

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe

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

No. 741—VOL. XV.

[Registered as]

SATURDAY, MARCH 23, 1895.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

"The Royal Bank Magazine" for March contains a thoughtful article by our friend Mr. James Robertson. He recalls the fate of the "Cornhill Magazine," whose circulation went down 20,000 copies after Thackeray's insertion of the famous paper on Spiritualism, and he hopes the "Royal Bank Magazine" will not suffer in a similar way. We hope not, but the price will be worth paying for even this one proclamation of the good news. The editor draws attention to it in a Note, and we will venture to serve up a few of its good things:—

It is a new idea and hardly realisable to many people that it is possible to make anything clear regarding a spirit world and spirit people. It is all very beautiful when you find Spiritualism set down in a romance or in poetry, but it is all wrong when you say these are actual facts which can be vouched for by many. A spirit world is regarded by the bulk of people as a something in the dim and far off. It has been a possibility to some, a question of grave doubt to others, full of perplexity to many, but, so far as certainty was concerned, it has had no standing, except with the few people of rare religious genius and spiritual insight. To make it a living fact cognisable by the million is the mission of modern Spiritualism.

Thousands of people know (though many are afraid to speak out) that the cable is laid between the two worlds, and the messages prove that there are intelligent operators at the other end of it, who can send messages in human language. They know that the so-called dead are living still, and are able oftentimes to establish their personal identity. Spiritualism alone offers the means of establishing this as a fact.

The spirit world to many is as real as this natural world. It is not one single bit of testimony which has been attested by some single man of note in his laboratory, but from innumerable witnesses. The strongest case has been made out which no theory as yet presented can explain away.

John Trevor, founder of "The Labour Church," and a keen Socialist, has, in his pamphlet "From Ethics to Religion," gone down very deep: and millions who would dislike his Socialism might rejoice in his beautiful and spiritual view of Religion: certainly, every spiritual Spiritualist will. Here is a taste of it:—

It may be impossible to define clearly the difference between Ethics and Religion; nevertheless there is a difference between them, and one which can be felt far more readily than it can be explained. What is the difference between Prose and Poetry? Who can accurately define? . . . Yet, who that has any love of literature cannot tell—This is Poetry, that Prose?

And so it is as between Ethics and Religion. There is a point at which the moral life becomes inspired with a new fulness, at which love expands and deepens into a sense of spiritual relations, at which Man and Nature and God become a new and intense reality, at which all life becomes united into one whole-souled harmony. It is as when friendship grows into love, respect deepens into worship, and the true life of adoration and com-

munion begins. I can liken it only to a process in spiritual chemistry, in which the common elements of our daily life touch the source of their being, and a new life, the true life, instantly begins to be. The old elements are still there; but they become transfused with a new energy, and so combine together into a new unity, which gives forth joy and beauty and strength.

Of this life, which we name Religion, Ethics must ever form an essential part. What Intellect is to Insight, that Ethics is to Religion—the corrective principle which secures its normal growth. It represents the law of our being, of which Religion is the life. Religion may exist without Ethics, as Ethics without Religion—life without law, as law without life. To-day we have so far advanced that the only Religion it is possible to advocate is one of which Ethics forms an integral and necessary part.

Religion is the utterance of that primal energy within us, of which our superficial life is the show. It represents that inspiring, quickening and courageous force of the soul which makes it possible for man to be something better than good, and something wiser than reasonable. It lifts us to a region where our poor Prose halts and staggers, overburdened with the ideas it has to carry, wherein only the Master Poet can say or sing the rightful word. But, though we may have to give up, as hopeless, the attempt to say all that religion means, you and I may, if we will, discover all the power and the joy and the intense reality of it in our lives. The life will one day find the Voice. It is for us to find the life.

We are glad to find that Buddhism has now its organ. The more the better. Let us have all the windows open. "The Buddhist" (Colombo) has a learned article on the "Seven Principles of Man." It is a wide subject, and we do not propose to discuss it just now. In fact, *via* Theosophy, it has been a little too much discussed. But "The Buddhist" puts out a very red flag concerning the fourth principle; and that deserves any amount of consideration. We may call it the desire principle, says "The Buddhist," the real Devil within us, to be conquered, if that may be:—

When we die it leaves the body and wanders in the air, and—the stronger one's earthly appetites the longer it will survive—it gradually loses its vitality, and, in course of time, which may be a hundred or more years, it dissolves or fades away. Now it is this evil principle which appears chiefly to mediums and Spiritualists. It can assume any form; it can draw information from the brains of others, and give it out as its own, but it has not thoughts of its own. It takes from the brains of other living persons all the knowledge or information which it gives to the medium, from whose body it draws the necessary vitality to enable it to manifest or communicate. Some it incites to commit crimes; in others it stirs up carnal appetites; it sucks vitality from the system like a leech, and deranges both mind and body. Jack the Ripper, Deeming, and other noted criminals were led on by these dangerous spooks to commit their fearful crimes. Of course they are not all as vicious, but as this principle does not partake of spiritual essence, it cannot teach spiritual knowledge, &c.

We think there is an element of truth in this very much overdrawn picture; but the Old Bogie bias of it is destructive of its usefulness. In the absence of perfect knowledge, we assume that the almighty and all-wise God has ordered the world of human life on just and rational lines and not in the poisonous manner suggested by "The

Buddhist." If there are deleterious fourth principles, why not wholesome ones? and why should we not assume that the wholesome will prevail over the deleterious?

When people once give way to theories and spiritual or biblical theatricalities, what wonderful nonsense they are capable of! And they never seem to be warned, although the past is strewn with the *débris* of broken expectations. Here, in London, are apparently sane men actually paying for some of our most costly halls in order to set forth the following programme of coming events, during the next thirteen years:—The annexation of Germany by France, the turning of England into a "red republic," "the woes of Demon Scorpion Locusts and Demon Lion-headed Horses," the return of probably Elijah and another prophet, and their murder by a new Napoleon, the casting down of Satan and his angels to this earth, "the supernatural transportation of millions of Christians into the Wilderness (probably Sinai) on the wings of the Great Eagle, to be safely hidden and miraculously fed during the 1,260 days of Antichrist's massacre," "ascension of 144,000 watchful living Christians to heaven without dying," the descent of Christ, "wrathfully as an Avenger and Judge (after translating to heaven all Christians remaining alive on the earth) . . . to destroy Antichrist and to begin the Millennium."

There is more of it, but this is probably sufficient. These fanatics say that they extract this programme from the books of Daniel and the Revelation. It is a warning both to worshippers of the Bible and to unquestioning adorers of spirits.

The suggestion in favour of an "Aged or Disabled Mediums' Pension Fund" is a good one. Certainly, the case of Mr. W. Wallace is urgent. It would, indeed, be a misfortune and a discredit if such a sturdy old pioneer, at the age of eighty, ended his days in the workhouse. Mrs. Wallis, 164, Broughton-road, Pendleton, will be specially glad to receive promises of regular subscriptions, at all events during the life of Mr. Wallace.

The following dialogue, in "The Banner of Light," is pretty and to the point:—

Did you ever see a counterfeit ten dollar bill?
Yes.
Why was it counterfeited?
Because it was worth counterfeiting.
Was the ten dollar bill to blame?
No.
Did you ever see a scrap of brown paper counterfeited?
No.
Why not?
Because it is not worth counterfeiting.
Did you ever see a counterfeit Spiritualist?
Yes.
Why was a Spiritualist counterfeited?
Because he was worth counterfeiting.
Was he or the Cause to blame for being counterfeited?
No.

LONDON SPIRITUALIST ALLIANCE.

On Monday evening last, at 2, Duke-street, Adelphi, Mrs. Hardinge Britten gave a very interesting address on "Magicians and Mediums." We shall give a report in our next issue.

We are glad to be able to state that Miss X., of "Borderland," has happily recovered from her recent indisposition, and has kindly consented to give her promised address on Monday evening, April 1st, on "Some Curiosities of Crystal Gazing, with Practical Hints for Experiment."

THE SPREAD OF ASTROLOGY.

Our German contemporary, "Sphinx"—always an interesting magazine—has this month two brief articles on astrology. One of these, by the accomplished editor, Dr. Hübbe-Schleiden, contains some remarks which are not unlikely to be misunderstood. They are as follow:—

Whoever may be interested in the facts of astrology need only take in hand one of the many English or American almanacks. He will soon be convinced that between the position of the stars in the heavens (the macrocosm) and events on earth (the microcosm) there is an obvious parallelism. Nay, more; he will find that in English countries astrology has developed such an invincible *technique* that the most important events—at least, in public life—are more or less accurately predicted beforehand. An indirect testimony to these successes is the fact that the almanacks are sold to the number of many hundred thousands in all English-speaking lands. And although these yearly prints are very cheap, they are really, in the majority of cases, bought by the educated public.

As the Doctor cites only two of these cheap publications, we may point out that with regard to one of them, at least, his conclusion is somewhat inconsequent. The astrological contents of this publication are of an exceedingly meagre character, while its "business" items are really valuable to several large sections of the community. Farmers, and the enormous population more or less directly interested in stock and agricultural products, find in its pages information which they cannot so easily get elsewhere. All the most important fairs, for example, are given for each month, whether they are horse fairs, cattle fairs, cheese fairs, poultry, wool, stock, sheep, or hiring fairs, or indeed any kind of fair whatever. This information is of importance not only to the inhabitants of each district in which a fair is held, but also to people all over the country who attend these fairs for business purposes. The print also contains calendars of a useful character, tables of tides from which "high water" can be got not only at London Bridge but at every seaport in the three kingdoms, and a few of those on the Continent most frequented by coasting vessels. Post Office regulations, &c., are there also, and many other little bits of information which come in handy to a seafaring and agricultural population. We are expressing no opinion as to the spread of an interest in astrology; we merely indicate that the practical information on other subjects which the almanack gives is quite sufficient to account for the bulk of its circulation. It has, besides, a forced circulation in large towns, where it is hawked about from door to door, bought "for the fun of the thing," read, laughed at—rightly or wrongly—and then forgotten.

THE "UNKNOWN WORLD."

