

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT, MORE LIGHT!"—Goethe.

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A HAUNTED HOUSE.

In the "Proceedings" of the Society for Psychological Research there is an account of a haunted house which is, perhaps, as perfect as any we have had. There can be no hesitation about the truth of the story, for the winnowing for which the Society is famous has been rigorously applied.

The haunting took place in a modern house, so that there was no anticipation in the matter, such as one has in the case of houses in which many generations have lived, where there should always be a family ghost for respectability's sake. The house, then, was modern. Its first occupants were a Mr. and Mrs. S. Mrs. S. died, and the husband to drown sorrow took to drinking; however, in two years' time he married again, but the second wife also took to drinking. They separated. Mr. S. died July 14th, 1876, and his wife, at Clifton, September 23rd, 1878, her remains being brought back and buried in a churchyard about a quarter of a mile from the house in which she had lived.

Between these two, Mr. S. and his second wife, there had been constant disputes about the management of the first wife's children, and especially as to the possession of her jewellery. In order to save the latter for the children Mr. S. had some boards in the small front sitting-room taken up by a local carpenter and the jewels put there.

The house was then occupied by another tenant, who also died there in the same room as Mr. S. and where the jewels were hidden.

The house then came into possession of the family whose account is published by the Society. The name, Morton, is fictitious, but the facts are correct.

The principal part of the narrative is by a daughter of the house, who took exceeding pains to satisfy herself about everything; a young lady, too, of considerable courage. She says:—

My father took the house in March, 1882, none of us having then heard of anything unusual about the house. We moved in towards the end of April, and it was not until the following June that I first saw the apparition. I had gone up to my room, but was not yet in bed, when I heard someone at the door, and went to it, thinking it might be my mother. On opening the door I saw no one; but on going a few steps along the passage I saw the figure of a tall lady, dressed in black, standing at the head of the stairs. After a few moments she descended the stairs, and I followed for a short distance, feeling curious what it could be. I had only a small piece of candle, and it suddenly burnt itself out; and being unable to see more I went back to my room.

The figure was that of a tall lady, dressed in black, of a soft woollen material, judging from the slight sound in moving. The face was hidden in a handkerchief held in the right hand. This is all I noticed then; but on further occasions, when I was able to observe her more closely, I saw the upper part of the left side of the forehead, and a little of the hair above. Her left hand was nearly hidden by her sleeve and a fold of her dress. As she held it down a portion of a widow's cuff was visible on both wrists, so that the whole impression was that of a lady in widow's weeds. There

was no cap on the head, but a general effect of blackness suggests a bonnet, with a long veil or a hood.

Miss Morton saw the figure during the years, 1882-84, half a dozen times. Also it was seen by three other people.

Miss Morton also spoke to the figure. She, at times, attempted to touch it; in her own words—

I also attempted to touch her, but she always eluded me. It was not that there was nothing there to touch, but that she always seemed to be *beyond* me, and if followed into a corner simply disappeared.

One circumstance connected with the apparition is very instructive—some could see it and others could not. Miss Morton's father was quite unable to do so, even though the figure was in full view of his daughter in the same room.

The apparition appears always to have followed nearly the same road, vanishing at the garden door, and going into the orchard, or *vice versa*. And so on one evening—

I walked towards the orchard, when I saw the figure cross the orchard, go along the carriage-drive in front of the house, and in at the open side-door, across the hall into the drawing-room, I following. She crossed the drawing-room, and took up her usual position behind the couch in the bow-window. My father came in soon after, and I told him she was there. He could not see the figure, but went up to where I showed him she was. She then went swiftly round behind him, across the room, out of the door, and along the hall, disappearing as usual near the garden door, we both following her. We looked out into the garden, having first to unlock the garden-door, which my father had locked as he came through, but saw nothing of her.

The spirit appears to have been about the house mostly at or about the times of anniversaries, for in 1884-85 it was seen especially during the months of July, August, and September. In these months the three deaths took place; Mr. S. on July 14th, 1876, the first Mrs. S. in August, and the second Mrs. S. on September 23rd.

Then other sounds began to be heard, sounds which gradually increased in intensity—bumps against the doors, turning of door-handles, and so on. Moreover,

A second set of footsteps was also heard, heavy and irregular, constantly recurring, lasting a great part of the night, often three or four times a week. On the first floor the same noises are heard, especially in the front right-hand room, formerly used by Mr. and Mrs. S. Louder sounds were also heard in the summer of 1885, heavy thuds and bumpings, especially on the upper landing.

Spirit lights also came into play. Two of Miss Morton's sisters saw what they described as

The flame of a candle, without candle or hand visible, cross the room diagonally from corner.

And there was the "cold wind." Three of the daughters and two of the maids having heard noises opened their bedroom doors.

They all heard steps walking up and down the landing between them: as they passed they felt a sensation which they described as a *cold wind*, though their candles were not blown about.

These appearances and noises gradually ceased. From 1887 to 1889 the figure was very seldom seen, though footsteps were heard; the louder noises had gradually ceased. The lighter footsteps lasted a little longer, but even those have now ceased.

Miss Morton's observations as to the character of the figure are very instructive. She says:

The figure became much less substantial on its later appearances. Up to about 1886 it was so solid and lifelike that it was often mistaken for a real person. It gradually became less distinct. At all times it intercepted the light; we have not been able to ascertain if it cast a shadow. I should mention that it has been seen through window glass, and that I myself wear glasses habitually, though none of the other percipients do so. The upper part of the figure always left a more distinct impression than the lower, but this may partly be due to the fact that one naturally looks at people's faces before their feet.

That the figure was immaterial Miss Morton proved in several ways. Among other tests she put very lightly strung cords in its path, and these were not moved, and not only so, but the figure was seen to pass through them.

The apparition was most likely that of the second Mrs. S., one of the chief reasons being that

Although none of us had seen the second Mrs. S., several people who had known her identified her from our description.

Also the second Mrs. S.'s stepdaughter and others stated that she

Especially used the front drawing-room in which she continually appeared, and that her habitual seat was on a couch placed in a similar position to ours.

After speaking of the conduct of the animals in the house Miss Morton says this:—

As to the feelings aroused by the presence of the figure, it is very difficult to describe them; on the first few occasions I think the feeling of awe at something unknown, mixed with a strong desire to know more about it, predominated. Later, when I was able to analyse my feelings more closely, and the first novelty had gone off, I felt conscious of a feeling of loss as if I had lost power to the figure.

This, then, is an outline of one of the most perfect and perfectly-manipulated ghost stories ever published. It has been said that if there was clear evidence of only *one* spirit coming from beyond that bourne from which it has been erroneously asserted that no traveller returns, no further evidence would be needed. Has not Miss Morton given that evidence?

WHO WRITES STEVENSON'S STORIES?

Robert Louis Stevenson, says the Editor of "Lucifer," does not hesitate to acknowledge his indebtedness to other intelligences than his own. In his book, "Across the Plains"

In a "Chapter on Dreams," the author speaks of his "Little People" or "Brownies," who "do one-half my work for me while I am fast asleep . . . so that, by that account, the whole of my published fiction should be the single-handed product of some Brownie, some Familiar, some unseen collaborator, whom I keep locked in a back garret, while I get all the praise and he but a share (which I cannot prevent him getting) of the pudding. . . . I dress the whole in the best words and sentences that I can find and make." He gives as an instance the "Strange Case of Dr. Jekyll and Mr. Hyde," and says, "I had long been trying to write a story on this subject, to find a body, a vehicle, for that strong sense of man's double being, which must at times come in upon and overwhelm the mind of every thinking creature. . . . For two days I went about racking my brains for a plot of any sort, and on the second night I dreamed the scene at the window, and a scene afterwards split in two, in which Hyde, pursued for some crime, took the powder and underwent the change in the presence of his pursuers. All the rest was made awake, and consciously, although I think I can trace in much of it the manner of my Brownies. . . . All that was given me was the matter of three scenes, and the central idea of a voluntary change becoming involuntary." In the story of Olalla, "the court, the mother, the mother's niche, Olalla, Olalla's chamber, the meetings on the stair, the broken window, the ugly scene of the bite, were all given me in bulk and detail as I have tried to write them." He winds up by saying, "My Brownies. . . have no prejudice against the supernatural."—Pp. 248-252.

THERE are many things that never could grow familiar. Daybreak is one. There is always mystery about it. It is like coming to life again after death. You have been away, you don't know where, and you come back to the world; and when you find it as it is now—belonging almost to yourself, all the other people as good as out of it—it is very strange. No, I am not afraid of becoming too familiar with beautiful things.—WILLIAM BLACK.

SPIRITUAL SKIRMISHERS.

