, of the description of the phenomenon that occurred in my presence' at the last sitting described by 'W.' and other sitters are prepared, if need be, to vouch for the accuracy of 'W.'s report.

WHAT IS HERESY?

New thought of many kinds is now freely current in the world, and when once it is admitted that new forms of thought can have free range, it should be impossible to raise the cry of 'heresy' in the old, bad sense. For 'heretics' are only those who are guilty of the crime of having 'opinions,' and to have opinions nowadays is not such an uncommon thing that it should be stigmatised as though it were the 'mark of the beast.' Indeed, 'having opinions' is now so prevalent an affection that we have ceased to regard the sufferer with either compassion or contempt. We are, all of us, a little afflicted that way ourselves—if it be an affliction—and it is getting to be considered rather the mark of a servile mind to be content to walk in the ancient and well-worn paths of opinion. Perhaps this impatience of the old ways is even itself somewhat strained; we should not let the finding of new truths blind us to the validity of the old, so far as they are real, any more than we should let attachment to the old ways of stating truth blind us to the fact that there may be force and value in the new ones.

Some may ask, what have we, as Spiritualists, to do with the various conflicting opinions with regard to the nature and details of Christianity? Had we not better leave the Churches alone to settle their differences among themselves? Well, perhaps this might be a tempting course to pursue, because it might save us some hard knocks from all the disputants, but on the other hand we feel assured that it is only by recognising the essential spirituality of all religious utterances, and the entirely religious nature of Spiritualism, when rightly pursued, that the contending parties can find the means of reconciliation.

A curious instance of the hollowness of the accusation of 'heresy' was referred to in 'Notes by the Way' in 'LIGHT' of the 4th inst. Dr. Lyman Abbot, one of the most prominent social, ethical, and religious leaders in America, in an address recently delivered to the students at Harvard University, said that the newspapers would brand him as a heretic for saying that he no longer believed in a 'great First Cause.' We believe that at one time this last expression was itself considered to be a heretical manner of alluding to the Creative Power, therefore Dr. Abbot is to be called a heretic for not believing in a heresy. But he goes on to say:—

'My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of Nature. I believe in a God who is in and through and of everything—not an absentee God whom we have to reach through a Bible, or a priest, or some other outside aid, but a God who is close to us.'

Well, what is this but a Great First Cause—first, not in time, as though past and gone, but first in effect and in causality—the prime mover of material, intellectual, moral, and spiritual dynamics? Therefore the worthy doctor simply re-states the idea he has just denied, and for that expects to be abused as a heretic!

The curious part of the matter is, that many of his critics have fallen into the little trap he has so elaborately, if undesignedly, set for them. To us the utterance seems more of a platitude than a heresy, it is so familiar; but some have gone so far as to say that Dr. Abbot has placed himself 'utterly beyond the pale of Christianity,' while others call his views 'Hinduism'; one critic thinks of him as a composite of 'the devil as an angel of light and of darkness,' whatever that may mean; others, again, see that he is only 'repeating things which many heretics have said before him'—such as St. Paul, we suppose—while a few regard his utterances as not only new, but greatly desirable, and as casting 'a new light upon religion.'

Not a very consistent light, either, for God, at first regarded by Dr. Abbot as an ever-present force, one energy, always working, an intelligent energy, is next represented by him as a personality, whom we can recognise in His work as we do that of a Titan or an Angelo. God stands near us and gives us gifts one after another, until at last we come to realise His proximity and love. God makes for good, so that man's progress is a progress upward.

This mixture of the essential and the personal, so common in all religious teaching, makes us sometimes think that the only difference between Spiritualism and Christianity is that one teaches the existence of a higher world and calls its inhabitants spirits of various grades and characters, while the other teaches the existence (equally) of a higher world, and calls its inhabitants God and the angels. Neither side is willing to use the other's terminology, but the great aim of Spiritualism, as of all forms of religion, is to ensure belief in another world which is round about us, and influencing us all the time, and to which, by the higher or spiritual side of our nature, we belong as fully as we do to the material world by the side of our nature that is at present manifest; a world in which we shall some day take the place we have marked out for ourselves by our life on earth.

SOPHON.

PRESENTIMENTS IN ANIMALS.

The January number of the 'Revue Spirite' contains some instances, furnished by Baron Joseph de Kronhelm, of presentiments felt by animals. Among these, one relates to the death of William Terriss, the actor, in 1901, which was immediately known to his Newfoundland dog, at his home some miles away. On the occasion of the eruption of Mont Pelée, in Martinique, the cattle were in a state of agitation two weeks before the catastrophe, the snakes left the mountain, and the birds ceased to sing.

M. de Kronhelm gives an instance known to himself, in which an officer, before leaving for the Japanese war, confided his dog to a brother officer, who was to retain it in case of his death. Three months afterwards, without apparent cause, the dog began to howl fearfully, and would not be pacified. The day and hour were carefully noted, in the belief that it was an evil augury. News was afterwards received that the dog's late owner had been killed in a skirmish on the very day on which the dog began to howl.

Another incident, also from the writer's own locality, related to a priest of the Greek Church, who had given his little granddaughter, aged six, a heifer for a Christmas present. This animal used to follow the little girl and her governess on their walks, like a dog. When the child fell ill, and had to take to her bed, the heifer began to low day and night without ceasing, refusing all food, and visibly wasting away. No reason for this could be discovered, but the animal died on the day following the interment of its young mistress, and strangely enough it was found lying under the window of the room in which she had died.

Reference is also made, in the same review, to cases in which the forms of animals, recently passed away, have been seen by their owners, either in another part of the house or in a foreign country.

LONDON SPIRITUALIST ALLIANCE.

On Thursday evening, the 9th inst., an earnest Address was delivered by the Rev. J. Todd Ferrier, on 'The Mystery of the Soul; its Evolution, Redemption, and its Transfiguration,' to the Members and Associates of the London Spiritualist Alliance, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall. A report of this Address will appear in an early issue of 'LIGHT.' At the close of the Address Mr. H. Withall, who presided, referred regretfully to the fact that one of our Members, Mrs. Lydia Manks, was about to return to America, and, after speaking appreciatively of her mediumistic labours, proposed a resolution which was seconded by Mr. W. J. Lucking, a member of the Council, and unanimously adopted by the meeting. The resolution was as follows:—

'In view of the immediate return to America of Mrs. Lydia Manks, who has resided in London for nearly five years, during which time she has endeared herself to many of our friends, this meeting of the Members and Associates of the London Spiritualist Alliance desires to express its appreciation of her many good qualities and of the valuable services she has rendered to Spiritualism in London; to wish her a pleasant homeward voyage, and to assure her of a warm welcome should she, at some future time, be able to revisit us.'

OUR CHILDREN IN THE BEYOND.

I am deeply interested in the subject of communications from children on the other side to their friends here, because for four years I have been getting messages from my little son of twelve, and their chief characteristic is their simple childishness, while they give striking evidence that the life of children in the Beyond is, in all material respects, precisely like ours here.

My little son freely and joyously describes the pretty house he lives in, his pony, his canary—which requires no cruel cage, but, as he says, 'sits on my head or shoulder and sings, or else flies behind me,'—his school, the church he attends, his cricket and other games; the beautiful river, on which he has his own little boat (named after a brother), his pleasures, picnics, and companions—several of whom I had never heard of until he told me where they had lived and passed over, after which I had the registers officially examined, and found his statements about them were all correct—the mountain he often climbs with a friend, the view from it, and the christening of it 'after mother.' He speaks also of the clothes he wears as being exactly like those a boy of twelve would wear here, and was much amused at my disappointment on hearing that he was *not* robed in a white tunic, bordered with silver, and a wreath upon his curls! His naïve reply, 'Why, mother, think how all the other boys would laugh at me!' was a revelation, showing that the conditions on the other side are practically identical with those here, even to such little trials (no doubt necessary to children's and grown-ups' development there as here) of being quizzed and laughed at! He has also shown me, and it was a shock at first, that sorrow, as a purifier, is not unknown over there. His description of his intense grief at first at finding himself parted from me, and his passionate childish remorse at every little hasty word or grief he had ever given me, are both beautiful and pathetic. A lovely being whom he calls 'Love,' and sometimes 'my teacher,' he describes as having gradually brought him comfort, whilst she promised him, for a year, that I should 'talk to him again' ere long—a promise richly fulfilled; and he now says he is so happy that he would not return, as he wished to do at first.