The March number of the "Unknown World" (James Elliott and Co.) is remarkable for an article entitled "New Mysteries of Theosophy," in which the attitude of the magazine is defined, and we learn that "the 'Unknown World' holds no brief for Theosophy," but simply aspires to be "a mirror for mystic thought." The editorials are written in the usual vein of scholarly cynicism, the dominant note of which seems to be a disdain for mere humanism. The more notable contributions include "The Cloud upon the Sanctuary," as translated by Madame Isabel de Steiger; "Tolerance," an essay by C. R. Shaw Stewart; "Some Considerations towards a Philosophy of God and Man," by a writer whose identity is thinly veiled by the initials "G. W. A."; and "What is a Christian State?" by Mrs. M. E. Boole. Among other papers, an article "On the Orientation of Sacred Edifices," by J. H. Mitchiner, F.R.A.S., and "Some Considerations of Dreaming," by C. G. Stuart Menteth, are worthy of notice. As usual, the magazine is happy in its metrical features. An unsigned poem, "Lessons from Nature," a lyric, "When We Are Dead," by "A. L.," and a poem, "Invocation," by J. M. Croal, are examples of really good work.

A NEW THEORY OF THE GREAT PYRAMID.*

The author of the work before us has, perhaps, done wisely in omitting from his title page all reference to the Great Pyramid. As he himself remarks, the theories propounded from time to time to account for that wonderful structure "have resulted in a discord more akin to Babel than to the grandeur of its silent majesty"; and his publisher, doubtless, recognised that but few persons would knowingly undertake to read yet another explanation of the mystery.

The solution is to be found, according to Mr. Adams, in "collating the masonic secret of the monument with the doctrinal secret contained in the mysterious books of Thoth" (*i.e.*, the "Book of the Dead"). Before attempting to estimate the value of this solution it will be well to consider briefly the history of that book. Some hundreds of papyri containing it have been from time to time dug up from the soil of Egypt, and doubtless thousands more remain to be discovered. All these are for convenience spoken of as copies of the "Book of the Dead"; but we do not mean thereby that all contain one and the same text. When we examine them, we find that the number of chapters is different in each; that different chapters are contained in each; and that those which are common to two or more papyri are not, as a rule, arranged in the same order. Apparently, in the early and middle kingdoms the arrangement depended entirely on the fancy of the scribe.

But as time went on, some approach to order was evolved out of chaos; and towards the end of the new kingdom, when the old religious and social order was dissolving and the monarchy was rapidly crumbling away, there came what we now know as the "Saite Recension," so named from the Saite (or Twenty-sixth) Dynasty, in whose reign it first appeared.

But it is not only the order of the chapters that was gradually evolved, but the chapters themselves multiplied from age to age. We have not a sufficient number of copies of the period anterior to the Eighteenth Dynasty to justify any definite conclusions as to the chapters then known; but for the period covered by the Eighteenth to the Twentieth Dynasties the number of copies is considerable, and most of them have been published in the great work of Naville. A reference to this shows that several of the chapters at the end of the Saite Recension are not included in any of the papyri examined by him, and it is a fair inference that those chapters were not written till after the fall of the Twentieth Dynasty. It will thus be seen that the inclusion of these texts under the one name, "Book of the Dead," is not due to the identity of their contents, but to the fact that they are linked together by a number of common chapters.

It seems obvious that a book produced after the manner of the "Book of the Dead" can have no organic unity; and the internal evidence points in the same direction. (a) There are several instances of duplicate chapters. (b) The titles of chapters continually recur; *e.g.*, the first chapter of the Saite Recension is entitled "Beginning of the Chapters of Coming Forth by Day"; later on, we find various chapters entitled "Chapter of Coming Forth by Day," and one is called "Coming Forth by Day in One Chapter"; finally, the last few chapters are said to form "A book behind the book of Coming Forth by Day." (c) The style is different in different parts, and in the later chapters we have invocations to gods with unmeaning names ten syllables long, those chapters being quite alien from the spirit of the early times. All these considerations go to prove that the book was not only "given out" gradually (as Mr. Adams seems to suggest), but that it did not exist (either esoterically or exoterically) in the form in which we now know it till very near the end of the Egyptian monarchy.

How, we may well ask, can this jumble of heterogeneous material, written at widely different periods, and cast into its final shape at a time of material and moral decay, bear any sort of relation to the Great Pyramid, built in the early ages of the monarchy, according to a settled plan, and completed within one or two generations? And, most important question of all, at what period of its development is the book to be compared with the pyramid, and what particular copy of that period is to be selected? Now, it so happens that in 1842 (not 1846, as Mr. Adams says) Lepsius published a *fac-simile* of a papyrus in the Museum of Turin containing a copy of the Saite Recension of the "Book of the Dead." This copy being very well preserved, very

legibly written, and made accessible by Lepsius in a convenient form, with all the chapters and lines numbered for reference, necessarily became the *standard text for the Egyptologist*. This latter fact seems to have led Mr. Adams into the grave and fundamental error of supposing that it was the *standard text of the Egyptians also*. Even the numbering of the chapters, which was purely the work of Lepsius and is not considered satisfactory by the best living authorities, is treated by Mr. Adams (pp. 21-2) as of equal value with the text; much as it is said that Philo regarded the Greek particles in the Septuagint as divinely inspired, though they often have no representatives in the Hebrew. He seems, however, to have a vague notion that his choice requires justification; but he passes over the difficulty as rapidly as possible, like a skater on thin ice. He writes (p. 40):—

But the answer to the question appears to be contained in the last of the supplementary chapters; for the papyrus proclaims the key to be within the reach of all who understand in full the masonic secrets. "This Book," it says, "is the Book of the Master of the Hidden Places." And in those Hidden Places, therefore, the Secret of the Master of the Hidden Places, the "Mystery of the words of order," as the coffin of Amamu says, is to be found. This is the version, therefore, which we shall compare with the Ritual in stone, its predecessor by more than three thousand years. . . .

Was there ever so flimsy a foundation for so gigantic a theory? Everything depends on a phrase in the *last* of the supplementary chapters, and upon a new and strained interpretation of that phrase for which no argument is produced. We have shown above that the passage relied upon was written at a time when the Great Pyramid must have been regarded as almost prehistoric; and we unhesitatingly affirm that no evidence can be found for that identification of the "Hidden Places" with the Great Pyramid which Mr. Adams so calmly assumes. The attempt to defend his choice of a text is so weak that we cannot help thinking it was an afterthought, and we hope we shall not be considered uncharitable if we express the conviction that, had Lepsius in 1842 published an example of the Theban rather than the Saite Recension, the correspondence between the Great Pyramid and the "Book of the Dead" would have been worked out on totally different lines. The foregoing considerations seem to render unnecessary a detailed examination of the points of contact claimed by Mr. Adams as existing between book and pyramid; but we must point out that he has given no facilities for such examination. He refers to the "Book of the Dead" by chapter only, instead of in the recognised manner, by chapter and line; and the student can hardly be expected to look through line after line of hieroglyphics on the chance of finding words which may or may not be those intended by Mr. Adams. The quotation, for instance, on p. 40, we have been unable to verify. We are inclined to think that it belongs to an earlier chapter than the one mentioned, and that the translation is incorrect. It is possible, however, that an exact reference would put the matter in a different light. In any case, the "Hidden Places" must be the underworld, not the Great Pyramid.

To Spiritualists, everything must be of interest which throws light on the views of the ancients as to the state of man after the dissolution of the body, and we would gladly have seen in Mr. Adams's work a help towards the better understanding of Egyptian thought on the subject. If that is impossible, we can at least bear our tribute to the extensive research, the eloquent language, and the elevated thought and feeling that shine forth from nearly every page.

RECEIVED.

- "Theosophist." March. (India: Adyar, Madras. 2s.)
 "Lucifer." March. (London: 7, Duke-street, Adelphi, W.C. 1s. 6d.)
 "Review of Reviews." March. (London: 125, Fleet-street, E.C. 6d.)

PASSED away on the 11th inst., at his residence, Northumberland House, Park, Tottenham, N., John Dawbarn, of pneumonia, following influenza, aged sixty-eight.

CONVERSAZIONE AT CAVENDISH ROOMS.—We ask the special attention of our readers to the announcement in our advertisement pages of a conversazione to be held in the Cavendish Rooms, Mortimer-street, on the 29th inst., "in celebration of the forty-seventh anniversary of Modern Spiritualism." There is promise of some excellent music on the occasion, and short addresses by well-known friends of the movement. A large attendance is expected, and there is every prospect of a very pleasant evening.

* "The House of the Hidden Places: A clue to the Creed of Early Egypt from Egyptian Sources." By W. MARSHAM ADAMS. (London: John Murray. 1895. 7s. 6d.)

SPIRITUALISM DISCUSSED IN A BAPTIST COLLEGE.

That Spiritualism is "in the air" is becoming a sufficiently trite comment amongst persons observant of the tendency of latter-day thought. It is, therefore, not a matter for much surprise to find that the subject has invaded even the precincts of a Baptist College. On Friday evening, the 15th inst., the annual debate, held at the Regent's Park College of the Baptist community, had for its subject the question, "Is Spiritualism Rational?" a theme which was opened (in the affirmative) by MR. W. BALDWIN, a member of the college, the reply being delivered by MR. F. T. SIMMONDS, of New College, the REV. PROFESSOR GREEN, M.A., occupying the chair.

MR. BALDWIN, in introducing the subject, likened Spiritualism to the Scriptural personage who went down to Jerusalem, and, falling into the hands of the evil-disposed, was subjected to abuse and maltreatment. The proposition he sought to establish was that there were phenomena which could be accounted for by no mundane hypothesis, and which could only be adequately covered by the Spiritualistic explanation, viz., that they were produced by the agency of spirit-beings operating from another plane of existence. Dealing with the matter in its more restricted aspect, he alluded to the genesis of Modern Spiritualism in the house of the Fox family at Hydesville, N. Y., and traced its progress down to the present time, by references to the more notable records of manifestations, and to the more prominent minds associated with it since its commencement forty-seven years ago. The testimony of Professors Hare, Mapes, Varley, Wallace, Crookes, Sidgwick, and Barrett was appealed to, and the various phases of phenomena were minutely described. Most of the examples given would be too familiar to our readers to need recapitulation here. Professor Carpenter's *dicta* on the subject were dealt with by the speaker and severely criticised, it being shown that the phenomena were in themselves a sufficient refutation, and that "the mundane theory broke down beneath the burden of having to account for the entire body of phenomena."