Under this heading Mr. David Christie Murray gives three stories in the current number of "Black and White." One of these we give. The remarks of Mr. Murray at the end of his narratives are even more valuable than the stories, coming as they do from a man of such mark in the literary world. The story for which Mr. Murray is prepared personally to vouch is as follows:—

A cousin of my mother's, dead more than twenty years ago, was courted, as the country phrase goes, by a young Unitarian minister. The *odium theologicum* divided the lovers; the girl whom I can only remember as an elderly woman—married an iron merchant and the Unitarian minister kept single for her sake. I remember him as a venerable, white-boarded old man. He had a character of singular simplicity and honesty, and his one secular amusement was a game at chess. My father, in an informal way, was the champion of the district, and at uncertain intervals the old minister would come to our house and would have a tussle with him. When the game was over he had one invariable formula, "I shall beat you yet, but in the meantime I am going to see Mary." His old sweetheart had been many years a widow, and he himself was over three score years and ten. He had not appeared for his game of chess for three or four months, and in the meantime the object of his lifelong regard had died and had been buried. By some strange oversight on the part of the solicitor who administered the widow's estate, and had issued the invitations to the funeral, the old gentleman had been forgotten. He came in his customary spirits, played his game at chess, and rose to go, with the formula with which the household had been familiar for many years. He was going to call on Mary. My father was staggered by this announcement. Some comment had been made, as I very well remember, at the time of the funeral, about the old gentleman's absence from the ceremony, but we kept up no correspondence with him, and had supposed that some duty had kept him away. "You have not heard the news?" my father asked. Old Mr. Forster seemed at once to read the situation. He drew out a pocket-book and pointed to an entry in its pages. He had set down there the date and hour of his old sweetheart's decease, and had written below it, "This to be inquired into. I feel it borne in upon me that the soul of some dear friend has just departed." It transpired that he had been sitting in his study, preparing his sermon for next Sunday, when he had heard the sound of a bell, as if the gong on his writing table had been lightly struck. His housekeeper entered and asked his wishes. He replied to the effect that he had not called her, and whilst they were discussing the probable origin of the sound, which had been distinctly audible to both of them, they heard it again. It touched the old man with a sense of singular solemnity, and he made the note already recorded. There are two answers to the obvious meaning of the facts I have related. There is the old cry of coincidence, and there is the singular fact that the message—if a message there were—reached the ears of a person for whom it had no meaning, and failed to pierce the intelligence of the person for whom it was intended. For my own part I profess to offer no explanation whatever, but I tell the story as I had it from my father more than half a century ago.

And these are the remarks:—

Science is so very cocksure nowadays that anything beyond her scope, anything that cannot be weighed, measured, or analysed, is contemptuously set aside. The belief in the possibility of spiritual communication without the aid of physical means has been common to people in all ages, and the almost universal belief of the world may be worth examination, and even worth a qualified credence, in spite of science. If we submit ourselves to the Darwinian theory we are forced to conceive a time when the animal frame was informed by nothing which we should describe as either mind or soul. A jelly-fish has sensations, and so, for aught we can prove to the contrary, may a tree or a flower have. The thinking faculty is the product of infinite experience of sensation, and mind and soul are the growth of uncountable ages of physical impression. Blind instinct has grown up to the lower forms of reason, the lower forms have grown up to the higher, the developments of the soul have been no less marked than changes in bodily formation. Is it not

conceivable that a spiritual faculty may even now rest in incomplete development within us? There was a time when physical detachment from the parent slime was impossible, and now the fish oars its way through the water, the bird cleaves the air. The sentient part of man may at one time have been chained to him, and may now have found a partial release. The very credulity with which men and women receive every charlatan who preaches this gospel shows at least the existence of a hope, and that hope is the sure sign of an instinctive tendency towards belief. It is easy to go mad, as Mrs. Browning says. It is fatally easy for a certain order of mind to hand itself over to delusion, and to believe a lie. It is just as easy, on the other hand, to shut out the mind from the contemplation of great and not improbable possibilities. The slough of materialism spreads far and wide about us, and there are some of us who seem to find stepping-stones which may lead beyond its boundaries.

THE TRIAL OF VALESCA TÖPFER.

Some recent numbers of "Psychische Studien" contain a detailed report of the trial of Valasca Töpfer. The verdict was as follows: "The court has thought it right to exclude two considerations, (1) the theological-philosophical questions, which are ventilated by the Spiritualists, and (2) the medical questions which might be put forward with regard to the conduct of the accused. The court considers the fraudulent manipulations of the accused to be proved in their full extent, and desires to state this clearly at the outset, to guard against the error that the court has come to its decision from an atheistical or materialistic point of view. The court considers the deception for the purpose of pecuniary gain as fully proved, and holds that there was a continuous penal offence, consisting partly of attempted, partly of accomplished fraud. It is well known in the law courts that very many persons come to such séances who are still in doubt as to the existence of a fourth dimension. As mitigating circumstances the court has borne in mind that the accused is the mother of four children, and was led astray by the easy method of getting money and the wonderful credulity of certain people. On the other side, it must be considered that the conduct of the accused is especially dangerous to the community. The spread of this sort of hallucination among the populace is not for the public interest, and the number of those who have been 'taken in' by the misdeeds of the accused is so great that the public danger of the business is evident. For all these reasons the court sentences the accused to two years' imprisonment and five years loss of honour."

Without pronouncing any opinion on the case, I must say that I do not think an ordinary court of non-Spiritualists could have come to any other conclusion on the evidence, seeing that in a previous trial at Dresden in 1887 Frau Töpfer confessed on oath that she had cheated, that she had not been in a trance, that she had deliberately personated a spirit and exhorted to piety "in order to make people better." She now pleads that this was said from fear.

The chief witness for the prosecution was a Dr. Cohn, who had, during a séance, concealed himself behind the curtain which separated the medium from the audience, and who detected her in manoeuvres, which, whether she were entranced or not, were of no very edifying character. She has, however, found defenders in Dr. Spatzier and Dr. Egbert Müller, both of whom have published pamphlets on the subject. I think we may take their word for it that she is a genuine medium. There is to be a new trial at a higher court, the Berlin Landgericht, probably in October.

A statement that £50 had been given to a barrister to enable him to study Spiritualism previous to conducting her defence proves to be a hoax, and a correspondent of "Psychische Studien," who knows her well, says that not one of the Berlin Spiritualists has given so much as a penny. He says he has never known a better medium, and vouches for her never having cheated. His theory is that the materialistic turn of mind of the Cohns influenced her to do what she did in a state of trance.

The trial has brought Spiritualism much to the fore in the Berlin papers; the evidence of a doctor of philosophy, who lectures at a public college, cannot be disregarded as if it were an old wife's tale, and it is significant that we hear less of "conjurers' tricks" than of pseudo-scientific talk of "the nervous system in abnormal conditions."

C. J. C.

SPIRIT IDENTITY.

By "EDINA."

I.—THE CASE OF J. M. L.

This case is to me a very convincing one. The communicator represented himself to be the solicitor who had trained me for the legal profession forty years ago, and who passed over four years since. He had carried on business for over half a century in a town in the North of Scotland, and was a man of considerable force of character. The medium only saw him once, when she was ten years old, never spoke to him, and knew nothing whatever about his personality.

The first communication from this source was got by my wife and self sitting at the table, and was quite satisfactory as regards details of death, names of family, &c. Shortly after our family medium began to write, in April, 1890, a message came, purporting to be from this communicator. It had reference to his second son, who had taken up his business, and was quite accurate, although the medium knew nothing about it. The second message came a month later, and was much more important, as it contained distinct evidence of personality. Proof of this kind, although very convincing to myself, cannot be easily brought home to the outside public who know nothing of the personal characteristics of the communicator when on earth. For this reason I can only deal with a small portion of the message. The writer states that his son was engaged to be married to a Miss L., and that he would have preferred that he had married a Miss T. He also referred to the married life of his daughter, who is abroad, as not being a happy one.

Now, the deceased was survived by two sons and one daughter. Probably my daughter knew this, but I hardly think so. As to the remaining statements we were all in total ignorance of their truth or falsity, and at the time the message was written I had no means of verifying these details. Months passed, and the subject of the message had almost gone out of my recollection, till I found myself paying a short visit to the place where this old solicitor had lived and died. I made some inquiries of the friend with whom I spent the day there, and found that the eldest son of the deceased was engaged to be married to Miss L., and also that there was a Miss T., whose family had been on intimate terms with this solicitor and his household for a long period prior to his demise. Further than that, I could not inquire.

As regards the married life of the daughter living abroad, judicious inquiries enabled me to find that, as stated in the message, her marriage had turned out a most unhappy one. The statements in the written message were therefore fully verified by me some months after it was written, by inquiries conducted in the place where the deceased solicitor lived and died. I am satisfied that as none of the above statements were known by me to be correct when the message came, my daughter could not possibly have known aught of them.

The handwriting of the deceased was well known to me, but the caligraphy of the message bears no resemblance to his script in earth-life. But as I have said before, that has been our usual experience all through, with a very few exceptions.

This case, with a full commentary on its details, was submitted by me to the Society for Psychical Research, but their delegate deemed it of no account whatever, although the internal evidence was duly noted by me.

II.—THE CASE OF MR. H. J. R.

This case was to us also a very convincing one. The deceased, when in earth-life, was a well-known professional gentleman in this city. Shortly after my daughter became deaf she was introduced to him, and she occasionally spoke to him at the annual gatherings, or "exhibitions," of the deaf and dumb pupils in the city, in whose welfare he took a warm interest, having an official connection with an institution here, devoted to the training and education of persons so afflicted. He was in this way thoroughly well acquainted with the style of expression adopted by these persons in communicating with one another, either verbally, by signs, or in writing, and their mode of describing events. His message largely related to a gathering of these deaf mutes, which had been recently held, and was full of the details and couched in the language that a person conversant with the habits and ideas of the deaf and dumb would use in writing. But the most convincing item of the message was the signature. Here the communicator transposed his Christian names, writing

them "J.H." instead of "H.J.," and yet the reproduction of a very peculiar signature was, to me, marvellous, especially as I was and am perfectly certain the medium had never seen his handwriting and signature when in earth-life.

With regard to the rest of the message so far as not relating to the deaf and dumb the salient points were:

1. His continued interest in the institution referred to, and an allusion to the fact that his principal clerk, Mr. R., had succeeded him in the office he held in connection with it.
2. He states he is not pleased with the plans got by his testamentary trustees for the erection of an ecclesiastical building in Edinburgh, for which he had bequeathed the sum of £5,000.
3. He refers to a gentleman, who recently passed to the Scottish Bar, as having written an article on golf.

At the close of the message we put a crucial question as to why he had left the £5,000 in connection with a church he did not attend, instead of gifting it to his own, and the reply was as good a bit of "legal fencing" as I have seen for a long while. I knew the reasons for the bequest—or at least one of the inducing causes—but he did not choose to enlighten us.

