

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe

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

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NOTES BY THE WAY.

The discussion on Spiritualism at the Regent's Park College, reported by us last week, is interesting in a melancholy way. It is really painful to think how much these young men who are training for the ministry have to learn. The first question that occurs to us, in reading such farcical remarks as those made by Mr. Simmonds, and such obscurantist remarks as those contributed by Professor Green, is, Do these men really believe in the Bible as a record of actual occurrences? Anyhow, we can only point out that what they laugh at is there, and there from first to last. We commend to them the sharp, properly sharp, reminder of Mr. Haweis:—

The complacent doctrine that sundry abnormal things occurred as related in old Jewish annals, and even as late as the first thirty-three years of the Christian era, and for perhaps a few years later—but outside those limits all phenomena of a similar kind never occurred at all—is a theory which only belongs to the theological bigot.

But we may leave them to the tender mercies of 'the scientific bigot,' who makes a clean sweep of all abnormal phenomena whatever, both in and out of the Bible.

Mr Simmonds only showed his unfitness to deal with the subject; and, if we cared to be disagreeable, we might hand him back his elegant insolence, with his inelegant quotation, 'Fools are my theme, let satire be my song.' He is not exactly a 'fool'; he is only ignorant and foolish. We will single out just one of his follies. 'No rational movement ever had so despicable an origin.' He is wrong. Jesus Christ was treated as a 'fool,' and worse, and was hung upon a cross. If Mr. Simmonds reminds us that he was a great and noble character, we have only to inform him that the 'fools' who murdered him did not think so. But Professor Green was, in one sense, slightly more foolish, inasmuch as, while Mr. Simmonds was only gassing, the learned Professor tried to be grave; and he actually asked whether, if the dead did return, *these* were the manifestations we should expect. What does it matter what we 'expect'? What right have we to expect this and that, and to make our belief depend upon getting it? Our business, where we are so very ignorant, is to study what comes. The Professor added: 'I feel that some of the alleged phenomena do not tend to raise our respect for the spirit-world.' Probably not; but what has that to do with it? For all we know, both Heaven and Hell, whatever those words mean, will surprise and disappoint a good many of us.

It is not only the wicked world which laughs a little at 'parsons' and the professing believers in the old creeds. There is before us a fine, breezy sermon, by an American preacher of high standing, in which we actually find this:—

It is not in the business world alone that there is the telling of that which is not true. To my mind there is no place

where there is such lamentable and conspicuous illustration of this lack of truth-telling as there is in the religious world. I talk with men, and I say, 'You publish such and such a creed?' 'Yes.' 'Do you believe it?' 'No, not half of it.' Ministers and laymen, you find them in every direction, will get up on Sunday, and recite, 'I believe in the resurrection of the body': and, if you meet them on Monday morning and ask, 'Do you believe in the resurrection of the body?' they will say 'No.' 'What do you believe in?' 'I believe in something else quite different from that.'

This playing fast and loose with phrases and 'articles of belief' is just as common here as in America; and that amazing doctrine of the resurrection of the body furnishes us with, perhaps, the best instance of doctrine professed and not believed. Are there five men in London, with names that are well-known, who believe in the conventional 'last day' and the resurrection from old graves? Are there two, from the Bishop of London down to Dr. Parker?

Mr. Haweis, in 'The North American Review,' has some knowing thrusts on this same subject. Contrasting the old Pulpit and the new, he says:—

The Old Pulpit said, 'I believe in the resurrection of the body.'

The New Pulpit adds, 'I believe in the survival of the Ego and the continuity of the individual in some suitable, though at present unknown, form, under some suitable, though at present unknown, conditions.'

That suits us well. On the larger question, too, he is very keen. He thinks the modern Pulpit has but little nutritious food left. He says:—

The Mediæval Pulpit lived on church ceremonials and the lives of the Saints; the Reformation Pulpit lived on the Bible, chiefly seen through the eyes of Luther. But what does the Modern Pulpit live upon? Doctrinally, on the dried pippins of the past! It has nothing distinctive. Its methods are a mixture—'The mixture as before.'

This is very smart: so is his sharp outline of the Pulpit wanted:—

A pulpit in touch with the life of the period. A pulpit up to date; interested in what is interesting; capable of refocussing religion; quick to note when a phrase is outworn; resolved to find why clever men won't listen to sermons; convinced that every pursuit, occupation, discovery, and faculty of man should have a moral thrust and prepared to give it.

For our own part, we think the great need of the Pulpit is to put present knowledge before past survivals, especially in relation to the nature and destiny of mankind.

Mr. Gladstone's use of the phrase, 'The devil's advocate,' will save us from the charge of rudeness if we apply it to Dr. Hodgson, with reference to his criticism of Professor Lodge's 'Report of the Eusapia Paladino séances.' 'The devil's advocate' was a well-known and respected officer of the old Catholic Church. When it was proposed to elevate anyone to the dignity of 'Saint,' it was his business to rake up everything he could against the candidate. He was a sort of prosecuting counsel who 'doubled' the part of detective; and, only after he had been heard and sifted, was the Saint allowed to pass.

But it must often have been a tiresome affair, involving a good deal of provoking perversion and nasty nagging. We think, however, that 'The devil's advocate' was a good invention, and we are glad to find that the Psychical Research Society keeps one. Dr. Hodgson's nineteen pages are amusing reading. In vain Dr. Lodge says 'I held her hands,' and in vain Mr. Myers says 'It moved.' Dr. Hodgson calmly pours forth a little cataract of objections, and is as fertile of loopholes for fraud on the part of the medium as he is fertile of polite suggestions of idiocy on the part of Professor Lodge. But we are truly grateful. We wish to exclude every possibility of error, and to know every imaginable trick.

Mr. Myers follows with a reply to Dr. Hodgson; and a most considerate reply it is, admitting that there have been departures from the standards of perfection, but stoutly maintaining the validity of Professor Lodge's Report, which, in truth, is practically his own also. His conclusion is very bright and strong:—

Dr. Hodgson is struggling like Hercules with the Lernean hydra of ever-reviving imposture; it matters little if in the *mêlée* he gets his faithful squire Iolaus by the neck for a minute by mistake. And, to speak out, my own past attitude with regard to Eusapia has been not very different from Dr. Hodgson's present one. It is now some five or six years since I was repeatedly and pressingly invited by friends living in Italy to come to them and see Eusapia under any conditions that I liked. My friends were far from being foolish persons; but I did not regard them as experts; I presumed that they had been taken in; and I missed my opportunity. I then forgot all about Eusapia until I read simultaneously some of the accounts by Italian *savants*, and Torelli's articles in the Milan 'Corriere,' to which Dr. Hodgson above alludes. I was convinced by Torelli that the thing must be a fraud; I presumed that the Italian *savants*, who were then only *names* to me—as Professors Lodge and Richet are now to Dr. Hodgson—must have been grossly duped; and I dissuaded a friend from taking the trouble to investigate the matter. It was only when Professor Richet began to verge towards conviction that I too was swayed. Knowing these two men, Professor Richet and Dr. Hodgson, so well as I do, I yet hardly know which of them in such matters I deem the acuter. Can I be wrong in thinking that Professor Richet's presence of mind at a séance is a safer guide than Dr. Hodgson's absence of body? At any rate I came when Professor Richet called; I came, saw, and was conquered.

The exhaustive reply by Mr. Myers is followed by some lively 'additional remarks' by Professor Lodge himself, and by valuable confirmations by Professor Richet and Dr. Ochorowicz.

A reporter from 'The Detroit Tribune' has been investigating some startling manifestations in the home of a small farmer in the little town of Marcellus, a few hours distant from Detroit. The reporter spent three days and nights in the farmer's home, and contributes an enormously long report of the doings during that time. If the thing is genuine, and it looks like it, some of the most wonderful 'materialisations' on this planet are going on at Farmer Riley's little wooden house.

LONDON SPIRITUALIST ALLIANCE.

On Monday evening last, at 2, Duke-street, Adelphi, Miss X., of 'Borderland,' gave a highly interesting address on 'Some Curiosities of Crystal Gazing, with Practical Hints for Experiment.' There was a very full attendance, and the address was followed by an interesting discussion. We propose to give a report of the proceedings in our next issue.

THE EASTER HOLIDAYS.—We shall next week publish a day earlier than usual. Our offices will be closed from Friday to Monday inclusive for business purposes, but communications for the Editor will have immediate attention.

WEDDING OF MISS EVERITT.

On Thursday of last week, Miss Alice Marion Everitt, youngest daughter of Mr. and Mrs. Thomas Everitt, of Hendon, was married to Mr. Alfred T. Sutton, of Woburn House, Upper Woburn-place, W.C. The ceremony took place at the quaint old parish church of Hendon, in the presence of a large gathering of relatives and friends, the latter including several well-known Spiritualists. The Rev. J. G. F. Raupert officiated, and the bride was given away by her father. She was tastefully attired in a travelling dress of grey broché, with pink satin bodice covered with guipure lace, bonnet to match, and carried a charming shower bouquet of Niphetos roses and lilies-of-the-valley. The two bridesmaids, Miss Emmeline Everitt and Miss Madeleine Kreuger, nieces of the bride, wore dresses of pale green crépon, trimmed with cream guipure lace, and large picture hats trimmed with green satin ribbons and crowns made with daffodils, and each had a shower bouquet of daffodils and smilax. They also wore gold bangles, the gift of the bridegroom, who likewise presented the bouquets. After the ceremony the wedding party were conveyed in carriages to Mr. and Mrs. Everitt's residence on Holder's Hill, where a reception was held, and about an hour later the newly-wedded pair left for Newhaven, on their way to Paris, amid a shower of rice and slippers, and the hearty congratulations of their friends.

