

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,259.—VOL. XXV. [Registered as] SATURDAY, FEBRUARY 25, 1905. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

'The Progressive Thinker' discusses the question, 'Is Spiritualism Declining?' and is disposed to think it is. It cites the decline in the number of spiritualist papers in America: but that is scarcely convincing. There was room for improvement—off the face of the earth, and an increase of taste if not of numbers may have wrought the change. But, be this as it may, 'The Progressive Thinker' consoles itself with the reflection that the testimony of Spiritualism is now borne far beyond its own borders. The following is worth attention:—

If, as claimed, Spiritualism has declined as a concrete sect or cult, Spirit Return, our Sun by day and our Pillar of Fire by night, has certainly become far more prevalent, among the masses. Independent of Spiritualism as a concrete sect, club, cult or ism, prominent literary men, prominent men of science, and those high in office are investigating Spirit Return.

Dr. H. W. Thomas, famous as one of Chicago's great preachers, knows that Spirit Return is a fixed fact yet if called a Spiritualist he would become indignant. We know a learned man in this city who talks with spirits at will, who travels in the spirit realms, consorts with the wise sages there, and is the author of a remarkable book, but who would become sorely vexed if you call him a Spiritualist. We know a prominent physician, a Mason of high degree, who sees spirits, and under their directions cures cases of obsession and insanity, who would feel insulted if named a Spiritualist. Then there is Paul Carus, Chicago, editor of 'The Open Court' and 'Monist'; James H. Hyslop, formerly professor of logic and ethics, Columbia University; Arthur L. Foley, professor of physics, University of Indiana; the Rev. Charles H. Parkhurst of New York; William James, professor of psychology, Harvard; Sir William Crookes of England, inventor of the Crookes tube with which X-rays are made; M. Anesaki, professor of literature and history, Imperial University of Tokio; Minot J. Savage of New York; A. E. Dolbeare of Tufts College, and hundreds of other scientists and literary men. None of these prominent men, though believing in Spirit Return, would co-operate with Spiritualists as a body, aiding an organised movement. There are millions of adherents to a perfect knowledge of Spirit Return who occupy the same position. We deeply regret that such is the case, for if all would unite in organised work in behalf of our glorious Cause, we could control the affairs of the world.

'The Daily News' prints occasionally some queer things in its column, 'The realms of gold.' Here is one. It is entitled 'An Infant Prodigy,' and is from Evelyn's Diary:—

1658, 27 Jan.—After six fits of a quartan ague with which it pleased God to visit him, died my deare son Richard, to our inexpressible griefe and affliction, 5 yeares and 3 days old onely, but at that tender age a prodigy for witt and understanding; for beauty of body a very angel; for endowment of mind of incredible and rare hopes. To give onely a little taste of some of them and thereby glory to God, who out of the mouths of babes and infants does sometimes perfect His praises: at 2 yeares and halfe old he could perfectly reade any of the

English, Latine, French, or Gothic letters, pronouncing the three first languages exactly.

He had before the 5th yeare, or in that yeare, not onely skill to reade most written hands, but to decline all the nouns, conjugate the verbs regular, and most of the irregular; learn'd out Puerilis, got by heart almost the entire vocabularie of Latine and French primitives and words, could make congruous syntax, turne English into Latine, and vice versa, construe and prove what he read, and did the government and use of relatives, verbs, substantives, ellipses, and many figures and tropes, and made a considerable progress in Comenius's Janua; began himselfe to write legibly, and had a stronge passion for Greeke.

And so on, for sixteen more inches of close print, recounting the performances of this wonderful child: after which we are quite prepared for the closing two lines:—

Here ends the joy of my life, and for which I go even mourning to the grave.

We should say that for 'the quartan ague' attributed to God, and for the child's collapse, they were responsible who must have encouraged him to attempt his dreadful feats.

Eleanor Kirk, in her 'Idea,' preaches the Gospel of strict personality. She thinks there is too much looking after other people,—too much worrying about the unhappy and the unfortunate. It is a perilous Gospel to preach: but here is a glimpse of it. She says:—

You may love to the extreme of fondness your children and your friends, but you will fail and they will fail if you try to learn their lessons for them. You may teach and sometimes inspire, but the whole job—material, moral, and spiritual—must be done by themselves. You may think your way the best, but if their opinion is different it will be much more sensible for you to close your mouth and allow them to get their experience, than vainly attempt to substitute your methods.

They will have their own way, because that is the only thing they can have.

Your child is himself. He is not you or another. Good comradeship, a pleasant and easy towing along in the lines of least resistance, will profit much in the family and outside of it. But anxiety and compulsion must be left out of the curriculum. Sickness and death inhere in both.

If you want to do good, love every living creature, walk straight to the kingdom of heaven, and mind your own business as you go.

Mr. John MacLean occupies a literary 'MacLean Pulpit' in 'Reason.' A late discourse on 'The Materialism of the Twentieth Century' maintains that the forces acting upon this age are antagonistic to the spread of Spiritualism. The preacher says:—

The dominant ideas are the desires to accumulate wealth and to obtain power. Selfishness and pride are the faculties of the mind which are thus developed. Business affairs are the subjects which mostly interest men. The usual topics of conversation are stock values, the relative wealth of rich men, railroad and shipping corporations, the war news, murders, social gossip and private scandals. Theatres and dress interest the ladies, business and gambling interest the men; no one ever dreams of discussing a religious question. It is considered bad form to discuss religion in a mixed audience, or at the clubs. On Sunday, coming home from church, one is allowed to talk about the sermon; but as most people have very little knowledge on these subjects, the conversation soon turns to things which are more interesting. The press is a good gauge of what

the public taste demands. Murders and thefts and every kind of sensational news are mixed up with sports, theatres and business matters.

This is all true, pitifully true, but it occurs to us that the very pressure of this wretched materialism will create a demand for deliverance from it. There is a hunger in Man, after all, which Lombard-street and Bond-street cannot satisfy, and a thirst which cannot be quenched by Fleet-street and the Stock Exchange: and signs of this already appear.

In this same number of 'Reason,' and in a thoughtful Paper on 'The Triumph of Mental over Physical Conditions' Flora MacDonald makes the very true and pathetic remark:—

The affections of the mind such as love, joy, fear, hate, jealousy and grief are as potent in making for health or sickness as are food, raiment and shelter. Possibly there are more people starving to death for want of love and joy and hope than there are for want of bread.

'G. E. S.' writes concerning 'Electrons and Clairvoyance,' in 'The Theosophical Review.' The following is the concluding paragraph,—very thought-provoking:—

The prevailing theory in scientific circles is that all molecules of matter are built up of these electrons, which move within the molecule with a velocity of the same order as that of light, and this is in general accord with occult observation. But if such be the case the amount of energy latent in matter is tremendous. The energy confined in a single ounce of matter would require more than twenty figures to express it in the usual scientific unit, and if suddenly released would exert a force equal to the explosion of millions of millions of tons of gunpowder. A mass of gunpowder the size of Mont Blanc or even Everest would release less force on explosion than is contained in a single ounce of matter if these modern theories be true. Is it possible that by turning his thoughts inward the Yogi obtains some control of these forces? If so, his powers may become of the same order as that said to be possessed by 'Faith,' which we are told is able to remove mountains and cast them into the sea?

It is well, perhaps, that the secret of these forces is so carefully kept.

We have received a copy of the fourth and revised edition of 'The Shambles of Science: Extracts from the Diary of two students of Physiology.' This is the well-known work which appeared so prominently in the case of 'Bayliss v. Coleridge.' In its revised form, names of persons and places are omitted, together with the chapter associated with the trial: but, in the main, the book stands uncaptured and undiscredited.

SPIRITUAL PRAYERS.

(From many shrines.)

O my God; may Thy presence ever sway me more than the presence of men; let me account it a small thing to be judged of them; and, instead of being determined by their way or humour, let me regard my own conscience more than their opinion; and do all in the sight of God, heartily as unto the Lord. Let it not be my aim to ingratiate myself with men, but to please the great Judge of all. Yet keep Thy servant, O Lord, from giving scandal and offence to any; that I may not, by pride and passion, by vanity and indiscretion, or by moroseness and uncharitableness, dishonour my profession, or make the way of truth to be evil spoken of. But help me, O my God and Guide, to walk circumspectly, and to speak and act with due consideration of all times and places, persons and circumstances: enable me to behave myself wisely, and guide my affairs with discretion; and so to go in and out amongst my fellow creatures upon earth as to preserve my integrity in Thy sight, and have my conversation in heaven, and still enjoy friendship with Thee. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, MARCH 9TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MRS. PAGE HOPPS,

ON

'VOICE FIGURES' (with Lantern Illustrations).

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.

Mar. 30.—MR. E. WAKE COOK: On 'Light in the East—a Remarkable Movement.'

April 13.—MR. JAMES ROBERTSON: On 'Spiritualism, Pure and Undeified.'

April 27.—MR. J. W. BOULDING: On 'The Ministry of the Living Dead,' with Illustrations from Personal Experiences.

May 11.—DR. A. COLLES: On 'The Pursuit of Spiritualism—Shadows by the Way.'

May 25.—DR. J. M. PEEBLES: On 'The Gleanings of a Spiritualist Pilgrim during Fifty-five Years.'

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 28th, and by Clairibelle on March 7th and 14th, 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, March 9th. 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, March 3rd, 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.

On Tuesday last there was a good attendance of Members and Associates at the séance held by Mrs. Atkins, and her clairvoyant and psychometric descriptions were well recognised.

THE 'NO-BREAKFAST PLAN.'—Mr. C. Delolme, of 26A, Deacon-road, Willesden Green, N.W., has a few copies left of a twopenny pamphlet, giving an outline sketch of the 'No-breakfast plan.' He will be pleased to send a copy to any reader of 'LIGHT' who will send a stamped addressed wrapper.