I could fill many pages thus, the communication between us being now practically perfect and the happiness of my life. I only wish to add, for the guidance of other parents, that his deepest grief was *my grief*. For over a year he never failed to ask me at the close of each conversation, 'Mother, tell me—are you glad yet that God called me here?' It was a long, long time before I could answer, 'Yes, for your sake I am.' The day I made that reply his little heart seemed overflowing with joy, and he wrote, 'You have to-day put the crown upon my happiness.'

I should be glad if you would publish letters from any other parents who have had like communications. Surely, if such is the simple, consoling, natural life of our children in the Beyond, it should be known. It was to me an awful thought once, that my happy, romping little boy had suddenly become an angel, forced to sing hymns all day; and I venture to believe that many another mother will sympathise with me. Small wonder that the 'human boy' upon this side has no desire for the 'Heaven' which is, apparently, to cut him off from every boy-pleasure he now loves! Would it not be wiser to so instruct our children that they should look forward to the next life with pleasure, instead of with a perfectly natural distaste, shared (allow me to say) by far wiser and older folks than they?

I fancy there are hundreds who, in their hearts, have felt a thrill of amused sympathy with the little girl who said to her mother, at the end of an interminable Sunday of prayers and hymns, which she was told was just how her days in Heaven would be spent, 'Oh mother, when I die and go to Heaven, if I'm very good all the week, will I be allowed to go on Saturday afternoons and play with the little devils?'

There is nothing in this naïve remark to shock anyone. To the sensible and thinking mind it can only convey one feeling—that there is something terribly wrong in our religious teaching to our children. To all who doubt it, I would say read

'Gates Ajar'—that beautiful, daring little book published many years ago, when the world was hardly ready for it.

Is there anything wicked in a child enjoying its simple pleasures and speaking of them? If that life is so natural the quicker we all know it the better. There are many folks who have said to me, 'Oh, if I thought it was like that I would live differently and look forward to going there.'

That it is not yet given to us all to find our happiness beyond in praising God with harps, is surely no sign that we are lost souls! Someone said: 'You can praise God by making a pudding or sweeping a floor clean, better, often, than by hours in church.' Why, then, should the simple shedding of an outer shell alter us one iota? It is not our bodies that think, and feel, and love, and enjoy—it is ourselves; so nothing can be altered till we ourselves alter. That a heaven somewhat resembling the one preached in our pulpits, and taught in our Sunday-schools, does exist for those who have arrived at the state of perfection which demands joys we could not at present conceive or appreciate, I feel certain. But if we look around at our relations, acquaintances, and, above all, *our children*, we shall, I think, be justified in asking: *Who* is ready for that far-off Nirvana where all self is lost and merged into God, and where the soul, 'like the dew-drop,' to use Sir Edwin Arnold's beautiful words, 'slips into the shining sea'?

E. M.

TWO MEDIUMISTIC SISTERS.

Dr. Walter Bormann contributes to 'Die Uebersinnliche Welt' for February an account of two sisters, Mmes. Gilda and Lina Agresta, of Messina, aged twenty and seventeen, respectively, who have spontaneously developed mediumistic gifts of various kinds. The mediumship began in each case with uncontrollable movements, suggestive of hysteria, but which a friend who had sat with Eusapia Paladino recognised as probably denoting mediumship. The father of the girls, who was previously unacquainted with Spiritualism, began reading up on the subject, and soon found that the elder daughter was able to receive automatic writing from a preacher of the seventeenth century, some of it very beautiful. Afterwards this gave place to physical phenomena, raps, movements of a table weighing seventy pounds, the playing of instruments, opening and shutting of doors, &c., many of which took place in the light.

The younger sister presently obtained *apports* and direct writing. Shoes and earrings were removed from the medium while all were joining hands; and under the same circumstances, in light, the medium, standing up, felt her feet touched, and her stockings, tied together with her shoelaces, were thrown into a corner of the room, while her shoes still remained on her feet. On other occasions, in light, two photographs were suddenly brought into the circle from another room.

The phenomena are attested by two independent witnesses, one of whom testifies especially to direct writing on paper enclosed in a box, and the other to various physical phenomena.

'THE SCIENCE OF PALMISTRY,' by Eugene Lawrence (Kegan Paul), is issued as 'a complete practical work on the sciences of Cheirognomy and Cheiromancy, by which means the character, and the past, present, and future events of the life may be read in the formation of the hands.' We are recommended to 'study the cheirognomy of the hand before entering upon perhaps the more interesting study of cheiromancy.' Why two sciences of the hand? The curious-looking word 'cheirognomy' turns out to be the preliminary study of character from the general shape of the hand, which every conscientious palmist—we beg pardon, 'cheiromant'—makes before settling down to a perusal of the lines on the palm. Mr. Lawrence divides hands into three types only, the others described by the older writers being regarded as developments of these. The book follows the usual lines, and no doubt (as admitted in the preface) previous writers have been laid under contribution. The arrangement of the plates, causing the reader to spend most of his time in turning from one to another, is less convenient than in some manuals we have seen.

NARROW ESCAPES FROM BEING BURIED ALIVE.

In a letter to Mr. William Tebb, dated Newark, U.S., June 15th, 1904, Professor Alex. Wilder, M.D., quotes extracts from letters received from the late Dr. Anna E. Park, who expired on Monday, May 30th, 1904, at the age of seventy-two years. It is interesting to note that at the time of her birth she had been laid aside as still-born, till an attendant took the notion to attempt to restore her. Here are extracts from the letters referred to :—

'November 12th, 1902.—My grandfather was buried alive. His name was Matthew Stevenson, a well-known man in New York City. He was bearer of despatches in the war of 1812. Charles H. Foster, the spiritual medium, told my mother, his daughter Sarah, that he had been buried alive; and that within two years she would have his body taken up, and it would be discovered that the skeleton had turned over on its face. There would be one drop of fluid blood in the twelfth vertebra. The teeth would be in perfect condition: they were all double, and it was no trouble for him to lift a barrel of flour with them. He had been buried in the East Houston-street burying ground. My brother, James M. Turner, superintended the disinterment with extreme care, and found everything as Charles Foster had predicted. In 1875 I had a patient with inflammatory rheumatism. I had it afterwards, and for four months was absolutely helpless. Dr. Jewell, of Brooklyn, my attending physician, pronounced me dead. Mr. William Richardson, then President of the Atlantic Avenue Railroad, had witnessed my signature to my will, and the supposed death. Two of my patients were washing me preparatory to laying me out, when one of them declared that she saw my chest move. In a moment both saw the same symptom. Then from the lips of the supposed corpse came the words: "Give Mr. Richardson a chair; he is waiting in the hall." Mr. Richardson was waiting. They had thought that he had gone. He dropped on his knees in prayer at my bedside in amazement.'

It may here be mentioned that Professor Wilder knew Mr. Richardson, who was a Baptist deacon. Here is another extract :—

'Again in 1887 or 1888 I was very ill. Dr. Cleland was sent for. He took off his coat, rolled up his shirt sleeves, sounded, slapped, and rubbed me violently, while my tenants of the second and third floors, believing me dead, thought him brutal. But he brought me back. Animation had been suspended, even clear chloroform would have no effect upon the cuticle. Breathing was imperceptible; there was, as I was told, every appearance of death, and none of life.'

Truly, there are more things in heaven and earth than are dreamed of in our philosophy.

JAS. R. WILLIAMSON.

100, Chedington-road,
Upper Edmonton, London, N.

P.S.—May I venture to add that printed information, relating to the dangers of premature burial and how to avert them, can be had from either the writer or Mr. L. W. Jenkins, 12, London-street, E.C., by sending a stamped addressed envelope?

MANIFESTATIONS IN WALES.—A number of phenomena which are attracting public attention are reported from South Wales and district. At Lampeter, the Bishop of Swansea, Professor Harris, of St. David's College, and others visited the house of Mr. Howells, the county court registrar, whose son Jack, eleven years old, appears to be the medium through whom knockings and rappings take place. The raps were heard to respond to the rhythm of tunes tapped out by one of the party, and were further understood to indicate that money was hidden in the chimney. At Rhymney, in Monmouthshire, on the English side of the border, the Salvation Army barracks is being abandoned on account of the vision, seen by a young lady lieutenant of the Army, of a woman in yellow, who beckoned her into the cellar; another person states that he saw the visitant, who replied to a question by asking him to come the following night, but he did not see it again. The building and cellar have been searched, but nothing has been found that could throw light on the occurrence. The Rev. J. Evans, Wesleyan minister, is reported to have spent a night in the barracks and to have said 'I could not see the form of a face, but I saw something like a body of light.'

FAREWELL RECEPTION TO MRS. LYDIA MANKS.

A goodly number of friends assembled at the Inns of Court Hotel on Monday evening last, the occasion being a farewell reception to Mrs. Lydia Manks on her return to the United States.

