

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

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

"LIGHT, MORE LIGHT!"—Goethe.

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## CHIROGNOMY.

In commencing a reprint of certain extracts from a book on "The Art of Reading Character in the Hand," by Herr Otto Moretus, the "Review of Reviews" states that the work has nothing to do with Palmistry. The system expounded is that of Chiromnomy. The book, if we may judge from the *resumé* given in the "Review of Reviews," has all the charming vagueness that differentiates general from particular knowledge. It seems, too, that Herr Moretus is chiefly indebted to Captain d'Arpentigny for what he has written. This latter *was* a writer on Palmistry. This is what we get as to the fingers:—

The palm chiefly betrays temperament, the passions, the energy and activity, and the desires of the man, whereas the formation of the fingers leads to conclusions with regard to talent and intellectual gifts. The fingers, indeed, are of the highest importance in character-reading, because in conjunction with the palm they give the key to the whole character of the individual. Three great types of fingers should be distinguished: Flat fingers, broader at the ends than at the knuckles; angular, knotty fingers, with the extremities of the same breadth as the knuckles; and conical fingers with tapering tips.

This triple division of the finger types is all well enough, but let us see how the author manipulates the division:—

The first of these types shows that the individual is more inclined to the useful and practical than to the ideal, has a strong sense for the material, for physical strength, for industrial occupation, for the practice of the scientific, and, generally, a decided aversion to philosophy, poetry, and metaphysics.

Now, wherein does this differ from the character said to be denoted by the second type:—

Knotty fingers signify a preference for philosophy, the sciences and logic. Men with such fingers like the exact, the positive in science and life; they are inventive, and happy in turning their knowledge to account; therefore they have business talent, but seldom know any higher or more poetical thought.

The first kind shows a character where the individual has a strong sense for the practice of the scientific, the second kind denotes a character which likes the exact, the positive in science and life; and seeing that all these things are to be taken together with the teachings of the palm, the division would not seem to be of much account:—

Men with conical tapering fingers are artistically gifted, and easily carried away; they strive for social independence, and incline to the ideal in art and life.

This is very interesting, "easily carried away," and yet they strive for social independence. This is not very unlike the language of the penny dream-book:—

The thumb, too, takes an important position in character-reading in the hand. It shows intellectual will, free deci-

sion, the power of logic. In this respect it is very significant that idiots, in whom reason and will are wanting, have in most cases undeveloped thumbs, and that young children roll up the thumb with their fingers and eliminate it, so to speak, till they begin to exercise their will.

The thumb shows the "power of logic." Again, what does this mean? Is it that a knotty-fingered man with a small thumb may like logic, but may be unable to utilise it? Evolutionary physiology might have something to say to this as well as to the habits asserted of young children.

Of the hand there are seven types, according to Captain d'Arpentigny:—

The elementary hand; the spatulate hand; the artistic, conical hand; the useful, angular hand; the philosophical hand; the psychical hand; and the mixed hand.

As to the first, or elementary hand, we find that:—

It is very broad and thick, the palm hard, and the fingers thick and stiff, while the thumb is short and thick, and often turned outwards. This hand, of course, belongs to the coarse, rough man, who thinks little, has an undeveloped mind, and passes his days in idleness and indifference.

This hand would thus apparently belong to the "casual" of all classes, and one would like to know whether serious observations have been made as to the fact. It is, indeed, the lack of this kind of observation that makes all such books as those of Herr Moretus, that is to say, of Captain d'Arpentigny, of so little value. What can be said of the following? it is simply a jingle of words:—

Of the artistic hand there are many varieties. If this hand is short and thick, with large thumbs, it betrays love of fame and money, and the possessor will be inventive and lucky in his enterprises. If the hand is flexible, the palm of medium size, and the thumb small, enthusiasm and a sense of the beautiful may be ascribed to its possessor. If the hand shows remarkable breadth and firmness, it denotes sensuality. The conical fingers show inspiration, inclination for deep thought, an aversion to mechanical activity, and a preference for the artistic, the beautiful, and the poetical. Such men are less faithful in love; they are fond of pleasure, and not particularly strict in their morals. These hands, however, show innumerable shades and blends with other types.