PROFESSOR RICHEL AND SPIRITUALISM.

In continuation of my remarks published in last week's 'LIGHT,' and turning now to the second part of Professor Richet's address, I find several additional illustrations of the fallacy of judging 'metapsychics' by the standards of ordinary experimental science, and also of the danger, alluded to by other writers last week on p. 81, of ignoring the teachings of long experience. Professor Richet desires to limit the phenomena to the precise points desired by the experimenter; but the records of séances teem with manifestations which derive their highest value from the fact that they were spontaneous—that they were such as no one in the room expected to occur, and that they were carefully arranged by the 'intelligent forces' in such a way that no fraud could possibly have been perpetrated, the test conditions being more complete than the wit of the Psychical Researcher would be likely to devise; in fact, Professor Richet seems to think that these forces are altogether too intelligent for his equanimity. Upon another point the Professor ignores, or is unacquainted with, the most established and consistent teaching of the séance room, even when professing to quote it, for he says 'everything goes on as though the medium was not able to manifest this force unless supplied by an outside intelligence.' It is always asserted, however, that the forces, and even the substance required for certain phenomena, are supplied by the medium and the sitters, but are directed and manipulated by the 'intelligences' in question. Instead of the medium manifesting the force supplied by an outside intelligence, it is the latter who manifests the force supplied by the medium and the circle!

Another instance in which experimental results are dragged in at haphazard to upset spirit theories occurs where Professor Richet, speaking of 'personification,' says that 'in certain hypnotic states there are changes of personality altogether analogous, in which, however, it is quite evident that no extraneous personality intervenes.' Is it really so evident? What is the evidence? Cases have occurred in which a hypnotised subject has got out of hand, and manifested unmistakable signs of being no longer under the control of his magnetiser, but under that of a quite different 'extraneous personality.' The problem lies here: change of personality under hypnotism, and control under trance-mediumship, offer such striking resemblances to each other as to suggest a similarity of nature. The hypnotist rejects the theory of spirit control, the Spiritualist rejects the idea that the new personality is a fraction of the old one; the casting vote appears to lie with the 'personality' itself, who never fails to affirm its own independent 'extraneous' existence. I think that Spiritualism is more capable of explaining changes of personality under hypnotism than *vice versa*.

Professor Richet's self-contradictions are numerous. Within a few lines he tells us that the idea of the reality of controlling personages is a very simple one, and again asks whether it is 'a simple and fully satisfactory conception.'

As for that wonderful discovery of the sub-conscious memory, which hoards every scrap of knowledge that comes to it, this was described by Swedenborg in a passage quoted in 'LIGHT,' by a singular coincidence, as recently as February 4th, in the leading article.

SCRUTATOR.

In the clever address by Professor Richet, reported in 'LIGHT' of the 11th and 18th inst., there are many good points made by the talented lecturer which I am sure all Spiritualists appreciate to the full, but there are other statements which require careful consideration, and some that I feel confident the Professor will himself see reason to modify, if not to reverse, after he has had closer and more practical experience of the phenomena.

Our old friend 'unconscious cerebration,' or 'unconscious consciousness,' as it was wittily called some twenty years ago, reappears in a slightly modified form, as thus: 'Consciousness often forgets: our intelligent self never forgets.' 'This unconscious memory . . . acts, thinks, reasons and constitutes a veritable Ego, but an unconscious Ego, which . . . never loses the smallest portion of what it has gained from

any source during the whole of our existence.' This is a remarkable utterance—a stupendous claim—one, I think, that cannot be allowed to pass unchallenged as though it had been established. May I ask, through your columns, how does Professor Richet know that the unconscious memory acts, thinks, reasons, and 'never forgets'? Where is the evidence that it constitutes a veritable, but unconscious, Ego? What is an unconscious Ego? Can the unconscious think, reason, and act? Must it not be conscious to do those things? Is the unconscious Ego intelligent—a separate intelligence from the conscious self—or are we one and indivisible, individual, our consciousness manifesting on different planes and in differing degrees, but all modes of its expression being united in the real self—the Ego that *is* and is conscious of its own existence and powers?

Taking his stand upon the retentive consciousness and power of the unconscious Ego, the learned lecturer proceeded to shut out all possibility of proof of the action of spirit people by affirming that when a lucid person, or a clairvoyant, makes statements that he affirms he knows nothing of—or had no prior knowledge of—proof must be given 'that it is absolutely impossible that he should ever have known anything of the fact affirmed. . . . It must be proved that he has never known it!' Talk about the difficulty of proving a negative—this is carrying the claim for absolute evidence to the point of absurdity. Scientific men, by virtue of their training, are doubtless well qualified to observe and classify phenomena, but it does not follow that they are better fitted than other thoughtful people to estimate the value and meaning of observed facts, or to ascertain the causes at work to produce them. Explanatory theories propounded by learned men have frequently been ponderously difficult, and when students in certain realms differ—who is to decide? The theory which best accounts for the facts observed is surely the one to adopt, tentatively, as a working hypothesis if need be, and so far as the most patient, painstaking, persevering and practical investigators in this realm have hitherto been able to decide, there is no theory that so well covers the whole ground of the facts observed as that of the Spiritualist. As Professor Richet—driven as he is to admit 'intelligent forces' (surely he means intelligent beings!)—is unable to offer an alternative explanation and repudiates telepathy at the same time, why should we follow his lead?

Since the Professor appeals to hypnotism on the one side, why does he not admit the possibility of hypnotism from the unseen? If Mrs. Piper's personality is replaced by George Pelham, for instance—who 'speaks, thinks and acts in her place' and affirms himself to be 'a distinct entity,' where is the difficulty in supposing that Mrs. Piper is truly hypnotised by, and acting out suggestions from, an exanimate 'intelligent force'? It becomes a matter of evidence, and the force of the facts has been so great that the resolute hostility of Dr. Hodgson has been overpowered, and as the result of their experiences both he and Mr. Myers have adopted the theory which Professor Richet airily discards as 'improbable and irrational'—in my opinion a 'lame and impotent conclusion' indeed, unworthy the subject and the man. That Professor Richet has not had much first-hand acquaintance with the facts, or with good sensitives, is apparent, I think, from his statement that the spirits are supposed to supply the psychic force, and again that the Spiritualists claim that George Pelham 'incorporates himself in the nerve-cells of Mrs. Piper'! He suggests the admittedly 'complicated hypothesis' of a change of personality in Mrs. Piper—Mrs. Piper's unconscious Ego passing itself off as George Pelham. I may be a 'credulous' Spiritualist, but my credulity will not enable me to believe that I am a corporate entity made up of a normal consciousness that tries to be truthful and reveres honesty and integrity, and an unconscious consciousness that acts, reasons and *lies*, while I, who am supposed to be it, know nothing of what my rascally sub-consciousness is doing and saying. Truly it is a 'complicated hypothesis,' compared with which that of the 'credulous' and 'simple-minded' Spiritualist is rational, probable, and in my opinion scientific and true; an opinion which I anticipate Professor Richet himself will share, if he persists in his investigations with an open mind, when he gets his anticipated 'new facts.'

CEREBRATOR.

PREVISION.

In 'LIGHT' of late there have appeared some interesting references to this obscure phenomenon, and I have looked (in vain, so far) for some explanation of it from your correspondents. None, however, appears; so, for want of a better, I venture to submit a suggestion for a possible theory which may cover the fact that, from time to time, a case occurs in which a seer, taking a step further than the clairvoyant, has seen events before they happened.

The analogy of the Fourth Dimension seems to throw some light on the problem. Man is normally conscious of but three dimensions in space. The third dimension enables him to tie a knot in a piece of string. No other dimension is conceivable to normal man, any more than it is conceivable that the earth goes round the sun. Gradually mathematical considerations, the Binomial Theory, &c., lead to the formation of the hypothesis that there is a fourth dimension, just as other mathematical calculations lead to the inference that the sun is stationary, and the earth revolves round it. Presently a mathematician convinces himself that there is a fourth dimension, and that, if he could function in it, he would be able to tie a knot in an endless string, or pass matter through matter. Experimenting, and becoming *en rapport* with a being claiming to function in four dimensions, Professor Zöllner, the late Astronomer Royal at Leipzig, found that matter can be passed through matter, and knots can be tied in an endless string; and considered that the existence of the Fourth Dimension is thus demonstrated.

Similarly the difficulty as to Prevision may be said to be due to our limitations as to Time. If man could have a consciousness of an extended Present, events occurring in that present would appear to happen simultaneously. But man is so constituted that, in a normal condition, he is unable to perceive events, except as a succession of transitions from the Past to the Future. Man has no consciousness of a Present. Such a thing is for him non-existent; is, indeed, an almost unimaginable inference merely. He is conscious of a Past, which is continuously merging in the Future; but the Present is as limited in dimensions as the mathematician's line.

If we concede the postulate that there is a Creator of the Universe, who created Time, and Space, as well as Matter, we may be certain that he has neither Past nor Future, but functions in a simultaneous perception of every occurrence which, to our limitations, would seem to be part of a series of successive events. So also he must function in infinite dimensions.

As Zöllner proved by experiment that four-dimensional beings exist, it is reasonable to suppose that there is a series of Intelligences between us and the Intelligence which functions in infinite dimensions, and that their dimensional consciousness can be expressed as 4th, 5th, &c.

To avoid periphrasis, I venture to suggest the word 'Paronist' as conveying the idea of the sensitive who develops power as a percipient of occurrences in an extended present. If a Paronist were developed whose Present corresponded to some such period as a week or a month of time, then we may assume that he would see all the events occurring in that week or month simultaneously, and would thus have an inner vision, the exercise of which would be Prevision as regards some of the events so perceptible to him. His expression of the facts as he saw them, in terms of time occurrence, would be a foretelling of an event which had not yet occurred in time, and would appear to an Intelligence functioning in time, and subject to its limitations, as Prevision.