Having thus established his point with regard to the actuality of the manifestations themselves, Mr. Baldwin cited their characteristics as showing (1) that they were produced by an intelligent, extra-mundane agency; (2) that the intelligence was of a human kind, thus leading to the conclusion that the phenomena were produced by departed members of the human family.

The speaker next replied to the current accusation that the manifestations were trivial. Against this assertion he adduced, amongst other matters, the phenomenon of trance-speaking, alluding to the lofty eloquence displayed in connection with trance utterances, their pure and high morality, and other qualities frequently altogether out of the ordinary range of the mental capabilities of the medium through whom such manifestations were presented. As regarded the less direct methods of communication, such as raps, tilts, &c., he quoted Professor Drummond, who states that when first communication between creature and creature began, it was by means of signs grotesque and trivial. Was it not conceivable that the dawn of communication between embodied and disembodied spirits would be characterised by the same rudimentary features? A glowing peroration concluded Mr. Baldwin's remarks.

MR. F. T. SIMMONDS, of New College, rose to reply, treating his subject in a vein of satire and jocularly. His arguments were pointed with a certain flippancy that contrasted strongly with the earnestness of his opponent, and what he lacked in accuracy, he quite made up in brilliance. "Spiritualism," he said, "is not rational." It had been sacred to ridicule its whole life long, and the man who attacked it might say with the poet, "Fools are my theme, let satire be my song." It might be admitted that Spiritualism included in its ranks some men of culture and learning. But what of that? How many minds of pre-eminent powers showed a weakness on some particular point? The man who was *facile princeps* in some particular branch of learning might be an arrant dolt when he stepped outside his own particular domain of study. Spiritualism did not support the old religion but attempted to establish a new one. How badly it contrasted with Christianity! Let them compare the slow and gradual development of the Christian faith which had always within itself the seeds of its own development, with the sudden rise of Spiritualism, whose advent was that of a "bolt from the blue." Take it from the scientific standpoint. Evolution admitted of no external force—not even the beat of a fly's wing, much less a mysterious rap on a dining-table. To

establish Spiritualism it was necessary to depose both Christianity and science. Spiritualists were a body of people untrammelled with precise definitions, and (to quote Mr. Maskeyne) none of their phenomena were above suspicion. No rational movement ever had so despicable an origin. Spiritualism claimed to be a great truth. Where, then, were its great leaders? It had not one the force and purity of whose character had impressed the world at large. Some of its principal mediums had been frauds and cheats. Its ranks were chiefly recruited from secularists and infidels. Mr. Simmonds quoted Carlyle, who said that "need of a God makes men followers of spirits." The philosophy which Spiritualism gave the world was "merely a reproduction of [the tenets of] John Stuart Mill." Its phenomena were the outcome of "fraud, delusion, illusion and hallucination." They had heard of spirit-photographs, but most amateurs had effects of this kind. Then there were materialisations, in which the spirits (singular to relate) appeared with garments. The ghost of a man they could understand—but the ghost of a shirt-front! Then there were trances, merely forms of hypnotism. Trance addresses might be eloquent, but what did eloquence prove? As for what the Spiritualists beheld at their circles, it reminded him of the story of a gentleman in Trafalgar-square, who asserted that he saw one of the lions wag its tail, and, being surrounded by a crowd of people, prevailed upon them to believe that they also saw the tail move. Such was the power of imagination. The wag was there (said the facetious Mr. Simmonds), but it was not in the tail!

MR. SIMMONDS concluded his remarks with a volley of invectives comprising such phrases as "maudlin mahogany spirits," "unbalanced geniuses," "miserable mixture of fraud and delusion," "ghostly hands in padded gloves," and "modern jargon of tilted tables," after which he subsided amid applause, having scarcely attempted to seriously answer a single argument adduced by the previous speaker.

MR. LAW (Regent's Park College) took up the parable on behalf of Spiritualism, and, though apparently new to the subject, acquitted himself with great ability in reply to the points raised by the foregoing speaker. Referring to the question of fraud and imposture, he remarked that experience showed that things false were usually caricatures of things that were true. He had met Professor Crookes, and considered that gentleman at least as well informed on general matters as even some of those present. (Laughter.)

The debate was continued by Miss E. Humphrey (Bedford College), Miss Shanley (University College), Miss Moore (University College), and Mr. J. P. Street (New College). The speakers were all young students, and on both sides the ability shown was very marked.

The CHAIRMAN in a judicial summing up said that he experienced some slight difficulty in the matter of terms. It was not at first apparent what the word "rational" was meant to convey. The point at issue seemed to him to be—apart from the question whether the phenomena of Spiritualism were actually true—Did the Spiritualistic hypothesis, as applied to the facts, satisfy the reason? If the dead did return, were these the sort of manifestations we should expect? He wished to be impartial, but he felt that some of the alleged phenomena did not tend to raise our respect for the spirit world. The question was then put to the vote, with the result that eighty-three voted for the negative and seventeen for the affirmative side. Many did not vote at all. The seventeen champions of Spiritualism doubtless felt somewhat insignificant amid the large assembly, but possibly consoled themselves with the reflection that, as the old adage has it, "Truth is generally with the minority."

DECEASE OF DR. S. T. SUDDICK.—The "Religio-Philosophical Journal" records the decease of Dr. S. T. Suddick, at De Soto, Mo., on February 7th, at the age of fifty-nine. The notice brings to mind an incident which it may be worth while to recall, as reported at the time in "LIGHT." On the evening of February 16th, 1890, at a séance with Mrs. Everitt, a spirit came, and, speaking in firm, emphatic, and distinct tones, with a decidedly American accent, said that his name was Moses Kennedy, and that he passed away in the previous September at Glenwood, Missouri, at the age of seventy-one. An account of the incident was sent to the "Religio-Philosophical Journal." On April 6th Dr. Suddick wrote us from Cuba, Missouri, that, seeing the report, he had made investigations and found that the message was in every respect correct. The "Religio-Philosophical Journal" says that "Dr. Suddick was a skilful physician, and served as a surgeon in the Union Army during the war of the Rebellion."

A NEW RELIGION AT BRIGHTON.

The "Sussex Daily News" publishes a letter, over the signature of "Edward Morley," descriptive of a "new religion" which has made its appearance at Brighton. The story is so strange that one is tempted to suspect it to be a hoax. Perhaps some of our readers can throw light on the subject. The writer says:—

This morning I was privileged to be witness of a most imposing sight, the consecration of a new church, or I should rather say the founding of a new religion, whether Theosophical or Vegetarian or Spiritualist I can hardly say, for it seemed to combine all these in one harmonious whole, with Pantheism, Hinduism, and Buddhism, and a flash of Judaism with Christian Catholic rites and ceremonial! The church is of a narrow, oblong shape, and forms part of a private house, so that no one would ever suspect its existence. At nine o'clock a.m. it was filled with about one hundred people, or one hundred and twenty, in the nave, while the chancel had about fifty occupants, including the celebrant and others in the inner sanctuary, which was separated by a screen and a sort of blue network curtain which prevented me from recognising any that were inside it. The service was most impressive, and a fine choir rendered the musical parts with great effect. As I said, the liturgy was very like the Roman Catholic, only that the Consecration was after the Oriental fashion. All in English, but with a goodly number of responses in Greek, Latin, and even some in Hebrew. The founder, I am told, is a clergyman in this town noted for Humanitarian, Vegetarian, and Theosophical views, with strong Catholic Ritualistic leanings.

At the close of the service the blessing was given (with some relic, I imagine) from the altar. It was an object not unlike that used in Roman churches, in Benediction, but much larger, with a double triangle in a circle from which some hundreds of golden rays proceeded, almost too dazzling for the eye. In the centre I noticed what appeared to be a crystal, such as is used by Spiritualists and mediums. The altar was ablaze with lamps and tapers, and every head was bowed as a mysterious Trinity was invoked to bless. Holy water was at the door on either side, and every one of the congregation wore a sort of scarf of white muslin, which heightened considerably the imposing effect. A large image of the "Queen of Heaven" was over the altar. The members are strict vegetarians, I am told, and no one is ever allowed to enter but those of the fraternity.

I could not honestly say that I even knew myself where this house is, for I was taken on solemn conditions. A cab called at my house, and, when inside, two attendants blindfolded me, so that I have no idea even of the direction, except that it seemed half an hour's distance. I was taken into the house and my eyes not unbandaged till I was in the vestry or ante-chamber, and when I was escorted home the same precautions were taken, and the bandage not removed till just before I left the cab.

One of their priests said that "for a period they would have to worship, as it were, in the catacomb, till numbers and strength were increased." A secret Church with pass-words and signs in the nineteenth century! I am not likely, I am told, to be privileged again till I heartily embrace their faith, and I am not yet, I must say, prepared to forego my meat and tobacco or to accept all their tenets, which, however, I must say, are very rational and intelligible. A copy of "The Perfect Way," Hartmann's "Religion of the Future," and Richard Hart's "New Theology"—these are the only sources of information I possess as to their doctrines.

SPIRIT PHOTOGRAPHY.

In the "Amateur Photographer" for March 1st, the Editor has some remarks on what he calls "spook photographs," and gives specimens of figures said to have been obtained through the mediumship of Mrs. Mellon. But the Editor is not yet convinced, and he puts the matter thus:—

It will be, of course, within the memory of all that Mr. J. Traill Taylor brought forward some "spook" photographs some time ago, and we think that it would not be out of place if the leading Spiritualists in London gave photographers, or a small committee of photographers, the opportunity to prove or disprove whether it is possible to obtain photographs of "spooks" under test conditions. Of course, it may be brought up against

us that such men as William Crookes, Professor Zöllner, and Alfred Russel Wallace have admitted that there is something in it. So do we, and it is in the true spirit of inquiry that we hope to see a photographic test applied under conditions ensuring absolute freedom from trickery, in order that it may be proved by a mechanical science, free from any personal equation or bias, that material bodies and matter of extremely complex composition can be formed from nothing. With some training in chemistry it may be permissible for us to doubt the power of annihilating time and space at present, and the creation of something from nothing, and till this be proved we may be pardoned if we hover "in that vast interval which is not belief, but suspended judgment."

In the following issue (March 8th) the Editor gives publicity to a very able letter from a correspondent in reply. But for this we cannot afford space. It is sufficient to note the fact as an indication that the Editor is clearly disposed to deal impartially with the points at issue.