As regards the three leading matters above alluded to, (1) the name of Mr. R.'s successor in the post he held, (2) the author of the article on golf, and (3) the plans for the erection of the building for which the £5,000 was left, I am satisfied the medium knew nothing regarding any of them. No public announcement of Mr. R.'s successor was ever made, but I had occasion to know about the matter in the course of business. The article on golf appeared in the "Highlander Newspaper" some years ago, and its existence had been forgotten by me as well as the name of its author, and as to the plans of the building, my daughter could know nothing regarding them. The strongest point, however, in the case, is the signature, which, as I have said, even in its altered or transposed form, is a very marvellous reproduction of a very peculiar type of subscription.

This was another of the cases forwarded to the Society for Psychical Research, with full details of the internal evidence, but shared the same fate as the preceding one, although I contended then, and still maintain, that identity comes out in every line of it.

["Edina" must not suppose that, because these accounts are printed, therefore the evidential value is very great. As a matter of fact in both these cases it appears to be very small. Both these persons had been more or less intimately connected with "Edina" and his family, and we must be very careful to eliminate all possibility of latent remembrance before personal identity is considered to be proved. Here there seems to be considerable evidence that memory did come in.—Ed. of "LIGHT."]

ANOTHER HAUNTED HOUSE.

It appears from a report of proceedings in the Lands Valuation Court of Argyllshire that a villa, named "Sghr Bheann," situated in the Dunoon district on the shores of the Firth of Clyde, has had for some time the evil repute of being haunted by the spirit of Mary Queen of Scots, and that in consequence the house had lain unoccupied for eight or nine years. The present occupier, a Mr. Macdougall, seems not to be at all of a timorous disposition, for he stated to the court that he "had tried over and over again to catch a glimpse of her, but had failed so far." All the same, on the circumstances it was stated the value of the property as a "lottable subject" had deteriorated in consequence of its ghostly reputation, and the justices were asked to reduce the rentable value for assessment purposes from £85 to £50 per annum. The assessor for Argyllshire who seems to put a high premium on a good ghost, contended to the court that seeing this villa contained such a valuable "spirit" as that of Queen Mary, the assessable rental should be raised instead of being reduced £35 a year. The justices sat in solemn conclave over this new problem in the law of rentable value, and they ultimately reduced the rental from £85 to £70, thereby putting the depreciation through ghostly visitation at £15 per annum. This seems a promising case for Mr. Stead for his next ghost number.—"EDINA."

"SAINT TERESA."

FROM THE "PROGRESSIVE THINKER."

According to a San Francisco "Examiner" of late date, Nogales, Arizona Territory, has recently obtained a renewal of prosperity from a singular cause—the coming of a saint. Like the saints who have gone before, this saint was banished to her own land and driven into exile. But she needn't move any further. Nogales will keep her willingly, provide bountifully for her and for her family, and do for her in the flesh all the honours generally accorded to saints posthumously.

For as long as she remains in the town business is brisk, the merchants smile, and the ever-welcome dollar jingles merrily as it passes from hand to hand. People throng the streets, and everything, from the gambling den to the Sunday-school, is at its best for business.

All the rejuvenation of trade and access of population are due to a young Mexican girl, Teresa Urrea, according to her baptismal name, but known to thousands as "Santa Teresa"—Saint Teresa. Prosperity follows her footsteps, not because she is a mascot, or some good spell of voodooism, but solely on account of the fact that her fame has gone abroad through all the land, and the lame, the halt and the blind, the dyspeptic, paralytic, and curious come from far and near to have her touch them with her soft and healing hands. People who come to be cured buy things to eat, drink, and wear. They crowd the hotels. Hence the boom.

Teresa Urrea is an exile from Mexico, the land of her birth. She is the daughter of a rich planter of Sonora, and is not yet twenty years of age. Though not by any means beautiful, her face is full of character, and her disposition is singularly sweet and charming. She is modest and unassuming, loves amusement, and has a firm seat and steady rein when mounted on a bronco and scurrying along the road and trails. Altogether, she seems hardly the person to be exiled from an enlightened republic as a dangerous character; but she dare not set foot in Mexico under penalty of death.

What is her power? It is hard to say. Early in life she began curing the peons and peasants of her father's estate by the administration of simples and the laying on of hands. Before long the portal of her father's hacienda was constantly filled with unfortunates clamouring for a touch of her hands or a look from her eyes. The most sensational stories of her cures went out. The restless Yaqui Indians showed their belief in her by calling her Santa Teresa, and doing her bidding implicitly. The peons generally worshipped her, and it is said by some that she was banished because of her extraordinary influence among the poorer classes and Indians. Others have it that her banishment was merely a step towards the confiscation of her father's large estate. However this may be, her advent in Nogales is looked upon as many different kinds of a blessing, and anyone who would propose to banish her would be taken out of town by the all rail route.

The girl is not well educated, but is of superior natural intelligence. Her big eyes flash with merriment or dim with tears, according to whether happiness or suffering is the lot of those with whom she is brought in contact. She has a childish confidence in her ability to cure all diseases, and with it all the love of adventure inherent in a young woman full of life and spirit. She enjoys dashing across the border line and making short excursions into Mexican territory, even though she knows that capture would mean imprisonment and death.

She resides with her father, stepmother, younger sisters and brothers in a neat, though small, abode in Crawford-street. This was furnished by the citizens, and the wealthiest men of the town have offered to build the girl a large sanitarium if she will consent to remain there.

As to her miracles, the most sensational stories are told by her thronging devotees. Most of these cannot be authenticated. She administers a few simples, but most of her cures are accomplished by the mere laying on of hands. In one instance, which is amply authenticated, she did cause to speak a paralytic who had not been able to utter a word for years. She also partially restored to him the use of his limbs. Unquestionably she has some magnetic power, and just as unquestionably many people are benefited in health by her ministrations.

Since coming to Nogales she made one trip to Tucson. Her passage through the Santa Clara valley was a continual ovation. The invalids of both sexes and all ages flocked to

GOODNESS is an organiser and methodiser. Sin and folly are as swift in their work as fire. Forty years it may take to rear a temple; forty hours may lay it in ashes.—T. T. LYNCH.

ber in such throngs as to retard her way. They begged piteously for a touch of her hand, a look, or a smile. She ministered to hundreds.

The girl cannot be called a fraud, as she refuses to take any money for her cures, and she goes among the poor and needy in a spirit of charity and well-doing. Altogether she seems simply a girl with unusual magnetism and a particularly sweet disposition. The poorer and more ignorant people of Northern Mexico and Southern Arizona believe in her with the most abiding faith, and no one would dare say a word against her in any society in Nogales.

She may not be a saint, and she may not work miracles, but she is perfectly honest in all her dealings, is thoroughly convinced of her own power for good, and gives of that power with a queenly largesse.

THE SPIRITUAL ORIGIN OF THE UNIVERSE.

The following extracts are from a lecture delivered at Cassadaga Camp, by Willard J. Hull. The lecture is reported in full in the "Banner of Light" for September 3rd. Whatever may be their value, and they are of value, they are of importance as showing that even at camp meetings the "philosophy of the thing" is coming very much to the front:—

Our contention, therefore, is that the duality of force and matter, the correspondence of spirit and mind, should be maintained in order that an intelligible explanation of transformation or change can be made. The common question, "What is motion, and how does it arise?" must be answered by the thought which moulds atomic substance. We do not believe that coincidence or chance can ever answer the problem of transformation or of causation. And if thought—and by thought we mean the consciousness of being—if this be eternal, then no such thing as a void exists anywhere in the universe, because thought is inseparable from that upon and within which it is projected. This places us directly opposite to the doctrine of Descartes and the school of mechanical evolutionists. Descartes's conception was that the physical universe, whether living or not living, is a mechanism, and that as such it is explicable on physical principles. The association of atoms cannot be explained by the doctrine of blind force. Physical principles cannot explain why certain atoms assume the form of a rose, certain other atoms the insensible rock, and other atoms the brain of man. The process of transformation can only be explained on the ground that intelligence and design are behind motion. "Matter potentially alive, and having within itself the tendency to assume a definite living form," meets the requirements of physical science. It does not meet the requirements of spiritual science.

Now, what is matter? The researches of the mind into the chemistry of the physical universe have established the fact that what we call matter is the polar opposite of manifested spirit. Of course, physical science is not prepared to express the law in this form, but when we are told that the earth was at one time in such an etherealised state that no faculty of man's mind could have sensed its elemental qualities, it is safe to assume that the spirit-hypothesis of causation is not far away. We have gotten a long way from body or form when we regard the luminiferous æther as matter, and yet the æther is subject to force. Across the impenetrable depths of space the energy of the sun is carried to earth and to the other planets and satellites of the solar system upon the luminiferous æther. Spirit *per se* is motionless, formless being, self-existent. Thought, in spirit, produces motion, motion produces vibration, vibration produces atomic instead of formless being. All this involves polarity, and polarity produces manifested spirit, which is different from diffusive spirit because the forces of motion and vibration have followed thought. Manifested spirit on its positive side is the life of all things; so when we say that biology teaches that living matter is the effect of pre-existing living matter, we infer that the cause of living matter is behind the atom, beyond the primordial cell. The atom is the effect of a tendency in manifested spirit in its negative nature towards inertia. This constitutes energy in a state of rest; it involves every species of matter, from the finest spirit-substance down through æther, light, heat, gas, or air to the lowest mineral.