The presents were numerous; some of them very beautiful, and many of them very useful. They comprised:—

A gold bracelet, with a star of pearls, for the bride, by the bridegroom; a handsome dressing-case, for the bridegroom, by the bride; a cheque, for the bride, by her father; a travelling trunk, for the bride, by her mother; a gold watch and chain, by Mr. Fred. Everitt; initialled silver brush case, by Mr. Alfred Everitt; hand-painted mirror, by Miss Emmeline Everitt; silver top scent bottle, by Miss Winnifred Everitt; green and gold trinket set, by Mr. and Mrs. Frank Everitt; portmonnaie and writing tablets, by the Misses Irene and May Everitt; pair of white satin pin-cushions, by Mrs. H. Everitt; dressing-bag, with silver fittings, by Mr. and Mrs. Kreuger; case of curling irons, with lamp and fittings, by Miss Kreuger; copper table-kettle, with lamp, on stand of ornamental iron work, by Mr. E. Dawson Rogers; glass claret bowl, with ladle and cups, by Mr. and the Misses Dawson Rogers; antimacassar and work bag, by the Misses Dawson Rogers; silver butter knife, pickle fork, and cheese scoop, in case, by Mr. and Mrs. T. Heywood; handsome Indian lace shawl, by Mrs. E. Hardinge Britten; case of brushes and toilet requisites, by Mr. Thacker and Mr. Freeman; Keats' Poems, by E. Meads; Longfellow's Poems, by Mrs. Couch; Ingoldsby Legends, by Mr. and Mrs. McAuslin; jewel case, by Mr. and Mrs. Miles; silver card basket, by Mr. and Mrs. Sadler; copper trays, by Mr. and Mrs. Dawbarn; hand-worked night-dress and laundry bag, by Miss Gardiner; dress length of costume cloth, by Mr. and Mrs. Mitchell; handsome brass and plush music stool, by Mr. and Mrs. Rosoman; Russian-leather hand-bag, by Mrs. and Miss Harding; solid silver serviette rings, in case, by Mr. Charles Austwick; gold stud, by Mrs. Charles Austwick; fancy woollen wrap, by Miss Austwick; travelling rug, by Mr. Harwood Austwick; silver preserve stand, with monogram, by Messrs. Percy and Willie Austwick; serviette rings, in case, by the Rev. J. G. F. Raupert; bedroom slippers, by Mrs. Butterworth; photograph, in handsome oxidised silver frame, by Miss Butterworth; plush and satin handkerchief sachet, by Mrs. Wilkinson; handsome standing album, by Mr. and Mrs. Gustav Böhringer; silver salts, in case, by Mr. and Mrs. Charles Bowers; silver sugar bowls and sifter, by Mr. Eli Bagnall; Dresden five-o'clock tea set, by Mrs. Barton; hand-painted five-o'clock tea set, by Mrs. Cole; pair of silver-mounted cut-glass bottles, by Mr. Masters; breakfast cruet, by Mr. Hansen; meat and poultry carvers, in case, by Dr. and Mrs. Hoffmeister; silver biscuit box, by Mr. and Mrs. James Needham; pair of silver candlesticks, by Bertha and Willie Needham; silver sugar bowl and sifter, by Mr. and Mrs. Vernon; music cabinet and stool, and walnut coal cabinet, by Mr. Herbert Mogee; standard lamp, by Mr. and Mrs. W. H.

Hale; dressing-gown, by Miss Jones; sofa cushion, by Mrs. Lee; travelling-bag, by Mr. and Mrs. Arthur Hamlin; gold and pearl brooch, by Mrs. Arthur Hamlin; five-o'clock tea set, by Mr. and Mrs. Smart; china biscuit box, with silver top, by Mr. John Lamont; pincushion and toilet mats, by Mrs. Vann; five-o'clock tea-cloth, by Miss Mackness; pincushion, by Miss Agnes Cox; gold travelling clock, by Mr. and Mrs. G. F. Cartwright; beautiful framed etching, 'Autumn Twilight,' by Mr. F. A. Slocombe; china biscuit tray, by Miss Theresa Slocombe, &c.

OLD PSYCHIC STORIES RE-TOLD.

BY EDINA.

THE CASE OF CHRISTIAN SHAW.

The case with which I now desire to deal is that of Christian Shaw, or, as she is designated in the records, 'The Impostor of Bargarran,' and which occurred in June, 1697.

Christian Shaw was the daughter of John Shaw, of Bargarran, a landed proprietor in the County of Renfrew; and at the time of the occurrences now to be dealt with she was only eleven years of age, but is reported to have been singularly acute and 'forward' for her years. In the month of August, 1696, one of the servants in the Mansion House had occasion to check this girl for drinking milk; and as the result of the scolding she then received, Christian very soon thereafter developed some extraordinary symptoms. She was first attacked with hysterical convulsions, which in course of time merged into a form of obsession, and, as we should put it in the language, or terminology, of Spiritualism, she appeared to be under strong magnetic control, which led to her 'ejecting' from her mouth considerable quantities of egg shells, orange peel, feathers of wild, and bones of tame, fowl; hair of various colours; hot coal, cinders, and crooked pins; and, so far as could be ascertained, this abnormal ejection could not be ascribed to any natural cause. As usual at that period of Scottish history his Satanic Majesty received all the blame for these abnormal manifestations, and it was soon spread through the district that Christian Shaw was 'vexed with the devil,' and people flocked from all directions to observe her in the spasms with which she appeared at intervals to be seized. The report goes on to say 'she fell upon the device of seeing and hearing things differently from the rest of mankind,' and when asked if she saw a certain person, or persons, in the room would solemnly aver that she could not discern their presence. In one of her spasms of possession she was heard to address an invisible persecutor thus:—

'Thou sittest with a stick in thy hand to put into my mouth, but through God's strength thou shalt not get leave. Thou art permitted to torment me, but I trust in God thou shalt never get my life. I will let thee see there is no repentance in Hell. Thou sayest it is but three nights since thou wast a witch. Oh, if thou wouldst repent, it may be God would give thee repentance if thou seek it, and confess; and if thou would desire me to help, for the devil is ill to serve.'

Then, this young girl of eleven would take up the Bible, read out long passages from it, and expound, or at least attempt to explain, the scriptures to the assembled crowds of rustics, crying out ever and anon that 'she would keep to the Bible in spite of all the devils in hell.' Again, she would kick, struggle, and writhe, and cry out to what appeared to be her invisible tormentors, and then make diabolical accusations of witchcraft against persons living in the district, whom she accused of bewitching her into this condition.

By this time the Sheriff of Renfrewshire had had his attention drawn to the singular occurrences taking place within the bounds of his jurisdiction, and, accompanied by his officer of court, he paid a visit to this girl at her father's house at Bargarran. She appeared to be in one of her periodic attacks of possession when the sheriff put in an appearance, for no sooner did he come into the room and put his hands on her than she cried out as if addressing an invisible interlocutor: 'Is he near me? I can't find the sheriff. How can he be present here; or how can I have him by the hand as thou sayest? I feel not. Thou sayest he has brown coloured clothes, red plush breeches with black stripes, flowered lace cravat, and an embroidered sword belt. Thou also sayest there is an old gentleman with him having a ring on his finger. Oh, I cannot see them. Are they come to apprehend the gentlewoman?' The sheriff paid

repeated visits to the scene, but nothing tangible appears to have resulted beyond strong denunciations of Satan and all his works on the part of this young person.

The excitement in the district now reached fever heat; and the clergy, ever watchful at this period for any abnormal manifestations of alleged diabolic agency, took up the matter with a view to improving the occasion, and the Presbytery at once proclaimed a public day of 'fasting and prayer,' whereat there was much ranting and preaching to great crowds of excited worshippers, no less than three 'rousing' and popular preachers in turn haranguing and addressing the multitude. One of these clergymen 'orated' for hours upon the following text: 'Woe to the inhabitants of land and sea, for the Devil is come down unto you, having great wrath, because he knoweth he hath but a short time. *And when the dragon saw that he was cast down into the earth he persecuted the woman.*' It is scarcely necessary to say that the sermon was worthy of the text; and the assembled thousands listened with awe and fear in their hearts to the exposition of the doings of Satan in their midst, and were deeply impressed with the signs of his power as disclosed in the case of Christian Shaw, embellished by the powerful rhetoric of a superstitious and ranting Renfrewshire cleric.

By this time the accusations of witchcraft and diabolic possession existing in the district had reached the ears of the Privy Council, with the most lamentable results to many innocent people, as we find a warrant was granted on January 19th, 1697, proceeding on the narrative of the growing suspicion of the existence of witchcraft in the County of Renfrew, especially from the extraordinary affliction and mysterious possession of Christian Shaw of Bargarran, whereby the Lords of the Privy Council deemed it necessary to grant commission to Lord Blantyre and seven of the leading gentlemen in the county, including the sheriff, to interrogate and imprison persons 'suspect of witchcraft. The result of inquiries made on the spot by these commissioners was a report presented by them to the Privy Council to the effect that no fewer than twenty-four persons in the district were suspect of unlawful practices and trafficking with evil spirits. A fair estimate of the spirit which animated the commissioners in their investigations may be made when we state that among the persons implicated, or accused of witchcraft, were a girl of fourteen years of age and a boy who had not yet reached his twelfth year. The result of this report was that a new commission was granted by the Privy Council to the former commissioners, with five new ones added to their number. These inquisitors again proceeded to the district, where they held a bloody assize, and after sitting for twenty hours examining the witnesses, five of the accused persons confessed having dealings with the evil one. Some of the charges appear to have been tried before a jury; but the jurors were subjected to the threat that if they dared to acquit any of these persons now on their trial, they would 'be guilty of all blasphemies, apostacies, murders, tortures, and seductions whereof these enemies of Heaven and earth should afterwards be guilty.' Notwithstanding this strong objurgation on the part of the prosecutor, the cases must have been most lamentably weak; for we find the jury sat for six hours ere they could bring it into their hearts to give a verdict of guilty; with the result that seven persons were condemned to be burnt, and this dire sentence was afterwards carried into execution. No record has been kept of the evidence adduced, or the names of the persons tried, and it does not appear from the manuscript what part (if any) was borne at the trial by this strange girl, Christian Shaw; to whose abnormal manifestations was certainly due the whole of this miserable travesty of justice. Indeed the record here breaks off abruptly, and, so far as I can discover, no further trace can be got in the annals of the time of the succeeding career of this extraordinary girl, who for a period of twelve months appears to have set the whole population of Renfrewshire in a ferment of excitement and suspicion, with the most dire results to many innocent persons, whose lives paid the penalty of this outburst of cruelty and superstition.

Summing up this extraordinary case, one is tempted to ask, was this young girl of eleven years of age an impostor, with a diabolical tendency to make unfounded charges of witchcraft against innocent persons; or was she really obsessed? I strongly incline to the latter view, and especially having regard to the whole history of the manifestations. It is hardly conceivable that a girl of that tender age, however artful and precocious, could have simulated the 'possession' and gone

through the various scenes of raving excitement and bodily contortions she underwent; and all for no tangible end. The whole story, however, is very strange and terrible, and forms one of the blackest pages in the domestic annals of Scotland in the seventeenth century of the Christian Era.

Since the above was written, I have come upon an interesting notice of this extraordinary case, taken from the records of the parish of Erskine, where Christian Shaw resided, and there I find it is stated that the suspicion of bewitching her fell upon three men and four women, who lived in the neighbourhood, one of whom, Margaret Lang, or 'pinched Maggie'—lived at a hamlet called Cartimpen, near Bargarran. The cognomen of 'pinched Maggie' given to this woman, and also applicable to others who dabbled in witchcraft, arose from a 'pinch' said to have been administered by the devil to each of them as they gave themselves to his service, and was called, in the course of the trial, Satan's 'invisible mark.' From the record from which this note is taken, it appears that at the time it was compiled, in 1844, the arm chair of Margaret Lang, bearing her initials, was in the possession of the Governor of Glasgow gaol, and stood in the entrance to the court-house there.