The practical hand is defined a little more clearly, and comes nearer to what the ordinary man knows of these things:—

The fourth type, the practical hand, is large, the fingers knotty, the wrist well developed, the nails square, the thumb large, and the palm hollow and tolerably firm. A hand of this type signifies that its owner has order, perseverance, and a love of work, in which his organising and regulating faculties are brought into play—reason will guide him in all his undertakings. He is punctual and orderly in his dress and mode of life.

But what conclusions can be drawn from this:—

In the philosophical hand the palm is small, and the wrist is mostly large. Characteristic of this hand are the knotty fingers, with the ends partly of the knotty and partly of the conical type. The thumb is pretty broad, and both joints are about equally developed. Persons with this hand go more to the root of things, and are more eager for truth than beauty; the essence of things interests them



more than does their beautiful form. The knuckles point to a sense for calculation and methodical observation as opposed to art shown in conical knuckles. The combination of these two types, however, produces a preference for metaphysics, and men with such hands can be enthusiastic over the moral and the sublime; their guiding star is reason; in questions of faith they remain calm and critical, they analyse and classify on definite principles and ideas.

There is evidently one prime and necessary condition before any man sits down to write on such a subject as character-reading of any kind—that he must clearly define his terms. Take the last few phrases for example; what does the writer mean by “metaphysics”? And if the guiding star be “reason,” is not “enthusiasm over the moral and sublime” a little out of place? That “palmistry” and “chirognomy” are of importance it would be absurd to deny, but any book which pretends to teach either must be written on clearer and more definite lines than that of the authors before us.

### A VERY STRANGE STORY.

The “Globe” of November 25th publishes the following:—

A curious story of a dream has gained currency in a country district adjoining Warrington. A young man, twenty years of age, was taken ill last spring with rheumatism, which ultimately took away his reason and rendered him prostrate and unable to walk. While in this condition he dreamed three times that he had to be conveyed in a big boat with two sticks to the Island of Arran, and that there would be big “lumps” on the sea. His friends were unaware of the existence of so famous an island, but they looked up an atlas, and, finding its whereabouts, they resolved to yield to the patient’s fancy and take him by sea from Liverpool to Arran. All went well until rounding the Mull of Galloway, when boisterous weather and a heavy sea were encountered. The pitching and tossing of the boat had the same natural effect on the patient as it would have on many persons in their normal condition; but after the worst was over it was seen that for the first time there were signs of his reason returning. When Arran was reached the youth insisted, in his half-conscious condition, on having a certain herb kept on his forehead for two days, and this hallucination was also gratified. Whether as an effect of this or not, the result of the whole was that the youth’s reason was restored. He is, however, still unable to walk. Full inquiries by independent parties at the youth’s home have, according to a Liverpool paper, fully established the authenticity of the story. He is twenty-two years of age, and for three months his reason was gone owing to illness. The three dreams occurred on the nights of three separate Fridays. On one occasion some years ago he sailed with his parents to Glasgow, but nothing occurred to fix Arran in his memory, and his parents had to look at the atlas to find where it was. They put so much faith in his dreams that they went to the expense and risk of the trip, although their son was totally unconscious of where they were taking him to. He partially regained his reason on the voyage, although at first he could not read. The other dream was to the effect that if his mother placed seaweed on his forehead he would sleep for an hour, and awake able to read. This was done, and at the expiration of the hour, his mother having timed him with her watch, he awoke, and was able to read a book which was at once handed to him. The parties, who are thoroughly respected country people, returned from Arran on Saturday.

It is impossible that he who trembles at sight of the prodigies of Nature, and who is alarmed by all the events of life, should ever be happy; let him penetrate the realm of things and cure his mind of the absurd infection of fables: without a knowledge of physical things there cannot be true happiness.—EPICURUS.

For my part, I like a child who is encouraged by commendation, is animated by a sense of glory, and weeps when he is outdone. A noble emulation will always keep him in exercise, a reprimand will touch him to the quick, and honour will serve instead of a spur. We need not fear that such a scholar will ever give himself up to sullenness.—QUINCTILIAN.