"LE PSYCHISME EXPERIMENTAL"

This is a very interesting study of psychical phenomena by Mons. Alfred Erny. The work is dedicated to the author's friend, Mons. Victorien Sardou, the dramatist, who, as many readers may know, never varied in his convictions as to the reality of psychic manifestations. The book should be quite as interesting to readers of French literature on this side of the Channel as it is sure to be with Mons. Erny's compatriots on the other side, for the work is mainly a study of psychic developments in this country and America. The author is a keen observer and accurate chronicler, and brings into prominent relief those instances of complete conversion which, from time to time, have been brought about among the most important groups of scientific men in Europe by the simple process of personal examination. That kind of investigation, accompanied, of course, by the most elaborate precautions that accomplished prestidigitateurs could suggest, is clearly shown to be fatal to scepticism. The author has brought his book well up to date, and it includes the recent experiments of Professor Oliver Lodge, as it contains, in addition, a brief letter regarding the famous Katie King, from Mr. William Crookes, F.R.S., to Mons. Erny, in which our distinguished chemist states that Katie's answers to his questions regarding the other world were not satisfactory, and that she generally said the giving of such information was forbidden. There are also some deeply-interesting communications from Dr. Alfred Russel Wallace. The price of the book is 3s. 6d. Librairie E. Flammarion, 26, Rue Racine, près l'Odéon, Paris.

THE "REVIEW OF REVIEWS."

The "Review of Reviews" for March contains two leading features in addition to its usual sampling of the periodical literature of the world. These two features are a Character Sketch of Mr. H. H. Asquith, the Home Secretary, which ventures much further in the direction of domestic and personal detail than is usual in Character Sketches; while the other is an analysis of Mr. Balfour's book, which is treated, not so much as an independent philosophical treatise, as one among the many indications of a revival of confidence in the affirmations of religion as opposed to the negations of science. The array of evidence under this head is somewhat remarkable, including as it does the most recent utterances of Mr. Gladstone, Mr. Balfour, the late Mr. Romanes, and last, but by no means least, the very remarkable declaration as to the bankruptcy of science which has been wrung from M. Brunetière, the French Academician and editor of the "Revue des Deux Mondes." The significance of these testimonies is brought out all the more clearly by extracts from Hæckel's recent deliverance on Monism, in which the opposite view is stated with the dogmatism usual to that distinguished scientist.

RECEIVED with thanks in addition to sums already acknowledged—From Mr. W. P. Browne, £2 10s.; Mrs. W. P. Browne, £2 10s.; Mrs. Sainsbury, £1 1s.; Miss Fuller, 10s.; and Mrs. Darling, 10s., for the Conference Expenses Fund; also 10s. from Mrs. Darling for "LIGHT" Sustentation Fund.

COLONEL OLCOTT, writing in the "Theosophist," states that, as his presence in his official capacity is again indispensable in London for the final settlement of the Judge case, and the intersectional frictions which have grown out of it, it is his intention to leave Adyar for London early in May.

OFFICE OF "LIGHT," 2, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, MARCH 23rd, 1895.

EDITOR E. DAWSON ROGERS
Assisted by a Staff of able Contributors.

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.

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light.

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, 2, Duke Street, Adelphi, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "—— & Co."

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CREDULOUS INCREDULITY.

Professor Elliott Coues has done us many a good turn, though sometimes, perhaps, without quite intending it; and his article in "The Metaphysical Magazine" on "The Telekinetic Theory of Levitation" is no exception to the rule. Mr. Coues is one of the useful children of men who are always asking to "see the wheels go round." We are perfectly serious when we say that such men are uncommonly useful. We do not understand him to go so far as to say, "I will never give in to spirits, if I can think of any other solution," but we should be quite as pleased if he did. From one important point of view, those who say this are the very persons we need; and no Spiritualist who can see at all ahead will feel anything but gratification at any attempt to exhaust all possible roads. We do not want for scouts, friendly and unfriendly, but there is not one too many. Even the driest psychical researcher is doing our work. Fumble as you will at all other doors; to this wicket gate must you come at last.

Mr. Coues is really painstaking in his attempt to account for levitation as a natural phenomenon outside of the sphere of spirit-manifestations. We cordially welcome the attempt. If he could show precisely how it is done—not as a trick, but as a genuine levitation—we should rejoice; but, by doing that, he would not have shaken by a hair's breadth the explanation of spirit-action. He knows perfectly well that no intelligent Spiritualist believes in the supernatural; or rather, that every intelligent Spiritualist believes that all is natural—earth and heaven, men and angels, the human and the divine. If, then, a spirit makes its presence known by sounds, it does it by utilising laws as natural as those which enable the operator to work the telegraph. If a table is moved by an unseen being at a séance, that is as much done according to natural law as when a table is moved by the housemaid. So, then, we can follow Mr. Coues with an undisturbed mind, and even wish him success: for if he can find out how a human body can be levitated without physical, or rather, mechanical means—if, for instance, he can show how the incident recorded in Acts. viii. 39, 40, occurred in harmony with natural law—it will help us greatly in our investigations, and it will still be quite possible to say; We are glad to know how our unseen comrades do it.

It should be quite understood that Mr. Coues is entirely convinced that levitations occur. By "levitation" he means "spontaneous and even intelligent movements of various inanimate (why not animate?) objects, without the application of any known mechanical force." He says he is "obliged to assume the reality" of it. But he wants it explained; and he thinks that "telekinesis" explains it, or,

at all events, "seems to fit the facts better than any other theory."

He holds that "since action and reaction are always equal in opposite directions, it should be demonstrable that levitation is a force which counteracts gravitation with mathematical precision, each being thus the exact measure of the energy of the other." Gravity has to overcome resistance; and "that resistance which it does overcome, or tends to overcome, is the measure of the force of levitation." Or, to put it in another way, he says; "We have excellent examples of repulsion at finite and very sensible distances in the magnetic field, or between similarly electrified bodies. The force of repulsion, operative at sensible distances, between sensible molar masses, is identically what I mean by levitation." This is a trifle peculiar, but it is fairly plain, and we may admit it as a tolerable beginning.

Mr. Coues is, of course, entirely free from the ignorant prejudice against levitation on the ground that it is opposed to the law of gravitation. He is prepared to cite instances of levitation which no more contravene the law of gravitation than does the upward flight of an arrow, or the upward growth of a blade of grass—or the ascension of Jesus into heaven (says Mr. Coues). Nature, in fact, hates a sleepy uniformity, and everywhere suggests negative and positive, push and pull, contraction and expansion. It is only one of Nature's many genial delusions, that all things tend to fall down. A being, elsewhere centred, might say that all things fall up. It is all a matter of attraction and point of view. The cricket ball falls down, but the earth falls up: the one attracted by the earth, the other by the sun: and, in truth, as Mr. Coues points out, in a minute degree the earth falls up to the cricket ball, "with a force directly proportionate to their respective masses and inversely to the square of their distance apart."

At this point, we carefully look for Mr. Coues' revelation, but regret to say that we do not find it. He does not explain a law or describe a mode: he only suggests or hints analogies. But he gives us a very curious hint which may lead to a serviceable conclusion. During life and growth, the body is in a constant state of levitation. If it were not, it would fall to the earth. Death seems to result from the withdrawal of this power of ascension: so that all mental processes are probably what we may call antigravitational. If we postulate something akin to the luminiferous ether, some imponderable medium, for the conveyance of the energy of repulsion or levitation, and if we assume that the motions which may be set up in this substance (substance, though imponderable) are in some way connected with mental activities, we shall be on the verge of a theory which would quite cover Acts viii. 39, 40—and Mr. Home. Such appears to be Mr. Coues' notion; and, as we have said, it does not seem to move us an inch towards the exclusion of angels.

Nor, in fact, does Mr. Coues seem very anxious to exclude the Spiritualist's explanation. He professes, indeed, to be "rather hospitably inclined" towards it, but "meanwhile" prefers "to investigate the potencies of spirits living in the flesh." By all means. As we have said, that will only help us: for now Mr. Coues goes on to tell us a wonderful story of levitation, when, in his own home, with only himself, Mrs. Coues, and a lady friend present, a table, weighing perhaps one hundred pounds, moved about *absolutely without contact*, and violently banged out messages, asserting itself to be a certain person, knowing its own mind, and rapidly conversing through a code of signals. "In fine, a senseless piece of wood becomes for the time, to all intents and purposes, an animate object or individual, possessing will-power, and willing to convey intelligence."

That is Mr. Coues' experience, and, like a sensible and honest man, he says he cannot deny it: but he says he

inclines to the telekinetic in preference to the Spiritualistic explanation. He thinks that, in some way, motion was set up in the table, at a distance, by the sitters, and without physical contact, and that this motion (and all the conversation!) originated in the minds of the sitters (without their knowing it!). We really think that is too large an order. The poor credulous Spiritualist is really far less exacting.

SPIRITUALISM IN MANCHESTER.

(FIRST ARTICLE.)

BY J. J. MORSE.

Among the active centres of Spiritualistic work outside the Metropolis, Manchester is well entitled to rank as foremost. Favourably situated, as the centre of a teeming population, numbering millions within a radius of twenty miles from its magnificent municipal palace, this important city has long been a centre of no small influence on our cause in Lancashire, Cheshire, and even South and East Yorkshire.

How far back the parent society in Manchester dates its origin the writer cannot say; certainly it must be nearly thirty years ago since it was formed. Some of its earliest members still survive, notably Mr. Richard Fitton. But where, a comparatively few short years ago but one society existed, there are now ten separate and distinct bodies in vigorous operation. Mediums are no longer rarities difficult to find, save in private life; they now abound, and have their advertisements in our journals just as other professional people. Within Manchester itself there are societies and public meetings at Ardwick, Harpurhey, Openshaw (two societies), West Gorton, Hulme, Patricroft, Salford, and South Salford. The last three places, however, are, I believe, independent townships and corporations. The original society, known as the Manchester Association of Spiritualists, meets in the Temperance Hall, Tipping-street, Ardwick. The reader must not, however, conjure up a picture of an imposing edifice, fronted by classic portico and pillars, Corinthian or Gothic, as many a temperance-hall is; nor dream of a finely-modelled interior, with handsome fittings; for such a dream will be but a fond imagining. This hall is truly temperate in the matter of adornment. Severely chaste, exalted, it may be called, though antediluvian would, perhaps, best describe it. Innocent of brick or stone, it is an ancient wooden erection; its lower half a carpenter's shop, its upper portion the hall. Being old, it has a tendency to droop; unlovely in its exterior, inartistic in its interior, with its peaked roof and wood cross-beams plainly painted, it is all too poor a home for Manchester's oldest Spiritualists' Society. Possibly, it is unwise to think too much about externals; but in this life—and doubtless in the next—beauty and usefulness are not incompatible, and the world has yet the old habit of judging causes and people by their outward habitations and habiliments. But there is comfort, after all; for when once one enters this ancient ark it is seen that as much as could be done to brighten, improve, and make comfortable the interior has been done. And as cleanliness, we are assured, is a virtue closely allied to a most desirable state, the visitor to Tipping-street will, in the end, fare not badly. A capital organ, a neat platform, good seats, suitable heating arrangements, bright-hued curtains for the windows, and tasteful mottoes nicely framed hanging round the hall, impart an air of cheerfulness that attests the energy and heartiness of those responsible for the general welfare of the work. But it would surely be better if the same zeal and devotion were utilised in more suitable surroundings, and if this, the original society, were housed in a place that would be a credit to so old a body and to the cause.