It is, I feel, a mere sketch of a theory which I am submitting to your readers, but it may serve as a means to evoke a statement from someone endowed with clear vision, making plain to us how Prevision takes shape in the medium's consciousness.

Edgbaston.

A. PHELPS.

PSYCHICS OR METAPSYCHICS?

Are not the objections of Professor Charles Richet to the term 'Psychics,' and his proposed new term, 'Metapsychics,' rather premature and therefore unscientific? He objects to the term Psychics on the ground that 'there are many phenomena which cannot be adequately explained by the *Psyche*—for example, what is there psychical in the noises heard in a haunted house?' and because 'Psychology, the study of the human mind and intelligence, would also have a right to the title of psychic science, and yet it forms no part of our studies.'

My criticism of these two objections would be that they beg the question—not yet decided by evidence and facts—viz., the exact definition and nature of the terms *Psyche* and *Psychology*.

There are at least two theories of what constitutes our *Psyche* remaining to be decided before we can adequately separate Psychics from Metapsychics. The first is the one which is involved in Professor Richet's definition of Psychology, that the *Psyche* is 'the human mind and intelligence'—presumably especially the emotional side. The second is that the *Psyche* is a kind of endo-organism, including an aura or perisprit of a substantial nature bearing to the semi-material or refined grade of vibratory matter—which science is now beginning to formulate under such terms as 'luminiferous ether,' 'radio active substances,' 'electrons,' 'Becquerel rays,' 'auras'—the same relation as our physical organism does to chemical, physical and atomic matter.

Now Professor Richet's argument seems to assume that the first use of the term *Psyche* is the only admissible one, but the second use was quite as much current amongst the ancient Greek philosophers as the first, and has many supporters, even among moderns. Would not Colonel de Rochas, for instance, rather accept the second theory than the first, with his notions of a fluidic aura and detachment?

If the second theory were definitely accepted and proved, it would not only do away with Professor Richet's objection that there is nothing psychical in the noises in a haunted house, but also upset his classification of phenomena into material and psychical, for this endo-organism, or ethereal body, may be too refined to affect the physical eyesight and yet be discovered to be causing the physical noises. Further, this endo-organism may have a refined mentality or consciousness of its own, differing from that posited in the external organism and material brain. Did not Plato himself affirm this? At any rate, until we have attained to a more definite conclusion as to what constitutes the *Psyche*, it seems to me impossible to distinguish where Psychics end and Metapsychics commence, and what is the proper domain of Psychology.

I agree entirely with Professor Richet in objecting to the terms 'occult' and 'spiritistic,' the first as being inane, the second as being too partial, or rather, as involving the theory that the 'spirit' is identical with the *Psyche*; whereas it may be a still more refined grade of substance or even pure energy itself.

There is nothing, it seems to me, in all the Professor's classification which does not, so far as its cause, come under one category, viz., phenomena started from some hyperphysical or endo-physical grade of Nature, but which differ only as regards the extent to which their effects penetrate or manifest in the physical. Some only reach the brain tissues of some physical organism and appear as impressions or hallucinations, whereas others vibrate into the external environment of some physical organism and, reacting on its senses, seem objective and material and physical. Is this hyperphysical centre of energy and causation the *Psyche* or is it not?—that is the problem.

FREDERIC THURSTAN.

TRANSITION OF MR. DAVID YOUNGER.—On Thursday, February 16th, at his home at 94, Talbot-road, W., Mr. David Younger passed to spirit life in the seventy-ninth year of his age. He was born near Ecclefechan, in Scotland, and was an earnest Spiritualist, and a successful magnetic healer for many years. Kind, sympathetic, and warm-hearted, he did a great amount of good, and will be much missed by a large circle of friends. His mortal form was interred on Tuesday last, the 21st inst., at Kensal Green Cemetery, the service being conducted by Mr. E. W. Wallis.

DEPARTURE OF MRS. MANKS.—Mrs. Manks left London for Liverpool on Wednesday, the 15th inst., and before doing so expressed her desire to thank all her friends for their good wishes, and to bid a kindly farewell to those whom she had been unable personally to meet before her departure.

DO ANIMALS UNDERSTAND DEATH?

The question of a spiritual nature more or less plainly revealed in animals is taken up in 'Luce e Ombra' for January, in which the editor, Signor Marzorati, introduces, with a few words on 'the Animal Problem,' an article by V. Cavalli, on 'What the Dog teaches us.' Signor Marzorati suggests that animals may be 'an effort of Nature towards the evolution of man,' who, however, has attained moral possibilities and a power of progress which distinguish him absolutely from all the rest of creation.

Signor Cavalli takes for his theme the numerous cases in which dogs have shown, not merely a liking, but a true affection for their masters, which has led them, on their master's death, to refuse food and die of starvation on his grave.

'The dog, through exclusively moral pain at the death of his master, renounces life, emancipates himself from the instinct of self-preservation, forgets the physical needs of existence, heeds not the acute stimulus of hunger. This means that the moral pain, that of the spirit, surpasses and even extinguishes the physical pain of hunger. No doubt this is a case of auto-suggestion, in which the spirit becomes detached from the body, causing sub-hypnotic anaesthesia.

'What a striking proof that the dog possesses a spirit like our own, a spirit which dominates and subjugates the body, to which it belongs, or rather, which belongs to it, and is dependent upon it! The dog does not court death for instinctive selfish reasons, on account of the loss of the one who fed it, because when offered food and drink it refuses to touch them.

'Does the dog know what death is? Certainly, because it distinguishes between the inanimate body and the sleeping one. . . It is not impossible that the dog may see the spirit of its dead master by clairvoyance, a faculty which appears to be almost a normal one in animals. In that case, the suicide of the animal may be explained by an irresistible desire to follow its master into the other life. It would then be a veritable suicide from spiritual sympathy! Sceptics may laugh at this idea, but it would be wiser to meditate upon it.'

'A PROBLEM IN SPIRIT IDENTITY.'

In 'LIGHT' of the 4th inst., on p. 52, Mr. Frederic Thurstan makes reference to an article of mine in which I gave a brief account of the appearance at our séances of a spirit called 'Susu.' Our records show that she first presented herself on October 9th, 1902, the entry being: '— was controlled by a Hindu or Indian girl. She manifested in a very excited manner, expressed her dislike very forcibly to most of the sitters, and seemed altogether unmanageable. When asked to go away she absolutely refused. At first she would not give her name, but afterwards acknowledged it was "Susu," and said she came with —. She spoke in a very rapid manner the whole time, and when she went away the medium seemed quite out of breath and exhausted.' The entry for October 23rd, 1902, mentions that, "'Susu," the Indian girl, suddenly controlled. She was not quite so spiteful as on the last occasion. . . She would not go away until we agreed to allow her to visit us, on promise of good behaviour.'

She returned several times during January, 1903, and on the 29th of that month 'a new element was caused by "Susu" coming and rapping on the table, besides doing other things.' Since that time she has developed wonderfully, and is now a very great worker in our circle, and if 'Susu's' duties called her away we should sadly miss her dear little presence.

On no occasion has she mentioned her nationality, but we concluded she was a negress because she has black woolly hair. On one occasion she materialised her head and gently rubbed it against the face of one of the sitters, who stated that the hair was very short and curly. Her eyes are large, always bright and twinkling, and she rolls them gloriously for the benefit of those who see her. When she laughs, which she frequently does, as she is full of mischief and fun, her teeth show plainly. If the conditions of either circle or sitter are dull, her droll speeches or repartee at once brighten things up considerably. As to her age, that is problematical! She is apparently not more than fifteen, although she says she is 'thousands'! She says she thinks she died 'because of a pain in her chest,'

but she is not sure. She is very loving to some of the sitters, has pet names for those she likes, and can write and 'draw' in the direct writing. 'Susu' has recognised several who had sat with Mrs. Corner, and greeted them with 'Hallo! I know you. Do you remember my other medium—"Florrie"?' When she first appeared 'Susu' told us that her other medium was ill and would 'come over very soon,' which she did. At that time we knew nothing whatever respecting Mrs. Corner, and did not know who was the medium 'Susu' referred to as 'Florrie,' until a new sitter at our circle said that 'Susu' must mean Mrs. Corner, as it was at her circle he met her, and that 'Florrie' was Mrs. Corner's Christian name.

A. V. E. P.

'THE STATUS OF GHOSTS.'

The 'Saturday Review,' of February 11th, in an article entitled 'The Status of Ghosts,' lets Professor Richet and the Psychical Researchers down gently. It says that many, who are not Psychical Researchers, have heard of phenomena which are interesting and may be important and which, at any rate, are puzzling and they would 'be glad to know "how it is done." ' The 'Saturday Review,' after asking why the estimable people who listened to Professor Richet's French should not employ their remarkable patience in elucidating these mysteries, answers its own question by saying, 'they have done so,' and 'have arrived at the conclusion which we others of the middle term have arrived at without corporate action,' and, it goes on to say, 'they are not very certain about the alleged facts' and have not been able to distinguish between extraordinary powers and deception; still, the 'Review' shrewdly observes, 'you may explode some ghost stories, but you cannot, with every exercise of ingenuity, explode them all. You may explode impostors and yet be conscious that you have not got to the heart of the mystery they have been exploiting. You end rather by disbelieving in the magician than in the magic.' After considering all that Professor Richet and the Psychical Researchers have been able to set forth, the 'Review' concludes that 'the status of the ghost and his entourage is very ill defined and can scarcely be considered as free from doubt,' but thinks 'it is remarkable and laudatory that in these materialist days there should be people who have faith in the possibilities of a science at present so surrounded with uncertainties, while its discoveries in any case would have no pecuniary value.'

UNION OF LONDON SPIRITUALISTS.—Conference, Forest Gate, March 5th, at 3 p.m., Mr. Frost, address, 'Spiritualists' Responsibilities.' Evening at 7 p.m.: Union speakers.