Regarding the seven persons implicated, or believed to be implicated, in the bewitchment of Christian Shaw, and who apparently were not of particularly high character, they are stated to have (probably under torture) confessed their guilt, and having, thereafter, been tried at Paisley, in 1697, were found guilty of witchcraft and sentenced to be burned alive, which sentence was carried into effect on the Gallow Green of Paisley on Thursday, June 10th, 1697, in the following manner: 'They were first hanged for a few minutes, and then cut down and put into a fire prepared for them, into which a barrel of tar was put, in order to consume them more rapidly.'

The same record states further that the case excited much attention in Scotland at the time, a particular account or 'journal' having been drawn up giving the whole details, and subscribed by all the leading noblemen and gentlemen, and many of the clergy of the district.

Regarding the subsequent career of Miss Christian Shaw, she appears in process of time to have completely recovered from all the abnormal symptoms above detailed; for I find from the same records that she married in 1718 a parish clergyman in the county of Ayr, and sometime thereafter died at Bargarran and was interred in the graveyard of Erskine Church. Prior to her marriage, and after her recovery from the attacks before referred to, she became celebrated as the first individual who introduced the manufacture of fine linen thread into Scotland. The record says: 'Having acquired a remarkable dexterity in spinning fine yarn, she conceived the idea of manufacturing it into thread. She executed almost every part of the process with her own hands, and bleached her materials on a large slate on one of the windows of the house. She succeeded so well that she took the assistance of her neighbours, and in process of time the then Lady Blantyre took a parcel of the thread made by Christian Shaw to Bath, and disposed of it to some manufacturers of lace.' This was probably the first thread made in Scotland that crossed the Tweed; and from this small beginning sprang the great thread industry now carried on in Paisley and the district, which gives employment to many thousands of hands, and is, indeed, one of the staple manufactures of the West of Scotland.

THE PRACTICE OF PALMISTRY.—On June 17th, 1893, Mr. A. C. Morton asked the Home Secretary, in the House of Commons, whether his attention had been called to an advertisement in the 'Daily Telegraph' headed 'Palmistry,' and whether he would take means to put a stop to that form of fortune-telling, so as to treat all folks alike. Mr. Asquith said 'That by the Vagrant Act, 1824, every person using any means by palmistry, or otherwise, to deceive and impose on any of her Majesty's subjects, was to be deemed a rogue and a vagabond, and be subject on conviction to imprisonment. The mere practice of palmistry was not, as far as he was aware, illegal. The essence of the offence created by the statute was the intention to impose, and the object was to protect the young and ignorant. The police had instructions to watch cases of suspicion, and whenever there was good ground for believing that fraud or imposition was being practised they would be directed to prosecute.'—From 'Human Nature,' edited by MADAME IDA ELLIS.

SCIENTIFIC THOUGHT-TRAINING.

FROM AN ARTICLE IN 'THE ARENA' BY HENRY WOOD.

Thought-energy, though heretofore so lightly regarded, is a tremendous power for good or evil, physically, mentally, and spiritually; and, therefore, a most vital problem presents itself to every individual—How can I control my thinking?

Within the mental chambers of every person there linger, not only some of those emotions commonly classed as sinful, but also a host of indefinable fears, spectres, imaginings, forebodings, and morbid depressions which we would fain dismiss if we could, but find it impossible. They are the 'skeletons in our closets,' of whose existence even our most intimate friends are unaware. We do not wish to give these intruders shelter, but are unable either to drive them out or to coax them to leave. They vary in every mind, but none are entirely exempt. Sometimes they are so intolerable that almost any price would be paid for their removal. And now, added to all this host of mental disturbances, comes the positive knowledge that they are also working silent destruction in the physical organism. Well may one cry out 'What shall I do to be saved?' Saved from what? From my thoughts; from a mass of distorted mental pictures which seem to be myself; from the only thing in the universe that really can harm me.

But before attempting to show the way of salvation, we may suggest that these seeming antagonists are in the deepest degree beneficent. What a paradox! They are in reality the kindly chastisements that come to drive us from our discordant materialism into a higher and spiritual self-consciousness. They make us uncomfortable until we learn their lesson. They are the 'consuming fire' which burns up the 'wood, hay, and stubble,' but leaves the divine individuality—the real self—not only unharmed but purified. We feel the flames just in the proportion that we think *ourselves* to be material rather than spiritual beings. They come to release us from a subjective prison which we have unwittingly built out of self-made materials. We may as well use a plain, old-fashioned term and call them hell. But this state of consciousness is the most powerful evolutionary pushing force in existence. Nothing less could prevent a peaceful reconciliation with sin and evil.

As a negative answer to the question of the way of salvation from subjective abominations, it may at first be suggested that no bargain can be made with any objective or historic creed or ordinance for deliverance. Neither can we drive out or will away our unwholesome mental guests. Ten men cannot drive darkness out of a room, but the hand of a child may raise a curtain, and the light will do the work. Displacement is the law. Truth casts out error. How can this be applied? Through the normal use of the divine creative thinking faculty. But the average man says that he 'cannot control or concentrate this energy.' Pray, when has he made any systematic effort? He will spend years of time, and no end of effort, to educate himself on the surface, but can hardly afford hours to scientific thought-training.

As a rule, thought is diffuse, undirected, and open to all the depressing and discordant material which floats by. It may be compared to an unbroken colt without bit or bridle. But it can be educated and made docile. Auto-suggestion and concentration can be intelligently introduced into everyday life. Through their judicious employment, the ills, spectres, beliefs of evil and disorders of mind and body may be crowded out of the consciousness, and finally, as a natural result, vanish from outward expression. Daily psycho-gymnastics is needed, and is as important as physical exercise. There should be intelligent and concentrated self-suggestions, that ideals—like health, harmony, and everything good—are a *present possession*, and this attitude of mind, firmly held, in due time will bring them into outward manifestation. Contrary outward appearances and physical sensations must be held in abeyance. The work is back of these, for they are resultant. The inmost and real is already perfect but we are unaware of it. When we therefore affirm this fact and dwell upon it we have the potential and ideal truth, sensations and surface indications to the contrary notwithstanding. The grandest claims must be made as *already* existent and held to until outwardly actualised. Such thought-energy is not irrational, but reasonable, for it is in accord with law. Until it is creatively used, as indicated, its sublime force is squandered or worse.

To illustrate the principle more concretely, let us suppose that one arises in the morning, and physical sensation says, 'You are ill,' or 'you are very weak.' Acquiescence on his part and that of his friends is a surrender to the body, a positive servitude. He is a vassal, and no less so because this condition is so universal. Rather he should at once turn the most intense thought-vibrations in the opposite direction. He may with firm emphasis reply mentally—and if circumstances are favourable articulate the same—'I' (the real Ego) 'am well.' 'I am strong.' 'I am whole.' 'I am soul.' 'I will rule the body.' 'I vibrate in harmony with the Universal Strength and open my whole nature to it.' Let him repeat these and similar ideals, even mechanically, and they will gradually change his consciousness concerning himself. As a 'living soul,' through a normal use of his inherent forces, he thus triumphs over animal sensation. He assumes the rule of his own rightful kingdom. The principle is capable of endless forms and applications, of which the above is but a suggestion. Can anyone do this thoroughly and successfully the first time? As well ask if a common labourer can make a fine dress-coat without practice. The law of development is gradual, or rather not the law but the human knowledge of its application. 'Eternal vigilance is the price of liberty.'

Positive entities like health, harmony, goodness, strength, love, and spirituality must be installed in the consciousness through the normal formative power of thought. Negatives—which are not entities but only deficiencies—like weakness, disorder, inharmony, disease, malice, and fear, are to be displaced, to gradually become unfamiliar, and finally and ideally unreal. But when positive conditions become a habit so that a permanent attitude of mind is attained, cures should become unnecessary, because there will be nothing to cure. The practice of mental gymnastics should begin at once while one is well in order to prevent remedial necessities in the future.

Let us now briefly outline the *modus operandi* of a thought-development, which if begun and persevered in will repay one for the effort a hundred-fold. Take some available hour each day, and restfully and quietly be alone in the silence. Bar out the external world, with all its thoughts and anxieties, and retire in consciousness into the innermost sanctuary of soul—the meeting place of the divine and the human. Rivet and focalise the mind upon one of the highest and most needed ideals, affirming its presence, and hold it there. If weariness ensues, alternate with the most relaxed and thorough passivity, simply letting the good flow in. If inconvenient during the day, any wakeful period after retiring at night will answer an excellent purpose. But in addition to its restorative influences it will grow to be a real mental and spiritual banquet—the most delightful of all the experiences of life.

Besides the positive ideals before named there are some greater and more purely spiritual in character, and they virtually include all other good things which are below them in grade. We venture to hint at a few: I am one with the Eternal Goodness. I am filled with the Universal Spirit. 'In Him we live and move and have our being.' I project thought-vibrations of love to God and all humanity. All is good. I recognise the divine in me as my real Ego. I deny the bondage of matter; I am spirit; I rule. I am pure, strong, well—ideally whole. 'All things are yours.'

Through concentration these healing and uplifting truths are engraven upon the consciousness in a vastly deeper degree than by mere ordinary surface thinking. The individual not merely thinks them, but gives himself to them.

The contemplation of pure and elevating works of art, especially a placid, spiritual type of portraiture, is also very helpful as a prolonged suggestive exercise. In the same way, visible mottoes, graphic and positively ideal in character, are excellent to dwell upon. Through the medium of the eye, by exposure, their truth becomes photographed upon the deep, living consciousness.

We become or grow like what we mentally live with. Shall we choose beauty and wholeness or deformity and disease? We do not desire suffering and *stigmata*, but the true, living, joyful, Christly perfection.

The results of a six months' trial of pure, scientific mental gymnastics will be both a surprise and a delight. It will greatly enrich life upon all of its normal planes of activity, including those of art, science, literature, and business. It will be a veritable revelation to victims of insomnia, dyspepsia, nervous prostration and pessimistic depression, not to mention numerous other mental and physical infelicities. It is an accessible realm to rich and poor, high and low. It costs only earnest, ceaseless

effort. Any truly scientific use of the dynamics of thought becomes all-inclusive. It puts forces into human hands which reach out indefinitely in every direction. It is the golden sceptre that man may grasp and wield over the kingdoms within and around him.

A HINDU FAKIR ON INDIAN MARVELS.