DR. ABRAHAM WALLACE, who presided, called upon Mr. Ernest Meads, who explained that the original plans of Mr. T. Everitt, Mr. Sutton and other friends in the direction of organising a reception to Mrs. Manks had been greatly hastened by the departure of that lady much earlier than had been anticipated. They had, therefore, to apologise to any friends whom they might have inadvertently overlooked in their invitations or whom they might have omitted to take into their counsels. On behalf of all present he desired to testify to the esteem in which Mrs. Manks was held by them, and to express the hope that the good work which she had accomplished in England would be continued on an even wider and more extensive scale in America. Dr. Wallace, Mr. Everitt, Mr. E. W. Wallis, Mr. John Lobb, Miss MacCreadie and Mrs. William Paulet also delivered short speeches, in the course of which they referred to the high place which Mrs. Manks had gained in the affections of all her friends, not only by her remarkable spiritual gifts but by her sterling qualities of mind and heart.

In the course of the proceedings Mr. Meads read a numerously signed illuminated address which was presented to the guest of the evening.

The address was couched in the following appreciative terms :—

'We, the undersigned, on behalf of the Spiritualists of London, desire to express our high esteem for our beloved sister, Mrs. Lydia H. Manks, and our cordial appreciation of her great spiritual gifts, whereby the conviction of life beyond death, and consequent mental solace have been given to many who have enjoyed her mediumship and friendship. We also hereby express our deep regret at her departure from our midst, which we trust will, at no distant date, give place to the joy of again welcoming her to London.

February 13th, 1905.

MRS. MANKS, in replying, said how much she appreciated the kindness and sympathy which had been expressed. She hoped and believed that her friends in the unseen world would bless all who had been good to her. In conclusion she said, 'England and America are the wings of the world, and of all the world I love them best.' (Applause.)

During the evening an excellent musical programme was rendered by Mr. Merlin Hughes, Miss Jenny Atkinson, Mr. Aldebert Allen and Mrs. Meads, and two recitations were given by Mr. Ernest Meads, with musical accompaniments by Miss Ada Boden, who also efficiently accompanied the various songs.

A feature of the proceedings was the reading of two letters, one from Mr. E. Dawson Rogers and the other from the Hon. Everard Feilding, of the Psychical Research Society. Each warmly commended the psychical gifts and the sterling qualities of the guest of the evening.

Altogether, while the occasion was one of regret at the loss of so genial a personality as Mrs. Manks, the meeting had much of the character of a joyous reunion, for it was generally felt that the parting was but temporary. Indeed, a well-known medium present, greatly daring, confidently predicted the return of Mrs. Manks in May, 1906!

G.

FOR THE CHILDREN.—On Sunday, February 26th, a Conference will be held, at 3 p.m., at Gothic Hall, 2, Bouverie-road, Church-street, Stoke Newington, to discuss the best means whereby interest in the Children's Lyceums may be increased. A number of earnest Lyceum workers have promised to be present, and it is hoped that many Spiritualists will attend. Tea will be provided, at 5 p.m., for 6d. each person.

SPIRITUALISM IN GENEVA.—The report of the Society for Psychical Studies, of Geneva, for 1904, gives a brief account of the visit to that city of Mr. A. V. Peters, in March last, and the lectures recently delivered there by M. Léon Denis. Mr. Peters is described as 'a sympathetic, powerful and sincere medium, who obtained many remarkable results while amongst us, and has left in our minds a very pleasant recollection.' Among the subjects of addresses delivered before the society were an account, taken from 'LIGHT,' of Madame d'Espérance's experiences of materialisation, and another, from the 'Banner of Light,' of the mediumship, in Australia, of Mr. C. Bailey and of Mr. Ferry, formerly of London.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON. W.C.

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PROFESSOR RICHEL'S ADDRESS.

I.

It is just as well that Professor Richet played—or attempted to play—on two instruments in his Address as President of the Society for Psychical Research: and if he, as might have been expected, produced discordant tones, no one need complain—the cause is obvious, and the old story of the pianist at a diggers' concert applies. A placard deprecated criticism in these words: 'Don't shoot; the player is doing his best.' Professor Richet did his best in difficult circumstances. He knows a great deal about Spiritualism: he accepts a great deal: he infers a great deal, but he is a representative Professor of Science, and fully recognises the rules of the game as such. We do not in the slightest degree suggest fear or disloyalty to facts. There is nothing of that kind. But Science has her special terms and conditions, and with these he sets out to strictly comply; but the result is rather confusing. What is good enough for 'Richet' is not sufficient for 'Professor.' Hence the two instruments.

Our business is with Richet, who is exceedingly satisfactory, as our readers will see, though, even here, there is a somewhat baffling tendency to hedge. He sets forth in order the phenomena upon which we rely, and at times almost glows with faith, but, before starting, suddenly pulls himself up with the remark: 'Pray don't misunderstand me; I set forth these orders of phenomena only for the purpose of exposition, and not as a confession of faith. But the confession of faith is there, all the same. This, for instance, can have only one meaning:—

Let us come back to the material phenomena, and conclude that they exist; there is nothing in that to imperil contemporary science. But there is a fundamental difference between these metaphysical material forces and other known material forces. They are intelligent; and here a formidable problem at once makes its appearance. Are these intelligences human or not? For my part, I fearlessly confess that I see no *a priori* scientific reason for rejecting the intervention of intelligent beings other than incarnate.

Further on, he is even more explicit:—

For my part, if you will permit me to indicate the opinion towards which I lean, I should be inclined to believe in the reality of these luminous forms, these lights, these materialisations; for I hesitate to suggest that all that has been seen and described by Dr. A. Russel Wallace, by Sir William Crookes, by Sir Oliver Lodge, by A. de Rochas, and many others, was only illusion; and on the other hand I have seen, or thought I saw, analogous phenomena, under good conditions, in séances which I cannot describe here.

It is quite evident that Richet is convinced, whatever may happen to the Professor.

We fully recognise the validity of the demands of Science as to proof. It is true, as the Professor says, that Science is not the recital of a fact, nor even of many facts. 'Science demands that scattered facts should be more or less co-ordinated, with proofs and demonstrations, founded upon frequent repetitions.' That is true, but, as he himself points out, the circumstances connected with 'Metapsychics' hardly permit the 'frequent repetitions' which are possible when dealing with physics. But frequent repetitions of another kind,—that is, spread over a wider field,—there have been, in plenty: and with what result? The Professor himself tells us in his reference to 'molecular vibration of bodies,' or the production of raps without contact. During thirty years, he says, in the books and journals of metapsychical science, there are records of at least thirty or forty cases of raps very plainly perceived by all present, in full light, without contact with the table. What happened? 'Classical Science' 'contented itself with judging—and denying—without seriously experimenting.' No wonder the Professor adds; 'so that it is scarcely qualified to form a judgment on the facts which it is unwilling to study.' Let that be borne in mind when we are loftily talked to about the claims of Science, the duty of orderly experimenting, and the necessity for co-ordinating our facts. 'Classical Science' might by this time have been gorged with facts if it had been willing to come in at meal times. If it is now hungry and faint, it is entirely its own fault.

We would suggest to 'Classical Science' that it should not only be more receptive and modest, but that it should accommodate its demands to the subject of them. 'The production of luminous forms, of phantoms, of materialised forms,' says the Professor, 'is not of the same degree of certainty as the composition of ammonia, or the law of the oscillations of the pendulum.' That is a judicious remark, and points to an adjustment of the demands of investigators; and we note with much gratification that Professor Richet is so far convinced of the reality of these luminous forms and materialisations that his belief in them, in order to be negated, 'would need a very disillusioning series of negative experiments.'

For the rest, according to the Professor, the 'exteriorisation of movement,' or the movement of objects without contact, 'appears to be a real phenomenon, duly confirmed'; and 'it is difficult to deny that there have been authentic levitations.' As for 'apports, displacement of objects, and penetration of matter, I do not,' he says, 'see any impossibility in such facts.' As for healing, 'however extraordinary the influence of a medium or magnetiser on disease may appear, it would be rash to assert that it is impossible.' And so on, through the whole octave. Everything is admitted, fully or tentatively. It is high time. The delay was becoming ridiculous and dangerous.

We congratulate the Society for Psychical Research; and if, in this Address, its proverbial caution has been somewhat coddled, that has been largely atoned for by the wide flinging open of the gates, and the broad-minded seriousness of an outlook which has in it the promise of better things to come.