'BELINDA THE BACKWARD, a Romance of Modern Idealism,' by Salome Hocking, published by A. C. Fifield, is a story of a town-bred girl's adventures among Russian revolutionaries and English colonists on Tolstoian principles, with glimpses of idealists with various shades of opinion. After many perplexing experiences, Belinda finally engages in a crusade against the thoughtless vanity of women, which leads to love of display, extravagance, and all manner of evil consequences; 'killing all idealism, and converting men into mere money-making machines.' There is a little bit of philosophy in the book, which may be quoted here, as it reminds us of Andrew Jackson Davis' Magic Staff: 'Remember, henceforth, in every case when you are tempted to repine, to apply this principle—not "the thing is a misfortune," but "to bear it bravely is good fortune."'

GLASGOW ASSOCIATION OF SPIRITUALISTS.—From the annual report of the Glasgow Association of Spiritualists we are glad to learn that the steady increase in general efficiency and influence has been maintained. This Association has taken a leading part in the more extensive organisation of the movement throughout Scotland. Glasgow workers have been largely instrumental in the formation of flourishing societies at Greenock, Motherwell, and Falkirk. Much useful work has been done both by the committee and by lecturers and demonstrators, while the children's Lyceum has made rapid strides, and is now one of the most successful in the British Isles. A pleasing feature of the work of the Lyceum is the Liberty Group—a mutual improvement class for adults. The literary society, library, bookstall, and benevolent fund are also successfully carried on, and the membership has largely increased. The financial report bears out the statement of efficiency, and indicates that excellent use has been made of the funds at disposal.

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

SATURDAY, FEBRUARY 25th, 1905.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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PROFESSOR RICHEL'S ADDRESS.

II.

Our readers will have remarked that in the second part of Professor Richet's Address the Professor seems to get the better of Richet: and 'seems' is perhaps the right word. In his conclusion there is an apparent dismissal of Spiritualism as an explanation of the whole of the phenomena which he marshals. What if we agree with him? In these great affairs we are always drifting to greater generalisations. It is with Spiritualism as it is with Theism. The old beliefs in God always tend to become inadequate. The very Jehovah of the Old Testament in time becomes too anthropomorphic. He fits only a small Universe and a little world. A vaster Universe and a more subtle world demand a more subtle Presence and a vaster mind. The 'Great First Cause' and the Great Final Effect, once so simple, are both lost in the depths of Divine Immanence and the splendours of Infinite Power. But the idea of God is not really lost. It is only deepened, enlarged, glorified.

It is precisely so with Spiritualism; or it will be. At the early stages, it is a simple case of spirit-return and spirit-action. It is all 'Mary Jane' over again. She writes, she paints, she raps, she passes matter through matter, she 'materialises,' she says 'Good night': and there is no more to be said. It all begins and ends with 'Mary Jane': and it is all true about Mary Jane. But further inquiry raises complications and suggests problems. The thing is more intricate than we thought. Powers and personalities are at work that involve far more than the simple and comfortable limits of our homely 'Mary Jane': and the first crude case for Spiritualism begins to be inadequate.

Every experienced Spiritualist knows this is how the matter stands. Admitting all the old facts; admitting 'Mary Jane'; admitting, as Charles Richet seems to do, the action of personal spirit presences, there is more beyond; and, the farther we go on, the greater that 'more' becomes. This, we take it, is the real meaning of Professor Richet's apparent depreciation or dismissal of Spiritualism. It is not untrue: it is inadequate. He sees that there is something beyond it, something that will end it by including and absorbing it, but he confesses his ignorance of what that something is. His conclusion is truly pathetic. He is like a man in the toils of a dense forest beset with a wire entanglement. He is struggling towards a 'new theory,' but he says, 'this new theory I cannot formulate, 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.' 'Up to now,' he says, 'we know only scattered phenomena. The bond which unites them escapes our view. . . . But let us have confidence in the science which opens out to us limitless horizons.' Quite true: and so say all of us. But let us keep hold of one another's hands, and not be in a hurry to break down the old bridge before we have built the new.

By the way, talking about new theories and bridges, we cannot help thinking that Professor Richet is far too positive about the brand new theory of 'unconscious memory,' or 'the subliminal memory.' In his desire to set this up as a possible way of accounting for certain psychological phenomena, he obviously pushes it to unverifiable extremes. He tells us that this internal sub-memory, quite unknown to us, 'is always awake, attentive, acute: . . . it 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.' How does he know that? If this wonderful sub-Ego is 'unconscious,' and if our conscious Ego is unconscious of it, how do we know what its powers are? If we are unable to consult its stores of impressions and knowledges, how do we know they are there?

We are sadly afraid that this energetic insistence upon the sub-memory has for its motive the discounting of supposed messages and information from the unseen people, for the Professor goes on to say that supposed cases of 'lucidity,' of mediumship for receiving communications, may only be cases of unconscious remembrance. The medium may be absolutely convinced that he knows nothing about what he imagines is communicated. All the same he may be unconsciously receiving information from the memory in the cellar. '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': and that cannot be proved: and so one form of mediumship is got rid of,—forcibly enough, it is true; but it serves: and that, we are persuaded, is at the bottom of this over-riding of the theory of 'the subliminal memory.'

But enough of criticism and hyper-criticism. Charles Richet admits the facts all along the line, whatever may be the explanation: and that is the main point for us.

'MIND-CONCENTRATION and how to practise it,' by K. T. Anderson, published by L. N. Fowler and Co., has for its kernel twelve simple rules of thought, and excellent reasons are given why thought should be systematically directed. 'Concentration of thought by its very nature precludes the possibility of worry, for it implies a state in which the thoughts are firmly directed in a single line, whereas worry describes a condition in which the ideas are caught in a mesh, and turn and twist in a futile attempt to extricate themselves from the tangle.' The author insists on the idea that desires are motive power, and should be trusted and regarded as a prophecy of their own fulfilment.

'SOUL-CULTURE. Self-development: What it is, and how it is done,' is the second of a series of little manuals by R. Dimsdale Stocker, published by L. N. Fowler and Co. It gives us in a few pages much of what is contained in other books and publications on the subject, together with some remarks on prevision, which may interest our readers. The author quotes Sir Oliver Lodge's simile of the traveller in a railway train. 'If he could never leave the train,' says Professor Lodge, 'nor alter its pace, he would probably consider the landscapes as necessarily successive, and be unable to conceive of their co-existence. . . . If we once grasp the idea that past and future may be actually existing, we can recognise that they may have a controlling influence on all present action, and the two together may constitute the higher plane or totality of existence, after which we are impelled to seek.' 'The Power that works within us,' says the author, 'impels us ever onward, so that we think, say and do that which we know not, but which It nevertheless knows—foreknows.'

EMBRYONIC FACULTIES.

There appeared in the October number of the 'Proceedings of the Society for Psychical Research' an article by Dr. Albert Wilson which is at once very perplexing and very instructive. It deals with what he calls 'a case of multiple personality.' The instructiveness of the article does not depend on our accepting the interpretation which he puts upon the facts he records, and the facts are almost equally bewildering whether his interpretation, or the alternative theory of spirit control, be accepted. In either case—and this is one of the points to which we desire to draw attention—the view of human personality to which the facts lead is one directly opposed to the materialistic philosophy, to such a philosophy as Haeckel's, for instance.

The peculiar condition of the patient, Mary Barnes, was initiated by an attack of influenza at the age of twelve and a-half years. She was brought under the observation of Dr. Wilson in 1882. Since that date no less than ten personalities have manifested, the normal consciousness of the patient being quite oblivious concerning them. This normal consciousness has now entirely disappeared and has been replaced by one of the ten 'personalities.'

We do not wish to discuss the details of this curious case, we merely refer to it in two special connections, the first being that to which we have just referred, namely, the significant fact that in Dr. Wilson's opinion this strange case supports a non-materialistic view of the human Ego. 'The whole conception' (*i.e.*, his interpretation, given at some length, of the causes of the phenomenon called 'multiple personality'), 'is consistent with Mr. Myers' theory of the constitution of the Ego, according to which only a portion of it is manifest to us in our present life. While the whole Ego remains intact, one portion or another may become manifest according to different physical conditions and the environment of the individual, so presenting the appearance of a truncated personality or shifting series of personalities.'

There are those, of course, who consider that spirit control explains the facts more satisfactorily than the view taken by Dr. Wilson. It is not important that his hypothesis should be accepted; what we consider important, however, is that it should be clearly recognised, alike by those who believe in 'multiple personalities' and by those who do not, that this theory, equally with the spirit hypothesis, supports the assumption of the spiritual roots of human nature and the existence of the Ego in a larger sphere of being than is manifested in this life.

The next point in this article to which we wish to allude is not less important. Dr. Wilson refers to some unpublished MSS. by Dr. Bolton and Dr. Watson in connection with the general evolution of the cortex of the brain, and he does so in connection with the following statements. The cortex of the brain, he says, develops 'from within outwards, the inner or deeper layer being the first to be developed.' The higher layer, which relates to intellect, is 'comparatively undeveloped; it contains few cells; they are irregularly distributed, and many of them are of the embryonic type, suggesting possibilities not yet achieved.' In passing from the lower animals to man, a progressive evolution in this higher layer is found. It represents the higher intellectual control over the lower strata, which are devoted to the instincts and senses:—

'But in the human brain, on the more superficial or outer part of this layer, as if suggesting future evolution, there are many rudimentary or half-developed cells of what is called the embryonic type. Dr. Watson considers that this indicates that the human brain has not yet reached its highest development, and is capable of higher evolution the longer the human race persists. To his opinion I would add: provided our social and educational conditions are improved, especially by putting a

check on the drinking habits so prevalent now in all classes and so potent a cause of nerve degeneration. But whilst offering possibilities of higher education or development these embryonic cells are likewise the first to decay, being more or less unstable.'