A high-caste Hindu fakir, who is visiting New York, has been questioned concerning the marvellous tricks that travellers are so fond of relating as having been witnessed by them in India. Here is his reply: 'You have heard of things that I have never seen or heard of. You people have big eyes and a large imagination, and you like to tell what you have seen, and make it bigger each time. You like to write great books on immense things and have them grow for your readers. I have seen Americans and Englishmen in India who have thought they knew all about our magic, when they had seen hardly any of it, and then they have told what perhaps they imagined. A man throwing a rope into the air and then climbing it and disappearing was never done in India. There is no such thing. I think I know all that is done, and this thing is not among them. Yet every white man who speaks to me of magic asks about it. It is foolish. Then the tall mango trees! Another story for books. There was never one grown more than four feet high, and your travellers write about them growing into mighty trees. It is silly. I know all about the mango. I never heard of a white man's imagination making one less than ten feet high. I have been asked about Theosophy many times. That is another Western invention that we know nothing about. A great many persons who think they are very wise, and are able to look beyond the sky, come to India to learn about Theosophy, and they are well received, because we are always polite to strangers. Many of these persons are women. Your women are very strange. They come and tell us that Theosophy originated with us, and we listen, and perhaps nod our heads, and they say: "We knew it." Then they talk a great deal about what we have never heard of before and don't believe, and we listen and don't contradict. We don't understand them, and so keep silent. They talk a great deal about the occult, and how much we know about things that we have never before heard of, and don't want to hear of. Then they write books about the wonderful information they got from us.'

RECEIVED.

- 'The Idler,' for April. (London: Chatto & Windus, Piccadilly. 6d.)
- 'The Astrologer's Magazine.' April. (London: 12, Lugard-road, Peckham, S.E. 6d.)
- 'The Humanitarian,' for April. (London: Hutchinson & Co., 34, Paternoster-row, E.C. 1s.)
- 'The Magnetic and Botanic Journal,' for April. (London: 280, Mare-street, Hackney. 1d.)
- 'The New Age,' for March. (Edinburgh: Alex. Duguid, 25, Springwell-place, Dalry-road. 4d.)
- 'The Coming Day,' for April. (London: Williams & Norgate, Henrietta-street, Covent Garden, W.C. 3d.)
- 'Indian Palmistry.' By Mrs. J. B. Dale. (London: Theosophical Publishing Society, 7, Duke-street, Adelphi, W.C. 1s. net.)
- 'Arcana of Nature; or, The History and Laws of Creation.' By HUDSON TUTTLE. (London: H. A. Copley, Canning Town, E. 3s. 6d.)
- 'Proceedings of the Society for Psychical Research.' Part XXVII. (London: Kegan Paul, Trench, Trübner and Co., Charing Cross-road. 2s. 6d.)
- 'Ernest England; or, A Soul Laid Bare.' By J. A. PARKER, late Editor of the 'Indian Daily News,' Calcutta. (London: The Leadenhall Press, Limited. 7s. 6d.)
- 'Our Sun-God, or Christianity before Christ; a Demonstration that our Religion existed before our Era, and even in Pre-historic Times.' By JOHN DENHAM PARSONS. (Published by the author, 7, Crawshay-road, London, S.W. 3s. 6d. net.)

WE hear that Mr. George Redway, whose term of engagement with Kegan Paul & Co. will shortly expire, contemplates starting again as a publisher. It will be remembered that his former business was bought up, and his services engaged for five years, by the promoters of Kegan Paul & Co. Mr. Redway, we are glad to say, has quite recovered from his recent illness.—'Athenæum.'

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

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

MR. VOYSEY ON IMMORTALITY.

In two sermons lately preached by Mr. Charles Voysey we have a serviceable presentation of the Theist's ground of hope with regard to a Future Life. We are sorry it is only a 'hope'—an ardent, even passionate hope, but still only a hope. 'A life after death,' says Mr. Voysey, 'is only an inference or corollary drawn from the already established proof of the love of God towards us.' 'There is absolutely no scientific demonstration of a future life yet discernable.' 'It is a hope but nothing more.' He even goes so far as to say that the hope is best: 'We are far better off with only a hope than we could be if we had any certain knowledge or demonstration of the life to come'—a statement which may have something to commend it but which we should find it very difficult to defend.

This seems to us to be all wrong somehow. Why should this immense expectation be only a hope? In the course of human development, the race has come to this fine consciousness of immortality. Still farther on, it has connected this consciousness with our dearest and deepest affections: and there are indications that it may become the mightiest motive or the most forceful inspiration in human affairs. We are only passing through a process, the effect of which is thus far so unspeakably important. Why should we pull down or keep down the blinds, and say: 'Stop now: it is better not to know: let us sit down and hope'? We accept Nature's superb intimations, and press on to knowledge, if that may be.

But we will gladly accept the special light brought by one who relies upon and is satisfied with a hope, especially when that hope gives the joy it evidently gives to Mr. Voysey, who begins by saying that 'Death is more inconsistent with Love than any other pain or trouble to which we are exposed,' and that it forces from us the question 'How then can He be a living God?' and who ends by an expression of 'absolute trust in a Righteous and Loving God,' who gives us 'a sure and certain hope of an uninterrupted life of communion with Him.'

Mr. Voysey goes all the way with us, in saying 'we are souls, not bodies,' and 'we are spirits born out of the Love of God.' It is the inner self He loves, he says, not the house of the self. 'It is clear and certain that God does not love our bodies as we love the bodies of our dear ones.' 'Whatever He loves will never perish, we may be quite sure. But all these outward things and forms do perish, that is the fact; and therefore, though He may be kind to them and lavish upon them infinitely varied beauty, He does not love them.' A risky argument! But it may turn upon what Mr. Voysey means by 'love.' For our part we find it difficult to distinguish between emotions in

relation to God. That is altogether too human, too anthropomorphic. In whatever sense God creates the beautiful spirit of a Jesus, He creates the beautiful glow of a sunset: and, in whatever sense He loves the one, He must love the other. But we should be on safe ground if we distinguished between intrinsic values. The value of the golden sunsets of a century are as the dust on a moth's wing compared with the priceless value of the moments given to the Lord's Prayer or the Sermon on the Mount: and, in comparison with the spirit of the lowest sinner, all the beautiful bodies of the world are as a grain of sand. In that sense, the body is, comparatively, of no account with God. We mourn for 'the dead'; but the Spirit-God has no dead. 'God is not the God of the dead but of the living,' said Jesus, 'for all live unto Him.' But for the sorrow and loss of those who are left behind, what we call 'death' would be a mere incident amid the mighty transactions of life.

The argument relied upon by Mr. Voysey is an argument based upon a sort of Divine selfishness. God loves us too well to lose us: so He will not lose us. There is something in it, and it is a helpful argument; but it is not at all strong enough by itself; for, to tell the honest truth, God's love is not always manifest in relation to His creatures. God's love is itself only an affectionate inference and a hope: and it will hardly do to build up a hope on a hope. Mr. Voysey says that if there is no Future Life an awful wrong will be done to us by God. Admitted: but there are millions of intelligent and sensitive men and women who think that if there is a God He is doing us a cruel wrong here and now, every day. If there is no Future Life, says Mr. Voysey, that would make our creation 'a blunder, infinite and inexcusable.' And again there are millions who would say that our creation *was and is* 'a blunder, infinite and inexcusable.' We think his argument is valid as far as it goes, and we wish it went farther; but we want evidence, not poetry.

The argument based upon the soul's trust in God is of slightly more value, evidentially: and here Mr. Voysey is worth quoting:—

The experience of souls ought to count among the facts from which to draw reasonable inferences; and no experience of souls is more striking or more well substantiated than the tie of devout affection between them and their God; the intense and supreme love of the soul for its most righteous and loving Father in whom all its trust reposes and to whom all its most fervent aspirations ascend. Whatever happens to the body, the souls of these His dear children so cling in faith and love to God that they are positively sure of never fading away out of His presence, never letting go of His hand. It is in the highest degree improbable that God would create and encourage such passionate affections towards Himself, knowing all the while that with the stroke of the Scythe of Death all this loving intercourse would absolutely come to an end for evermore. And if, further, we see what grand endeavours and noble sacrifices have been made during this life for the one sole purpose of being good and growing better, and with the one chief hope of becoming at last so pure and holy and loving as perfectly to satisfy the requisitions of a perfectly holy and loving God—then, I think we may fairly say that nothing is so improbable as that a good God would disappoint those high and disinterested hopes, and reward those conscientious sacrifices, by ruthless, heartless extinction. Were that possible, it would be a servile flattery and a conscious falsehood to say that God was good.

With these words before us, we find it very difficult to understand Mr. Voysey's well-maintained repugnance to spirit-communion. Every word of the extract just quoted would apply to the faith of millions that their longing to enjoy intercourse with those who have passed on has been gratified. And yet we regret to read such sentences as these,—'The body is the sole means by which a loving intercourse can become possible or be maintained. Cut off the agency of the body and the intercourse ceases. And

with that of course vanishes all the service, all the delight which loving service can confer on both the giver and receiver.' We do not blame any one who is reduced to saying this: we only regret it. At our present stage of knowledge or development, it seems true to the vast majority: *but is it true?* Is all 'intercourse' cut off because the body is dead? Is all 'loving service' at an end because 'giver and receiver' can no more meet here face to face? We think not: and we think that men like Mr. Voysey need nothing so much as the knowledge which many a poor despised Spiritualist could supply.

THEOSOPHY AND SPIRITUALISM.

BY QUÆSTOR VITÆ.

I would beg to remind my Theosophical critics that it is not only through Eastern vehicles that relative aspects of truth have been revealed from the one absolute source: Omniscience. I would venture to suggest that the study of the philosophical thought of some of our Western master minds would throw some light on the questions involved, which might possibly lead them to modify their present position.

That we should study Eastern thought is much to be desired, but that this should lead to exclusiveness of position is to be regretted. Simultaneous study of Western thought is undoubtedly necessary to enable us to weigh and balance the valuable contributions presented by both schools. Over-devotion to one may lead us to unconsciously over-estimate its relative value.

But a system which patronises and incorporates the Eastern teaching that the ultimate boon attainable is that it may enable its students to escape from the evil of repeated existence on earth, while it may suit the apathetic Eastern temperament, certainly fails to convey the elevating and ennobling incentive which is imparted by the Western conception, that man, being himself an included fraction in and of Absolute Reality, may, by that fact, apprehend the essential nature thereof as intelligible, and while he cannot comprise or cognise the Infinite Determiner (in which his basis or foundation nevertheless rests), yet he may identify himself as being a factor in that One integral Unity, in temporal explicit distinction. He will then bow before the determination which has impelled him into conditions entailing temporary suffering, resting in implicit trust (rationally interpreted) in the Infinite Wisdom which placed him where he finds himself, satisfied that what appears as disorder and conflict to us now, is but the result of the limitation of our perception, and that with the elevation and expansion of perception, this illusive appearance must give way before the dawning realisation of the harmonious interrelations of all parts in the (relatively) inclusive whole.

I would point out that a system which presents this plane of manifestation as an evil, from re-incarnation in which escape may be obtained by the efforts of the human will, trained in the study of the magical methods of Raja Yoga, is really a-theistic, inasmuch as it makes the Infinite Determination subordinate to the will of the personal self, to which latter the superior power is attributed of encompassing and controlling the explication of the Infinite, which is thus made subordinate to the finite. The whole conception and design of Omniscience is degraded, and this world is presented as a field in which the Infinite Will becomes the sport of magicians, white and black.