This, in brief, is the spiritual in place of the material cosmogony. You have at this time an almighty exhibition of world materialisation in the constellation Lyra. There, you are told by astronomers who are viewing the prodigious spectacle, are the rings, ovals, ellipses, motions, and forces which constitute the analysis of world-building according to the nebular hypothesis in full operation, the order of time alone governing the completion of the structure. Now, what does all this mean? For ages the nebula of Lyra has been a patch of light, cosmic, no doubt, in the vault of heaven. Is it unscientific, is it without the bounds of reason to suppose that through all these centuries this nebula has been slowly emerging from the diffusive state of formless spirit, obedient to the infinite thought which set its parts in motion, and which in its present epoch shows the atomic structure of a sun or a world? Where during all the preceding epochs, have these forces existed if not in the causative regions of spirit?

According to the theory of physical science this nebula has just passed the state our earth was in before condensation began, and which gradually brought out the inner qualities of the planet so that the objective instead of the subjective might enable a future man to live and behold it.

Back of the grind of matter there is something which governs and controls. Behind every manifestation either of spirit or nature, as we see it, there is a life-purpose and a death-purpose we do not see and cannot grasp.

The philosophy of materialisation, or transformation as it is commonly regarded, is to my mind as clear as any of the wonders of life I ever hope to unravel, and all that I have ever witnessed in the objective sense, where the element of fraud has been eliminated, substantially bears out the hypothesis I have endeavoured to present to you. That the dead whom science and theology alike have for ages past relegated to the uncertain, misty, and unsubstantial ultimations of their own false theories, should stand forth in garb and form they once wore, and speak authoritatively of a life they hoped for and died uncertain of, is the most amazing thing in the whole gamut of nineteenth century marvels. And yet to the close student, the true thinker, the most amazing thing about it is the prejudice and denial with which the phenomenon is received. To a man who believes but doesn't know that Moses and Elias stood materialised by the side of Jesus, it would seem that the opportunity to know that his mother might materialise for his edification would not be rejected. But such is the constitution of the race that antique dreams are more satisfactory than modern facts. I suppose that eighteen centuries from now mental fossils will be ridiculing the sensible portion of humanity for enjoying the new civilisation, while holding up some nineteenth century barbarian as a model to worship. Who knows?

Now we lay claim to this affirmation: the phenomena of Spiritualism, commonly cited under the various psychic terms of somnambulant, hypnotic, and mediumistic conditions of the human organism, are in the world for the purpose of helping in the unravelment of those mysteries which have either terrorised or mystified the race for ages. The phenomenon of form materialisation is one of these phases, and I do not contend that there is anything essentially new in this or the other classes of phenomena. Man has always possessed the desire to live and gain knowledge and happiness. Wherever ignorance has been banished by the rays of aspiration he has beheld the fragmentary parts of a diviner estate, something better, something to make hope a promise instead of a myth. And throughout all the varied trial of psychic law upon mortal humanity, the steps have arisen gradually and evenly towards the grand culmination as seen in materialisation. It is simply the bearing out of theory in demonstrable fact. It is wholly a question of fact. Do these things occur, and if so, under what law? The law I have pointed out. The fact of the occurrence of the phenomena does not require further confirmation.

YELLING THEMSELVES INTO A TRANCE.—The greatest religious excitement that has ever been known at Palmyra, Wis., exists at present. A force of Free Methodists came here last Thursday, and put up a tent, and have been conducting their meetings, and the greatest excitement prevails. They can be heard a distance of two miles. One of the ministers, Rev. Kelsey, of Chicago, was overcome by fever and excitement, and has been in an unconscious condition for twelve hours up to the present writing. A lady is also in the same condition, while many others are yelling and acting more like lunatics than anything else.—"Progressive Thinker."

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post-free to any address, is 10s. 10d per annum, forwarded to our office in advance. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "— & Co." All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and not to the Editor.

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"LIGHT" may also be obtained from E. W. ALLEN, 1, Ave Maria-lane, London, and all Booksellers.

Light:

SATURDAY, SEPTEMBER 24th, 1892.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

A QUESTION.

The letter of "Outsider" in last week's issue of "LIGHT" necessitates a few more words about the "question" treated of with purposeful vagueness a fortnight ago.

"Outsider" thinks that it is "the regrettable phenomena" of the ordinary séance which would suggest the discountenancing of such séances. This is hardly what was intended. The purpose of the article was to argue, that while on the one hand there is not always absolute certainty as to the identity of the spirits—the question of spirit identity is far from being completely solved—there is also a danger of paining the returned one when the identity is certain. How far, then, the desire to bring back the *loved* but not *lost* is a lawful desire was the question posed, and "Outsider's" letter is a very natural rejoinder to that question.

"Outsider" thinks that to restrict this intercourse with the beyond would narrow the area of instruction. Possibly so.

There is a controversy going on in the world just now which seems fairly well to illustrate the position. It is allowed by most, though denied by some, that vivisection is necessary for the proper understanding of certain diseases, and for testing the effects of certain remedies. Those who would allow vivisection, though they are convinced of its importance for the benefit of mankind, at the same time hedge its practice about with the most stringent restrictions. The number of persons allowed to practise vivisection is very small indeed, and the licence is granted only after some considerable trouble has been taken. Those who oppose vivisection also deny its use.

Now, if pain be incurred by the returning spirit, and there seems fair reason to suppose that pain must often be incurred—the coming into a less pure atmosphere cannot always be pleasant—then, it is submitted, the conditions are very similar to those which surround the question of vivisection. Allow that for the general instruction of the world this form of spiritual vivisection is necessary, then the practice should be guarded by the most stringent rules.

Of course, it may be argued, and not without reason, that pain is not produced by the return, that as a fact the returning ones themselves are made happier by the coming back. If that be so, then in such cases the argument from the analogy of vivisection falls to the ground. But here there comes in another side of the matter—how far frequent recalls may retard progress. Every phase of the question seems to demand anxious consideration.

"Outsider" is somewhat mistaken as to the séance being the universal means of conviction. It is very largely

so without doubt. But is it not the case that each man's conviction is brought about by methods peculiar to himself?

There is one side of spiritual science which is not so tempted to speak of here, that is, the development of the faculty of communication by intuition. That spirit may commune with spirit, even during earth life, is an established fact, so that distance is practically annihilated. And if the embodied spirit can thus communicate, is it not reasonable to suppose that the disembodied spirit may be able to do the same with far greater facility? Such communication would render unnecessary the use of the medium's earthly atmosphere and save the communicating agent the pain, when there is pain, of having to utilize that atmosphere. This appears to be the only possible way of coming into contact with the higher intelligences, and that being so, it follows that as the disembodied spirit develops it must become more and more pure and more and more unable to assimilate itself to the conditions of the séance, public or private.

Nevertheless, it does not follow that if such ocular or auditory demonstration be necessary for the conviction of an inquirer, such spirits as are not far on in their progress, or such as we may with justice believe to be commissioned for that purpose, may not be utilised for the purpose. Let us hope that others, besides "Outsider," may help to throw light on this "question."

CONSECRATION.

Does the honest Quaker sleep less soundly, or will he rise less cheerfully at the Judgment Day from his grave, over which no practical jugglery has been practised and for which neither prelate nor priest has pocketed a toll? Who has consecrated the sea, into which the British sailor, in the cloud of battle-smoke, descends; or who goes down, amidst the tears of his comrades, to depths to which no plummet but that of God's Omnipresence ever reached? Who has consecrated the battlefield, which opens its pits for its thousands and its tens of thousands; or the desert, where the weary traveller lies down to his eternal rest? Who has made holy the sleeping-places of the solitary missionary, and of the settlers in new lands? Who but He Whose hand has hallowed earth from end to end and from surface to centre, for His pure and Almighty fingers have moulded it? Who but He Whose eye rests on it day and night, watching its myriads of moving children—the oppressors and the oppressed—the deceivers and the deceived—the hypocrites, and the poor whose souls are darkened with false knowledge, and fettered with bonds of daring selfishness? And on whatever innocent thing that eye rests, it is hallowed beyond the breath of bishops and the fees of registrars.—WILLIAM HOWITT.

THE SEA-SONG.

There is no song unto the sea unknown.
With wild dance-melodies and laughter low,
Its happy ripples frolic to and fro;
With passionate love-lays breathed in undertone,
It woos the quiet night; with wailing moan,
It sobs to clouded skies its tale of woe;
With triumph-song as o'er some vanquished foe,
It passes on with foamy locks wind-blown.

And dirges to the dying ear it brings,
And requiems chanted soft of waves that weep,
And strange dead-marches, as with muffled drums,
It beats on lonely shores; and when night comes,
A tender, crooning lullaby it sings,
Rocking its own unto eternal sleep.

—M. C. GILLINGTON (in the "Spectator").

OUR FATHER'S CHURCH.—Members, Friends, and Inquirers are invited to Two Meetings on Sunday next, September 25th, at the Cavendish Rooms, Mortimer-street (near Oxford-circus), at Eleven and Seven. John Page Hopps will speak on the following subjects:—"Why Should We Worship Together?" "The Music in All the Creeds." All seats free. Hymns will be provided. Voluntary offerings at the doors to defray expenses. A brotherly invitation is specially offered to those who feel the need of something more rational and simple, and less conventional, than the ordinary churches.—[ADVT.]

REV. J. PAGE HOPPS.

We have this week the pleasure of presenting to our readers the portrait of a gentleman who, notwithstanding the public position which he has long occupied, has—to his credit be it said—always been a fearless and outspoken friend of our cause.

Mr. Page Hopps was born in London in 1834. At a rather early age he went to the Baptist College at Leicester, and attained his majority after the commencement of his ministry. In 1858 he accepted an invitation to assist the late George Dawson in the ministry of the Church of the Saviour, Birmingham, and, in a few years after, joined the Unitarians. His successive pastorates, at Sheffield, Dukinfield, Glasgow, and Leicester, always brought him into contact with what, for want of a better phrase, are called "the masses," and in all these



REV. J. PAGE HOPPS.