The importance of the suggestion conveyed in this paragraph can hardly be over-estimated. We learn from it that there are indications in the structure of the brain of the birth of new faculty. New, we may call it, since, although, like all faculty, it is evolved out of pre-existent faculties, it requires for its manifestation the creation of fresh cells. These new cells are forming; they are not yet formed. The man who takes a spiritual, not a materialistic, view of the Ego will feel justified in assuming that the faculties are pre-existent in the Ego, that the faculties produce the cells, not the cells the faculties; and it will not surprise him if, while the cells are still in an embryonic condition, the faculties, which require them for their complete manifestation, should exhibit themselves sporadically and irregularly. What and if these faculties for which the organic cells are in process of formation should prove to be just those unaccountable gifts which we call mediumistic or psychic, clairvoyance, telepathy, foreknowledge, &c.? If this should be a correct surmise Dr. Maxwell is indeed right when he calls mediums the '*avant-coureurs*' of the race. But the fact, if it be a fact, carries with it an imperative obligation, an obligation which devolves upon every reasonable and responsible man or woman of the human race.

Every period of transition in the individual or in the race is a period of instability, and as such it is liable to be accompanied by disturbance and cataclysms. The new cells, Dr. Wilson tells us, are more liable than the old cells to be disintegrated; the period when energy is passing into their formation, when they are beginning to function, is, for them, a critical period. Of course, this does not imply that their decay cannot be avoided; quite the reverse. We cannot doubt but that these embryonic cells in the human brain will ultimately become stable like the others, and function as naturally and in as orderly a manner as the old cells; the growth of faculty ought not to alarm us as if it were synonymous with disease *because* it is liable, on account of its immaturity, to become diseased; our aim should be rather to regulate, than to repress by intimidating. In order to secure the regular and orderly development of new faculties, it is necessary, however, not only to 'improve social and educational conditions,' but to urge upon all, and more particularly upon those who are conscious of psychic gifts, the exercise of strenuous and determined self-control, the realisation that faculty precedes its manifestation, and that mental poise and self-restraint are essential to healthy and orderly cell production. This self-possession is a duty which each one owes to himself, but even more to the race, for the complete development of the race must be contingent on the sane and healthy growth of faculty in the single units of which it is composed.

THE POWER OF KINDNESS.—A correspondent who has recently become acquainted with Spiritualism in a northern town writes: 'I feel as if I had been asleep for forty-three years and am just beginning to awake. All those years I never once heard anyone mention Spiritualism, and what led me to attend the local meetings I do not know. I saw them advertised in the papers for a week or two, and found my way there. The people I met there have all been very kind to me—in fact, their kindness has been a greater surprise to me than their belief. I have been a widow for nearly eleven years, and have had to work hard to bring up my family. All those years I seem to have been on the defensive and to have forgotten what a kindness was.' There is a world of pathos in that last sentence. We little know how much good we may do by simply cultivating 'the art of being kind.'

THE MYSTERY OF THE SOUL.

The Rev. J. Todd Ferrier delivered an address on 'The Mystery of the Soul: Its Evolution, Redemption, and Transfiguration,' to the Members and Associates of the London Spiritualist Alliance, on the 9th inst., in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, Vice-President, in the chair.

MR. TODD FERRIER, in opening his address, referred to the supreme importance of his subject, and affirmed that, in his opinion, the human soul has a long history, that 'can alone be known to the soul itself, or to one who has passed through the full process of its evolution on its way to the divine.' It is a microcosm, and contains within itself the history of the planets, going through all the experiences through which the planet has passed, ere it reaches the fulness of the Christ-life. The teaching of true spiritualistic philosophy must account for the whole man, and carry the principles of material science into the spiritual realm, as it is not conceivable that man's material body could have had a greater history in its fashioning than the soul which tenants it. The forces in Nature which for ages have been working upwards have shown themselves to be other than blind, meaningless, and unconscious, and the true Seer will construct a philosophy which will show how evolution takes place, and its purpose; for the facts concerning man's evolution belong to the spiritual plane.

The Soul's Evolution.

The soul began in lowly conditions, just as the body did; indeed, they began together. The soul and body were the outcome of the concentration of diffuse spirit—that spirit, in a state of diffusion, was the primary cause of all that exists, and it is the cause of man's spiritual aspirations. It is only when man truly responds, in every department of his nature, to these soul-yearnings that he fulfils the law of his evolution. The soul partakes of both spirit and substance. It moved downward from the Divine Essence that, by means of creation, it might enter into full realisation of all the experiences of life, or existence, on the various planes of the planet. To accomplish its unity with Nature and with all Spiritual Being, it had to go down into the 'inorganic kingdom' and be impressed by its properties, until it gained sufficient knowledge on the mineral plane to rise to that of the vegetable kingdom, which it enters by polarisation; for the secret of plant life is the secret of soul-evolution. The experience of the soul in that state enables it to understand, at last, the whole order of plant life, and thus acquire strength; and by means of the flowers it learns its inherent sense of beauty and harmony of colour and sound, and rises to the animal kingdom, where it once more polarises and arrives at self-consciousness. It is conscious of all it feels and does; but, being under limitation, the animal personality is often led into all kinds of excess, and this accounts for many of the apparently cruel things in Nature. Ferocious animals are outside these orders of existence, and have their origin, Mr. Ferrier explained, in the entities 'thrown off by sinful men and women; for all evil desires, unhalloved acts, the hateful spirit, and heart of utter selfishness, are the progenitors of entities which seek to realise the desires, feelings, and affections of those who cherish them, in the guise of animal forms; so that when men and women are regenerate that order of the animal kingdom will no longer be able to continue.' The soul, having gathered into itself all necessary elements, takes the human form, and polarises in moral self-consciousness. Prior to this it merely existed; now it begins to live; its true nature asserts itself in longings which we call religious, and the soul begins to realise its own divinity; but this does not take place for ages after the soul has reached the human plane of experience, as it has to pass through all the grades of racial, social, and geographical conditions in both East and West.

The Soul's Redemption.

That the soul needs redemption is recognised, said Mr. Ferrier, in all religions, and they teach that the soul of a child is impure, and must be redeemed; but if the soul only

began its course on earth in this present life, as an entirely new spiritual organism, it surely ought not to require redemption. The denial of the soul's long past history by Western religions makes their doctrine of soul-redemption illogical and unreasonable; for if the soul has had no past experience it can have no sins and evil habits to be redeemed from. Mere hereditary tendencies would not necessitate redemption, for they could be overcome by right environment; yet many with the very best environment show, as yet, no right direction of spirit. After comparing the teaching of the Western Churches on redemption by an objective sacrifice offered by another person as a substitute, to buy back to its original purpose the thing redeemed, with the Eastern teachings that the soul itself must throw off all influences which had become attached to it during its evolution, and that many incarnations are requisite for its attainment, Mr. Ferrier contended that the problem could alone be solved by recognising reincarnation; and that 'the redemption of the soul from all the evil tendencies and animal passions which it has acquired in its evolution through the various kingdoms on its way to the human plane,' where the first act in its redemption is the beginning of that moral consciousness which finds it necessary to seek after God and has no rest until it finds Him, as it is the real awakening of the soul to seek its true plane of Divine experience.

The process of redemption through its various incarnations necessitates that the soul must pass through the deepest experiences of pain and sorrow and loss,—'through Gethsemane and Calvary on its way to Divine realisation and Christhood.' All such suffering is born of the love of the Father, acting within the soul and urging it forward. Its ascent must mean struggle, as it seeks to free itself from material and animal tendencies; for when the soul realises that its life is dual—one part aspiring after God, the other dragging it down into material conditions—it often cries, like St. Paul, 'O wretched man! Who shall deliver me from this body of death?' Reverting to the mineral kingdom, Mr. Ferrier attributed the love of money, precious stones and metals to the soul's experiences on that plane, and declared that it has to learn to overcome and redeem itself from the love for gems of the earth. 'No wonder it is recorded of Jesus that He said, "What shall it profit a man if he gain the whole world and lose his soul? or what shall a man give in exchange for his soul?" for if a man realises all the joys which a mere material existence can give him; if in his human consciousness he rises to the realisation of the meaning of the mineral, vegetable and animal kingdoms in himself, and yet through his indulgence of these elemental things in him loses the culture of the soul, so that he finds himself in the outer darkness,—how great indeed is his loss!'

The soul's sense of beauty, of form, of colour, and of harmony, 'can only be accounted for by the passage of the soul through the vegetable kingdom, where it gathers all its inherent sense of strength and gentleness, beauty and form.' 'The grand purpose of the great trees of the forest is not to make wood simply, nor to form watersheds for the world, but to impress upon the evolving soul within the majesty and endurance of its own life. The flowers perform a service to the world far beyond mere decoration of the fields and gardens; their true purpose is to impress the evolving soul with refinement and beauty, to give it a sense of proportion and form, to make it sensitive to the breath of the Divine. The wonderful genius of some souls expressed in colour and music was first learnt in the vegetable kingdom: it is there the soul first comes to know harmony in form, colour, and sound; and in the process of its redemption the soul has to learn how to translate these impressions into spiritual form, beauty, and harmony.'

Vanity, jealousy, and selfishness, which Mr. Ferrier regarded as 'expressions of various impressions received by the soul ages ago in its passage through the animal kingdom,' must be eliminated, and the soul find its fulness in pure spiritual desires, tastes, and aspirations. This is no easy task, but is rather one full of much labour and sorrow. The attractions of the lower planes are difficult to resist; but 'so soon as the soul awakens to the consciousness of her own

divinity, from that hour the struggle begins between matter and spirit.' The redemption of the soul is completed by its victory in bringing into subjection all the material elements in its nature, and to accomplish this 'the soul has to return to earth again and again.' The higher it climbs the more it finds the need for redemption from matter, and so must needs return to acquire some experience that will enable it to throw off those influences which bind it down to matter.'