MR. A. V. PETERS writes us that he has now left Holland for Paris, where he will stay for about a fortnight, afterwards returning to London, where he will resume his old work again, having an engagement at Cavendish Rooms for March 26th. He says that in Holland and Germany success has in every way attended the efforts of himself and his spirit friends. 'Moonstone' is beloved wherever he goes, and his sweet, gentle influence has brought comfort to the hearts of many unhappy ones. Mr. Peters reports that Spiritualism is spreading in Holland, and interest is being evinced in it by thinking and serious people in that country.

'METAPSYCHICS.'

ADDRESS BY

PROFESSOR CHARLES RICHET

*(The new President of the Society for Psychical Research).**(Concluded from page 70.)*

Subjective Metapsychics.

Coming to the second group of phenomena, which he called 'Subjective Metapsychics,' Professor Richet explained that as it was no longer a question of verifying material phenomena but of psychological facts, the method employed would have to be entirely different, and under this heading would be included 'all those phenomena of cognition which our ordinary methods will not explain.' Continuing, Professor Richet said:—

'Human cognition is derived from sensation and ratiocination. By means of our senses we are in relation with the outer world; as a result of our sensations we can reason and infer, and no cognition of the outer world can, according to classical science, be derived by any other process of information. We shall therefore define subjective metapsychical phenomena as *cognitions having origins other than our ordinary perceptions and ratiocinations.*

'This brings us to the discussion of the fundamental point: Does the human mind possess any means of cognition other than through our perceptions and sensations? This includes the whole question, and if we reply affirmatively it follows that there is a subjective metapsychic.

'It is true that we often hear sceptics speak of chance as playing a great part in these so-called cognitions. But I fear that these objectors have not reflected much upon chance and the calculus of probabilities. The probability that any of us will be living two hours from now is less than the probability of obtaining the word "Marguerite" by drawing the letters of the alphabet by chance. And yet we pass our whole lives in the expectation of being alive in two hours' time, and with reason. It is not chance, but the defects of our experimental method, that render our results uncertain. We do not sufficiently take account of a psychological phenomenon of essential importance, though too often disregarded, and that is the unconscious memory.

The Intelligent Self Never Forgets.

'The profound study of hypnotism has had, among other results, the valuable advantage of making known to us a whole series of very singular phenomena with regard to the memory, and of revealing it as an inexorable faculty of our intelligence—for none of our perceptions is ever forgotten. From the moment that a fact strikes our senses it fixes itself irremediably in our memory. It matters little whether or not it can be recalled at will, or whether we have preserved the consciousness of this memory; it exists, it is indelible. It can reappear in its integrity even when every trace of it seems to have disappeared for ever. It sleeps within us, while we are completely ignorant of its existence. In a word, consciousness often forgets: our intelligent self never forgets.

'This unconscious memory, "the subliminal memory," to employ the felicitous phrase of Frederic Myers, is always awake, attentive, acute. It mingles in all our feelings, all our wishes, all our doings; it acts, thinks, reasons, and constitutes a veritable Ego, but an unconscious Ego, which has the inestimable advantage over the conscious self of never losing the smallest portion of what it has gained from any source during the whole of our existence.

'It will be seen how important are the consequences of this persistence of memory. We have all of us, especially those whose life is already on the decline, read, seen and heard so many things that it is impossible for us to affirm, however good our memory may be, that we have not at some time or other read such a phrase, heard certain words, been present at such an event. Thus very often the phenomena of so-called lucidity are only remembrances; and although the lucid person asserts, in all sincerity, and with all the energy of ardent good faith, that he knows nothing of them, this is not enough to enable us to affirm his lucidity. It needs that proof be given us that it is absolutely impossible that he should ever have known anything of the fact affirmed. That he does not at present know it is nothing; it must be proved that he has never known it. If we were more strict in making sure of this impossibility of having formerly known, we should eliminate many phenomena, apparently marvellous, but very simply explainable by the revival of memories which the outer consciousness had totally forgotten.

'It appears to me that all the subjective phenomena can be classified as follows: *Lucidity*: the cognition of facts which could not be known by ordinary means. *Personification*: affirmation of a personality other than that of the medium, or having a character which neither perspicacity nor previous recollections on the part of the medium could account for. *Foreign languages*, entirely unknown to the medium; and *Premonitions*.

Lucidity.

'All subjective phenomena might be included under the generic name of lucidity, and we shall divide lucidity into telepathic and non-telepathic, sometimes mingled, sometimes distinct.

'Telepathic lucidity is what is frequently called mental suggestion, otherwise the more or less clear cognition by one consciousness of the emotions of another consciousness, without there being any apparent exterior communication by which these emotions may be revealed; while non-telepathic lucidity is displayed when the percipient is aware of facts which cannot be known to any living person.

'Each of these two varieties of lucidity can be produced experimentally or fortuitously. But—and this is certainly very unfortunate—the evidence as to experimental lucidity is very much less than that as to fortuitous, occasional, lucidity.

'In order to have true lucidity it is necessary that no exterior phenomenon should take place which might inform the operator; consequently there must not be contact; if there is contact, everything becomes uncertain. After eliminating all inconclusive experiments, there only remain a few accounts of cases in which experimental lucidity has been more or less well established, and so long as lucidity is not established by a sufficiently long series of strictly methodical experiments, in the presence of observers who maintain absolute silence and impassiveness, lucidity will remain a contestable phenomenon.

'If experimental lucidity is uncertain, on the other hand lucidity empirically stated seems to be firmly established. But I must here state precisely how

Empiricism differs from Experiment.

Automatic writing, for example, may take place in two forms. A question may be asked by the audience, as, for instance, "Who is Margaret's brother?" If a reply is given by automatic writing, then it is a case of experimental lucidity. In the other form the medium, without any question being asked, writes, let us say, "Robert is Margaret's brother." This is empiric lucidity, for it is not a matter of giving an answer to a question, but of saying, without previous question, something which is in accordance with the truth, and which could not be known by any of the usual channels of knowledge.

'Now, most frequently the precise reply to a question is not given. The medium writes automatically phrases which perhaps show lucidity, but which do not reply to the questions asked. Certain automatic writings, however, although not replying to the questions put, furnish striking evidence of lucidity. If we ask "Who is Margaret's brother?" and the medium replies, "Margaret's grandfather was called Simon," this might be a very good proof of lucidity if it were proved that the name of Margaret's grandfather was absolutely unknown to the medium. But in these cases of evasive answers a vigilant perspicacity must always be exercised, for if the subliminal consciousness can choose the object of its lucidity, it may invent impostures which may assume formidable proportions.

'Profound analysis, therefore, becomes extremely difficult, and all general rules are inapplicable. Each case will demand a minute, detailed, discriminating and penetrating study, and it is only as a last resort, after having thoroughly established the impossibility of obtaining the knowledge by ordinary channels, that we must resign ourselves to admit lucidity.

'Simple experiments are in every way preferable. Lucidity which will name exactly the card I have just looked at is more demonstrative than that which tells the name of the disease my grandfather's father died of, sixty years ago; for the probability is about the same. But there is more emotion and a stronger general conviction if I am told that sixty years ago my great-grandfather died of inflammation of the lungs, than if I take at hazard an ace out of the pack, and the medium tells me that I have drawn an ace. Indeed, the more intensely emotional, the more dramatic, if I may say so, the phenomena are, the more abundant and remarkable the cases of lucidity become.

'I repeat that, from the purely scientific point of view, this is to be regretted, because scientists are not inclined to be indulgent towards a science which is richer in facts the more it departs from rigorous scientific experiment. But in truth we cannot do anything, and we are obliged to accept things as they present themselves, without any pretension of forcing the laws of a world profoundly unknown to us, to obey our ignorance.

Lucidity an Attested Fact.

'The finest cases of lucidity, perhaps, are those in which a grave event, calculated to produce a violent emotion, such as the death of a relative or friend, has become known through a vision of a phantom. So large a number of cases have been collected in "Phantasms of the Living," in Flammarion's book, in our "Proceedings," and in other journals, that lucidity is now an attested fact, as well authenticated as the fall of a meteorite, and unfortunately as difficult to bring about at a given place by experimental means. Except in a few cases, very difficult of interpretation, it seems that these phantasms are altogether subjective. They are only seen by a single person, they are not shown on the photographic plate, they are not displaced by exterior objects; hence the material reality of these visions is very improbable. Since the vision is only perceived by a single person, there is no materialisation, no light, no phantom—and yet there is something, because the percipient has cognisance of a real fact. This something is an exterior phenomenon, a vibration of some kind, perceptible to one person only, and even then perceived by a process the nature of which is completely unknown. I, certainly, do not pretend to penetrate it. But we may well ask why the percipient sees a human form with hat, cane, and eye-glass? I am tempted to believe that all this objectivity given to the hallucination by the percipient is symbolical. The cognisance of an event penetrates the intelligence of the percipient, no matter by what channels; the fact remains that the percipient becomes aware of the death of A, for example, and the fact which is suddenly revealed to him immediately presents itself under the symbolical form of an image. It is only a symbol, because there is no exterior motion of matter perceptible to our senses. But the symbolisation is complete,—A appears to the percipient with hat, cane, and eye-glass. No doubt the latter would not think of A without them, and he exteriorises his interior perception, the mental image of A, after it is produced in him by a process we cannot define, and which has to be translated by a visual image. The abstract fact of A's death takes the form of a concrete fact. The idea becomes a visual image, and the phantom of A, however apparent its form may be to the percipient, is only the symbol of a perception, the nature of which is a profound mystery.