The next largest and important society at Manchester is the one at Harpurhey—locally known as the Collyhurst Society. Here, too, great pains and labour have been bestowed upon the meeting-place to make it attractive and suitable for its purposes. But it seems a pity that the money and time expended in renovating more or less suitable premises, are not expended in paying more rent for places in better localities, a statement of opinion that does not by any means concern Manchester alone.

Almost part of Manchester, Pendleton is rather more fortunate in its meeting-place. It is a commodious, well-seated and lighted room, capable of accommodating some three to four hundred people, with a small, but comfortable, ante-room attached. The other district society, at Salford, meets at the Co-operative Stores, where they have an excellent place of assembly.

One noticeable feature connected with the societies at Ardwick, Collyhurst, Openshaw, Hulme, Pendleton and Salford, is the Lyceum work. Each body has a large and excellently attended Progressive Lyceum, with an aggregate attendance of, at a rough estimate, some three or four hundred children and young persons every Sunday. An excellent lesson-book, called the "British Lyceum Manual," compiled by Mrs. Britten and Messrs. Kersey and Kitson, is used, in conjunction with a capital compilation of songs and music—hymns, some prefer to call them—gathered from various sources by Mr. and Miss Kersey. The lessons are all highly moral and spiritual in teaching, and quite suggestive of lofty ideals and sentiments. At a certain part of the service the whole Lyceum join in an exhilarating march, for some fifteen minutes or so, followed by about ten minutes of graceful calisthenic exercises. By no means the least interesting part of the proceedings consists in the singing and recitations by the members. Some excellent talent, that would grace other places, is frequently to be met with—talent of no mean order, vocal, instrumental, and elocutionary.

Manchester enjoys a celebrity from several causes beyond the numbers of its societies and the good work being done by them. For some few years past it has possessed a debating society, composed of members of all the local Spiritualist societies, and meeting in the comfortable dining-hall at Corbridge's Café, in Lever-street, every Tuesday evening, from October to March. The meeting-place is right in the centre of the city, and the assemblies are well attended. Papers, addresses, trance lectures, and debates on a wide variety of topics, are presented, and many interesting and helpful evenings are spent. Almost all sections of progressive thought are represented, and crowded gatherings are the rule. In another matter Manchester is well known, as for five years past the Manchester societies have united in holding a "Grand Festival Demonstration" on Good Friday in each year, to commemorate the anniversary of Modern Spiritualism—a matter in which our friends set an example to the entire country, London not excepted. The meeting is held in the large Co-operative Hall, in Downing-street, and takes the form of a tea-party, followed by a public meeting. Hitherto some 500, or more, have sat down to tea on each occasion, and from 600 to 700 people have been present at the subsequent meeting. Some well-known Spiritualist, such as Mr. John Lamont (president of the Liverpool Spiritualist Society), Mr. S. S. Chiswell (president of the Spiritualists' National Federation), or Mr. James Robertson (president of the Glasgow Spiritualists' Association), has hitherto presided over these annual gatherings, and this year, again, the choice has fallen upon Mr. John Lamont. A choice selection of music, song, and recitation is provided, and such speakers as Mrs. Britten, Mrs. Wallis, Mrs. Stansfield, Mrs. Craven, and Messrs. Brown, Tetlow, Wallis, Swindlehurst, Rooke, Timson, Hepworth, Wheeler, the writer, and

others, address the company. These gatherings are a success, numerically and financially, each year, and there is no doubt the impending one, arranged for the coming Good Friday, will be as enjoyable and successful as its predecessors.

Manchester is also the home of Mrs. Emma Hardinge Britten. In her pretty and cosy residence there our sister is spending the evening of her long, ever-busy, and active life. Of late, Manchester has seen too little of her, but all will be glad to know that she will reappear amongst us at the coming Demonstration on Good Friday. She is one of the still remaining strongly marked personalities of our early days, whose monumental labours for Spiritualism in many lands entitle her to universal honour. If Mrs. Britten could be induced to compile her autobiography it would give us an historical record unique in rich and varied facts and experiences.

Several other notable points in connection with the modern "sea-port" must stand over until another article, for they are important enough to demand almost as much space as that already used. But from what is now stated it will be seen that for work, enthusiasm, and general activity Manchester is not only a notable centre of action in itself, but—as will be shown hereafter—it is the natural centre of a large area of work for Spiritualism, second in importance to none. Indeed, it is not too much to say that Manchester is destined to become the natural centre of Spiritualism in our northern provinces, as it is already in the areas from Leicester to Leeds, from Liverpool to Hull.

TELEPATHIC AND CLAIRVOYANT PHENOMENA.

In the "Annales des Sciences Psychiques" some remarkable phenomena are described by Mon. Astère Denis. Colonel de Rochas had gone to Paris in order to carry out certain experiments connected with the exteriorisation of sensation, &c., and Mon. Denis had arranged with him to endeavour to repeat these experiments with a subject in Verviers, who, for convenience of reference, is called Aloud. While Mon. Denis was in Paris, he and a relative visited the Eldorado, and when a certain singer came on the stage he thought he recognised in her the subject employed by Colonel de Rochas, but in consequence of the powder and paint, necessary for some artistes, disguising to some extent her features, he did not feel absolutely sure about her, and borrowed his relative's opera glass. In spite of a minute examination, he had not made up his mind when the lady's "turn" was over, and she had disappeared. Sixteen days afterwards he returned to Verviers and arranged to begin his experiments with Aloud, when some preliminary phenomena occurred, from which we select the following:—He found her unwell and asleep. Without awaking her, he placed himself in magnetic *rapport*, and after some conversation regarding the state of her own health and the remedies necessary, she suddenly said as if speaking in dream:—

"You looked very curiously at a woman when you were in Paris."

Asked to explain, the following dialogue occurred:—

"You looked at a woman who sang *roulades*."

"Where was that?"

"In a large hall, where there was a lot of people. You used all kinds of glasses to examine this person."

"Did this singer observe me among the audience?"

"No."

"What did you notice besides?"

"That you were with a person whom you esteem very highly."

About a dozen instances of remarkable clairvoyance are noted; but, perhaps, the most striking of all was before Mons. Denis was about to return to Paris. He suggested to the subject that he was going to Brussels, where his brother was commencing business, and where his own family and friends were. He left Verviers at the beginning of November, and returned on the 17th, in the evening. On the 19th he called on the subject, but remained on the landing mentally desiring her to come to him. Shortly afterwards the door opened, and the first words she uttered were, "You storyteller! See, there

is the proof of it," showing Mons. Denis at the same time a book in which were written the following lines:—

"I saw you in Paris, talking to Madame, on Wednesday, 15th November."

"Sir, I saw you running up the staircase; you entered a small room on Thursday, 16th November."

"To-day, Saturday, I saw you sleeping in your room, at Mons. M.'s. The vision occurred at one o'clock in the morning. I said to myself that you had returned on Friday evening."

The curious point in this case is that the suggestion had no effect on the medium, and Mons. Denis states that all she said was exactly true. Some of the other instances are extremely interesting, but too long to quote. The various circumstances are, of course, duly certified by such witnesses as were in a position to verify them, namely, Madame Denis, her servant, the subject's immediate neighbours, to whom she told things afterwards verified, and a business firm whose action, in the matter of a bill which was presented in error, she clearly described. To account for these and subsequent phenomena, Mons. Denis propounds a theory which forms the subject of a separate article, and to which we may have occasion to refer.

OLD PSYCHIC STORIES RE-TOLD.

BY EDINA.

MAJOR WEIR.

The strange story of Major Thomas Weir, the "Edinburgh Wizard," has always possessed a strong fascination for me as one of the most powerful legends of the old, romantic city in which my lot has been cast, and recent researches into the criminal records of the sixteenth and seventeenth centuries impel me to reproduce it for your readers, many of whom will probably be unfamiliar with its details. The story in all its hideous features cannot be fully told; but enough remains to be abundantly interesting to students of psychology. It is stated that Lord Byron was so much impressed with the tale that he made it the foundation of the "Tragedy of Manfred," one of the most weird and powerful of the works of that great poet.

For about half-a-century prior to the year 1670 there resided in a large house, situated in a gloomy court entering from the West Bow of Edinburgh, Major Thomas Weir, of Kirkton. This person had originally been an officer in the army of the Covenanters which was sent over to Ireland to assist the Irish Protestants in their early struggles there. After serving some time in Ireland and elsewhere Major Weir returned to Edinburgh and received the honourable appointment of Captain of the City Guard, a post which he held for many years prior to his execution as after mentioned. The West Bow of Edinburgh was then, and still is, a steep and winding street leading from the Lawn-market to the Grass-market, which lies in the valley to the south-east of the Castle—a portion of the city associated with some of the most stirring events in the civic history of the capital of Scotland.