The fact that spirits who communicate through mediums 'deny re-birth of the soul on the earth plane,' and that they affirm that 'the progress of the soul is accomplished in the spirit world,' only shows, said Mr. Ferrier, 'the limitations of those who thus communicate. If they were souls who had attained their complete redemption and regeneration they could not communicate as they do; for the soul's spiritual memory or individuality does not fully awaken until the soul has accomplished nearly all its labours; and the memory through which these souls communicate through the mediums is that of the outer personality, which is still in the limitations and bondage of our earth life. So that no importance should ever be attached to the communications received from such sources concerning so vast a subject as the redemption of the soul.'

Mr. Ferrier admitted that communicants from the spirit side had shown 'how real the spirit world is, how the soul survives the body and persists through the centuries, and how blind material science is to the great reality that lies beyond the veil'; but their mission, he said, though useful, 'is of a most limited character; for the deeper things of the soul can only be communicated by one who has arrived at the plane of the Divine Spirit' to another soul *direct*, and 'only if such a soul is on the same plane, and so capable of receiving Divine wisdom and knowledge.'

The Regeneration and Transfiguration of the Soul.

The soul's regeneration takes place when it has accomplished all its labours and attained its spiritual liberty from all material bondage,—when it has passed entirely out of the ordinary human conditions of living and has completed its atonement, at-oneness, with the Divine, and its whole inward life is lived unto God, when it becomes a Christ. It then desires to return to earth for redemptive purposes towards men. No soul can become a true deliverer of others from the thralldom of sin unless it has gone down into the very lowest depths, that it may experience the real bitterness of the passions of the hells of the world. In this sense it was said that Jesus was 'made perfect through suffering,' and 'tempted in all points like as we are.' 'When a soul once realises its own Divinity, nothing will prevent it from coming away from the exalted planes of celestial joy, to take upon itself, once more, the form of man, and labour amongst men as their teacher, brother, friend: that ever *has* been, and it ever *must* be, the joy of the Christs!' All passion is not only quelled, but absolutely conquered. Meats and drinks are a burden to the life; there is no pleasure in eating and drinking; the demands of social etiquette are a bore; the commercial spirit is a perfect purgatory; national customs are equally hollow and unrighteous; and the regenerate soul feels that this earth is not its home,—that it is indeed a stranger, 'a sojourner in a weary land.' Though the process of regeneration seems slow and long, judged by the *time* standard, it is not long to the soul, reckoned by the great eternal cycles; and the polarisation of the soul on the Divine plane leads to its transfiguration and perfect transmutation. Having purified itself on every plane of its life, nothing more remains for it to do, and it therefore transmutes all its outward planes into pure spirit. Its form does not belong to matter, but is so translucent that the soul can reveal itself through it. That is the esoteric meaning of the Gospel 'transfiguration' story: it 'was not so much an incident in the life of Jesus, as a picture of the transmutation of the soul regenerate,'—an experience of one who had become a Christ, a prophecy of every soul who attains Christhood, 'the great end of all soul evolution. Such a true spiritual philosophy as is here indicated explains the whole process of the human soul from its first inception and polarisation to its final

realisation of Divinity, and gives the soul a dignity and importance worthy of its origin and wonderful powers.' To arrive on the planes of true spiritual and celestial vision we must penetrate the lower strata of the spirit world, where are gathered the millions of souls recently disembodied who know nothing of the soul's historic past, and it is only when those planes are reached that we can come into touch with those who know of the soul's real history. From all this it will be seen how very close the relationship is between a true Spiritualism and a true Theosophy: that they are not distinct and antagonistic but 'the counterparts of each other; and only when the true Spiritualism realises its own need for a philosophy of the things which it affirms, and the true Theosophy seeks for spiritual realisation as the crown of its philosophy,—only then will the world find a full explanation of the mystery of its evolution.' (Applause.)

A number of questions from the audience were replied to by the lecturer, and a hearty vote of thanks was accorded to him for his 'interesting and thought-stimulating address.'

LETTERS TO THE EDITOR.

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

The Mediumship of Mr. Chambers.

SIR,—When Mr. and Mrs. Chambers came to our house at Bradford for a stay of some days, and to give us three sances, we were prepared to grant them a hearty welcome. Only two things troubled us; we did not remember ever having heard of Chambers before, and we received information from a friend that the materialisations were sadly *too material*.

In order to ensure good conditions we had obtained the presence of thirty of the best Spiritualists Bradford could produce. Upon his entering the sance room it was noticed that Chambers had donned soft felt slippers. He was secured in a somewhat novel manner, viz., in a rocking chair with arms attached, to which his upper extremities were separately firmly fastened by strips of stout adhesive strapping, overlaid by a roller bandage, and his legs were similarly secured. No cabinet was employed, as only physical phenomena were expected.

The room being darkened, and all hands clasped, the first thing noticed was the ominous creaking of the old arm chair, deadened immediately, however, by his wife leading off with loud, hearty singing, which she maintained, I may say, the whole evening. Various instruments had previously been placed upon the floor, viz., a tambourine, a child's mouth organ, and a violin, the two latter in cases. Under the best conditions imposed the only phenomena obtainable were the knocking of the tambourine, which kept time with the tunes sung; a fumbling to open the violin case, and the rustling of a bag of sweets lying on the floor. Mrs. Chambers exhorted patience, assuring us that 'Lottie' had arrived and would soon place the instruments upon our knees; but she had reckoned without her host and knew not the strength nor the stickiness of that adhesive plaster. At the close, and still under control (!), Chambers asserted that the conditions of the circle were unfavourable, but against this we protested. He then maintained the failure was due to the adhesive plaster not having been first magnetised. But we had had enough; as, in the darkness, the door had been partially opened, letting in a ray of light, and Chambers was distinctly seen by myself and others to have very perceptibly moved his chair, propelling himself, by shuffling with his feet, in the direction of the tambourine, which, having reached, he manipulated with his toes. The audience were informed by us that no more sances would be held, and all who were dissatisfied were requested to re-take their money. In a few moments not a florin remained. With tears in her eyes Mrs. Chambers protested that her husband should never again be so secured to a rocking chair.

Comment is needless unless it be to point out the superlative folly of having sances in total darkness, with a total stranger, he having first been simply, apparently, secured by cords. It is not for me to attempt to explain away the marvellous results obtained at Huddersfield. Doubtless Mrs. Chambers played no unimportant part in their production. At the last of the Huddersfield series Chambers was probably securely fastened and never did break loose—his wife forming the only materialisation which occurred. She informed us that at the sances for material forms she always occupied a seat close to the curtain. Again I say—comment is needless.

In conclusion, I may state we had suggested to Chambers the advisability of his being placed in a wire cage for the materialisations. He did not altogether object, but said he would have to sit in it previously for three weeks to magnetise the wires.

His phosphorescent cards and poor attempts at ventriloquism need scarcely be mentioned. Wherever he turns up, he may easily be recognised by the fact of his having only one finger and thumb on the right hand, which probably materially assists him to escape from his toils.

F. HORSEMAN, M.R.C.S., &c.

[We submitted a proof of the above letter to 'W.,' our Huddersfield correspondent, from whom we have received the following reply to Mr. Horseman's comments upon the Huddersfield séances, which were reported in 'LIGHT' of the 11th inst.—Ed. 'LIGHT'.]

'I have no title to speak as to the Bradford sitting, not having been present at it; but information concerning it, derived from other sources, leads me to believe that were Mr. Horseman cross-examined upon it, the matter would appear in a very different light. The value of his remarks may be appreciated by the following replies to his comments upon such of the Huddersfield séances as I witnessed. These replies are based on the certain knowledge of myself and many eye-witnesses, not on assumptions and probabilities indulged in by an absentee.

(1) The séances were not held in total darkness. An oil-lamp burned in the room. A small screen, a few inches square, stood in front of the lamp to protect the manifestations from the glare of the flame, but there was sufficient light to enable all present to identify one another and to observe any movement of the cabinet curtains. (2) Mrs. Chambers was kept under close scrutiny and never once moved from her seat during any sitting. She frequently spoke to the manifesting forms, some of which could be seen stroking her face or spreading their drapery on her, as they did also with other sitters. (3) At the last two séances the sitters comprised a party of commercial and professional gentlemen of repute, who were not professed Spiritualists, but critical investigators bent on the ascertainment of truth and the prevention of self-deception and imposture by others, and using every test that ingenuity and precaution suggested. (4) The medium wore thick laced boots. The legs and arms of the forms were always nude. Medical eyes are not required to distinguish male and female limbs, but some were present to testify to what was obvious to other sitters, and that the final apparition's right hand was perfectly fingered, whereas the medium's suffered from amputation of three fingers; a fact which, one would think, would impede rather than assist a man trying to escape from elaborate bindings.

'As numerous inquiries have been made of me through you for the medium's address, will the writers kindly consider personal replies unnecessary in the light of his recent arrest on a charge of bigamy, which has no bearing whatever upon the present subject?' W.

The 'Reformation' in Wales.

SIR,—The strange lights seen at Egryn, mentioned in your last issue, seem clearly to be spiritual phenomena. An old friend, writing from Bangor, assures me that the truthfulness of the reporter who visited Mrs. Mary Jones can be relied upon. He also adds that the religious movement is not called a 'revival,' but that the name universally given to it, in both North and South Wales, is 'Diwygiad,' meaning 'reformation' (of character), and that 'it is remarkable how much those who take part in the movement emphasise the need of improvement in ethics, and how little is said about theological creeds.'

The lights guiding Mrs. Jones seem to be of the same nature as those frequently seen at séances, but on a far larger scale, as if the work of a band of very powerful spirits who are able to produce them, in consequence, probably, of a large number of the inhabitants of the neighbourhood being mediumistic. If the narrative be true, as I consider it, the description in the Gospel of St. Matthew of the star which guided the Magi to the child Jesus becomes credible.