### MR. PAGE HOPPS AT CROYDON.

“THE MESSAGE OF THE CHURCH TO THE WORLD.”\*

Mr. Page Hopps has published six discourses with the above title. They are outspoken, as one would expect, but there are several passages bearing upon the spiritual life, which will commend themselves to the readers of “LIGHT.” He says in the discourse called “First Thoughts”:—

There is, in this age, an urgent need for a union of keen common-sense and acute spiritual insight—for a sturdy hold upon this earth, and an exultant belief in the worlds that lie for us beyond. It can be, and, God helping me, I am going to more fully prove it. I am going to prove that the rationalist can, in the truest and highest sense of the word, be a Spiritualist—that is to say, one who believes and perceives that the present mode of our being is not our last and highest, and that everything visible and transacted on this plane of being is vitally related to causes, intentions, and personalities that belong to the grander universe of the unseen. It is this union of the rational and the spiritual that will enable us to meet wisely and to deal usefully with that Agnosticism which is one of the most significant signs of the times; and that, not because we share it, but because we can understand it and see beyond it.

And in another discourse which Mr. Hopps calls “Why Pray, Then?” he gives us these admirable words:—

If (as multitudes believe) we are not far removed from great oceans of spirit influence—if it is really true, as all religions have taught, that spiritual beings even surround us—it is perfectly conceivable that prayer, when it is the expression of deep feeling and desire, may actually bring us into contact with these spiritual beings, and complete the circuit as it were, as in the production of an electrical current, so that help may actually come. I see nothing unnatural in that. If spiritual beings exist, and if they are interested in us or love us, why should not the opening of our hearts, the uplifting of our spirits, put us *en rapport* with them, and actually make it possible for them to start causes and assist effects? There is nothing miraculous, nothing supernatural, in that. But, as a very keen thinker lately said—“Miracle on earth is nature in Heaven. This universe is more than one storey high.” Why, then, live only on the “ground floor?” There are lovely rooms and glorious views upstairs, and everything is as natural there as here. I admit, and even urge, that we need extreme caution here, for it is just on these lines that crude fancies and hysterical illusions may supplant right reason and wholesome sense. But, if we hold fast by the supremacy of natural law, and proceed slowly and be content to hope and trust, there is no real danger; and belief in the great possibility of communion with promoted souls may be the greatest help and stay in life.

In the last of the six discourses, “Follow the Ideal God,” this passage occurs:—

I must hasten on, however, to notice some of the causes that lie at the root of indecision in relation to what I call “devotion to God.” And first I name unspirituality, or that condition of mind which leads to a clinging to the seen—a mental condition which is often purely constitutional, but even which is fatally unfriendly to all spiritual appreciations and to all the higher moral moods. This condition of mind is a very common one, and it accounts for the wide-spread love of pleasure as the chief end of life, or the feverish love of mere display which reveals itself from end to end of that which calls itself “Society,” or the anxiety to be “successful,” by which the world usually means “to be rich.” It sets up a wrong standard, and is apt to even sink the alternative of right and wrong in that other alternative of profit and loss. Even in regard to religion it betrays its presence where it might be least expected—in the halting at ceremonial or ritual—a curious materialism which is making rapid way in this age of spectacle, and parade, and display. But, everywhere and in every form, it is a condition of mind which must be outgrown if the spirit is ever to come to real self-possession, and rejoice in God, and breathe the airs of Heaven upon earth, and escape from the gross feeling that there is nothing higher than the body, and the dust and ashes belonging to our present low stage of being.

These are noble sayings. We thank Mr. Hopps.

\* “The Message of the Church to the World.” By JOHN PAGE HOPPS. (London: Williams and Norgate.)



### A PECKHAM ANTI-SPIRITUALIST.

It is getting to be pretty evident that the philosophy of Spiritualism is troubling more people than the active priests of the Church of Rome. That Church has something to lose by the new knowledge of the Occult; for it this knowledge means a transfer of its power, since it does not deny the existence of such occult knowledge. But there are others besides the Church of Rome who are getting frightened. The advertising pastor is also becoming a little rattled. He stands to lose everything. A curious periodical, called the "Peckham Rye Tabernacle-Evangel," has come to hand, a certain Pastor Frank M. Smith being its moving spirit. In the ordinary course of things this pamphlet would be passed unnoticed, but as many know, Peckham Rye is the scene where a very vigorous Spiritualist, who believes what he says, is doing some very hard and often even dangerous work; therefore it is perhaps well to notice what Pastor Smith has to say. Never surely was there a more wonderful jumble of ignorance and false assertion. It should be premised that Pastor Smith heads his article "Spiritualism or Theosophy." He apparently thinks the terms synonymous. This is how Pastor Smith begins:—

The deepest and highest truths ever lie nearest the deadliest heresies. The most dangerous counterfeit is most like the genuine coin. The greatest lights have continually beside them the darkest shadows. The snow never looks whiter than at the grave's mouth. So, as opposed to the glorious *Bible Truth* of fellowship with the unseen world—a knowledge of its present occupants—a light from above on things below—a word infallible as to past, present, and future of this world, and that we have the pretensions, claims, and the beggarly spectacle of Spiritualism, a base imitation and an imposture.