'This opinion is all the more probable since the hallucination is not always visual. It is sometimes auditory. Words are heard which reveal the news that A is dead, and these voices are as much symbolical as the phantom. The mystery, however, is none the less profound; for it is neither chance nor pathological excitement that gives rise to such phenomena. They are in close connection with a real fact; they are therefore veridical, corresponding to danger to, or the death of, A. Lucidity is exercised by channels absolutely unknown to us; but the fact of our being ignorant of its methods should not lead us to deny its existence.

Mental Suggestion and Telepathy do not Explain.

'Some of my friends advance an opinion on this subject that I can scarcely share. They believe that everything is explained very simply by mental suggestion,—emotion aroused in B by an emotion in A. The two mentalities vibrate in unison, so to speak, and it is sufficient that A should think strongly of a certain thing for B to form the same concept.

'For my part, I think that *mental suggestion* explains nothing. It is a convenient phrase which masks our radical ignorance of the phenomenon. Even if we call it *telepathy*, this is a word which I am ready to adopt, but it does not furnish us with even an approximate explanation of the phenomenon. Our minds are not mirrors reflecting the vibrations of other minds; and I do not understand in any way how the anguish of the last moments, in the mind of A, can call up the image of this same A in the mind of his friend B, who is sleeping quietly in his bed, a dozen miles from A's house. By whatever name we call the fact, it is mysterious, unknown as regards its cause, its essence, or the conditions under which it is produced; and the mystery does not appear to be much greater if A can read, without opening it, a sealed letter just brought to him by the post.

'In other words, again, to make my thought perfectly clear, these words "mental suggestion" and "telepathy" explain absolutely nothing; so that between telepathic and non-telepathic lucidity I can only find a shade of distinction.

'It seems to me impossible to deny that lucidity exists. I consider the hypothesis to be necessary that there exist other processes of cognition than those derived from our normal senses, for there exist in Nature, without doubt, vibrations which act on our interior consciousness, and reveal to us facts unperceived by our normal senses.

'That certain individuals, namely mediums, are more

capable than other people of perceiving these vibrations, appears to me altogether certain, but it is highly probable that every human being is more or less capable of lucidity. Which of us has not been surprised by suddenly seeing at the corner of a street a person of whom we have just been thinking, whom we are not accustomed to meet, and of whom we do not think twice in a year? Such incidents are too vague, too formless, to deserve to be published, but they have their importance, even from their multiplicity, and they seem to prove to us that we must assign a share in our intellectual existence to these unknown vibrations acting on our consciousness.'

Personification.

Under the designation of Personification, Professor Richet dealt with those instances in which the personality of the medium is replaced by another personality which speaks with the medium's voice, writes with his hands, gives raps, and affirms itself to be a distinct entity—as in the case of Mrs. Piper, who, during the experiments, is no longer present, but George Pelham speaks, thinks and acts in her place—and after mentioning the 'picturesque and instructive account, by M. Flournoy, of a fine phenomenon of this kind, and the experiences of Stainton Moses, with whom there appeared personages, "guides" —"Rector," "Imperator" and others—who had altogether the appearance of intelligent beings possessed of will and consciousness, language and tastes, of their own,' Professor Richet said:—

'Frequently also, in typological experiments, raps announce the arrival of such and such a personage, who gives his name and describes himself more or less clearly, taking his place among those present, just like a real human person, manifesting his sympathies, his desires, his dislikes, having his own original style, everything that is characteristic of a clearly defined human personality.

'The first idea, a very simple one, which then presents itself, is to believe in the reality of these personages, for the good faith of the medium is certain, and the resemblance is very striking. But it must be remembered that, in certain hypnotic states, there are changes of personality altogether analogous, in which, however, it is quite evident that no extraneous personality intervenes, and that all these phenomena are only forms of the subject's intelligence.

A Complicated Hypothesis.

'I ask myself, then, whether these personifications which play so great a part in Spiritualism are not phenomena of the same nature.

'Let us suppose a change of personality, as in cases of hypnotism, with a certain admixture of lucidity, and then we shall have the very strange phenomena of Mrs. Piper, for instance, who, becoming George Pelham, knows the friends and relatives of the same Pelham, speaks and thinks exactly as he would have thought and spoken if he had been there.

'It is a rather complicated hypothesis, no doubt. But can we think that the other hypothesis, that of the survival of George Pelham, who comes and incorporates himself in the nerve-cells of Mrs. Piper, is a simple and fully satisfactory conception?

'It will not be sufficient, then, should we be told "I am John King," for us to think that we are dealing with the late John King. I do not even yet see how John King could prove to us in all strictness that he is present; for, even if he should send us messages which only he could give, the hypothesis of lucidity affords an opening for a different interpretation.

'Evidently in this rapid summary I cannot pretend to settle the question. I only point out to you its importance: for one of the bases of the spiritualistic theory is precisely this belief in human entities surviving, returning to our terrestrial world, and asserting their personal identity.

'The two last divisions of subjective metapsychics relate to

Foreign Tongues and Premonitions.

'As to foreign tongues I have little to say, for there are but fragments of documentary evidence on this subject in the books. I have, however, had the opportunity of being present at a remarkable phenomenon of this kind, and perhaps some day I shall publish some phrases, perhaps even some pages, written by a medium who knew absolutely nothing of Greek; but the discussion, which would have to be entered into deeply, of these phenomena would take too long, and the same may be said with regard to premonitions, which are the most disturbing, the most incomprehensible, of metapsychical facts. It is not a question as to whether a certain fact disturbs our conception of the universe, for our conception of the universe is terribly infantile. The discussion must be undertaken on

quite another ground, and we shall have to consider whether there exist, as I am tempted by my own experience to believe, authentic facts of premonition which cannot be properly explained by chance.

I have now come to the end of this long enumeration, which I would willingly have made shorter, and above all more attractive. But there are very few phenomena of metapsychics as to which all doubts have been victoriously dissipated, and we can scarcely even regard as definitely gained two or three elementary phenomena, such as raps without contact, and veridical hallucinations, but even these facts, though to us they appear fully proved, have not yet penetrated into official classical science. This is why, not being assured as to facts, we have been so reserved as to theories.

Present-Day Theories 'Cruelly Inadequate.'

'It is not that very extensive theories have not been put forward, and we must take account of them, because they have the great advantage of calling forth fresh experiments. But this, in my opinion, is their only advantage; for they all appear to me to be cruelly inadequate.

'We have seen that it appears probable that unknown forces act both on matter, causing certain physical phenomena, and on the human mind, giving lucidity. We must seek to discover in what the forces consist which give rise to these phenomena.

'Two hypotheses immediately present themselves: these unknown forces are either human or extra-human. (a) If they are human, we must then suppose that our nervous organism has the power to exteriorise itself by movements without contact (telekinesis), and the power to perceive external phenomena which our ordinary senses cannot reveal to us (telepathy).

'(b) If these forces are extra-human, it must be supposed that there exist in the universe intelligent forces which are able to interfere in our world, move objects, and act on our thoughts. This hypothesis involves two quite distinct sub-hypotheses, according as these forces are intelligent beings completely different from man, or human intelligences that have lived on earth. In other words, these forces must be either genii, "daimones," angels, who are able to communicate with men, or else human souls who have left the body and are continuing their psychic existence after the decomposition of the body.

'It is this last theory, a very simple one, which is held by Spiritualists, and it is useless to dwell on it in order to show that it arouses terrible objections.

'The theory which admits the existence of intelligent beings completely different from mankind, is scarcely defended except by theologians, for reasons which are not of an experimental order.

'As to the theory which ascribes everything to human forces, it is scarcely seductive, and appears to me difficult of acceptance.

'We are then confronted by three theories equally improbable and irrational, which will doubtless permit of another being proposed.

An Unknown and Unformulated Theory.