The same conception is presented in other terms by my critic on p. 124, in which the fate of one imperfect soul, though it is a determination of the Universal, in the process of becoming, is made by implication to become dependent on the choice of another soul, self-styled saviour.

The above aspects of the re-incarnation theory raise the suggestion as to whether Eastern ecclesiasticism may have invented the evil (re-incarnation) in order to enhance the value of the system of cure, or liberation, in their possession and control—i.e., Occultism; even as Western churches invented absolution, and masses for the souls in purgatory.

Further, let me suggest, a system which defines absolute consciousness as unconsciousness ('Secret Doctrine,' p. 56) instead of as all-inclusive Omniscience—absolute cognition—excludes the possibility of all-conscious being, determining itself into distinction and 'recovering its living unity in the richness of difference,' as my critic on p. 131 quotes from a luminous article by 'C.C.M.'

We are told (p. 124) that a Nirmanakayic soul 'ceases to act from motives which are presented to it from without, and becomes the sole source of its own activity.' Now Western thought teaches us that there is no such thing as self-consciousness apart from relation and contrast. Further, no individuate soul can be the sole source of its own activity. There is only one source, i.e., the Infinite, in which the basis of all finite souls rests. Also, we are told that an individuality after death is separated out in Kama-Loca; while Western thought would reply that space and time are but modes constituted by the categories of empirical self-consciousness; consequently, space is for, and in, self-consciousness. Self-conscious individuality once self-distinguished (but not separated) from (and in) the Universal, cannot consequently be divided up or separated. This shows also that the 'remains' left in Kama-Loca cannot be self-conscious; as I have previously stated.

I entirely fail to understand the position assumed by my critic on p. 118, who complains that I adopt a classification of planes of consciousness which does not fit in with those used by Theosophy, yet who, though writing as a Theosophist, does the very thing which he attributes to me. (Compare his classification with p. 91, 'Key to Theosophy'; or p. 21, 'Esoteric Buddhism.') The Turiya state, which he introduces as the fourth plane or degree of consciousness, is not so classed in any standard public work on Theosophy. It really refers to a trance state in Raja Yoga, corresponding with Atma (see 'Glossary'), and is, consequently, misplaced by him. Further, Theosophy teaches that Devachan is the plane of Manasic consciousness. Your correspondent makes this one state into two (his third and fifth). I certainly refuse to believe that such a misrepresentation is intentional, but such a mode of procedure is not argument.

This critic, while writing to protest against my classification of Nirmanakayas as Devachanic or psychical, himself so classes them in his letter, attributing Manasic consciousness to them, and thus acknowledging them to occupy the Manasic plane or Devachan, which he recognises as psychical.

We are told by him that 'we are compelled to postulate a subjective formless triple unity as underlying the manifested four planes.' Western thought would reply to this that subjectivity entails objectivity; that reality is inseparable from appearance; that all thought is accompanied by phenomena or form. Indeed he proceeds to confirm this by immediately attributing vestures or form to these three states or aspects of the divine unity. But he proceeds to refer to 'four objective planes which are dependent on and formed by the divine three.' I must point out that Western thought makes it very clear to those who will take the trouble to study it, that a plane is a term used to connote the relations constituted by, and existing in, self-consciousness. Different planes of being are constituted by different degrees, or states, or modes of self-consciousness, apart from which there can be no such thing as planes. Consequently, four objective planes presuppose four states of self-consciousness (and not three, as he states) by which they are constituted and of which these are the pre-condition. And each plane of self-consciousness must have its noumenon, phenomenon, and its related sphere of reaction, or relations in distinction, or surroundings; as self cannot exist apart from not-self or entails otherness.

Your correspondent, while giving these states of consciousness as constituting the three higher aspects of individuality, refers to the possible 'uplifting of human consciousness into permanent union with this triple unity,' thus implying that it is temporarily separated and subsequently reunited. I must reply that individual self-consciousness is permanently based in the Universal, and is inseparable therefrom. Separation would entail extinction and chaos.

The quotations I made previously were from the 'Voice of the Silence,' which is considered by Theosophists to be almost esoteric, and may be turned up by anyone. The true Nirvanee 'leaves behind every possible relation with, or thought of, this earth.' As it is claimed that the Nirmanakaya is in relation with the earth, it follows from above that the Nirvanic consciousness is not unfolded in him. Indeed, it states 'the Nirmanakaya refuses to pass into the Nirvanic state, but remains in an invisible body in (relation with?) the world.' Western thought teaches us that he could not so 'refuse' if his Nirvanic consciousness were unfolded. He would there and then be in Nirvana. This proposition is therefore self-destructive.

Now, if Theosophists will bear in mind the fact that different degrees or modes of self-consciousness entail related planes or

spheres (and *not* the converse) they will realise that the Nirmanakaya, not being a Nirvanee, must be in the next sub-jacent plane or state, i.e., the Manasic or Devachan, that is the psychical; (to which the astral and physical are again successively external.) Otherwise, indeed, according to the above quotations from their own system he could not commune with men. My critic, on p. 118, so classes them himself, yet denies the logical deduction. I would here refer my readers to p. 151 of the 'Key to Theosophy,' in which this is clearly confirmed and in which it is distinctly stated that Nirmanakayas 'remain with all their principles, even in astral life, in our sphere and communicate with a few elect mediums.' This is further confirmed in the 'Secret Doctrine,' p. 233. I have, however, previously pointed out (p. 509) that elementaries (or astrals undergoing a dis-relationing and higher re-relationing process on the ascending curve), as also rudimentary astral elementals, not being self-conscious, cannot communicate with man, as communion implies self-consciousness. This again implies that communion must emanate from the psychical sphere or state, or Devachan, that inevitably occupied by the non-Nirvanic Nirmanakayas.

But here we are again met by another self-contradiction and inconsistency in Theosophy. In the 'Key to Theosophy,' pp. 146, 153, it will be found stated that the Devachanic spirit lives in a dream state, in which it surrounds itself with all it has loved on earth, and does not return* or commune with earth. Yet we have just seen this contradicted with regard to the non-Nirvanic, and consequently Devachanic-Nirmanakayas. Hence one of these propositions must be wrong, as one degree of consciousness cannot entail two contradictory modes of manifestation.

Another aspect of this self-contradiction and inconsistency of Theosophy, with regard to the relation of states of consciousness and planes of being, is exhibited in its teaching concerning the constitution of man, which, it states, comprises seven principles. As each mode or degree of self-consciousness entails a plane of relation, there must consequently be seven such planes. Yet Theosophy stultifies itself by only giving four, viz.: physical (empirical); astral; Manasic or Devachan (psychical); and Buddhic or Nirvana (angelic or soular). This is concealed from sight by the fact that instead of simply using the same term to connote the degree of self-consciousness and its plane of relations, students are confused by the application of a multiplicity of Eastern and non-self-explanatory terms. To pretend, when addressing the English public, that equivalents cannot be found in our Western metaphysical and psychological terminology infers either affectation or non-familiarity with the latter. That these Eastern terms are explained in the Theosophical English schools itself contradicts such pretension. Surely knowledge should be presented in as simple and directly assimilable a form as possible. Such, at least, is the ideal of our Western scientists.

(To be continued.)

THE SUMMER HOLIDAYS.—If any of our readers are contemplating a visit to Switzerland during the coming summer, they may be glad to learn that in the April number of the 'Coming Day,' the Rev. J. Page Hopps has something to say which may interest them. He describes, briefly but graphically, a four days' journey, 'just out of the beaten track,' from Chur to Andermatt. Mr. Hopps says that 'Young fellows who can walk, and who want a good specimen of Swiss scenery generally, without high and rough Alpine climbing, could not do better than undertake it. They will encounter some stiff walking, but the road, from end to end, is beautifully made and kept. They will meet with wholesome pine forests, exciting mountain passes, magnificent ravines, quaint old churches and towers, charming specimens of mediæval towns, delightful old bridges, lovely villages, huge mountains, beautiful with farms or forests and countless chalets, with here and there a splendid snowy Alpine peak; millions of many-coloured flowers, and always the glorious Rhine, with its fresh snow-water from the hills; every mile enchantingly grand or beautiful; a hostelry wherever one is wanted, for a glass of German beer or a flask of the wine of the country, or a good bed and nice homely fare, from a breakfast of perfect coffee and such bread, butter, eggs and honey as London never knows, to a dinner fit for a king—unless he is a fool. For those who do not care to walk, there is the post, or the jolly carriages for four or two, at a reasonable rate.'

* Certainly the popular idea that spirits *return* is a misconception. They 'commune' from their own plane with the equivalent degree of self-consciousness incarnated in this one, by thought-transference, which may produce the subjective appearance, or phenomenon, of a 'presence.' Materialisations are built up on a similar basis, but further externalised. A spirit can no more leave its own plane and exist on this one than we, while incarnated, could exist on a spiritual plane.

ANNIVERSARY CELEBRATION.

A *conversazione*, in celebration of the forty-seventh anniversary of Modern Spiritualism, was held on Friday, 29th ult., at Cavendish Rooms, under the auspices of Morse's Library. A long and attractive programme had been provided, and, as will be seen by the subjoined list of names, the assembly was of a fairly representative character.

The first item on the programme was a pianoforte solo, 'Tarantelle' (D. Beriot) by Miss Alice Hunt, L.A.M. (who acted as accompanist during the concert which followed), after which Mr. J. J. Morse, as chairman, delivered the opening address. Alluding to the occasion which had called those present together, Mr. Morse said they were met to celebrate one of the most remarkable movements that had come to light during the nineteenth century—a sort of modern revival of the ancient Pentecostal time. The commemoration of the beginning of this efflux of power from the spirit-side was a solemn and serious thing, yet withal a joyous one. It was a solemn thing for Spiritualists to recognise that they were constantly in the presence of the spirit-world; to know that they were so closely hemmed about by an unseen 'cloud of witnesses,' many of them the heroes and martyrs of the past. It was a joyous thing to know that the grave was robbed of so many of its terrors. Spiritualism cheered them with the assurance that death was not the end of life, and offered the consolations of immortality in a brighter world beyond. A movement of such a character was bound to be fraught with great results. It was a challenge to their religious and scientific opinions (though not to the facts of religion and science), and a challenge to their lives in general. The coming of Spiritualism had broadened and purified their religious views, improved their scientific opinions, and bettered their social life; but, he felt, those present would agree with him that Spiritualism only accomplished this by coming home to each one of them individually. The speaker adverted to the well-known facts associated with the origin of the movement at the house in Hydesville, and dealt with its growth and progress since that time. If Spiritualism was ever to make its mark in the world, it could only be done by Spiritualists themselves being united and standing shoulder to shoulder for the common good, putting aside all doubtful and debateable questions and taking their stand on the cardinal facts of their faith. By so doing they would present a united front to the world, vindicate their position, and establish a claim to the respect and recognition of humanity at large.