The Major was a tall and portly man, with grim and even saturnine features, and a large nose, and he generally walked forth wearing a black cloak. He was a bachelor, and his sister, Jean Weir, resided with, and kept house for, him. This portion of the city was, about the end of the seventeenth century, inhabited by a number of very strict and religious people—zealots, in fact, who were termed the Bowhead Saints, and among whom the Major posed as a man of great unction and piety, having a splendid "gift of prayer." He had a long "staff" made of thorn-tree, with a crooked head, and which he always carried about with him; and it was observed that when he prayed he always put the staff to his mouth, as it were, to aid him in pouring out his supplications to the Almighty. After living in the "odour of sanctity" till he was about seventy years of age, Major Weir was suddenly seized with severe sickness, and while in that condition either became remorseful or was subject to delusions, and began to make a great noise during the night, to the alarm of his neighbours, who, becoming frightened at the sounds proceeding from his abode, went into the premises, and found him groaning and crying that he was suffering great horrors of conscience because of his awful, unnatural, and secret crimes; that he had given himself over in bondage to Satan, and was greatly troubled by the devil appearing unto him. He then made confession of a series of horrible and unmentionable crimes and offences com-

mitted by him in Edinburgh and elsewhere during the previous half century, giving full particulars of his guilt, with the result that both he and his sister (who was also implicated) were apprehended and lodged in the Edinburgh Tolbooth, to the great scandal and astonishment of the city. The Major was thereafter charged, upon his own confession, with all these horrible crimes and misdemeanours, and his sister was also indicted as having been "art and part," i.e., mixed up with some of them, besides being guilty of witchcraft, sorcery, and incantation. In the course of the trial which followed it came out that Major Weir admitted having a compact with the devil, who had undertaken to keep him "skaithless" (harmless) from all earthly ill "except one burn," and the Major was extremely apprehensive of fire or of crossing a "burn" (small rivulet), so much so, that he would often turn back rather than cross any running water. He admitted that his celebrated "staff" was a powerful agent of the unseen adversary of mankind, as it used to go his errands and bring back to him whatever he desired, "tirling at the door pin" (knocking at the door) to obtain admission when returning, and when he went forth at night going before him as a "link boy." After his apprehension the house was searched, when a number of golden dollars were found wrapped up in cloth; and the report goes on to say that when these pieces of cloth were put into the fire they caused an explosion like to a cannon. Being interrogated as to whether he ever had personal intercourse with the devil, the Major replied in the negative, saying "any feeling he had of his presence was in the darkness."

With regard to the sister, Jean Weir, she seems to have had no scruples about admitting her guilt of witchcraft, although the details of her enchantments and malpractices are singularly meagre and trivial. One of the offences admitted appears to have been that, after consulting with a teacher of a school in Dalkeith, who appears to have dabbled in the occult, she expressed a desire to meet with the Queen of Elfame (Fairyl-land), and to "strive on behalf of the devil," and that her desire was accomplished by her being next day accosted by a wise woman, who gave her a root of some herb, telling her at the same time that so long as she retained this she could work any charm or obtain any result she pleased. She also admitted putting her hand to her head and repeating certain cabalistic words, which the report quaintly says, "was those of devils or sorcerers." One of the results achieved by her dabbling in witchcraft was that, immediately after the woman who gave her the root left, she found that without any spinning on her part her "pirn" became full of yarn, far fuller than if she had naturally spun it on her "wheel." Jean Weir also confessed to driving from the city, along with her brother, in a fairy chariot (unseen by anyone), along with a stranger from the other world. This chariot, she stated, proceeded to Dalkeith, and when *en route* another stranger came up and whispered some information into her brother's ear, whereat he changed countenance, and this was said to be the news of the fatal battle then recently fought at Worcester, in which some of the Scots were engaged.

Practically, the whole crimes and misdemeanours of Major Weir and his sister rested on their own statement and confession; although the record states that, in regard to two of the unmentionable charges, some oral testimony by way of corroboration was got.

The result of the trial was that the Major and his sister were, in April, 1670, both condemned to death on the scaffold, and their bodies to be burned, which sentence was duly carried out very shortly thereafter. The Major was executed first, and his sister a short time afterwards.

From various accounts which have come down to us, the demeanour of Major Weir and his sister, under sentence, was of the most hardened and impenitent description. The former declined the services of a clergyman during the closing days of his life, crying to the ministers who volunteered to give him spiritual advice: "Torment me no more; I am tormented too much already," and even on the scaffold, when the fatal rope was being put on his neck, he cried out to the clergyman who approached him at this supreme moment, and who asked him to say "Lord have mercy on me," "Leave me alone, I have lived like a beast, and I will die like one." The sister was equally impenitent and obstreperous, as it is alleged that she did not believe that her brother had been executed, until she was informed that the celebrated staff had been destroyed in the funeral pyre; but when convinced of this, she burst into

a perfect frenzy of passion, using most awful and impious words. During her imprisonment she stated that their mother had been a sorceress in Lanarkshire, and that when the latter wished to foretell any coming event, her brow would form into the shape of a "horseshoe," and while that continued she could predict any coming events. She also averred that she had the same power, and that her brother had the devil's mark on his person. Even on the scaffold Jean Weir was seized with a paroxysm of diabolic activity, tearing her clothes into atoms in the presence of the spectators, crying that "she would die with all the shame she could."

In conformity with the sentence pronounced, both bodies were, after execution, destroyed by fire, and into the funeral "pyre" was also cast the Major's celebrated staff, which, it is stated, wriggled and spluttered in a most mysterious fashion, thus showing its magical connection with the devil.

Although this singular man and his wretched sister and accomplice paid the last penalty of the law at the close of the seventeenth century, so great was the horror felt in the city at their mysterious crimes and admitted connection with the devil, that their house in the West Bow remained unoccupied for generations, while the citizens of Edinburgh, and especially those resident in the vicinity of the Lawn-market and West Bow, were firmly convinced that the Major continued to haunt the scene of his former offences and wickedness by frequent appearances. Strange yells and sounds were often heard there; lights were observed burning at all hours of the night, and the Major himself was declared to have been seen emerging from the premises at the dead of night riding a spectral black horse with flames issuing from its mouth; or at other times driving from the door like a whirlwind down the steep declivity of the West Bow in a spectral coach drawn by six black horses. Tenants were offered the house for nothing; but no one could be found bold enough to occupy it, till at last a dissipated old army pensioner named Pitillo and his wife agreed to risk it, and entered the premises for a night. They kindled a fire and retired to rest; but the report states that hardly had they lain down when strange sounds began to fall on their ears, and by the waning light of the fire they discerned a beast like a black calf come into the room. This animal placed its two fore-legs on the front of the bed, and for a few minutes stood steadfastly regarding the affrighted couple, after which it slowly disappeared, and for the rest of the night the new tenants of the haunted house were not disturbed by any abnormal noises or appearances. It is hardly necessary to add that Pitillo and his wife vacated the premises the next morning; and for another half century, so far as can be ascertained, Major Weir's house remained untenanted, till, under the provisions of the Edinburgh City Improvement Scheme in 1878, it was taken down and no vestige of it now exists.

Summing up this extraordinary case, one cannot but think that self-delusion was at the bottom of a great part of the confessions of Major Weir; while his sister appears to have been more or less a lunatic. It is a noteworthy fact that though Major Weir and his sister lived among the strictest set of the Covenanters in the district for a period of half a century, not a whisper existed against the moral character of either; and that it was not until the horrible confessions of the Major of a career of awful infamy startled the neighbours, that he was apprehended and charged with crime. Jean Weir's confessions followed, and even admitting her belief in her uncanny powers, the statements made disclose a singularly weak confession of dabbling in the occult, compared with other admissions dealt with by me in the witchcraft cases recently published in "LIGHT." One of the commentators who deals with this case states very clearly that there was little or nothing to incriminate Major Weir beyond his articulate confessions of unnatural crimes and unholy trafficking with Satan. Regarding the abnormal appearances at the house and in the street subsequent to the execution of Major Weir and his sister, and viewing these in the light of well-attested psychical phenomena at the present day, it seems impossible to doubt that this lonely and deserted house in the gloomy close off the West Bow must, to a greater or less extent, have been the scene of some manifestations of spirit power; but at this distance of time, and keeping in mind the superstition and belief in satanic agency so widely prevalent at that period, it is impossible to judge how far the stories of the lights and sounds, the appearances of the Major on horseback or in a coach, coincided

with fact. The pregnant circumstance, that for so many years the house remained unoccupied, seems to have been due to only one cause, viz., that Major Weir did in some mysterious way return at intervals to the premises in which he had so long resided, and that he did so under circumstances sufficient to deter anyone from living there, or, in fact, going near the house after dark. In short, the Major and his magic coach and six were very real things to the inhabitants of the West Bow in the year 1700; and in the light of Spiritualistic phenomena, so clearly proved and demonstrated in the nineteenth century, there seems little reason to doubt that a number of the abnormal manifestations above recorded actually occurred, in the presence of credible witnesses, for many years after his death on the scaffold.

LETTERS TO THE EDITOR.

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

Cheating Mediums.

SIR,—Will you kindly allow me a few words of reply to the remarks of your correspondent, Mr. R. Harte, on the position which Mr. F. Westbrook and myself have taken with regard to the above subject? In the first place, Mr. Harte entirely ignores the fact that the veteran Spiritualist and writer, Mr. Shorter (whose judgment, founded doubtless on long experience, even Mr. Harte would hardly challenge), only a few weeks since, at a meeting of the London Spiritualist Alliance, advocated precisely the *same remedy* which Mr. Westbrook proposed, and which I endorsed, with respect to that moral cancer, the great army of fraudulent (so-called) mediums, which is now eating into the very heart of the Spiritualist movement.

With regard to payment, your correspondent remarks that a medium and our grocer stand on pretty much the same footing! A moment's thought must surely show the absurdity of this proposition. We are, at present, on the Material Plane, where we cannot sustain life in our civilised state without the commodities with which the tradesman supplies us. We stand on a very different footing with the medium. We cannot be deceived by the former to the extent that he may give us putty balls for eggs, or soap for cheese; we must, to a large extent, *get what we pay for*, especially as we can closely inspect his goods, whereas, as has so recently been shown by the shocking exposure of Mrs. Williams in Paris, and the long list of shameless impostors elsewhere whose doings Mr. Westbrook so graphically depicts, the (so-called) medium may palm off on his victims home-made dolls, masks, and wigs, in place of the promised communion with the long lost darlings, or, at least, with the denizens of the world to which they have gone. I ask any one of common-sense if the above analogy is a fair one.