The present great religious movement is, I believe, the commencement of what I have been expecting for years past, viz., the spread, on a large scale, of a knowledge of Spiritualism over the whole world. Perhaps two or three generations may be required, but the final result will be the abolition of all bitterness due to differences in religious creeds, and the union of mankind in a religion which will be common to all, because founded on the actual facts which all may verify who will investigate the phenomena of Spiritualism with patience and impartiality. J. M.

Capital Punishment.

SIR,—With regard to Mr. Girdlestone's pamphlet on Capital Punishment I would suggest that there perhaps may be another way of looking on the matter.

Prima facie, there can be to all humane natures but the one view—that capital punishment should be relegated to past, not present times—but let us consider the question. Mr. Girdlestone states that 'if a man has committed murder during his life on earth, and has not repented of his act before waking up in the spirit world, his disposition is in their view still as murderous as ever it was,' &c. Very likely, as the tree falls so it lies—but the crux of the question remains in the words that I, not Mr. Girdlestone, italicise—'if he has not repented.' Doubtless any and every man, if he has not repented of any sin and crime during his life, will wake up in the spirit world, with his desires and disposition as sinful as ever. Murder is not the only crime, but it is the only one now punishable by death.

Let us consider whether this penalty has always the bad result pictured by Mr. Girdlestone.

Is it not true that a murderer, as well as other people, often expresses true repentance just before death; but ordinary sinners live out their natural lives, the murderer has his violently taken from him by the exercise of the law. May it not be that, having expressed unfeigned sorrow, admitting that the death penalty was a just one, that repentant murderer pays back in his own person, and with his own life, the ransom or release from his crime?

In such case, that of repentance, the 'redeemed' soul of that murderer would not, could not, have the experience that Mr. Girdlestone seems to suggest, as practically that of all who suffer the death-penalty; for by his own death he would have atoned, in one sense, for having taken the life of another. Is it not probable that he would return into incarnation, and might lead a life of suffering in the flesh to atone to the uttermost farthing? This I suggest, for I am averse to theorising on empiric grounds only.

Capital punishment seems a wrong term: it should be bettered by using the words 'death-penalty due for the infringement of one of the prime laws of Nature—that of life.' Laws are made, or should be, not to punish only, but chiefly to deter anyone from crime.

That there is, doubtless, a terrible society of malefactors on 'the other side,' is not necessarily owing only to our laws, but primarily to our own wrongdoing. It may be, however, that the repentant spirit of a murderer feels that he can be and is happy because, before leaving earth life, he has paid in his own person, as I said, for his crime; so that he is not compelled to the hellish sufferings entailed on all those spirits finding themselves still loaded with all the desires for sin and crime, whether murder or otherwise, which they had when passing away. To my mind, the soul of the murderer who confesses his crime and yields up his life to the hangman as atonement is the one only among all these sinners whose lot has distinctly a ray of heavenly hope.

I know it sounds cruel, but I am not sure but that it is sentiment rather than sincere reflection and deep impartial judgment that makes many people anxious for the repeal of the law of capital punishment.

ISABELLE DE STEIGER.

Green Lawn, Rock Ferry.

Christian Spiritualism.

SIR,—As there is some confusion and doubt in the minds of many Spiritualists as to Christian Spiritualism, may I state that we as Christian Spiritualists teach a living communion with Jesus and the risen humanity; this gospel brings life and immortality to light by unfolding the spiritual gifts of mankind. We include the Lord (Spirit) Jesus in our communion as the best guide in spiritual endeavours and practice, and thus unite the Primitive Christians (for a Christian then was one in communion with Christ) with the Modern Spiritualists and their communion with the risen humanity. W. E. LONG.

Church of the Spirit, Camberwell.

The Departure of Mrs. Lydia Manks.

SIR,—I wish, through the columns of 'LIGHT,' to thank the friends who so readily helped me to carry out the farewell reception to Mrs. Lydia Manks on Monday evening, February 13th.

I was glad to see a good sprinkling of friends on the platform at Easton Station on Wednesday morning; among others Mr. and Mrs. D. Gow, Mr. E. Meads, Miss MacCreadie, Mrs. Fairclough Smith, and Mrs. Paulet to 'speed the parting guest.' As a little gift (from the balance of the reception fund) I gave Mrs. Manks a copy of Tissot's 'L'Apparition Médianimique,' with which she was much pleased.

ALFRED J. SUTTON.

Man's Upright Position.

SIR,—I was interested in Mr. Harold Levinson's letter on the above subject in last week's 'LIGHT.' While I cannot exactly say whether the statement contained in 'Hafed' is a new theory, I know there is abundant evidence to demonstrate its plausibility and even to warrant its being accepted as a proven fact.

Some few years ago, when the 'hypnotic wave' was spreading over the mental horizon, there was a tendency to sneer at the notion of 'animal magnetism' or of 'animal electricity' as unscientific, notwithstanding the mass of evidence patiently accumulated by investigators in the past, and the closely-reasoned arguments put forward in a calm and logical manner by men distinguished in various departments of scientific research. This sneering was due to nothing more nor less than sheer ignorance of the subject, added to the innate tendency of the human mind to repeat any statement which it is accustomed to hear uttered with due emphasis. It became the fashion to decry 'animal magnetism' as unscientific; and Doctor This and Professor That airily put aside with a wave of the hand every fact that would not fit in with the 'hypnotic' idea.

At the present moment, however, I question whether anybody but an ignoramus would venture to deride the old term 'animal magnetism,' because no text book of physiology is now complete without a chapter on 'animal electricity,' or the electricity evolved by living tissues. Magnetism is the result of electricity, and therefore if it is correct to speak of 'animal electricity' it must be equally correct to speak of 'animal magnetism.' The most able exponent of the theory of the curative action of animal magnetism that I am acquainted with is Dr. John Ashburner, who flourished about 1860. He published an English translation of Reichenbach's *Researches*, and brought out in 1867 his *Notes and Studies in the Philosophy of Animal Magnetism and Spiritualism*. In a very lucid and comprehensive manner he traces the connection between the various forces of Nature, and shows that they lead up to the human organism as the highest manifestation of electric energy.

The point of interest in reference to the subject of this letter is that Dr. Ashburner derives the human force from the 'grand trunk force of universal gravitation.' 'In tracing the universal gradations of forces,' he writes, 'from those appertaining to mineral crystalline structures to the forces connected with organic arrangements of more elevated ranks in the scale of being, exerting more or less beneficial agencies on the human sensitive, we may well believe that, on this earth, the highest grade of magnetic force culminates in the magnet, man.'

As the sun is the source of all life on this planet, it stands to reason that the upright position of the head and spinal cord must exert an influence on the evolution of a living being from a lower to a higher plane of existence. Thus the physical world may be said to be a retort for distilling the finer essences of life, and for forming the 'spirit' out of the crude 'matter.'

ARTHUR LOVELL.

94, Park-street, Grosvenor-square, W.

SIR,—Mr. Harold Levinson asks (p. 84) whether the theory contained in the quotation he gives from 'Hafed, Prince of Persia,' is a new one. The passage in question was given at the fiftieth sitting, on September 19th, 1872. In a book entitled *'Extemporaneous Addresses by Emma Hardinge, Spoken at the Winter Soirées held at Harley-street, London, 1866, Second Series,'* the opening pages contain the answer, given under control, to a question as to what it is that produces the emotions of animals, corresponding to those which, in man, we regard as manifestations of the spirit within us. The answer commences by referring to the progressive development of the nervous system, which, in the highest order of mammalia, is almost equal to that of man. The inspired speaker says:—

'We find that the brain, although it differs in quantity in different creatures, is almost as complex in its structure and convolutions as that of man; but we also find that the great column of the nervous system—the spine—with its ganglionic termination of the brain, is disposed differently in the animals to that of man. In the animal it runs laterally with the ground, and the brain receives the galvanic powers of the solar ray at an angle which varies considerably from the direct or perpendicular. Man, on the contrary, in his erect position, receives the first direct impetus from the solar ray in the action of a horizontal beam; hence, whatever forces the power of light and heat can exercise upon receptive forms, have in this attitude full scope for their exhibition, and must form a line of demarcation between the play of nervous force in the human and in the mammalia thus differently stimulated. And the next evidence of difference in degree of nervous force exhibited in form, is

found in the fact that no single form in creation is capable of exhibiting the same amount of intellectual power as man.'

This certainly goes to confirm the theory set forth in 'Hafed,' and it is more important that this (and many other so-called 'original' ideas) should be true than that they should be new.

READER.

'Corpse Candle' or Spirit Light?

SIR,—In view of the controversy now raging in the daily Press concerning the extraordinary lights which have been witnessed in Wales, I think the following experience may interest your readers.

Some five years ago my wife and I journeyed from London to North Wales to attend the funerals of her uncle and aunt, who had passed away within a few hours of each other. They were both considerably over eighty years of age, and some time before death came had recognised the wondrous truth of Spiritualism. A carriage was to meet us, as the house and beautiful grounds were some two miles from the rural station. At Birmingham our engine ran off the line, and we were consequently delayed some two hours, and instead of arriving at our destination by 10 p.m. it was midnight and we found no carriage awaiting us, neither could we procure one, so we set out to walk the distance. The night was pitch dark and there were no lamps to guide our path.

When we had proceeded half way we came to a very precipitous and dangerous hill, and had to walk in single file and literally grope our way.

Suddenly I espied a brilliant golden ball of light about half a mile off at the summit of the hill leading up to the house.