MRS. CARRIE P. PRATT, of Boston, the President of the Helping Hand Society, a well-known institution in the United States, was the next speaker. This lady dwelt on the bond of sympathy that bound the Spiritualists of the United States and Great Britain in fraternal union. They were animated by the same aims and ideals.

MISS A. ROWAN VINCENT expressed the pleasure it afforded those present to see the Spiritualists thus gathered together that evening. It gave a great opportunity to those present who were just beginning to be associated with Spiritualism to make the acquaintance of those who were well versed in the subject. She looked forward to further pleasant *réunions* of the same kind.

MR. THOMAS SHORTER alluded to the inception of the Spiritualistic movement, and its growth and progress, and, as an old campaigner who had borne the perils and hardships of the early battles of the movement, his remarks were listened to with the respect and attention to which they were entitled.

The speeches were interspersed between various items of vocal and instrumental music and recitations, of which the following are worthy of favourable comment:—Mr. John C. Ward, aeola solos, and duet (with Miss C. Ward), 'Excelsior.' Mr. Ernest Meads, a reciter of considerable dramatic power, gave an amusing rendering of the rehearsal scene in 'A Midsummer Night's Dream.' Miss Jessie Dixon (who was associated with the choir of the Metropolitan Spiritual Lyceum at Cavendish Rooms in 1883-4,) received appreciative recognition for her songs, 'The Flight of Ages' (Bevan) and 'Pack clouds away' (Boterill). Miss Florence Morse, in 'The Lighthouse Pier' (Roeckel) and 'For all Eternity' (Mascheroni), displayed a voice of pure quality. Mr. Phil Davies rendered on the cornet 'The Chorister' (Caryll). A humorous song by Mr. Challis concluded the musical part of the programme. Amongst the company present were: Mr. E. Dawson Rogers, Mr. Bertram, Mr. and Miss Shorter, Mrs. Bliss, Mr. Blackman, Miss Jessie Dixon,

Miss Nellie Dixon, Mrs. C. J. Hunt, Miss Alice Hunt, Mr. Terry, Miss A. Rowan Vincent, Mr. and Miss Vango, Mr. B. D. Godfrey, Mrs. Morse and Miss Florence Morse, Mr. T. South, Mr. W. H. Edwards, Mrs. B. Russell Davies, Mr. W. E. Long, Miss Porter, Mr. and Mrs. Corp, Mr. Fry, Mr. Bevan Harris, Mr. J. E. Holmes, Mr. Braund, Miss C. W. MacCreadie, Mrs. W. Buist Picken, Mr. and Mrs. Brinckley, Mr. Phil Davies, Mr. David Gow, Mr. D. Anderson, Mr. Wiltshire, Mrs. Bell, Mrs. Mason, Miss Porter, Mrs. Rushton, Mr. Davis, Miss A. Sparey, Mr., Mrs., and Miss Ward, Mrs. Long, &c.

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.]

The Mystery of the 'Cyprian Priestess.'

SIR,—Kindly let me briefly recall a few incidents in the much-discussed history of the so-called 'Cyprian Priestess.'

'LIGHT' No. 711. Description by Madame de Steiger of the photograph called 'Night.' Undraped sea syren rising from the sea, &c., whose head is a duplicate of the 'Cyprian Priestess.' In the same number I myself told an incident out of my experience which shows that there is no reason to suspect Mr. Duguid's honesty, and this standpoint I still maintain.

'LIGHT' No. 713. Mr. James M. Anderson states that the 'Priestess' was got by a friend of his five years ago, at three different times, almost in full form, with very interesting surroundings, and in almost unsurpassable beauty. The Editor of 'LIGHT' saw a print of the first taken, and he states that the said print confirms the statement of Madame de Steiger. The 'Priestess' there is an undraped syren, rising from the sea, attended by Cupids, &c.

'LIGHT' No. 735. Madame de Steiger states that Mr. Brodie Innes' photograph 'Night' was recognised as identical with the 'Cyprian Priestess.'

'LIGHT' No. 741. Matthew Forbes points out very logically that this matter ought to be cleared up as much as possible, and it is to try to aid in this direction that I now supply a communication which, I think, may interest the readers of 'LIGHT.'

Let me repeat again that I do not doubt in the least Mr. Duguid's honesty, nor the good faith of any gentleman who took part in the experiments under consideration.

I possess Mr. Glendinning's work, 'The Veil Lifted,' and he (an old acquaintance in Spiritualism) was so kind as to send me a copy of the original photo of the Priestess's head (reproduced on a larger scale in the book).

Besides these photographs I saw that of the spirit-photo obtained some years ago, which confirms the statement by Madame de Steiger, and in which the Priestess appears as an undraped syren, &c. ('LIGHT,' No. 713, named.)

I am not at liberty to say in what way, but I can add that I saw, also, different photos obtained in different places and at different times, showing the so-called Priestess as a syren; and now I must declare that all these photos are identical. I do not mean in general features, but in every detail. Only the size differs, that is all.

I do not doubt that those pictures are obtained by abnormal means, but on the other hand the identity of the pictures under consideration, obtained on different occasions, in different places, and at different times, proves that they are not reproductions of a personality.

The form of the Priestess or Syren, position of arms, waving of the hair, position and faces of the surrounding Cupids, in short, every insignificant trifle, are on one photo exactly like those on the others. In other words, they are reproductions of the same standard picture, or call it what you like, but no person (Spirit, Syren, or 'Cyprian Priestess'). If reproductions of a person, there would be variations, be it in the smallest form, but in this case there are none at all. This was recognised by experts who inspected the photos with magnifying glasses, &c.

Also, I do not suspect fraud on the side of the human operators, but I should not hesitate to say that there are indications of it on the other side. As to the 'Syren' or 'Night' itself, I should think the original of Mr. Brodie Innes' photograph is probably of French origin, as it is in the style in which the French artists treat such figures. I should propose to have it reproduced, if possible, but as Mr. Brodie Innes is not willing to lend his photo for the purpose, I should

try to get the identical spirit-photo of which Mr. Anderson speaks reproduced, and if this reproduction, or perhaps a photo of a clear drawing of it (for the photos are not very clear), were sent to such firms as the celebrated French photo dealers Braun, or to Haenstengel, in Germany, and process-block sent to the Spiritual papers on the Continent, I should think there is a good chance that the original painting of 'Night' may be found; for that the painting was appreciated in its time is proved by the reproductions made, of which Mr. Brodie Innes possesses one.

A. J. RIKO,
The Hague, Holland. Editor 'Sphinx.'

More about Madame Blavatsky.

SIR,—Your article in your issue of February 23rd, 'More about Madame Blavatsky,' is so full of good sense and sound doctrine that I wish to thank you for it.

After one has waded through the *pros* and *cons* of this Theosophical puzzle, as put forth by the opponents on one hand and the devotees on the other, it is positively refreshing to find even one writer who is able to see that

Her appearance on the scene, her strange career, her enigmatical personality, and more especially the results which her efforts have already produced, require a little more pondering, a little more penetration, and a little more knowledge of hidden causes and springs of action than the 'man in the street,' or even the man in the library, seems to possess.

This is what they all fail to see. It is true, as Mr. Stead has said, that Madame Blavatsky has done almost more than any one person in recent times to reawaken an intelligent interest in the invisible universe, and a reasoned belief in a future state. No matter if it has not been difficult to prove, as you say, that Madame Blavatsky was at one time a Spiritualist, at another time a cheat, and at all times what a matter-of-fact person might call somewhat 'crazy'; it is just as true that some of the most wonderful manifestations of modern Spiritualists have been given through mediums who at other times have been found guilty of fraudulently supplementing their psychic powers. All the same, it is through the movement of modern Spiritualism that the greatest check has been given to the materialistic tendencies of the age; and in spite of the many frauds which have been practised by genuine mediums, it is through these that such men as Crookes, Varley, Wallace, and many other scientific savants have been convinced of the existence of an unseen universe inhabited by intelligences with whom communication can be had. That Madame Blavatsky was a wonderful psychic, that through her personality remarkable manifestations were given, there is, as with spiritual mediums, too much evidence for an open-minded investigator to doubt. All the same, it is equally a patent fact that, like some mediums, when she was not able to produce the genuine she resorted to fraud. But it is not the latter fact with which the true searchers after the occult manifestation of nature are interested. This has been the pitfall into which so many Spiritualists as well as non-Spiritualists have fallen. 'False in one, false in all' has been their motto; and the genuine manifestation is thrown on one side, and attention concentrated on the fraud, whereas the opposite course is the true one. If there be but one well-attested genuine manifestation of intercourse with the so-called 'spirit world,' that is the stupendous fact that should interest us. The mistake made from the anti-Theosophical point of view is that Madame Blavatsky was only a cheap impostor, having never given genuine manifestations. The mistake from the Theosophical point of view is making of her a High Priestess without flaw or blemish. The mistake that Spiritualists, like your correspondent R. B. Westbrook, make is in supposing that the mediums of whom he writes in Philadelphia were not genuine mediums, who at times supplemented their powers with tricks and fraud, but who, at others, gave the most astounding demonstrations of spiritual presence. Had the remedy which Mr. Westbrook proposes, pay mediums no money, been practised from the inception of the movement, Modern Spiritualism would have remained an inert force in the world compared to its status to-day. Thousands upon thousands of genuine communications, which have been given to anxious seekers, and which have convinced them in spite of all the frauds, could never have been given, because, without such professional mediums, there would have been no opportunity. It is not, in my opinion, the province of Spiritualists to sift the truth from the false for the public; it is for each one to earnestly seek for the truth for himself.

When in a receptive state of mind, with charity for all, and outside the sphere of condemnation, one seeks the truth, in Spiritualism as in all other things, one will find it. And, when in that state, the truth of spiritual communion, even if found among the Scribes and Pharisees, will stand out with such a glow as to efface completely the desire to expose and punish the misguided ones through whose mediumship, we should never forget, has been given that light which has fallen upon a darkened spiritual atmosphere. The Master, whom many Spiritualists claim as the greatest medium, taught differently when he said, 'resist not evil,' 'judge not that ye be not judged.' 'Vengeance is mine, and I will repay, saith the Lord.'

And, now, since Theosophy can no longer wrap the immaculate garments of the Mahatmas about their High Priestess, who has been proven to be only a modern Spiritualistic medium, why not take that which in her writings is of high spiritual value without condemnation for her as an instrument? And let Spiritualists, in the same manner, sifting the true from the false in mediumship, join their forces with all earnest occultists, and battle with the powers of darkness as shadowed forth in the scientific and creedal materialism of the age.

Long Beach, Los Angeles Co., HELEN DENSMORE.
California.

Prayers for the Dead.