Again, Mr. Harte says that, "We should be ashamed to accept valuable services without payment." There is, of course, some truth in this, but *before we pay* we should surely have some *guarantee* that we shall receive the above "valuable services." There are probably many thousands who would gladly pay a true medium handsomely for his services, were they assured that his mediumship was genuine; but with Mr. Westbrook's long list of shameful frauds before us, together with the numbers so constantly being exposed in England and elsewhere, who can henceforth have any confidence in a paid medium? Besides, is mediumship confined to the needy classes? I simply point to Mrs. Everitt and D. D. Home in reply, and these, of course, only represent a *class*, although perhaps a comparatively small one. All honour to those who, like the "Gentle Nazarene" of old, come forward and offer their gifts for the benefit of mankind "without money and without price."

Your correspondent says it is the duty of Spiritualists to take care of their mediums. *Undoubtedly of their mediums*, but not of their *frauds*, and if mediums be thus provided for, it is necessary that only the genuine ones be benefited. Every member of the ordinary professions—and surely genuine mediumship is the most sacred of all—is guaranteed from the rivalry of "quacks" by certificates and diplomas, as without this precaution the public would be at the mercy of charlatans. Now we all know how exceeding easy it is to deceive the senses. Why then in the interests, and for the honour of, Spiritualism is not a *reliable* committee formed consisting of, say, such men as the Editor of "LIGHT," Mr.

Crookes, Mr. C.C. Massey, &c., by whom every medium desirous of entering the profession should be *tested*? If signs of genuine mediumship were found, a certificate might be given of such possession, although, of course, the committee would in no way be responsible for any after fraud on the part of the medium. By this simple beginning the long wished for "School of the Prophets" may be commenced, and who can tell how far-reaching its results may prove? At all events, I think every thoughtful reader of "LIGHT" must have come to the conclusion that some decision should be come to by the Leaders of Thought, and that some immediate step should be taken to save the cause from the contempt which these wolves in sheep's clothing have so shamelessly brought upon it.

Paris.

ELIZA LUTLEY BOUCHER.

Animal Life in the Spiritual World.

SIR,—I have to thank Mr. Barraclough for his trouble in commenting at so great a length on my remarks. It is not, however, possible for me to enter into the spirit of his letter, as my mode of thought is widely different, and what I feel is that not what is said of us, but what we are, is the important matter. Hence, that dogs have been spoken and thought of with contempt through all time is to me of no significance; many other beings, women for example, have met with the same fate in the past, yet women were all that they are now and, potentially, all that they will become.

Doubtless we all wish to ascertain whether what we call animal life survives in similar form in the spiritual world; but it is at least of equal importance that we should regard with correctness such animal life as surrounds us here. We are apt to consider our own being as of such high value that this blinds us to the fact that the animals are equally the children of the same Father who created us; that they are, indeed, our fellow-travellers on the difficult upward path we have all to climb; and that whether they are before or behind us in the track matters not nearly so much as that we maintain a just bearing towards them, remembering that each of the myriad existences to be found on our earth has its place and its own dignity in filling it. Truer than any written or unwritten word of reproach is, I believe, the saying that "God hath made nothing worthy of contempt."

I think we have all wandered from the original point, and I shall not, sir, trouble you with another letter on this subject, but I felt it due to acknowledge the above-mentioned communication and that of "I.O.M.A.," for which please allow me to thank him.

E. M. BEBBY.

"Go to Bodmin."

SIR,—In reference to the story in "LIGHT" of March 9th, headed, "Go to Bodmin," permit me to say that the most substantial account seems to be given by H. Spicer, on page 168 of a work entitled, "Strange Things Among Us," published by Chapman and Hall in 1864; but the story is not authenticated.

168, Edwardes-street,

C. J. SNEATH.

Balsall Heath, Birmingham.

National Federation Conference at Walsall.

SIR,—Allow me to call the attention of Societies and Associates of the National Federation to the following Articles of the Constitution:—

ARTICLE 11.—*Procedure*.—All notices of motion for the agenda must be sent to the general secretary two clear months previous to the Conference. The business of the Annual Conference shall be confined to the items upon the printed agenda paper, and such other matters as may directly arise therefrom. The ruling of the President to be final.

ARTICLE 12.—*Revision*.—This Constitution shall be revised only upon a motion signed by the mover and seconder, which must be sent to the general secretary three months prior to the Conference, that copies of the same can be published in the Spiritual Press at least two months before the Conference.

As July 7th is the date of the Annual Conference of the National Federation at Walsall, all motions for revising the Constitution must, therefore, be in my hands not later than April 7th, and all "general motions" not later than May 7th.—On behalf of the Executive Committee,

W. HARRISON, General Secretary.

37, North-street, Burnley, Lancashire.

March 13th, 1895.

The Late J. M. Dale.

SIR,—Allow me to say a few words as a token of loving respect to the memory of the late John Morland Dale, who passed into higher life on the 4th inst. His efforts were directed to the conciliation of the poor and needy, and to the bringing about of an amity of feeling among all classes of the people. His aim and effort has ever been one of thorough uprightness, candour, courtesy, and geniality of disposition. For over thirty years he laboured among the poor, to teach them how to work and live, and the buoyancy with which he met the very trying circumstances, without consideration for himself, and his eagerness to assist all who sought the aid of his manifold spiritual gifts, earned for him the love of all who knew him. Surely, if mortal has earned the right of Heaven it is he.

VERITAS.

What is Telepathy ?

SIR,—Telepathy is a blessed word ; it is as full of comfort to some minds as blessed "Mesopotamia" was to the dear old Methodist who found the word so consoling. Telepathy nowadays accounts for much that we poor ignorant and deluded believers in disembodied spirits used to attribute to spirit-agency !

For instance, if Admiral Tryon—as reported in the public Press—at the period of, or shortly subsequent to, the time of drowning in the Mediterranean, appeared to his wife, or to some members of his family, our learned advocates of psycho-physics would declare that to be an instance of telepathy, and no evidence whatever of spirit-return. What was seen and heard, or felt, was not the spirit, but a projection of the last intense thought of the dying man, as he thought of his dear ones at home. It was a telepathic message from an embodied but drowning man to some one embodied *near* to himself—not in space or time—but on a mental or psychic plane. Verily telepathy is a wonderful thing. It presents the vision, in moving, living forms, of loved ones ; the verisemblance to recognised hair, eyes, form or appearance, clothes, uniform, dripping with water ; yet this is not the departed, but a *thought* from the departing. A wonderful thought to clothe itself so, and become a breathing likeness of the one so suddenly and untimely removed ! Telepathy, discrete degrees of consciousness, first, second, and third personality, &c., step in and rob us of the evidence of our living-dead in these days of "cultured" Spiritualism, in which we have so much talk and so few phenomena. Dr. Hitchman, of Liverpool, a most devoted student of psychology, used to say : "Follow Truth wherever she leads, regardless of consequences ;" and in this particular he set a most noble example. But it is not so easy to do. Spirits come to us not of our own seeking ; they wish to remain with us by a thousand and one evidences too sacred to submit to a committee of the Society for Psychical Research, or even to report in "LIGHT." But now we are not to receive the "spirits," or believe the evidences ; for have not learned men made it abundantly clear that all such are delusive and untrustworthy ? It is not truth we follow, only an *ignis fatuus*.

One intelligent member of the Society for Psychical Research considerably, and with due regard for my ignorance and of my feelings, said :—

"The whole evidence when sifted, if not sufficiently explained by self-delusion—to which all automatic writing, table and planchette movements, and messages may be traced—can be quite easily solved by telepathy. You say you saw So-and-So. Did anyone else see it, too ? That is important."

"Oh yes, Mr. So-and-So saw at the same time," I answered.

"I see," says our telepathic friend, "what you thought you saw was telepathically communicated to your friend—providing, of course, he said he saw, or thought he saw what he said—and what he did see, was not what he did see. You see, he thought he saw what was unconsciously projected by your mind to his. Oh, it is quite easily explained telepathically."

"But," I ventured to argue, "how did the vision occur to me ? Was the—the—whatever it was, telepathically impressed on my brain from somewhere, and did the original of the apparition thus impress me ?"

"Oh, it by no means follows ; it might have arisen from some visual defect ; an unconscious, hasty glance might have called to mind something—the uprush of a lapsed memory—which you imagined was a vision, and the self-deception was so spontaneous and so vivid ; *that* (and nothing else) was telepathically communicated to your friend."

"In a word, then," I said, "I saw nothing, but imagined I did, and my friend saw what I imagined. How delightful ! In the Society for Psychical Research court the evidence of two witnesses—however sincere and agreeing witnesses—of a strange but accurately described occurrence amounts to nothing. How do you do with not only two but several witnesses of the same thing ?"

"Oh, sift the evidence. We generally find self-deception, and in some cases deliberate deception ; coincidence, as you say, in this case. The person whom you thought you saw died at the time, and telepathy accounts for the phenomenon. In fact, I have neither seen nor heard anything to convince me of the return of the disembodied spirit. But I am now satisfied that telepathy is thoroughly established by evidence."

So we have telepathy, and psychometry, and thought-transference made to "ring the changes" with coincidence, self-deception, and now and then "certain unclassified and not as yet understood phenomena," to account for much which we poor, deluded Spiritualists have taken as evidence of spirit return. Blessed telepathy !

I believe in telepathy as sincerely as any adherent of Psychical Research possibly can. I also recognise various degrees of consciousness ; and I have, long before we heard so much of Continental hypnotism, had evidence of what has been called distinct personalities ; which, by-the-bye, are not to be distinguished from the aforesaid degrees of consciousness—at least, each personality has its own consciousness. Indeed, I am willing to accept and admit all, or nearly all, that has been claimed for these, *but not in lieu of and to the exclusion of evidence of spirit return.*

In the coming Conference it would be a good thing if the nature and scope of telepathy were fully explained ; in what respects it differs from thought-transference ; how the latter might be cultivated, and that with advantage, by students of psychology and Spiritualism. However, my object in writing this letter is to point out that there are some minds so constituted that neither the amount of evidence, nor the established probity of the witnesses, will convince them of spirit return. These are willing to accept telepathy. For small mercies let us be thankful. Notwithstanding all that has been written on the subject, it appears to me that very nebulous ideas obtain as to what telepathy really is. With some it is acceptable "as a high and transcendental" name for "thought-transference." If the latter, do spirits cease to exist, cease to think, cease to transfer thought from spirit to spirit, after the change called death ? Thought-transference between embodied humanity is a proved and daily occurrence and can be readily demonstrated, and in a less degree between the disembodied and the embodied, as the evidence at hand of nearly every family who have investigated Spiritualism testifies. Although this latter evidence is not so readily got at, when obtained I, for one, enter my solemn protest against the lofty, airy ridicule cast upon such convictions by those worthy gentlemen who explain the whole "by self-deceptive telepathy."