(From a Photograph by Messrs. Elliott and Fry.)

places he set the example, since much followed, of gathering the churchless into public halls for worship. The meetings at Leicester were specially noteworthy; from two to three thousand people attending every Sunday during the season, for years. These remarkable meetings came to an end only because the hall ceased to be available.

Mr. Page Hopps has been a fruitful writer, his contributions to the liberal journals of the day being well known, while for twenty-five years "The Truthseeker" and now "The Coming Day" provided and provide means for the publication of thoughts which are frequently too advanced or outspoken for the average Press.

About five-and-twenty years ago Mr. Hopps was convinced of the reality of what he always prefers to call spirit-communion, and has ever since been a steady but independent testifier to its truth. His somewhat curious blend of Rationalism and Spiritualism has lately found expression in a movement to which he has given the name of "Our Father's Church," which has already received a very considerable amount of attention. In order to carry on his work in connection with it, Mr. Hopps has accepted the pastorate of the Free Christian Church, Croydon, on the understanding that his interesting experiment shall be helped on in every possible way. He will give two addresses at Cavendish Rooms to-morrow (Sunday), and on the following Sunday will enter upon his new duties at Croydon.

TWO CASES OF IDENTITY.

The following is from the "Banner of Light," which in its turn obtained the facts from "Psychische Studien":—

I.—ANASTASIA PERELIGINA.

The care which Herr Aksakoff takes to get at the truth of every alleged fact in psychic phenomena reported to him, and the completeness with which his methods of investigation and his evidence for or against the fact in question are laid before the reader, give to his magazine a weight of authority and value which not many others possess. We transcribe for our readers two interesting examples of his method.

The first is the report of a sitting held at the house of Herr A. Nartzew, at Tambow in Russia.

The sitting began at ten o'clock in the evening of November 18th, 1887. We were at a table placed in the middle of the room, which was lighted by a lamp standing on the mantel. All the doors were locked. Each one with his left hand held the right hand of his neighbour, and foot was placed upon foot, so that hands and feet were under control during the whole sitting. Loud knocks were heard in all parts of the room, and in the middle of the table, as if someone with his fist had struck it so violently that it trembled the whole time.

Herr Nartzew asked, "Can you answer my questions by means of raps, three for yes and one for no?" "Yes." "Will you answer by using the alphabet?" "Yes." "Please spell your name." The alphabet was called over, and the name was given: "Anastasia Pereligina." "Pray tell us now why you come here and what you wish?" "I am a wretched woman; pray for me. Yesterday I died during the day in the hospital. The day before I poisoned myself with phosphorus." "Give us some information about yourself. How old were you?" "Seventeen years." "What were you?" "I was a house-servant. I poisoned myself with phosphorus." "Why did you do that?" "I shall not tell you. I will say nothing more."

After this a heavy table, that was standing near the wall, moved three times from its place to the circle which we made around the little round table, and as often moved back again, nobody knew how.

"No one of the party," says Herr Nartzew, "had ever heard the name of Anastasia Pereligina before, nor knew of her death."

To determine the correctness of her statement, and consequently the identity of the spirit communicating, Dr. N. Tuluschew, one of the party to whom the communication was made at the sitting, sent a letter to Dr. Sundblatt, chief physician of the only hospital in Tambow, requesting information whether there had been under his care such a person, when she was admitted, when she died, and of what cause.

The reply of the house physician came on the following day: That on November 16th two patients were brought in who had poisoned themselves with phosphorus; one of them was Anastasia Pereligina, a house-servant, aged seventeen years; she died on the 17th; she would not give any reason for her suicide.

II.—AUGUST DUVENAL.

Herr Aksakoff says: On January 19th, 1887, I received a visit from Herr Kaigorodow, who lives in Wilna. He reported to me the following fact: He has for his children a governess, Mademoiselle Emma Stramm, a Swiss lady from Neufchatel. She possesses the gift of automatic writing. At a sitting which was held at his house in Wilna, on January 15th, at nine o'clock in the evening, the following communication, written in the French language, was received:

The medium, who was in her normal condition, asked: "Is Lydia here?" [Lydia is the name of a spirit who had previously manifested at sittings.] The answer came: "No, but Louis is, and wishes to give his sister a piece of news." "Well, what is it?" "A person of her acquaintance went away at three o'clock to-day." "What am I to understand by that?" "That means he is dead." "Who is dead?" "August Duvenal." "What was his sickness?" "He died of apoplexy."

Two weeks later Herr Kaigorodow, who was again in St. Petersburg, showed me the letter which the father of the medium had written to his daughter. It was dated at Neufchatel on January 18th, three days after Duvenal's

death, and conveyed to her the information agreeing precisely with the communication of the spirit Louis.

The principal points established by the correspondence which followed between Herr Aksakoff and other parties who know the deceased are: Duvenal died at three o'clock January 15th, in a Swiss village where he was living alone; for he had no other relatives except a brother, who lived at a great distance from him. Of this brother Mademoiselle Stramm had never heard. Mademoiselle Stramm's father did not learn of the death until two days later; but the news was received by automatic writing at Wilna, in Russia, only five hours after Duvenal's death.

Herr Aksakoff's conclusion appears to be the only competent one to explain the occurrence: "Thought-transference among the living is in this case out of the question," for a strange circumstance attends it. The spirit giving the information in the first seance announced the death as due to apoplexy, and the letter of the father assigned the same cause; at a later sitting the same spirit said that Duvenal committed suicide; and this was proved to be the fact in the following March. The explanation of the discrepancy and the cause of it, given by the spirit, are so satisfactory that no alternative is left. The communication could not have come from the visible side of life.

"ALL ROADS LEAD TO ROME."

J. M. W., IN "RELIGIO-PHILOSOPHICAL JOURNAL."

The above expression was used by the Mystics of "ye olden time," to symbolise a spiritual meaning in a familiar phrase. To convey a spiritual meaning to material people we must use a material expression, as did "Christ" when he spoke in parables. A symbolical expression can only partially convey a meaning to material people; it gives them a knowledge of, and not the knowledge itself. A man in whom the spirit of Truth has manifested sees *principles*, which are invisible to material people. He sees the cause before the effect comes, but he cannot make others see it, or make it understood to material people why they too cannot see those things, for he cannot give them spiritual sight; and language is inadequate to bridge the gulf. The spiritual man's life is one of "works"; he promises nothing; while the material man accepts "*words*," he will accept a promise to patch a broken promise; hence the spiritual man can but give him *words*, his own language, which does not change his life of words to one of "works," which leaves him hoping, yet doubting. If he is good he "seeks"; if he is bad he "despairs."

In the days of Roman greatness the known world was small, and as Rome was the centre of power in that world, it was natural that all roads should lead to Rome, for all nations paid tribute there, hence the expression that "All roads lead to Rome."

The spiritual meaning, all lives lead to good, was known to Mystics only, for Mystics cannot be bigots; they cannot be superstitious, not learn the words merely; hence they *LIVE faith, hope, and charity*: these are the "works" we know them by. Thus if a man was a Catholic, another a Protestant, another a gambler, still another a pirate, the Mystic would say: It matters not; let each travel the road he has chosen, for "All roads lead to Rome."

In other words, every man is seeking "heaven" according to his knowledge of that heaven, and all men are travelling upward and onward, and all are punished in this world according to their deserts.

The bigots seek and get hard knocks all through life, for the more unshapely the piece of iron, the harder we must hammer it to bring it into shape. I did not intend to utter that symbolical expression, but I could not help it. It means this, that if a man will not "seek" he will have troubles brought upon him until in sorrow he will be brought low; his pride will be humbled in the dust. Then he will listen; then he will "seek," and the finding will begin.

Only a few weeks ago I tried to explain in an editorial that white was white, when a subscriber who had been brought up to "believe" that black was white, wrote "stop my paper." He wanted his children to know *about* God, but he did not want them to know God. He wanted the symbol and not the knowledge it conveys. That man has my deepest sympathy. He will some time come out of the darkness (bondage) as did "the children of Israel."

IS SPIRITUALISM OF THE DEVIL?

YES, BY A CATHOLIC.

FROM THE "REVIEW OF REVIEWS."

The Editor of the "Month" for September has an article entitled "Spiritualism in its True Character," which is an interesting sample of the way in which phenomena are judged by the Catholic Church. In this respect we do not seem to have made much progress since it imprisoned Galileo.

The writer has at least the candour to admit that the hypothesis of fraud and imposture is untenable by any rational man. After briefly summarising the evidence, he says:—

The facts being thus indisputable, and their origin being, without any possibility of doubt, some spiritual invisible and preternatural agency, the question that presents itself for solution is the character of this agency.

Speaking of the teachings of Spiritualism, he says:—

Spiritualism satisfies at once the craving after immortality, or rather that instinctive conviction that most men possess that we are

destined to live for ever, and at the same time releases them from the uncomfortable and disturbing fear of an eternal life of unspeakable agony and remorse.

This, however, is offensive to the Editor of the "Month," for he tells us that—

Every Christian is bound to believe that those who die in a state of enmity with God are at once condemned to the eternal prison-house which is the lot of all who deliberately reject Him.

He goes on to say that the spirits must come from somewhere, and as some of them say that they are the spirits of baby infants who have died in infancy, who, according to the Catholic doctrine, must have gone straight to Heaven; while others represent themselves to be the spirits of men who have died in mortal sin in rejecting the teachings of Christ, and who, according to the Catholic doctrine, must have gone straight to everlasting perdition; he concludes they must be lying spirits. He denounces them, therefore, as:—

Lying spirits whose account of themselves is incompatible with the teaching of the Church and of Holy Scripture. It justifies us in concluding on this ground alone that they are emissaries of the father of lies, whose one and only object in their intercourse with us is to drag down the souls of their dupes to hell.