SIR,—Mr. Edward Maitland's letter to 'LIGHT' of March 16th, in reference to prayers for the dead, was encouraging. So was the letter of the same date by Mr. Dabbs, of Manchester. That must have been a good soul-stirring hymn that he sang in old Furness Abbey, as he sat solitary there one Saturday afternoon, to have produced the effect alleged. And I entirely agree with him that he, Mrs. Castles, and other friends of their society 'in and around Manchester' are doing God's work in praying for the dead, though, as they say, 'they do not understand God's laws by which the good work is accomplished.' And they are, I believe, not only benefiting the suffering dead by their prayers and pains, but also giving good lessons of knowledge and charity to the living who are ignorant concerning such important questions.

All I have to add is, that the clergy of the Church of England have been, wisely I cannot but think, during Lent, proffering, through the Canticle called the *Benedicite* (as ordered by the first Prayer Book of Edward VI.), what may be called sympathetic messages and comforting advice to 'the spirits and souls of the righteous,' especially to the spirits and souls of 'Ananias, Azarias, and Misael,' so long deceased—sympathetic messages and comforting advice, I say, rather than what might be called invocations or prayers to saints, which latter are forbidden by the English Prayer Book; and I hope that the English clergy may, in due time, not only keep up their communion with deceased saints, but may add to that duty prayers to God, as a general rule, for the suffering spirits and souls of sinners.

WM. R. TOMLINSON, M.A.

Spiritualism and Religion.

SIR,—For many years I have read 'LIGHT,' and was much interested in the letters upon the question 'Is Spiritualism a Religion?' Perhaps you can spare a small space for the following, which I think supplies the answer:—

On February 27th, Beatrice Mary Wilson Wright, at the age of twenty, passed to the higher life, having suffered with cheerful resignation for many months from a most serious illness. For more than four years she had taken a great interest in Spiritualism, and during that time had met regularly in Mrs. Addison's circle. Being so young, her illness called forth expressions of much sympathy, and many were the visitors who called to sympathise with her. To all she was most cheerful, though suffering much bodily pain. A few days before she passed away she said to one of her companions: 'You know I am a Spiritualist; you do not believe what I believe. You know, and I also know, that I am dying, and yet I assure you I am happy. Death has nothing in it that is horrible to me.' A minister who frequently visited her, said: 'I cannot account for it; she is one of the most cheerful and resigned creatures I have ever visited; no murmur escapes her lips.' A lady teacher in one of the chapels said to her scholars: 'I do not know what Miss Wright believed, but this I do know—that she died happy.' Such testimony is very encouraging to those of us who believe that Spiritualism brings with it the consolations of religion. Mrs. Addison, who visited her for the

last time on February 27th, said to her 'Before eleven o'clock this evening you will be with our spirit-band.' This gave our young friend much joy, and as the church clock struck the hour of nine, she said to her friends who were gathered around her, 'It will not be long now! It will not be long now!' At a quarter past nine, she whispered to her father, who was holding her hand: 'They are coming for me; they are coming for me; I am going'; and bidding her friends goodbye, she passed on to the beyond.

On the following Sunday her body was interred in the Wisbech General Cemetery.

Though so young, she was a splendid representative of what a Spiritualist should be; she lived a short but noble life, and her influence will long be felt by those who remain as an inspiring incentive to live nobly and do righteously.

41, Victoria-road, Wisbech, Cambs. WILLIAM ADDISON.

Healing Mediumship.

SIR,—It has been my privilege for the past fortnight to pass my time in the same house with Dr. Mack, the well-known 'Magnetic Healer,' and I feel it would be both instructive and useful if I mentioned a few of the wonderful tests I have witnessed of his great power as a healer. A lady who had suffered from violent cramp for years mentioned the fact to him. He gave her three treatments, and it has entirely left her. Another lady suffering from great exhaustion and enlarged liver tells me that she is feeling stronger and better than she has done for months, and is decreasing rapidly in the enlarged parts. This same lady he is now treating for defective eyesight; the effect is marvellous, and she has received only five treatments. A gentleman who, through gout, could not endure even a slipper, was enabled to put on a boot and walk four miles after one of Dr. Mack's manipulations for ten minutes. His kindly free treatment also of a poor lad who was brought under his notice must be recorded. This lad, for six years, had been almost a cripple from diseased knee joints. Doctors innumerable had treated him, and he had been an inmate of a hospital in Bath, and also in the Sussex County Hospital, and had endured tortures in the way of blisters, iodine, &c., &c.; yet in one treatment from Dr. Mack his leg began to straighten, and now, after a week, he is able to walk well, and blesses the day Dr. Mack visited Brighton.

Hoping that, through your interesting paper, Dr. Mack's marvellous healing power may be made more widely known,

10, Sillwood-place, E. TAMSETT.
Brighton.

Spirit Photography and Slate Writing.

SIR,—A few days ago I received a copy of your paper which I read with much pleasure. A letter in regard to spirit photography reminded me that I had two photos taken last winter with four faces on each. I also had a séance with an independent slate writer. I took my own slate, which was a 'book slate,' held one corner, and the medium the other corner, both sitting near the window in bright sunlight. No pencil could be used and I watched the slate all the time. In about five minutes I opened the slate and found two portraits and the slate covered with writing. During the time, I distinctly heard a noise as if some person was writing on the slate with a slate pencil. When it was finished three distinct raps were struck on the bottom of the slate. The photographer was a stranger to me, but I have since found that he is perfectly reliable. I enclose a circular of his which shows just what can be done in that line here. Wishing you every success.

28, Sinclair-street, W. B. MORRISON.
Grand Rapids, Mich.

Animal Life in the Spiritual World.

SIR,—I ask of your indulgence to allow me to say a final word on this subject.

Yesternight, in the Glasgow Spiritualists' Association Rooms, Mr. J. J. Morse's control, Tien Sien Tie, answered questions submitted to him by the audience.

The first bearing upon the above subject was: 'Has the evolutionary theory any truthful expression in the spirit world, as applied to animals?' That is the gist of the question. The answer was, that the evolutionary principle was at work in the spiritual part of all animal life.

This seems to add weight to the theory I propounded in your columns some weeks ago, that the spiritual part of all

lower animated life is successively re-incarnated in higher and higher forms, culminating in man.

The other question was as follows: 'Are there animals, insects, and birds in spirit life? If so, do they inhabit different planes of being from those of human spirits? If so, are any ever lifted up to human planes of being by or through the love of human spirits for their companionship?'

The first and second parts of this question were answered thus: 'There are animals, birds, and insects in their own plane of spirit life.' The third section of the question was apparently misunderstood by a few in the audience, and their thoughtless jeers prevented the last ten words of the sentence from being heard, apparently, by the medium's control, who answered that he had never known of any animals being elevated, in spirit life, into human beings.

This reply, of course, showed that the question had not been understood. This is to be regretted, for, to very many, it would be a pleasing thing to know if, in spirit life, they might expect to enjoy the companionship of their animal friends. I trouble you with this final word because two interesting items of information regarding animal life in the spiritual world have been given by a 'control' whose words have much weight with all who are acquainted with the history of his connection with Mr. Morse.

March 22nd, 1895.

J. S. HILL.

To Readers of 'Dante.'

SIR,—Some years ago I was able to obtain many communications from the other side through the planchette, and afterwards through the pencil alone. Amongst other 'communicants' came one who professed to be a friend who passed over a few years before. As a test of identity I asked him if he could complete a quotation from 'Dante' to which he had once called my attention, but of which I had forgotten the ending. This was immediately done. The following was all I could remember:—

Farewell the beautiful, meek, proud, disdain
That spurred me on all virtue to pursue,
All vice to shun.
Farewell! and O, unpardonable death—

The portion added was:—

My Beatrice loves one who earns her through much suffering
And counts it noble to o'ercome all doubt.

Now, I have not the slightest recollection of this latter part, and have never been able to verify it. I have looked through the Sonnets where I thought it would be, but I cannot find it there, and I do not know where else to look for it. Can any of your readers assist me in the matter?

4, Wellington Avenue,
Ashley-road, Bristol.

RICHARD PHILLIPS.

'Edina's' Psychic Stories—Major Weir.

SIR,—It has long been the opinion of rational people, both in Edinburgh and elsewhere, that Major Weir and his sister were mere lunatics, afflicted with religious mania. The whole story points to this. His moral character was above suspicion, as was generally admitted, until the man became ill—had, in short, an acute attack of mania—when he began to accuse himself of all manner of crimes, as is often the case with religious maniacs, even at the present day. The sister followed suit. The apprehension of her brother and all the proceedings were quite sufficient to give her an attack of acute mania as well. They probably had no more 'occult knowledge' than any of the old women or servant girls of the period who eagerly bought works of occult lore in the shape of penny 'chap-books' that were surreptitiously hawked about the country pretty much as objectionable photographs are at present. Not so many years ago I knew of two such cases, and in Scotland too.

One of these was the daughter of a respectable farmer, a woman of about forty, quiet and sedate, a good daughter and a good sister. She was a regular church-goer, and when any special prayer meeting was on hand she attended that also.

There chanced to be what is called a Revival in the neighbourhood, and one of the most assiduous attendants was Miss—. At last the revival meetings came to an end, and so did the reason of this poor woman. She began to declare that she was the greatest sinner on the face of the earth and quite unfit to live. She was rescued from drowning twice, but at last managed to hang herself in her father's barn.

The other was the wife of a country gentleman, who also felt that the burden of her crimes was too heavy for earth to

bear, and who had it revealed to her that she was a lost soul for whom there was no hope. This poor thing, being vigorously watched, had no opportunity of committing suicide; but in a short time her imaginary crimes wore her out. The mania wore off, however, before she died, and she knew that the evil deeds of which she accused herself were mere hallucinations. In the first case the neighbours were really beginning to believe that the unfortunate victim of religious mania had broken each and all of the Ten Commandments, and other ten besides! and it was all that the parish minister and the doctor could do to show them that the poor creature was really as good and as harmless as they had always believed her to be. She was only mad.

These two poor women did not allege that they had made any compact with the devil, such bargains being out of fashion now-a-days; but what was even worse, they felt that he had an undoubted right to them without having got anything in the way of payment. But if they had lived in the days of the Weirs they would, no doubt, have felt that they had sold themselves for a consideration.

It was the fashion to name pet animals, dogs, horses, monkeys, &c., after Major Weir, and those who want to hear something of 'Animals in the Spirit World' should read 'Wandering Willie's Tale' in Sir Walter Scott's 'Redgauntlet.' I believe it is also in one of the notes to that novel that he tells a story of a lawsuit having been gained in the Court of Session, when he was a boy, by means of a ghost.

G. HILTON.

Pension Fund for Mediums.

SIR,—Kindly permit me to acknowledge through your valuable paper the following contributions to the proposed Pension Fund for Mediums: Already acknowledged 20s. 6d.; Mr. John Page Hopps, 5s.; Mr. McWilliams, 10s.; Miss E. B. Stone, 3s.; Clitheroe, 1s., and weekly subscribers of 1s.; Mr. Bevan Harris, 10s.; Mr. J. Stubbs, 2s.; Mr. and Mrs. Wallis, 10s. Further contributions are earnestly requested, so that Mr. William Wallace may have a regular sum sent to him weekly at once.