Pastor Smith quotes all the old texts against mediumship, even as does Father Clarke, and then goes on in this way:—

But the question may be asked: "*How are the phenomena of Spiritualism produced?*" Because wonderful things are stated and on evidence apparently reliable and undeniable. I answer: (1) Many of the apparently startling results, rappings, liftings, voices, appearances, are produced by jugglery, leger-de-main, and trickery. (2) By mesmerism, biology, and other psychological laws, which are but imperfectly known at present, and as a science undeveloped many astonishing effects may be produced; for proof of this go to "*Maskeyline and Cooke*." This knowledge many of the Spiritualists may possess in a certain degree, and they use it to further their infernal system, trading on the ignorance of the public. (3) But what of the "appearances," "voices," "messages," "prophecies," lamentations, or joys of the dead, are these always to be traced to lying mediums, are they always a gross and damnable deception? Whom did the Witch of Endor bring up for Saul. The Witch (the medium) said it was Samuel. The mediums of to-day say they can bring up the departed; one of their books of instruction states that "the first signs of manifestation will probably be felt by a cool air passing over the small wooden uncovered table, then perhaps a gentle tilting or taps or raps." One person only should be spokesman, and ask the question, if a spirit be present, requesting the reply to be for "yes," three raps; for "doubtful," two; and for "no," one. Thus it is said departed friends, mothers, wives, husbands, companions, and children communicate with sorrowing ones. Now remember that in 1 Tim. iv. 1 we read that this is a "doctrine of devils," bear that in mind, and remember that "satan can transform himself into an *angel of light*." Can satan personate "angels?" "Ministering Spirits." May it not be possible that he should also be able, and if able certainly willing, if it could serve his purpose, to *personate the spirits of the dead*, for he is a "lying spirit," and so instead of *friends* departed speaking to the ear of the listener, it may be *the devil* himself? "*A doctrine of devils*," the devil's masterpiece.

"Mesmerism, biology, and other psychological laws" is delightful, and so is "*Maskeyline and Cooke*," to say nothing of "*leger-de-main*." Satan even is not allowed a

capital letter. There is not one word of true argument throughout the whole piece, and the thing is noticed for two reasons only, as showing that the fear of a better knowledge is frightening the Stigginses of the day, and also because this kind of thing, without argument, grammar or common-sense as it is, may possibly influence the mob for whom it is intended.

### THE "CUNNING MAN" OF KUMBAKONUM.

There appears to be a certain Govind Chetty in Southern India whose psychic powers are very great. Of some of this "seer's" performances Mr. Thurston gives an account in the November number of the "*Theosophist*." Mr. Thurston was voyaging from Singapore to Madras last September, and landing at Nagapatnam, went on to Madras by train, so as to break the journey at Kumbakonum. He seems to have taken all possible precaution to preclude collusion, telling nobody of his intention, and reaching the town late at night. Says Mr. Thurston:—

The next morning, before breakfast, I called on Mr. K. Narainsawmy Iyer, a member of the Theosophical Society, who lives in the city some two miles from the Bungalow. He was too busy himself to find the time to go with me, but he very courteously promised to find a friend to do so. The first person we called on was out. The next was at home, and at once acceded to the request to escort me to Govind Chetty and interpret for me. He was a young Hindu gentleman who has recently passed his University examination and is now living on his private means. He said he was interested in the subject, but not personally a friend of the seer, who on one occasion abused him very roundly, and that we must take our chance of finding him in a good humour and disengaged. I state these facts to show the unlikelihood of any collusion or confederacy. He promised to call for me immediately after breakfast, and I was warned not to tell any one of the questions I was going to ask. If I wrote them out, to seal them under cover; but to write them was unnecessary. I preferred, however, to do so; "*Litera scripta manet*."