As some spirits, whose communications he seems to have met with, make statements which are at variance with the Catholic doctrines about the forgiveness of sins, he holds that their utterly anti-Christian and diabolical character comes out clearly. His final conclusion is as follows:—

If we are to accept the spirits as our guides, we must give up Christianity and the Bible. If the spirits admit a God at all, He is an utterly different Being from Him Whom all Theists adore. We therefore arrive, on the ground of the doctrines taught by the spirits

at the same conclusion at which we have already arrived above, that the spirits who are present at Spiritualistic Séances and hold intercourse with mediums, by whatever means it be, are simply devils from hell, pretending to be the spirits of the dead, and using their preternatural knowledge and power to deceive men.

It is instructive to have so clear an exposition of the doctrine which has severed the most intelligent and progressive races of the world from the fold of the Catholic Church. If any fact, statement, or phenomenon traverses a priest's idea of what constitutes the truth, it is of hell, and that is an end of it. In the old time this was held to be good enough to consign the heretic to the dungeon and the stake. Nowadays the power to persecute is over, but the principle on which it was based remains intact.

THE FAVOURITE HYPOTHESIS.

By MRS. A. J. PENNY.

(Continued from p. 451.)

This the learned Master in the hood of his degree cannot believe, because he cannot apprehend it; therefore he holdeth it to be impossible, and ascribeth it to the devil.—"Three Principles," chap. xiv. par. 37.

As to the cause of the desire to promote perplexity and confusion of thought by mental contact with spirits, there is a little more to say than what was to be read a few weeks since in one of Mrs. Speer's very interesting records of "imperator's" teaching some twenty years ago, speaking through his unique medium "S. M." He said that "he had been organising a plan of action against large bands of undeveloped spirits, who had banded themselves together simulating true manifestations, and bringing discredit upon the signs and wonders God was allowing to attend this manifestation of truth. They greatly injured the cause through their false and trivial information, and caused people to say and think that spiritual manifestations came from the powers of evil.—("LIGHT," July 9th, 1892.)

Long before I read this I have firmly believed that hostile spirits have been carrying out the tactics which one of our best historians attributes to the Jesuits in the time of Cromwell—urging the Puritans to extravagant developments of their religious doctrines, in order to disgust the more moderate, and hasten strong reaction in favour of the Romish Church.

I would not have this comparison mistaken for any indirect estimate of Spiritualism, as affecting religious life: that will be judged of as differently as are the relative merits of Puritanism and ceremonial worship.

To explain my views it is indispensable to meet the common question: Is Spiritualism a good or a bad pursuit? For observe, at the present day it is only those who have been mentally left behind, or so overloaded with scientific superstitions that they cannot advance, who any longer doubt that communications with spirits really go on. In England, as we all know, the first welcome to any new *épave* of spiritual agency is reprobation. Our ancestors having put a stop to all incursions from behind the veil, as the result of witchcraft, it was not likely that their children's children should think better of mediums, and the anomalous company they introduce, than the witches who could be put to death two centuries ago, were thought of in their day. "The unenlightened mind holds it for impossible to know such hidden secret mysteries, in regard it cannot apprehend them, and thereupon reproacheth and ascribeth it to the devil." ("Twelfth Theosophic Question" par. 1.) In every age what could not be explained by the common-sense of the period has been accounted the work of the devil. Nothing so convenient as a label of that sort for easing the mind from toil; even the devout translators of the Bible, and the revisers of their translation, availed themselves of such a label when invariably putting "devils" in the text, though the honesty of revisers obliged them to give us the option of "demons" in their marginal alternative. Educated men must have been quite aware that our "devils" and the "demonia" of Greek writers are not equivalent; yet I suppose it was thought more safe for the English public to think they were, since the procedures of those demons were found too eccentric to be less than diabolical. Poor demons! who can doubt now that in most cases they were unhappy earthbound spirits, infesting mediumistic natures, for their own relief whenever it was possible.

Here, as usual, expediency in religious matters has harmed the cause for which it withheld or misrepresented truth. When readers, who are ready to suspect that a Bible narrative is garbled to agree with a mode of belief, find this sort of adaptation of words to opinion, they at once conclude that the same bias has ruled in other statements. A suspicion as ungrounded as it is injurious to faith, or surely 1 Cor. xii. would have been tampered with and not left, as it seems to me, a tacit condemnation of the Church by which it is appointed to be read in every Christian congregation. By what ingenuity of reasoning Churchmen escape seeing that St. Paul's enumeration of the gifts of the Spirit in the Church of Christ, and their total absence for centuries past in ours, proves ominous withdrawal of the spirit, I have never been able to imagine.

It is idle to say that those are withheld because higher gifts are now bestowed; for the Apostle never implied that the one excludes the other, and Christian graces can hardly be said to be *more* habitual among us than among the followers of Christ in His day. We have only to picture to ourselves a member of an English congregation having something revealed to him, and the officiating clergyman pausing to give another speaker utterance* to see how wonderfully our ecclesiasticism *does* bind the Spirit, doubtless with full consent of the laity; anything of eccentricity being to the right-minded Briton most abhorrent. If one tries to make one of them see the similarity of spiritual agencies recorded in the Bible, to those heard of on all sides at the present day, we are almost certain to be told that these are the work of disorderly spirits. That may be so, but the accusation proves nothing. The outpouring of the Spirit at Pentecost was so disorderly in the judgment of bystanders, that some of them supposed its effects were due to drunkenness. The words of our Lord to Nicodemus (John iii. 8): "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit,"† might suggest to us that the human mind is incompetent to judge what *divine* order is with regard to spiritual intervention. It has been to me a long lasting marvel that our Churchmen do not feel the lack of God-given visions an alarming sign; for that these are *orderly* in the highest degree all Holy Scriptures attest, e.g., in a chapter of Isaiah, the contents of which were summarised by the translators in the heading, thus: "God's heavy judgment upon Jerusalem," we read (xxix. 10): "The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath He covered; and the vision of all is become unto you as a book that is sealed." "Her prophets find no vision from the Lord." (Lam. ii. 9). "Where there is no vision the people perish." (Prov. xxix. 18.) "I have multiplied visions and used similitudes by the ministry of the prophets." (Hosea xii. 10.)

But when the prophets had "made the people to err"—"Therefore night shall be unto you that ye shall not have a vision, and it shall be dark unto you that ye shall not divine." (Micah iii. 6.)

Shall I be told that visions and prophecies were blessings of a dispensation that ended with the coming of Christ and not to be desired after the "Light of the World" was revealed? Can this be said when so soon after the withdrawal of his master St. Peter referred to Joel (chap. ii. 28), "I will pour out My Spirit upon all flesh, your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions" as a prophecy then in fulfilment, and when St. Paul having said (2 Cor. xii. 5): "I will come to visions and revelations of the Lord," after telling his own, added, "of such a man will I glory"?

Great use has been made by the opponents of Spiritualism of the warning in 1 Tim. iv. 1 against giving heed to seducing spirits—a warning well needed as we know—but when we look to the context of that passage we find the characteristics of such as the Apostle had in his thought very different from those who seek to seduce us now, "forbidding to marry and commanding to abstain from meats," yet for a large class of minds the fact of *seducing spirits* being

* 1 Cor. xiv., 30, 31.

† Ten or twenty years ago I should have thought it quite unnecessary to quote Bible texts in full, but the Bible is now so much less read than it used to be that it is as useless to give only chapter and verse reference, when wishing to recall a passage in the Bible, as to name act and scene in one of Shakespeare's plays when quoting words of his.

Bible words is argument enough for condemnation of any they hear about.

To condemn a novelty on the ground of its being forbidden by religion has been and always will be a favourite method with human mind, gratifying it doubly; first by avoiding the difficulties that patient research might offer; secondly by a seeming sacrifice of man's curiosity to God's will. I call it seeming, for no one who studies human nature long will doubt that an indolent desire for rest is far more common than any thirst for truth. Desire for rest in some cases; as to the chief obstacle to giving earnest attention to Spiritualism, Swedenborg speaks bluntly but with unerring judgment. "It might be plainly known to man that spirits and angels are with him were he not so deeply immersed in corporeal things as to believe nothing which is said about spirits and angels. Such persons supposing them to feel such combats [spiritual struggles] a hundred times, would still say they were imaginary and the result of a disordered mind." ("Arcana Coelastica," 227.) Just so, "because man is but little solicitous about those things which refer to the life after death, and thus about those things which relate to Heaven, but very solicitous about those things which concern the life in the body, and thus about the things in the world." ("Arcana Coelastica," 4, 286).

(To be continued.)

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.]

A Test Case.

SIR,—The following may interest your readers:—On Sunday evening last, September 11th, our family medium said she had twice seen a man upside down with his head jammed between two rocks. At our seance at night the following was given (italicised words were seen; those in ordinary type were spelt through table):—

"William Jones—correct—9th September—Llannewydd—Cymbach—farmer—test.

The confirmation appeared in the papers on Monday, and I enclose cutting from "Globe" of that date, 12th. Five people can testify to these circumstances. None of us are in any way connected with the man or the place. I might mention that another William Jones, known to one of the circle, was also seen at the same time, but his appearance was apparently purposeless. H. W. THATCHER.

September 14th, 1892.

TERRIBLE DEATH NEAR SNOWDON.

A shocking accident was on Saturday reported from Tremadoc, where the body of Mr. William Jones, a well-known farmer and tradesman, was found at the foot of a precipice near Snowdon. Mr. Jones was returning from Cymbach Farm in the dark, and, missing his way, fell over the crags into the deep chasm at a place called Llannewydd. The body was found, lying head downward, between two pieces of rock, and his stick was on the ledge above.