'But be reassured at once. It will neither be long in propounding nor difficult to understand. I cannot formulate this new theory to explain the phenomena, not knowing what it is, nor being able to foresee what it may be. It is a theory X, which the future will reveal to us. Yes, I believe firmly that before very long, after new facts have been verified, after able experimenters, aided by powerful mediums, have thrown light upon phenomena which are as yet obscure, we shall be led to modify so profoundly all our conceptions on metapsychics that we shall have other hypotheses to formulate than those of *spirits* or *human emanations*. This theory X, not yet known, and unattainable because not formulated, has every chance of being true.

'Assuredly, instead of being discouraged, the fact of our non-success should encourage us to multiply our labours with prudence, boldness and patience. Up to now we know only scattered phenomena. The bond which unites them escapes our view. But it will not always escape us. A day will come when the explanation will be given, different from all those which our ignorance has so far framed. The discovery is, perhaps, very simple, but we must bear in mind that it has not yet been made; for although many of the phenomena may be genuine, all the theories that have been built upon them are ridiculous. But let us not lose hope. Let us have confidence in the science which opens out to us limitless horizons! Do we not know that science alone will diminish the miseries and the pains of humanity? Do we not know that the spirit of international solidarity and fraternity

increases by the study of these noble problems? Then let our conclusion be in conformity with the motto of the man truly worthy to be a man: *Laboremus!* Let us work!

At the close of Professor Richet's address, which was heartily applauded, Sir Oliver Lodge, in proposing a vote of thanks to the new President, referred briefly to some of the main points in the address, saying that if we could not yet formulate a definite theory, we must at least be allowed to make use of a working hypothesis, which could be modified as occasion might demand.

PROFESSOR RICHEL AND SPIRITUALISM.

Judging by the report of Professor Richet's address to the Society for Psychical Research, which appeared in the 'Daily News' of the 7th inst., I feel that Spiritualists owe a debt of gratitude to the learned lecturer for his valuable acknowledgments of the possibility of all classes of 'metapsychical' phenomena, but it seems to me that in his anxiety to suggest some new theory to fit the facts he does an injustice to his predecessors by dismissing as 'improbable and irrational' the one explanation that alone covers all the admitted phenomena, and places himself in an awkward predicament. The rejection of every theory hitherto held to be possible renders it incumbent on him to provide a substitute in the shape of a working hypothesis at least. But he fails entirely to do so, and vaguely points to the future to provide new discoveries which shall afford some problematical revelation.

Professor Richet frankly avows that he finds 'no *a priori* scientific reason for rejecting the possibility of the intervention of intelligent beings other than man,' although he sees no necessity, as yet, for accepting it. Psychical research, so far as I can discover, has failed utterly to explain why invisible intelligent forces, whether they manifest themselves in the material form or not, invariably claim to be actual individualities distinct from the medium, and it has just as completely failed to explain why these 'intelligent forces' invariably insist that they are human beings who have passed through the change of death, and are now inhabitants of another sphere. The Professor speaks of the 'blind credulity of the Spiritists,' yet who can interpret the phenomena as successfully as they? Surely, not until a more convincing theory to cover the admitted facts can be discovered, should such a term be applied to those who by their labours paved the way for the Society for Psychical Research.

In the light of all that has come to our certain knowledge we may surely take it as proved that the true explanation of these phenomena properly belongs to another plane of being. Though it seems probable that scientific certitude may never be attained beyond the outward appearance of things, the more we search the stronger grow the indications that there is yet another plane of existence in the broad realms of Nature.

HENRY G. SWIFT.

Professor Charles Richet's Presidential Address to the Society for Psychical Research was largely devoted to insisting on the experimental nature of the 'metapsychical' science of the future. In order to understand Professor Richet's personal position in this matter, it is necessary to read his Address in conjunction with the article from his pen in the first number of the 'Annals of Psychical Science.' In the latter (p. 6) he says: 'Spiritism claims to belong to the experimental sciences; it behoves us, therefore, to consider whether it contradicts any of these sciences.'

Here we have a definite claim made on behalf of Spiritism; and again in his Address he says: 'We hope to bring psychical science out of the empirical into the experimental stage.' The main difference between the article in the 'Annals' and the Address at Hanover-square is, that in the one he shows that there is not necessarily anything in the new study that is contrary to, or negated by, the physical sciences, while in the other he seems bent on proving that up to the present there are no results in psychical science that can stand on the same footing of assured demonstration as those of the older sciences.

If we examine Professor Richet's various assertions, we shall find that some of them, especially with regard to the results of experiments up to the present time, are contradicted by others. In the first place he speaks of 'the numerous facts, more or less authentic and well observed, which have been preserved in the collections of psychical science' as constituting 'an imposing mass of documents which can be drawn upon' for the purpose of writing the future 'Treatise on Metapsychics.' But as we proceed through the various items of his detailed classification, we are at a loss to find any class of phenomena in which the double condition holds good, that the facts are accepted as unquestionable, and that a cause can be definitely agreed on as producing them. 'The whole subject of change and displacement of matter is in a highly uncertain state.' 'Fresh experiments are necessary'; 'our judgment ought to be reserved.'

We are far from objecting either to fuller and more careful experimentation, or to a 'benevolent neutrality' in judgment; but we may legitimately point out that 'metapsychics' as an experimental science differs from the other sciences in one important respect, to which the Professor refers, but apparently without considering the fundamental character of the difference. Experiment to see what will happen in a given case is one thing; experiment to demonstrate that under similar circumstances the result must always be similar, is another thing. In the physical sciences we know, for instance, that ammonia can always be produced from certain substances, because these substances react in accordance with a law, and have no power of choice; but when it is admitted that the metapsychic forces are intelligent, then the character of the result depends upon the intelligence, and we cannot assume that the result expected will necessarily be produced. Thus we can try experiments *ad libitum*, but we must not expect, as physical scientists can, that the results will be constant, and reproducible at the will of the experimenter. In this latter sense metapsychics is not, and never can be, strictly an 'experimental science.'

SCRUTATOR.

In his Address before the Society for Psychical Research Professor Richet said that he ventured to traverse the 'vast domain of metapsychical science' because it had 'nowhere, perhaps, been treated in its entirety, even in *résumé*.' This opinion, and other utterances of a similar nature, cause one to doubt whether the Professor is familiar with the writings of the Spiritualists who have traversed much the same ground before him. In a lecture by Dr. Alfred Russel Wallace, delivered in San Francisco in 1887, and widely circulated since then, I find a classification of the phenomena which, while it resembles that of Professor Richet in a very remarkable manner, although the terms used are slightly different, is more complete. Dr. Wallace divides the phenomena, broadly, into two groups: physical and mental ('material and psychical,' Richet), both implying the action of mind in their production ('intelligent forces,' Richet).

In the first group Dr. Wallace includes sounds of all kinds, from the most delicate ticks up to blows as loud and vibrating as those produced by a sledge-hammer, and certainly not produced by human agency: alteration of the weight of bodies: movements of chairs, tables, and musical instruments without human agency: conveyance of bodies to a distance: levitation of human bodies: tying of knots on endless cords: taking coins out of sealed boxes: passage of solid rings over a body far too large for them to pass over by any natural means: 'the apparent passage visibly of matter through matter'—this latter attested by Dr. Wallace himself, for he says: 'I have frequently myself seen, in good light, sticks and handkerchiefs pass through a curtain, yet an examination of the curtain immediately afterward did not show any change in it whatever.'

Dr. Wallace then deals with physical phenomena combined with mental phenomena, such as direct writing and drawing: writing in colours: musical instruments, such as closed and locked pianos and accordions, played upon by invisible hands. Under the heading of 'Chemical Phenomena,' Dr. Wallace deals with protection from fire: production of luminous bodies: materialisations—hands, faces, full forms—sometimes

photographed, and casts of their hands, feet and faces taken by means of melted paraffin.

In the second group, which Dr. Wallace called 'Mental Phenomena,' he included: Automatic writing: clairvoyance, clairaudience ('lucidity,' Richet), trance speaking: impersonation or transfiguration: speaking in foreign tongues, and the power of healing, although he found it difficult to determine whether the latter is physical or mental.

I have very much condensed Dr. Wallace's classification, but enough has been given to show that Professor Richet's work is by no means as original as he supposes. Dr. Wallace points out that the phenomena are 'produced under the action of the general laws which determine the inter-relations of the spiritual and material worlds, and are thus in accord with the established order of Nature.'