Now what is telepathy ?

JAMES COATES.

Glenbeg, Ardbeg, Rothesay, N.B.

Cyprian Priestess.

SIR,—As a Spiritualist I am very pleased to see "Edina's" letter upon the "Cyprian Priestess" controversy, as I highly appreciate all that comes from his pen. Still, I do not see any room for a trace of censure being cast upon those who desire to have the mystery cleared up, and "Edina's" letter does very little in this direction, as its kernel lies in the fact that a partial duplicate was obtained of the "Cyprian Priestess," which does not bear upon the question how the original one was obtained. What we want to know is, Is the photograph in question the photograph of a spirit form, or is it an unconscious memory picture of what Mr. Duguid had seen at some prior time, and which, under suitable conditions, was thrown upon the sensitive plate ?

Now, it is a very simple thing for Mr. Duguid to clear up the whole matter, as he alone is able to do so effectually ; and it would be interesting to learn whether the Edinburgh gentleman mentioned in "Edina's" letter, who also obtained a photograph of the "Cyprian Priestess," had ever seen a copy of it before or not. That either of the gentlemen tampered with the plates I do not for a moment believe, but I have a strong impression that a memory picture was unconsciously thrown upon the plate in each case, which would readily account for the little

variations of form and expression. One thing is certain, and that is that the matter cannot rest where it is without doing a large amount of harm to Mr. Duguid and to the cause of Spiritualism, which he has laboured so hard to build up; and it is a pity that such harm should be done by his wrapping himself up in a masterly silence.

26, Forfar-road, Dundee.

MATTHEW FORBES.

A Psychological Puzzle.

SIR,—I was glad to see the letter of "Puzzled" in last week's "LIGHT," in reference to a problem which, I agree with him, needs some elucidation. I for one should be thankful for a satisfactory explanation of the relation of the Personality to the Ego, showing how it is that the Personality of Mollie Fancher, for instance, could, as you put it, so vary from time to time as to present the appearance of five Mollie Fanchers. Here is a case, which I quote from the "Daily Chronicle" of the 14th inst., which is similarly perplexing:—

A curious instance of the dual functions of the brain is described by Dr. L. C. Bruce. The patient when the subject of chronic mania spoke English, when subject to dementia Welsh. He could remember things noticed during his English period, but he was quite oblivious to anything which had occurred when the Welsh side of his brain had been active. He was right-handed, but could write with his left hand, and then produced "mirror writing," traversing the paper from right to left. But when in the Welsh stage he was left-handed, and had no idea of English, while his physical and mental conditions were altogether the reverse of what they were in the English stage. From these data it is concluded that the hemispheres of the brain act independently, the patient having two separate existences during the two stages through which he passes.

I can understand how the manifestation of the Ego can be modified by the condition of the instrument which it has to use; but in the case I have quoted, as well as in the case of Mollie Fancher, the Personalities seem to be the result of altogether different Egos controlling the organism at different times.

PERPLEXED.

SOCIETY WORK.

8, WILKIN-STREET, GRAFTON-ROAD, KENTISH TOWN.—On Sunday, March 31st, at 7 p.m., Mrs. Ashton Bingham will deliver an address on "Dreams," with a spirit-song bearing that title, and also relate some remarkable dreams of her own experience.—A. B.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—Sunday next, at 3.30 p.m., public séance; Monday, at 8 p.m., Mr. Cooté; Wednesday, at 8 p.m., healing séance; Thursday, at 8 p.m., developing circle, Mrs. Perry; Saturday, at 8 p.m., clairvoyance. All friends welcome.—WILLIAM GEORGE COOTE.

MONMOUTHSHIRE PSYCHOLOGICAL SOCIETY, SKINNER-STREET, NEWPORT.—On Sunday morning last Mr. Walter Meacock gave a reading from "Spirit Teachings." In the evening Mr. Wayland's guides gave an address entitled "Is Spiritualism a Religion?" after which one of our lady members gave some clairvoyance.—S. A. M., Corres. Sec.

CARDIFF.—On Sunday Mr. S. Longville gave an interesting address upon "The Mission of Spiritualism." After the service a conference of members took place, when, among other useful business designed to improve the services, a visiting committee was appointed, and the nucleus of a Sick Relief Fund was started satisfactorily.—E. A.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last Mrs. Whittaker's controls delivered an eloquent discourse upon some of the advantages derived from a knowledge of the life beyond the grave. Sunday next, at 7 p.m., Mr. Challis; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., spirit circle; on the 31st, Mr. G. Wyndoe.—J. H. B., Hon. Sec.

218, JUBILEE-STREET, MILE END.—Mr. Dales gave an interesting and instructive lecture on Sunday on "Dreams and their Causes," which was highly appreciated by a crowded audience. On Sunday next, March 24th, Mr. Rodger will give an address on "Theodora, the Clairvoyant Empress of Rome." Mr. Marsh, who has been an earnest worker in the cause of Spiritualism for many years, is anxious for the assistance of Spiritualists in subscribing for the purchase of a small organ for the above hall. Subscriptions, which will be duly acknowledged, to be sent to Mr. Marsh, 218, Jubilee-street, Mile End.—W. M.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. Butcher, although in indifferent health, would not disappoint us on Sunday, and his controls spoke on "The Triumph of Spiritual Truth," giving an earnest and impressive discourse. We have also to thank Mr. Butcher for his able reading of an unpublished poem by Junor Browne, entitled "My Song of Heaven." We feel much indebted to Mr. Butcher for his able

and generous services. Will friends who can join the choir send their names to Mr. Sutton, 12, Upper Woburn-place, W.C.? Next Sunday, at 7 p.m., short address by Mr. W. T. Cooper, and clairvoyance by Miss MacCreadie's guide. We still feel that our collections do not nearly pay even outgoing general expenses, but earnestly hope for more help in this direction.—L. H.

CHEPSTOW HALL, HIGH-STREET, PECKHAM, S.E.—On Tuesday last the members and friends of the above society held a circle and were very successful. Mr. Robson conducted, and spoke at length on various questions which were asked by friends in the audience, and he afterwards gave clairvoyant descriptions, which were recognised. Mr. Dale, of Stockwell, conducted the meeting on Sunday, the 17th, giving an excellent address. On Sunday next, Mr. J. A. Butcher, the president, will occupy the platform, and as his subject will be an interesting one we hope for a large attendance. On Tuesday next Mr. Allen, of Stratford, will give a lantern lecture.—J. C. JONES, Hon. Sec.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last Mr. L. M. Byles gave an instructive paper upon "Spirits as Social Reformers," which elicited a number of interesting questions from a good audience. The anniversary celebration of Modern Spiritualism will be held on Sunday, March 31st, when circles for spirit manifestations will be formed at 11 a.m., 3 and 6.30 p.m. Many mediums have promised attendance, including Mrs. Bliss and Mrs. Weede-meyer. A full announcement will be published next week. Musical selections and solos will be given. Early attendance is requested on the part of those who are desirous of participating in the circles, which will be conducted by the guides of Mr. W. E. Long. The usual circle will be held on Sunday next, at 6.30 p.m.—W. E. L.

SHEFFIELD PSYCHOLOGICAL INSTITUTE.—The members of this institute held their annual conversazione and ball at the Cutlers' Hall, on the evening of the 11th inst., when between 400 and 500 guests attended. Many attractions were provided in the shape of photographs, pictures, and writings, dealing with the science to which the members of the institute are so attached, and an excellent musical entertainment, conducted by Mr. W. S. Hunter, was also carried out. Those who took part were Messrs. J. A. Ludlam, E. Macdonald, H. Randall, S. Hunter, H. Scoriah, H. Hardy, J. P. Dudley, the Brothers Boyce, Mrs. Hulme, Miss Alice Jeffrey, and Master Harold Dudley. The music for the dancing was efficiently provided by Mr. J. A. Ludlam's Quadrille Band, and Mr. A. Cowen acted as M.C.—"Sheffield Independent."

WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Thursday evening, the 14th inst., we opened our regular meetings to a good audience. An interesting address by the president, on the "Use and Abuse of Spiritualism," was followed by Mr. Robson, whose control gave us encouraging assurances as to our future work. Miss Hammond Hill, during the course of her remarks concerning the "Burns Memorial Service," proved the truth of a spirit message given to the president, Mr. Edwards, as to the absence of one of the speakers set down to give an address. Some days previous to the service an automatic written message was received (as a test), stating that the particular speaker would not fulfil his part, and was duly noted, with the result of full corroboration. On Saturday, 23rd inst., we shall have a high-class concert at this hall, when Miss H. Hill will give selections from her famous play of "Jane Shore." Some talented artists have kindly promised us their valuable assistance. Friends must be accompanied by members. On Thursday, at 8.30 p.m., address, open circle, and magnetic healing, &c.—E. J. C., Hon. Sec.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. L. M. Byles will occupy our platform on Sunday next, his subject being "Spiritualism and Christianity." Friday's meeting for inquirers, and psychometry by Miss MacCreadie. Mrs. Emma Hardinge Britten's lecture at the Stratford Town Hall was a thorough success in spreading our glorious cause. Her subject was "What new things has Spiritualism taught, and what good things has it done?" She also answered some questions. The chairman, Mr. T. Everitt, has our warmest thanks for the able and masterly way in which he occupied the chair. On Sunday we were delighted with another fine discourse from Mrs. Britten, her subject being "The World's Spiritual Reformers." The hall was packed, and our good friend, Mr. A. Glendinning, took the chair, and opened the meeting with some able remarks, which were highly applauded. Mr. Chapman, jun., rendered a solo, which was highly appreciated, and then Mrs. Britten gave what is acknowledged by all to be the grandest lecture they had ever heard. The committee beg most heartily to tender their warmest thanks and sympathies to Mrs. Britten for her able addresses, and for her benevolent gift of £1 Is. towards our building fund, and we also hope that we may have her valuable services again in the near future.—THOS. MCCALLUM, Hon. Sec.

TO CORRESPONDENTS.

C.R.—Many thanks for copies to hand.

S.F. (Lghorn.)—Should like to see what you have to say on the subject to which you refer; but it is possible that we may not regard it as suitable for publication.