"A Message to Earth."

SIR,—Your notice of this publication contains two statements which, although they are destructive of each other, it is my duty, as President of the Society whose imprint it bears, emphatically to contradict.

The first is the statement that the "Message" is "obviously made up from 'Spirit Teachings' and perhaps some similar book or books." Concerning this I have to say that the auspices under which the book is issued, ought to be a sufficient guarantee against the possibility of a derivation thus implying fraudulent appropriation, and to have secured it from such an aspersion in "LIGHT." The question here is not whether the resemblance alleged really exists, but the gratuitous assumption based upon such alleged resemblance. For not even a close identity between two sets of teachings would constitute ground for the charge of plagiarism where—as in the present case—there is a clear possibility of their derivation from one and the same inspiring source, namely, the sphere of souls qualified to speak with full knowledge, and charged with the communication of their knowledge to every person to whom they can obtain access. And not only would the fact—if fact it be—that similar teachings have previously been vouchsafed from such source, not preclude the repetition of them to others, but it would involve such repetition, and this over and over again until the world were duly enlightened.

The other assertion, namely, that the reader is left to suppose that the book is the product of automatic writing—an hypothesis quite inconsistent with deliberate plagiarism on the part of its writer—is directly in opposition to numerous explicit statements and other tokens to the contrary in the book itself, all of which show the recipient to have been in the fullest possession of consciousness throughout, with the critical faculty keenly on the alert.

That I confine my rectification to the two points specified is not because I do not take grave exception to the article on other grounds also, notably its *animus* against the Esoteric as such, a sentiment strangely out of place in a "Journal of Psychical, Occult, and Mystical Research."

EDWARD MAITLAND.

[We sincerely regret giving any pain to Mr. Maitland, but he will perhaps allow us to say that the evidence as to how the book was produced is not so clear as he thinks. Nor is there any *animus* against the Esoteric, of which Mr. Maitland is so able an exponent. The feeling was that the book was not quite worthy of Mr. Maitland's imprimatur.—ED. OF "LIGHT."]

Faith—A Necessity.

SIR,—My attention has been called to a passage of my writing in your issue of the 10th, which as it stands, apart from its context, seems to me to invert its real meaning, and which I hope, therefore, you will allow me very briefly to explain.

I was trying to state at its best what I should call the faith of the Atheist in our day, in contrast with the Christianity of the past. I think as the passage stood in your columns the former might appear to be my own view. "Is there no Father in Heaven?" you quote; "then let us turn with added sympathy and fervour to the service of the brother on earth," and the reader, I presume, would take the passage as one of exhortation from myself. It is my own belief that the chief value of the most earnest and unselfish endeavours on behalf of the brother on earth, made by those who deny the Father in Heaven, is to show that

Unless above himself he can
Uplift himself, how poor a thing is man.

It is the consciousness of the Father in Heaven which gives power and endurance to serve the brother on earth. I do not mean that the two things are always obviously connected, either positively or negatively; there is much that calls itself Christianity which seems to lack all element of beneficent service; there is much that would reject the name which seems to possess it. But in spite of this fact—how reconciled with it this would not be the place to inquire—I believe there is no true faith in man without faith in God, and it is some of the most earnest manifestations of a merely human faith which to my own mind most clearly exhibit its vital connection with something beyond itself. Without the faith in the One, the love of the many becomes mere preference—widespread and generous preference, perhaps—but preference leaving always a cold shadow somewhere. The criticism of Mrs. Ward's "David Grievé" would, I thought, have been somewhat confused by this protest, but your selection from the essay may prove misleading as to its intention; and I hope, therefore, you will find room for this expression of my own belief.

94, Gower-street, W.C.

JULIA WEDGWOOD.

Thought-Reading by Spirits.

SIR,—Some months ago, in a private circle, the medium being at that time almost a stranger to me, a scene and person were described which had no existence in reality at any time, but which I had written as part of a serial story not an hour before leaving home. The matter had not satisfied me, and I had torn it up and thought no more of it, but the medium described it exactly.

Yesterday evening the 15th inst., when I was sitting in another private circle, there being eight persons present, another phase of the same thought communication occurred. I had been occupied during the day in looking up materials for some literary work, and amongst them I came upon a record of the wreck of the *Dalhousie* in (I think) January, 1866, off the coast of Scotland. I was in the neighbourhood at the time, and know the captain. The subject had gone out of my head, as far as I know, when I went to our seance.

We had not been seated five minutes when it was evident to most of us that the conditions were strange, and we laid

to the fact that one of our sitters was absent, but that by no means accounted for it. Our medium complained of cold, and presently saw a number of *drowned men*, who he said had met their death in *very cold water*. The description of the leader of the dripping band was sufficiently recognisable, and I remembered my reading and thoughts of the shipwreck. I immediately said, "If I sit out, I think they will go away," and explained what I had been doing and reading. I did sit out, and as soon as the hands were joined excluding mine, a wave of warmth went round the circle, and the eccentric visitors disappeared. I joined again in a few minutes without any more uncomfortable effects arising from my contact with the rest.

I am not sufficiently versed in phenomena to know whether such incidents are common in circles, but it seemed to me both curious and interesting.

The ship was wrecked in bitterly cold weather, and in the far north, a fact which was clearly indicated to the medium, the cold was patent to us all.

September 16th, 1892.

GUNNEDAH.

"The Purpose of Life."

Str.—It is a mistake to name the late Colonel J. C. Bundy as author of the poem, "What I Live For," printed with slight alterations in to-day's "LIGHT" (p. 447), under the title, "The Purpose of Life." It was written by George Linnæus Banks, forty-four years ago, and appeared first in the "Family Herald," with the name "G. L. Banks" to it. It was reprinted in 1865 in a volume of songs and poems of two hundred and eight pages, entitled "Daisies in the Grass," written by Mr. and Mrs. Banks and published by Mr. Hardwicke, Piccadilly. Mrs. Banks is the well-known and highly esteemed authoress of "God's Providence House," "The Manchester Man," &c.

I enclose a copy of the poem, "What I Live For," as originally written. It is sometimes used as a recitation, and although the alterations are trifling, it might be well to print it as written by Mr. Banks.

September 17th, 1892.

ANDREW GLENDINNING.

WHAT I LIVE FOR.

I live for those who love me,
Whose hearts are kind and true;
For the Heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes yet to find me;
And the good that I can do.

I live to learn their story
Who suffered for my sake,
To emulate their glory,
And follow in their wake;
Bards, patriots, martyrs, sages,
The heroic of all ages,
Whose deeds crowd History's pages
And Time's great volume make.

I live to hold communion
With all that is divine;
To feel there is a union
'Twixt Nature's heart and mine.
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
And fulfil God's grand design.

I live to hail that season
By gifted ones foretold,
When men shall live by reason,
And not alone by gold—
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true;
For the Heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

G. L. B.

The poem, as we gave it last week, appeared in the volume of "LIGHT" for 1887, at p. 97, and was introduced by the following "Note by the Way": "Colonel Bundy embodied his creed and his aspirations in the following lines, which, if the world would or could live up to them, would represent a fair picture of happiness and peace." From the other "Notes" we gather that "M.A. (Oxon.)" was reviewing an address given by Colonel Bundy in which this poem appeared, and as no mention was made of the author, "M.A. (Oxon.)" not unnaturally took it to be Colonel Bundy's own.—Ed. of "LIGHT."]

The Divining Rod.

SIR,—Four years ago we could not let the Weir Hill Farm for want of water. A civil engineer, who was consulted, said we must convey the water from the Severn, and his scheme was to cost £100 if carried out. Meanwhile I was advised to try a "dowser." I got the address of John Mullins, Colerone, Chippenham, Wilts, and agreed to pay his fee of £7 10s. if he would indicate where the water was to be found. I did not believe in him, but I determined to give him a fair trial.

We sent the gig to Shrewsbury to meet his train, and he was driven straight to Weir Hill, where I and the farm bailiff met him. He went to the orchard and cut several forked hazel twigs, holding the ends as previously described by another correspondent.

Before we had walked a hundred yards the twig jumped up in his hands and broke itself. He said, "Here's the water, but it's a hundred feet deep: we'll follow the spring." He took another fork, and we walked across the field, over a hedge, into a lane, over the opposite hedge into a ploughed field. In the middle he stopped, and said, "Here we are over the finest spring I ever felt, thirty-five feet down, but there's coal between us, and it, so if you don't find it at thirty-five feet, just go another foot down. I may have made a mistake." We marked the spot, which he had only spent twenty minutes in finding. He then announced that he had a headache, which always came on when he found water, and said perhaps I would take him to the Hall and give him a little whisky and water, which would cure him.

We had to walk two miles, and cross a ferry, where the "dowser" exhibited great signs of terror. He said he could not bear crossing water.

After I had ministered to his aching head with a little whisky and water, he said he was better, and that I was a very nice lady; and his gratitude was so great that he offered to find a spring near the house for nothing.

He started with a string of admiring maids behind him, and in the first field he said there was a splendid spring at fifteen feet, after which we sent him off to the station, lest he should have a relapse!

Now comes the interesting part. At Weir Hill we *did* go through coal, and at thirty-five feet were still dry; at thirty-six feet the water rushed in, and there has been a splendid supply of water ever since.

At home we dug down from the "dowser's" mark, but there was such a rush of water at twelve feet that we could go no further, and it is the best water we have on the place.

Since then I have been obliged to believe in the divining rod, and I have a god-daughter, a fair, slender young girl of seventeen, who possesses the power of finding metals and water. She has been tested frequently and never fails. She says she feels a thrill pass through her as she walks over water, and that it runs into the rod and makes it move.

KATE BURTON.

Apparitions.