Professor Richet declares that 'fresh experiments are necessary,' but surely those experiments should be carried out in the light of the experience already gained by the observers who during the past sixty years have attested the phenomena! As Professor Richet himself admits, those who have persevered longest have been the most convinced, and the phenomena occur best 'when the spirit hypothesis is accepted in the séance.' Then why talk of the 'credulity of the Spiritualist'? Why try to clean the slate and make a new beginning as though nothing had been done and nothing learnt until the Society for Psychical Research came upon the scene?

The fact that Myers, Hodgson, Hyslop, Savage, and others have been driven to recognise that the spiritualistic explanation is the only one which satisfactorily covers the ground of the facts observed goes to show that the so-called 'credulous' Spiritualists were right; that Hare, Mapes, Varley, Wallace, Crookes, Stainton Moses, and the Owens, Howitts and Halls were as well able to recognise the significance of the facts as the modern 'Researchers.'

Professor Richet points out that the phenomena are caused by 'intelligent forces,' but hesitates to admit their human character. Perhaps Dr. Wallace can help him to realise the significance of the facts. Dr. Wallace says:—

'This is perhaps the most important characteristic of these phenomena—they are from beginning to end essentially human. They come to us with human actions, with human ideas; they make use of human speech, of writing and drawing; they manifest wit and logic, humour and pathos, that we can all appreciate and enjoy; the communications vary in character as do those from human beings; some rank with the lowest, some with the very highest, but all are essentially human. When the spirits speak audibly, the voice is a human voice; when they appear visibly, the hands and the faces are absolutely human; when we can touch the forms and examine them closely we find them human in character, not those of any other kind of being. The photographs are always the photographs of our fellow creatures; never those of demons or angels. When hands, feet or faces are produced in paraffin moulds they are all in minutest details those of men and women, though not those of the medium. All of these various phenomena are of this human character. There are not two groups or two classes, one of which is human and the other sub-human, but all are alike. In the face of this overwhelming mass of evidence, what are we to think of the sense or the logic of those who tell us we are all deceived? . . .

'Passing from the general view of the essentially human character of spirit manifestations, we find a mass of evidence of the identity of the spirits who communicate with us, that they are actual men and women who have lived upon the earth.'

In the opinion of Professor Richet the spiritualistic explanation of the origin of the phenomena is 'improbable and irrational,' but Dr. Wallace, replying to the people who say 'O yes, the facts may be true, but these things are certainly not produced by spirits of dead men, for that is absurd,' retorts with the question, 'Why absurd?' and declares, 'I have never received any rational answer whatever; I have never been able to find out why it is absurd.' Can Professor Richet explain?

AN OLD SPIRITUALIST.

'THE SPIRITUAL THEORY has only been adopted as a last resource, when all other theories have hopelessly broken down, and when fact after fact, phenomenon after phenomenon has presented itself, giving direct proof that the so-called dead are still alive.'—DR. A. R. WALLACE.

LINNÆUS AS AN OCCULTIST.

In 'Psychische Studien,' for February, Professor Max Seiling gives an account of an unpublished manuscript in the University Library of Upsala, written by the celebrated Swedish botanist, Carl af Linné, commonly known as Linnæus, the originator of the classification of plants which formed the basis of modern systematic botany. The chief idea set forth in this manuscript is the doctrine of a 'divine Nemesis,' and he gives many examples to prove that even in this life retribution overtakes the guilty. In one case, a man who had killed his father-in-law with three bullets, himself died some years later from three cancerous ulcers corresponding in position to the three wounds. In another, a man fell through a hole in the ice in the same place where, during a previous winter, he had killed another man. Again, three men were charged with a murder; as none of them could be proved guilty, lots were drawn to decide who should suffer. The man on whom the lot fell was afterwards shown to be innocent, but the King ordered the execution to proceed, saying that it was God's judgment, and the man must have been guilty of some other crime. Then the man confessed that he had committed a murder five years previously.

Several instances of warnings and predictions are also given, one of which relates to Linnæus himself:—

'My brother Samuel was considered clever, but I was regarded as stupid. Everyone said that my brother would be a professor, and even called him by that name. A poor woman, who was asserted to be clairvoyant, and who had never seen either of us, asked to see some of our clothes, and then said of my brother Samuel, "he will be a preacher," and of me, "he will be a professor, will travel far, and become better known than anyone else in the kingdom." My mother, to deceive her, showed her another garment, telling her it belonged to my brother. "No," she replied, "that belongs to the one who will be a professor, and dwell far away."'

On one occasion Linnæus' wife heard a sound as of heavy footsteps in the room used as a museum; she aroused her husband, who also heard them very distinctly, though the museum was locked up. A few days afterwards he heard that an especial and confidential friend had died at the same hour; the footsteps, he said, were exactly like those of this friend. On several occasions, when he was about to return home, his wife and other persons heard him enter the hall, go into his room, open the door and come out again, closing it behind him; and it was not until his wife had waited in vain for him to enter the room in which she was that she knew that it was not his real self. On these occasions she said to herself or her friends, 'My husband will be home soon,' which usually happened in about half an hour's time. This occurred not once only, but several times, and at different places where they resided.

LETTERS TO THE EDITOR.

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

'Occult Brotherhoods.'

SIR,—I judge that 'Zero,' whose letter appeared in 'LIGHT' of January 28th, is either a member of some 'occult brotherhood,' or knows someone who is, and I wish to ask him if he knows of any member of such a society who has acquired any occult power, by means of such society, which he could not have obtained by other means? By occultism I understand is meant, 'the power to be able to produce seemingly miraculous effects by the exercise of will, without the aid of common science.' Many mediums can produce these effects, or rather, these effects are produced through them by what we call spirit controls. The mediums are not occultists; they are only instruments.

I know many men who have studied occultism on ancient lines, but I venture to assert that their only gain has been book knowledge. Where there has been any power or faculty gained, it has been such as is possessed by spirit mediums. That men in past times were real occultists I can believe; but this age of rush, push, and money making is, I am certain, unfitted to make real occultists.

TOLLERE VELUM.

A Vision of the Master.

SIR,—My clairvoyant experiences on New Year's Day and the following Sunday may interest the readers of 'LIGHT': I was attending Church of England services in Newcastle-on-Tyne, and both visions took place during morning prayer. The first was very vivid. I looked up and saw a dove with spread wings hovering over my head. It was very large, of a delicate greyish white, with pink eyes. Proceeding from it and extending over the family (there were four of us) was a lovely radiance of iridescent light, pinky heliotrope and gold, which remained for some seconds and then faded away.

The second vision took place about the same time the following Sunday (the Sunday after the Epiphany). My husband and I went to Holy Communion at 8 a.m., and before going up to the altar I was thinking how many years I had attended church, and that I had never seen any phenomena, although I had recently developed clairvoyance, and then a thought passed through my mind that, although willing with all my heart and soul to believe in the Sacraments of the Church of England, I always felt a barrier between my Lord and myself. These thoughts passed away after I went to the Communion table and partook of the elements, as I had ever done, in simple faith. We returned home and went to the 11 a.m. service. I was thinking of the manifestation of Christ to the Gentiles when I looked up and saw a vision of the Christ over the choir and in front of the organ, which faces our pew. I can never forget the beauty and majesty of the Saviour's face. No picture I have seen has been anything like it. A pale, oval face, with glorious blue eyes melting with love and pity, looked upon us. The face was surrounded with a lovely radiance, the figure in pale, light robes, with trailing clouds of glory, melting into rose colour and gold. Then I noticed that He was holding a crown in His right hand and against His side. The face was living, moving, and gradually assumed a dying expression and faded from view.

RESEARCH.

Magnetic Healing.

SIR,—Towards the end of 1903 my wife fell, and dislocated the thumb of her right hand in two places. A doctor set the thumb in one place only, and, as the acute pain continued, she sought the advice of the doctors of two well-known hospitals, and had the other joint pulled into something approaching its proper position. As the pain continued, she consulted two other medical men, at different times, but still without obtaining relief. At this time her arm was becoming discoloured and very painful,—indeed it was practically useless, and seemed past all cure. Fortunately, we were recommended to go to a medium, which we did, and while under spirit influence she described accurately what was the matter, and said that immediate action was needed if the arm was to be saved. My wife placed herself under the medium's magnetic treatment, and I am merely stating the bare facts when I say that my wife is now well. Except for a slight weakness in it, she is able to use her arm freely and naturally, and her thumb is as well as ever it was,—in fact, she uses it for needlework. I write this in the spirit of thankfulness, and shall be pleased to supply the name and address of the medium to any sufferer who may desire to consult her.

WALTER VINCENT.

73, Springfield-road, South Tottenham.

Walking on the Water.