Also kindly acknowledge subscriptions received during March to O. P. S. Sick and Benefit Fund: Mr. and Mrs. Davies' reception séances, 14s. 2d.; Mr. J. Smyth, 5s.; Mr. W. Lennox, 5s. 10d.; Mrs. Richardson, 2s.; Mr. J. F. Hewes, 10s., and Mr. W. H. Baldwin, 5s. (MRS.) M. H. WALLIS, Hon. Sec.

164, Broughton-road, Pendleton, Manchester.

TO CORRESPONDENTS.

D. R.—Next week.

W. R. D.—Yes. 'The Mysteries of Mediumship' will be resumed in due course.

E. A.—A letter addressed to 'W. E., care of Editor of "Light"' will be forwarded, but we are not permitted to give the address.

J. H. E.—It would be well that we should have some personal experience with the medium to whom you refer, before we can consent to the pages of 'LIGHT' being used for introducing him to our readers.

NATIONAL FEDERATION CONFERENCE AT WALSALL.

The attention of Societies and Associates of the National Federation is requested 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.

SOCIETY WORK.

DAWN OF DAY, 132, ST. JOHN'S HILL, CLAPHAM JUNCTION.—Every first Thursday in the month Mrs. Charles Spring, medium. On other Thursday evenings Mrs. Ashton Bingham. Inquirers invited; 7 till 10 p.m.—A. B.

102, CAMBERWELL-ROAD (MRS. CLARK'S).—On Sunday last Mr. W. Orr's control, 'The Doctor,' gave some good advice upon health. Wednesday, at 7 p.m., free healing; 8 p.m., developing. Sundays, 8 p.m. On Sunday, April 14th, Mr. J. J. Vango.—W. M.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last Mr. Wyndoe delivered an eloquent discourse upon 'Bible Spiritualism.' Mr. Mason presided at the organ. Sunday next, at 7 p.m., Mr. J. T. Dales; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., open circle, inquirers welcome; Sunday, 14th, Mrs. Mason.—J. H. B., Hon. Sec.

45, MARKHAM-SQUARE, KING'S-ROAD, CHELSEA, S.W.—Sunday, at 3.30 p.m., séance, Mr. Coote; Monday, at 8 p.m., clairvoyance; Wednesday, at 8 p.m., healing and clairvoyance; Thursday, at 8 p.m., developing circle, Mrs. Perry. Invitation to all inquiring friends.—WILLIAM GEO. COOTE.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. Butcher will occupy our platform on Sunday next. Last Sunday Mr. Veitch gave a stirring address to a crowded hall. Mr. Savage, by his gift of psychometry, gave much satisfaction, his delineations being in almost every case correct. We hope to have him frequently with us.—THOS. MCCALLUM, Hon. Sec.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday morning last Mr. Walker read an interesting paper on the subject 'Is Life Worth Living?' In the evening Mr. Robertson delivered an autobiographical address, which proved an interesting psychological study of the mental states and conditions through which he passed before becoming a Spiritualist; and he showed that a truth can only be accepted as such by a mind that is ripened for it.—T. H.

WELCOME HALL, 218, JUBILEE-STREET, MILE END.—Our little hall was crowded on Sunday with persons anxious to witness the exhibition of clairvoyance by Miss Marsh's guide 'Sunshine.' She gave twenty-five distinct delineations, which were all recognised. On Sunday next, Mr. Preyss will lecture on 'Cranial Psychology' at 7 p.m. The collection last Sunday evening was on behalf of the organ fund and amounted to 6s; 2s. has also been received from 'Theadotus.'—E. FLINT, Sec.

CHEPSTOW HALL, HIGH-STREET, PECKHAM, S.E.—On Tuesday, March 26th, Mr. J. Allen, of Stratford, gave us a lantern lecture, entitled 'The Two Seers,' which was highly appreciated. On Sunday last Mr. J. A. Butcher's controls took for their subject 'Self-denial,' and dealt with it in a most masterly way. On Tuesday, April 9th, circle, at 8 p.m. On Sunday next we are promised a visit from Dr. Reynolds, of Stratford, when we trust friends will kindly give us their support as largely as possible.—J. C. JONES, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. J. J. Morse delivered a trance address on the forty-seventh anniversary of Modern Spiritualism. There was a good attendance. Hearty thanks were accorded to Miss Florence Morse for her finished rendering of the song, 'Angel Land.' Special arrangements have been made for April. Next Sunday evening, April 7th, Miss Rowan Vincent will answer questions from the question-box. Mrs. Green (from Manchester) is engaged for Sunday evenings, April 14th and 21st, to give short trance addresses, followed by clairvoyance.—L. H.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—The celebration of the forty-seventh anniversary of Modern Spiritualism, held under the auspices of the South London Spiritualists' Mission, was most successful. In the morning Mr. J. J. Morse gave an eloquent trance address, and Mrs. Weedemeyer clairvoyance and medical advice. In the afternoon Mrs. Bliss and Mr. Long occupied the time. The evening meeting was crowded, at which Mr. Long presided, and Mrs. Bliss, Mrs. Stanley, Mr. J. J. Vango, Mr. Bevan Harris, and Mr. Davy, amongst others, gave addresses. The responses for financial aid to continue our work were generous. Sunday, April 7th, the spirit circle, conductor Mr. W. E. Long, at 6.30 p.m.—CHAS. W. PAYNE, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Sunday last Mr. J. T. Dales dealt with the subject, 'Where do dreams come from?' The speaker endeavoured to show that dreams were not the outcome of indigestion, as is generally contended by the medical faculty. By what influence are dreams produced? was one of the questions dealt with; and what conditions are necessary to a dreamer? Many authentic dreams were cited. Stephenson attributed to dreams his ability to overcome many of the mechanical difficulties which he experienced. The lecturer also quoted several other men of business who attributed their success to dreams. Sunday next, at 7 p.m., address by Mrs. Bliss. Wednesday, at 8.30 p.m., Mrs. Bliss, clairvoyance; a limited number of tickets, 1s. each. Admission strictly by ticket only, to be obtained of the secretary.—J. B., Sec.

MANCHESTER.—A grand celebration of the forty-seventh anniversary of Modern Spiritualism will be held on Good Friday

(April 12th), 1895, in the Co-operative Hall, Downing-street, Ardwick, Manchester. A social tea party will take place at 4 p.m., and a 'happy evening' will be commenced at 6 p.m. prompt. Chairman, John Lamont, Esq. The following speakers, mediums, and workers are expected to give songs, recitations, short speeches, &c.: Mesdames E. H. Britten, Green, Wallis; Messrs. J. J. Morse, J. Swindlehurst, E. W. Wallis, and others. Mrs. Chiswell has kindly consented to preside at the piano. A splendid programme will include solos on the mandolin and songs by Miss French, the popular lady baritone, with guitar and piano accompaniment; violin solos by J. E. Bagnall, Esq., operatic selections, accompanied by A. Rock, Esq.; glees, &c., by Collyhurst Choir, under the leadership of Mr. P. Smith. Spiritualists, mediums, and workers, from all parts of the kingdom, will make this a happy reunion. All friends are invited and will be heartily welcomed. Tickets for tea and meeting, 1s.; children under twelve, 6d.; meeting only, 6d., from all local societies, or 'The Two Worlds' office, 73a, Corporation-street, Manchester.—JOHN S. GIBSON, Hon. Sec.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—Africa, Mr. B. Stead, care of Hazell, Ballan and Co., Kimberley; America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Argentine Republic, Sr. Don A. Ugarte, President "Fraternal Society," Buenos Ayres; Australia, Mr. H. Junor Browne, "The Grand Hotel," Melbourne; Belgium, Mons. F. Paulsen, Spiritualistic Federation of Liège, Angleur-lez-Liège; Brazil, Sr. Don. A. C. Munhoz, Director de "A Luz," Curitiba; Canada, Captain G. W. Walrond, 198, Lockestreet, Hamilton, Ontario; France, P. G. Leymarie, 1, Rue Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, Den Herr Van Straaten, te Apeldoorn Middellaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; Italy, Signor M. Falcomer, President "Armonia Spiritista," Ternano; Mexico, Dr. L. E. Calleja, Director de "Lux ex Tenebris," Puerto de Vera Cruz; New Zealand, Mr. J. H. Graham, Huntley, Waikato; Norway, Herr Forestenson, "Advocate," Christiania; Russia, Mons. Etienne Geispitz, Grande Belozerski, No. 7, Lod. 6, St. Petersburg; Spain, Sr. Don E. E. Garcia, Hita, 6, Bajo izqda, Madrid; Sweden, Herr M. Fidler, Gothenburg; Switzerland, M. L. Gardy, Geneva; England, J. Allen, Hon. Sec., 13, Berkeley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French correspondent, 166, Rye Hill, Newcastle-on-Tyne.

CARDIFF.—On Sunday last we were favoured with addresses by Mrs. M. H. Wallis, of Manchester, commemorating the forty-seventh anniversary of Modern Spiritualism; in the morning on the 'Growth and Development of Spiritualism,' and in the evening on 'Spiritualism: Present and Future.' She ably summed up the circumstances and various moulding influences attending the inception and growth of the movement. Out of the bitter opposition of blind and unreasoning prejudice, by the sheer force of its evidences, it has won its way to increasing recognition. Its principles have triumphed over the frailties and false pretences of those who have brought contumely upon it, and by thus showing that mediums are but human, has avoided the dangers which the powers of mediumship might otherwise have created, of ascribing supernatural attributes to mediums and initiating a priestcraft that should fossilise its philosophy into a creed. As the Truth alone can 'make men free,' so shall Spiritualism, by its evidences demonstrating truth, continue—as it has done in the past—to compel conviction until it shall find universal recognition. A tasteful arrangement of flowers on the platform by Misses Woodman was much appreciated. In the evening the choir effectively rendered the anthem 'The Lord is Good.' On Monday a short address by Mrs. Wallis upon 'Clairvoyance,' followed by clairvoyant descriptions. At a meeting of the executive on the 25th ult. Mr. E. Adams urged the need of an organisation in connection with our Cause for aiding adherence to habits of temperance by our members, especially the young growing up amongst us. He proposed (seconded by Mr. H. G. Allen) 'That a temperance guild be founded in connection with this society, and that an early opportunity be taken for its inauguration.' Carried unanimously.—E. A.

BACK NUMBERS OF 'LIGHT,' for some years past, can be supplied for 2½d. each, post free.

THE APPROACHING CONFERENCE.—Friends resident in London, who are willing to entertain delegates from the country during the Conference in May, will greatly oblige by sending an intimation to that effect, at once, to the secretary of the Hospitality Committee, Mr. J. J. Morse, 26, Osnaurgh-street, Regent's Park, N.W.

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, 'M.A. (Oxon.s)' 'Advice to Inquirers, for the Conduct of Circles.' We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.