SIR,—I am fortunate in having kept a letter dated June 12th as throwing light upon a subsequent letter of September 5th, from a young lady whom I have known from her childhood, who is a powerful clairvoyant and clairaudient medium. Her father, an intimate friend of mine, died two or three years back; he was one of the early pioneers of Spiritualism, and, in old times, wrote a book on the subject of capacity and interest, and I have a distinct recollection of his death being honourably mentioned in "LIGHT."

My young friend says, in her letter of June 12th: "On June the first, in the morning, I was standing at my dressing-table doing my hair, when Mrs. — (a lady of her acquaintance) stood at my right side, looked into my face, and exclaimed 'I'm dead,' and immediately disappeared. I saw her as in life, and I was *not* thinking of her, nor had I been. I took no more notice of it till noon, when I received a letter from her son, saying that his dear mother had passed away at 2.40 that morning." She also told me that she saw her father attending his own funeral.

Both these details seem to me very interesting, especially the latter; the more so as it removes the event a little beyond the boundaries generally allowed for these appearances of the departed by the Society for Psychical Research; as a funeral ordinarily takes place some days subsequent to the death of the individual. And this detail of my young friend caps a similar one that has dwelt forcibly on my memory

told some time back by Dr. Purdon in "LIGHT," to the effect that some twenty years back, when that powerful medium, Miss Cook, was staying with him and Mrs. Purdon, he being the head of the soldiers' hospital at Sandown, in the Isle of Wight, Miss Cook saw a dead soldier heading his own funeral; and subsequently, at the grave, an attendant soldier also saw the wraith and fainted.

In a letter of September 5th my young friend writes: "The night before I received your letter I was lying in bed, wondering if my dear old friend had joined my beloved father, when you came to me, and I distinctly saw you. I immediately asked: 'Dear friend, have you passed over to the other life?' You shook your head, meaning *no*, but did not speak! It brought tears into my eyes. . . . You may imagine, after my vision, how delighted I was to see your handwriting in the morning."

I naturally wished to know something further about this unexpected revelation, and felt puzzled as to how far it might have been subjective. So I asked my young friend how I appeared and the hour. By return of post I received the following: "It was dark when you came to me, and between eleven and twelve at night. You had on apparently a sort of white dressing-gown, and an exceedingly bright light surrounded you, but I did not see the flame of it, or whence it came."

MIRROR.

SOCIETY WORK.

23, DEVONSHIRE-ROAD, FOREST HILL.—On September 15th Mrs. Spring was with us and gave some very good tests to a number of friends present. On Sunday last Dr. Reynolds, of Stratford, gave us an excellent address on the "Condition of Spiritualism." Sunday next, Mrs. Wilmot. Thursday, Mr. Coote.—J. E.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE.—On Sunday last Mr. A. J. Sutton gave an interesting address on "Shadows and Daybreak." Sunday next, at 11 a.m., meeting of friends; at 7 p.m., Dr. F. R. Young, "The Genesis of Righteousness." Saturday, 24th, at 7.45 p.m., Mrs. Mason, séance. October 2nd, Mr. Horatio Hunt, "The Revelations of Death."—C. L. H.

CARDIFF.—On Sunday last Mr. Richard Phillips gave an excellent address upon "The Spirit World," not in regard to its more transcendental aspects, but as to its relation to earth-life, pointing out many popular misconceptions as to the location and characteristics of those who have "passed on," and showing the common-sense way in which the matter should be regarded. The members' séance afterwards was again kindly led by Mrs. Billingsley.—E. A.

LONDON SPIRITUALIST FEDERATION, 359, EDGWARE-ROAD, W.—Open air work. "Field day" at Regent's Park. Next Sunday we shall assemble in the above park to celebrate the "Field day." The meeting will take place at 3.30 p.m., and the speakers will include:—Messrs. Rodger, Emma, Brooks, Darby, and others. No "Field day" will be held at Peckham Rye, as it is thought by Spiritualists who frequent the Rye that the excellent work carried on there should not be interfered with.—PERCY SMYTH, Organiser.

LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 359, EDGWARE-ROAD, W.—Last Sunday evening the above hall was opened, and I read a paper on "The Need for the Further Development of Spiritual Phenomena," and Mr. Smyth followed on the same lines. Two séance committees are already formed, one to meet on Wednesday and the other on Saturday evenings. We hope to start others soon. All who wish to join must apply by letter, addressed to me at the hall. On Sunday next, at 7 p.m., Mr. F. W. Read will reply to the Rev. Mr. Stone's attack on Spiritualism in a recent sermon at Abbey-road Chapel.—A. F. TINDALL, Hon. Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday next, at 11.30 a.m., spirit circle; at 3 p.m., Lyceum; at 7 p.m., spiritual service; Wednesday, at 8.30 p.m., séance; strangers invited. On Tuesday last forty-five friends sat down to a substantial tea, which was followed by various songs and games, and all departed feeling that they had spent an enjoyable evening. Sunday's morning and evening services were well sustained by our workers, and Mr. Long gave an able address on "Child Life in the Spirit World," which touched the hearts of the many who had the pleasure of listening.—W. G. COOTE, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday we had a good meeting, and Mr. Dever-Summers delivered a very instructive address upon Spiritualism, dwelling principally upon the question of paid mediums and speakers. Sunday next, at 7 p.m., Mrs. Ashton Bingham. Tuesday, at 8 p.m., séance, Mrs. Mason. October 2nd, Mr. Towns. On Saturday, October 8th, Mr. W. Walker will give a special séance for the benefit of Mr. Norton, who recently met with a serious accident. Tickets, 1s., may be had of Mrs. Mason, 14, Orchard-road, W.—J. H. B., Hon. Sec.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 23, HIGH-STREET.—On Sunday evening Mr. R. J. Lees gave an

appropriate reading, "Socrates before the Tribunal of the Athenians," after which followed "The Memorial Address" in loving memory of our valued and esteemed friend the late Editor of "LIGHT." The large audience greatly appreciated the loving sentiments expressed by the speaker. The President of the Society said that though it had not been his privilege to be closely acquainted with Mr. Stanton, he still he felt drawn to him by the power of truth found in his "Spirit Teachings." Sunday next, Mr. Butcher, at 7 p.m. October 1st, Rev. Dr. Young; Thursday, at 8.30 p.m. healing.—J. T. AUDY.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN HALL, WEST HAM-LANE, E.—Spiritual services each Sunday at 7 p.m. Speaker for next Sunday, Dr. Reynolds. Mr. Bradley will sing a solo previous to the address. A social and social entertainment will take place on Monday, September 26th. Tea at 6.30 p.m.; entertainment at 8 p.m., to consist of vocal and instrumental music, solos, quartets, recitations, &c. Tickets 9d. each, to be obtained from the following committees:—Mr. J. Rainbow, 1, Winifred-road, Manor Park, Essex; Mr. Denson, 83, Chobham-road, Stratford, E.; Mrs. Spruce, 20, Trinity-street, Barking-road, E.; Mr. Atkinson, 26, Edgewood-street, Barking-road, E., and after the usual service at the hall.—J. RAINBOW, 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:—America, Mrs. M. Palmer, 310, North Broad-street, Philadelphia; Australia, Mr. Webster, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Water niche," Brookville; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. Thomas Hutton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; England, J. Allan, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: the last Sunday in each month at 7.15 p.m., reception for inquirers. Friday at 8.15 p.m., for Spiritualists only, The Study of Mediumship. And at 1, Winifred-road, the first Sunday in each month at 7.15 p.m., for reception of inquirers. Tuesday, at 8.15 p.m., inquirers' meeting.—J. A.

PECKHAM RYE.—On Sunday afternoon Mr. R. J. Lees continued his address from the point where he, in consequence of the disturbance, closed on the previous Sunday, the subject being "Eternal Punishment." In opening, he announced that in future his meetings would be held on the same conditions as others on the Rye, and there would be no discussion allowed, as experience made it quite evident that a certain section used the opportunity for the purpose of causing a breach of the peace. Speaking on the "Eternal Punishment" question, he took, as his text-book for the orthodox position, sermons by the Revs. C. E. Spurgeon and Jonathan Edwards. In the midst of this part of his discourse a scene almost indescribable took place, caused by the Christian Evidence Society having a placard on a pole paraded among the audience with the most scandalous statements printed on it. The uproar became intense. Mr. Lees appealed to the police, who declined to interfere. These meetings are generally made up of three sections: Mr. Lees' friends; others desirous of hearing, although not agreeing with him; and what are called the "Orthodox." These latter are always ready to accept any element that is likely to upset the meeting. On this occasion it would appear that those anxious to hear Mr. Lees, though not agreeing with him, when the police refused their aid took the initiative and tore down and smashed the offensive placard. This led to reprisals, and a most determined attempt was made to eject Mr. Lees from his platform. At that moment the Rev. J. M. Whiteman, minister of the Unitarian Church, Avondale-road, took up his position by the side of Mr. Lees, and bravely stood by him in the crisis, assisted by other friends. Mr. Whiteman, in a few bold and telling sentences, addressed the assembly on the enormity of the attempt to stop the freedom of speech. He was listened to with respect, and when he left the platform Mr. Lees proceeded with his lecture, which he was allowed to finish without further interruption. At the close he was greeted with acclamation.—J. C.

TO CORRESPONDENTS.

C. J. S.—You will see that the matter about which you have been kind enough to write has been dealt with by another correspondent.

MR. SPRIGGS.—On Sunday next, at St. Andrew's Hall, Newman-street, Oxford-street, W., a harvest thanksgiving will be held and a farewell address will be presented to Mr. G. Spriggs, of Melbourne. Doors open at 6 p.m.; service at 7. Mr. Spriggs will give an address on his experiences as a medium. After service, a social conference and spiritual songs.