SIR,—As no one has come forward with the exact reference to the modern instance of walking on the water, referred to by Mr. E. D. Girdlestone, in 'LIGHT,' of January 28th, I should like to say that I remember reading of it. My impression is that it was related in 'Spiritistische Blätter,' some twelve or fifteen years ago (but it may have been reported in 'LIGHT'), and that it occurred in Poland or Galicia. I may be wrong, but I fancy it was related by Mr. Joseph de Kronhelm, who contributed a letter to 'LIGHT,' of December 24th, 1904, dated from Gajsin, Podolia, Russia. If so, perhaps he may see Mr. Girdlestone's letter in 'LIGHT' and come forward with the facts. It may save Mr. Girdlestone trouble if I say that I am certain that it was more than eight years ago at least.

C. JESSIE VESIL.

St. Veit bei Sittich, Carniola.

An Appeal to the Benevolent.

SIR,—Since my letter in 'LIGHT' of January 28th I have received, and beg to acknowledge with many grateful thanks, the below mentioned sums for the treatment of Elsie Neuman: 'R.A.D.,' £1; 'A Week's Treatment,' £1 4s.; 'G.D.T.,' £1; 'E.M.G.,' £2; Miss Mack Wall, £1.

C. LEIGH HUNT WALLACE,

38, Russell-square, London, W.C.

A Prediction Verified.

SIR,—In October, 1902, I consulted Mrs. William Paulet about a young woman, an invalid, in whom, through friends of hers, I was interested.

I had never seen the girl, but was told that it was a case of chronic rheumatism, rendering her quite helpless. As I desired to know if mental healing or better medical aid would be of use, I gave Mrs. Paulet a piece of the girl's hair.

Mrs. Paulet said that mental healing would be of no use; good medical skill might help her, but that the young woman was almost dead internally from below the waist, and that she did not consider her life likely to last more than six months—until March, 1903, at the longest.

I made an attempt to obtain the assistance of better medical aid for her, but was frustrated by the etiquette in the medical profession, as she was being attended by a cheap doctor, all she could afford, a man of no skill; and on February 16th, 1903, I received a letter from the friend who lived with the girl and looked after her, informing me of her death at four o'clock on the previous Thursday, after three weeks of great suffering from lung trouble.

M. VALENTINE.

Man's Upright Position.

SIR,—In 'Hafed, Prince of Persia,' an interesting statement is made in reference to man's intellectual superiority over the animals. The controlling spirit, through Mr. David Duguid, says: 'You will find some animals moving over the surface of the earth having their spines in a horizontal position; others again, not exactly so, but varying from the horizontal to an angle of forty-five degrees, while man alone walks upright. It is in this we find the cause of diversity in animals. The solar rays, giving forth electricity, strike down through man's spine, in an unbroken stream, while in the lower animals, these rays, striking on the spine from an angle of forty-five degrees to the horizontal, get broken up or shattered.'

Can any of your readers tell me whether this is a new theory, or if there is any other evidence to support it?

HAROLD V. LEVINSON.

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.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last a splendid time with the Rev. F. O. Matthews. On Sunday next, at 7 p.m., address and clairvoyance by Mr. Ronald Brailey; and on Wednesday, the 22nd inst., at 8 p.m., psychometry.—T.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday evening last an old friend, Mr. R. Boddington, answered questions from the audience in a very instructive manner. On Sunday next Mrs. Wesley Adams will give an account of 'Rescue Work in the Spirit World.'—C. S. H.

BALHAM.—191, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last a consecration service was held, this being our first meeting at the above address. In the evening we were urged to put our own house in order. On Sunday next, at 11 a.m. and 7 p.m., Faithist Teachings.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last the circle was well attended and blest with spirit power, as was the evening meeting, when the teaching was on the 'Soul's Awakening.' The audience was deeply moved, and experienced a regular baptism. Every Sunday, Christian Spiritualists' Communion at 11 a.m. and 6.30 p.m., conducted by W. E. Long. Inquirers welcome.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last an interesting address delivered by Mrs. H. Boddington on 'Theistic Spiritualism,' was much appreciated by a large audience. A successful public circle is held here every Sunday morning. Every Thursday, at 8 p.m., social gatherings; tickets 1s. each, refreshments included; and at 8.15 p.m., in Room No. 3, psychometry. Sunday next, at 11.15 a.m., circle; at 7 p.m., service.—H.Y.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday morning last an interesting circle was held. In the evening Mr. D. J. Davis gave an address on 'Life in the Light of Spiritualism' and answered questions. On Monday last Mr. John Purcell Quinton gave an interesting address on 'Spiritual Truth from Confucianism.' An instructive discussion ensued. Sunday next, at 11 a.m., open circle; special anniversary service at 7 p.m., Mr. and Mrs. Roberts and others. Monday, at 8 p.m., Mrs. Clowes, clairvoyance.—SLADE.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a good circle was held, and in the evening an interesting address was given by Mr. Imison. The after-circle was successful. Tuesdays, ladies' circle at 2.30 p.m., admission 3d.; Thursdays, public meeting at 7.45 p.m. Sunday next, at 11.15 a.m. and 6.45 p.m., Nurse Graham.—P.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last a crowded audience welcomed Miss MacCreadie, who described many spirit friends and gave loving messages with the descriptions; eleven friends were recognised. Miss MacCreadie, under control, also gave a short address, which was well received, as also was a solo sweetly sung by Miss Laughton. Mr. W. T. Cooper presided. On Sunday next, at 7 p.m., Mr. E. W. Wallis will deliver a trance address on 'Spiritualism and Sensible Religion'; doors open at 6.30 p.m.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Wednesday evening public circle was a big success. Mr. Underwood gave good clairvoyant descriptions. On Sunday morning last several mediums rendered good service. In the evening Mr. Barton presided and gave an inspiring invocation, and an address by Mr. F. Cecil was much appreciated. At the after-circle Mr. Blackman gave good clairvoyant descriptions. On Sunday next, at 11.15 a.m., public circle, Mr. Underwood; at 7 p.m., Mr. McDonald, address. February 22nd, at 8 p.m., Mr. J. Lobb.—VERAX.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday evening last Mr. Ronald Brailey gave an address on the 'Spirits in Prison.' In his illustrations of psychometry Mr. Brailey described the past, present, and future of the owners of various articles without even touching them. Mr. John Lobb, C.C., the president, announced that the £4 required for the use of the 'King's Hall' on Tuesday next for the seventh anniversary meeting had been subscribed (see advertisement). On Sunday next, at 7 p.m., Mrs. H. Boddington will give the address, followed by clairvoyant descriptions by Mrs. Webb.—L.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last eloquent inspirational addresses were given by Mr. E. W. Oaten, of Portsmouth. In the morning 'The Discipline of Spiritualism' and in the evening 'The Elementary Principles of Spiritualism' and 'The After-Death States' (chosen by the audience) were ably dealt with. On Sunday next our platform will be occupied by Mrs. Russell-Davies. Hall open every Tuesday from 3 to 5 p.m. Inquirers and investigators attending then should not trouble the people of the house, but should pass through the main entrance and hall, and down the stairs at the end which lead into Compton Hall.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, the 7th inst., our monthly circle was a very pleasant one. Miss Hett, Miss Venning, and other mediums took part.—P.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. Millard delivered a fine trance address on 'Inner Thoughts: How to Develop.' A good after-circle was held.—L.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mrs. Roberts delivered an inspiring address on 'The Destiny of Man,' and Mr. Roberts held an after-circle.—N. T.

CARDIFF.—87, SEVERN-ROAD, CANTON.—On Sunday last Mr. George Green spoke logically and powerfully on 'Immortality.' His invocation and address were much appreciated.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last addresses by Mr. Hewitt and Mr. Jones, followed by clairvoyant descriptions by Mrs. Baxter, were much appreciated.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Colonel Dillon, U.S.A., delivered an address on 'What think ye of Christ?' which was much appreciated. Many strangers present.—W.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mr. Fisher's address on 'The Reality of Spiritualism' was convincing proof to his hearers. He also gave clairvoyant and psychometric delineations at the after-circle.—T.

LITTLE ILFORD.—CORNER OF THIRD AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. J. Kinsman's splendid address was highly appreciated. Mr. H. J. Abel presided.—A. J.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last Mr. W. Underwood gave a stirring address, urging his hearers to live Spiritualism in their daily lives, and concluded with a few clairvoyant descriptions. Mr. G. W. Lear made a few well-timed remarks.—W.H.S.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last Vice-president Sharp read an inspiring paper on 'Spiritual Food,' and Mr. K. McLennan gave clairvoyant descriptions successfully. In the evening our honorary president, Mr. James Robertson, delighted the audience with one of his inspirational addresses, and was warmly applauded at the close.—H.