This wonderful 'light' lit up the pathway, and appeared to be slowly coming to meet us. My wife at once said, 'This is the work of Uncle Edward, and it is what in certain parts of Wales is known as a "corpse candle." Man-like, I replied, 'No, it is only a search light.' As I spoke, this refulgent globe rose up in the sky and slowly floated over the house wherein lay the two poor bodies, wrapped in the sleep of death. The phenomenon lasted fully seven minutes, and then disappeared.

By this time we were in the grounds adjoining the house, and on our arrival found the family quietly partaking of supper, and all but the dining-room shrouded in darkness.

They had quite given up all hope of seeing us that night. Be it noted that I possess no clairvoyant powers, such as my wife has, and yet I was the first to perceive this grand display of spirit light and power. 'And as he journeyed he came near Damascus,' and suddenly there shined round about him a light from Heaven.'

ROBERT H. RUSSELL-DAVIES.

26, Buckingham-place, Brighton.

A Suggestion and an Inquiry.

SIR,—As articles of all kinds seem to be very much better for psychic purposes if they have been associated with a medium or a circle for a time, perhaps those who have experimented in spirit photography, as I have done, without result, may find it of service to carry a packet of photographic plates in the pocket for some days previous to their use. I might suggest Kodoid films as being light and least liable to breakage.

Some time ago I sat with some friends, who understand nothing about drugs, and the head of the family was the medium. 'Sodium Tungstate' was spelled out by the table as being a remedy for polypos in the ear. The message was 'Tungstate of soda, six grains in four ounces of water. Dilute with warm water, half a pint to a desert-spoonful of solution. Syringe ears night and morning.'

Now, I have not as yet heard of this drug being used in medicine. My friends do not know the stuff at all, and I cannot find out anything concerning it. Possibly your medical readers may be able to give some idea of its therapeutic uses and value, if any.

H.

Sale of Work at Newcastle on Tyne.

SIR,—The ladies in connection with the Newcastle-on-Tyne Spiritual Evidence Society have arranged to hold a sale of work on April 4th and 5th, and are desirous of making it a great success in order to aid the funds of this society, which was formed in 1871, and is the oldest society in the North of England. It has, perhaps, developed more mediums and done more work than any other society in the Kingdom, but is in need of help at the present time. Kindly permit me, therefore, to ask all those who can do so (including all my old friends) to send a parcel, be it ever so small, for this worthy object. I can assure them it will be gratefully accepted and appreciated. Letters and parcels may be addressed to

(MRS.) A. MELLON-GLEAVE.

'Clifton Mount,' Grainger Park-road,
Newcastle-on-Tyne.

A Lost Pin Restored: How?

SIR,—Let me premise that I have had no experience of phenomena termed spiritualistic, and have never been at a public séance—or even meeting—and as a High Churchman by conviction, for most of my life I considered them as 'uncanny.' I may therefore be regarded as an outsider whose testimony and experience should be unbiased as for phenomena. In the summer of 1904, when walking by a riverside, on a path bordered by thick, damp grass, I lost a scarfpin of painted enamel, which was drawn out by the flapping of a cape I wore, in strong wind, and a careful search next day was unsuccessful.

A friend who has clairvoyant and clairaudient faculties told me, some time after, that a guide, or guardian angel, of mine signified that it had been found and was then in a pawnbroker's shop, but not in the town I reside in, and that he would endeavour to restore it to me. One day last week a grandson of mine, aged thirteen, was minutely searching in my garden for beetles, in a particular spot; later in the day, when in the house, he clairaudiently heard a voice say, 'Go into the garden and look under the plum tree,' and there, where he had previously, in his beetle hunt, observed that the soil was undisturbed, he found a small place flattened as if by a beater, and on that spot lay my lost pin, after an absence of six or seven months, in no way discoloured or damp. I am absolutely certain I did not lose it *there*, and in late autumn the garden was dug up and manured for the winter season. I think it fair to those who may by others be considered as unorthodox, because they may be more conversant than others with the phenomena of what is somewhat opprobriously called Spiritualism, to state the experience which I have just had.

AN UNPREJUDICED CHURCHMAN.

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.

PECKHAM.—22, RYE HILL PARK.—The new mission led by Mr. James Huxley promises well. On Sunday next, at 7 p.m., Miss MacCreadie will be present, and the members are prepared to give her a warm welcome.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last the morning and evening public circles were well attended. At the evening service Mr. McDonald gave a splendid trance address on 'Faith, Hope, and Charity.' The Wednesday evening service was very successful. On Sunday morning next, at 11.15, public circle; at 7 p.m., Mr. Underwood and Miss E. Bixby.

BALHAM.—191, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last the 'Atmospherean Heavens' were discussed, and convincing clairvoyant descriptions given. In the evening the life and teachings of the Prophet Zarathustra (commonly called Zoroaster) were dealt with, followed by clairvoyant descriptions. On Sunday next, at 11 a.m. and 7 p.m., Faithist Teachings. Clairvoyant descriptions in the evening.—W. E.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last 'The Religious Revival in Wales, and the lights in connection with the same,' were very admirably dealt with by Mrs. Russell-Davies. On Sunday next Mr. R. Dimsdale Stocker will lecture on 'Do we Worship our Ancestors?' 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.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Wesley Adams gave a short reading, Mrs. Yeo sang a charming solo, and a spirit friend spoke interestingly through Mrs. Wesley Adams on 'Spirit World Experiences.' At 3 p.m. a good number of bright and intelligent children attended the Lyceum. On Monday last Mrs. Skilton's symbolical drawings were shown, and were considered to be very curious and wonderful. On Sunday next our friend Mr. Fielder will speak on 'Life's Drama.'—C. S. H.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis delivered a trance address on 'Spiritualism and Sensible Religion' to a large and appreciative audience. The opinion was unanimously expressed that the discourse was undoubtedly one of the best ever given from this platform. Our veteran president, Mr. T. Everitt, ably fulfilled the duties of chairman, and we were glad to have Mrs. Everitt with us in improved health. On Sunday next Mr. W. J. Leeder will give answers to written questions.—S. J. WATTS.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Boddington addressed a large and attentive audience on 'Practical Spiritualism.' Mrs. Webb followed with clairvoyant descriptions, all being recognised. On Sunday next, at 7 p.m., Mr. and Mrs. Roberts, address and clairvoyant descriptions.—G.

LEAMINGTON SPIRITUALIST CHURCH.—On Sunday and Monday last excellent addresses and convincing clairvoyant descriptions were given by Mrs. Norton, of Burton-on-Trent. This church is now well established. Services are held on Sundays, and investigation circles on four week evenings. Healing is a prominent feature of the work.—B.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday last an interesting and instructive address on 'Revivalism,' by Mr. H. Boddington, was much appreciated. Convincing proofs of spirit presence were given at the after-circle. Sunday next, at 11.15 a.m., circle; at 7 p.m., service. On Thursday, at 8.15 p.m., in Room 3, psychometry. Every Saturday, social meetings; tickets 1s., refreshments included.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—The mission services during the past week, conducted by Nurse Graham, were very successful. Her convincing clairvoyant descriptions did much good, and we feel spiritually benefited. Sunday next, at 11.15 a.m., Nurse Graham; at 6.45 p.m., Mrs. Checketts. Thursday, at 8 p.m., public meeting. Social gathering on March 3rd, tickets 6d. each.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—The anniversary services on Sunday last were well attended and much interest was manifested. At the evening meeting addresses were given by Mr. and Mrs. Roberts, Dr. Hutchinson, Mr. Harris, the president and vice-president. On Monday last Mrs. Clowes gave a number of psychometric and clairvoyant readings to a good and appreciative audience. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Connelly, address. Monday next, at 8 p.m., clairvoyant descriptions by Mrs. Podmore. Saturday, February 25th, annual meeting and social gathering at 7.30 p.m., free.—G. E. S.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard delivered a trance address on 'The Uplifting of the Soul,' and an interesting after-circle was held.—R.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. F. Pearce gave a very intellectual address upon 'Spiritualism' to a good audience.—W.

KENSINGTON.—44, HOLLAND ROAD.—The London Metapsychical Association held its inaugural meeting on Monday last, when the objects were fully discussed and a working basis adopted. Mrs. Heigham presided. (See advertisement.)—K.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last a discarnate companion of Mr. G. Tayler Gwinn's gave (through Mr. Gwinn) an uplifting address and convincing answers to questions on 'Personality, Individuality, Soul and Spirit,' submitted by the audience.

BRIXTON.—8, MAYALL-ROAD.—On Sunday morning last the speaker dealt with 'The Dangers of Development in Public Circles.' In the evening Mrs. Checketts delivered an interesting address on 'Awake thou that sleepest.' A good after-meeting was held.—J. P.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last an earnest and inspiring address by Mr. J. Adams, based upon the first three chapters of St. Matthew, was much appreciated. Mr. H. J. Abel presided, and also conducted the after-circle.—A. J.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. R. Boddington dealt with 'Spirit Obsession and Possession,' and in the evening he spoke well on 'The Responsibilities attendant upon a Knowledge of Spiritualism,' a subject from the audience.—N. T.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last much spiritual benefit was derived from the morning public circle, which was well attended. At the evening service an address upon 'The Evolution of the Soul' was given through Mr. W. E. Long to a large and appreciative audience, which included many strangers.—J. C.

PLYMOUTH, Bank-street.—On the 15th inst., and also on Sunday last, Mr. Warner Clark delivered stirring addresses to good audiences, and Mrs. Trueman gave wonderfully good clairvoyant descriptions.—G.—Oddfellows' Hall, Morley-street.—Meetings were held on the 15th and 17th inst., and on Sunday last Mrs. Short gave a good trance address; the Misses Lethbridge ably rendered a duet, and Miss Lavers gave clairvoyant descriptions.—C.—Grenville-road Mission.—On the 15th inst. the psychometric delineations by Mrs. Evans were much appreciated. On Sunday last Captain Greenaway delivered a stirring address on 'Is Spiritualism True?' Mrs. Evans gave good clairvoyant descriptions.—H.