As soon, therefore, as I got home I wrote down the following questions, folded up the paper in an envelope, fastened the latter down, and placed it in a letter case in my pocket:—

1. What is the exact time and hour of my birth?
2. Shall I change my profession soon? If so, shall I leave India?
3. When shall I marry?

The first question would test his powers of reading the past: the other two I set with the definite purpose of testing the possibility of prophecy. The power of the mind in this respect cannot be too often tested by definite experiment.

Mr. Thurston and his companion interviewed the "Cunning Man" after breakfast. The "miracle worker" is described as being "a man of about forty-five, well-built, and with a face indicating power. He was not dressed like a yogi, in ashes and dust, but in the ordinary clean linen of a Hindu gentleman, with his caste marks painted on his forehead." The following is a description of the interview:—

Seated on a mat, without a word of previous conversation, he commenced writing rapidly in Tamil, remarking quietly as he wrote, "This gentleman is a poet, and has written poems." My friend interpreted his remarks. This is right, so far as the facts that I gained the Chancellor's medal for English verse at Cambridge and have published a translation of Grillparzer's "*Media*" entitle me to be called a poet. He continued writing rapidly, chewing some betel, humming, and screwing up his face, now into a smile, now into a puzzled form. His eyes seemed to be rather inverted, and he only now and then glanced at the paper he was writing on, but at times he paused and re-read what he had written. He did not hold my hand or look in my face, or use any aid for thought-reading. It seemed to me more like automatic writing or writing-mediumship. He had all his remarks so ready to hand that he seemed annoyed because his pencil would not write them fast enough. When he had written about a page or so he stopped and made some ten heaps at random with cowrie shells lying on the mat.



Then in a brusque manner he told my friend to write down some ten numbers like 1,314, 725, 45, and to ask me to choose one. Then he wrote a little more and asked me to choose another, and so on. This is generally thought to be a little *banian* on his part: it may have the effect of arresting the thoughts or concentrating them. When he had finished writing he asked me to sign or initial the bottom, so as to prove that he did not change the letter or add to it; then folding it into two, lengthways, he stuck it in my friend's outside breast-pocket, so that the upper half protruded, and asked me to give any quotation in any language, and I should find it anticipated phonetically to the best of his ability in the letter he had just written, and which I had just signed. Knowing this to be a part of his wonderful performance I had made up my mind days before what I should quote, so as to preclude the possibility of my mind being forced at the time by will-power. I had selected a quotation unlikely to be known to a Hindu and, although for the moment my mind hesitated about giving a line from Homer or Virgil, as he particularly said any language would do, I determined to adhere to my original choice and said, "Lead kindly Light, amid the encircling gloom."

He then said that in my pocket were three questions written, and asked me to read them out, adding that I should find them all answered in his letter. I found my letter in the letter-case as I put it: the envelope had no signs of having been tampered with and I called my friend's attention to corroborate the fact. I opened it and read out my questions. Then he asked me to take the letter from my friend's pocket and get him to interpret it.

The answer to the three questions were given in Tamil, and were translated for Mr. Thurston by more than one Tamil gentleman. We give the answers followed in each case by Mr. Thurston's remarks:—

1. Your birthplace is Ceylon. Your name—Thurshan.  
[Right. I was born at Colombo, Ceylon. Nearly right.]
2. Your profession—Schoolmaster.  
[Right. I am assistant master at the Martinière, Lucknow.]

I must here state that facts (1) and (2) were communicated by me to my escort on my way out, who, being a complete stranger to me, asked me out of curiosity some questions about myself. Our driver was a hired Tamil boy. It will be seen that as no words or letter passed between Govind Chetty and my escort, previous to the writing of the letter, there was no possibility of fraudulent communication of these two facts, but I have no doubt the circumstance was of assistance to the thought reader, not only because he had two minds to read, but also from the idea having recently passed through my conscious cerebration and being fresh and strong in my brain. None of the other facts, however, rightly stated by the seer, were previously disclosed by me.

3. You are a very clever and learned person. You will get married after some time.  
[An answer to question 3. After my reading out the three questions he verbally gave more details, not without going through the ceremonial of asking me to give more numbers. He said, after I had given three numbers, that my views as to marriage were peculiar (and he gave these views correctly which was a thing remarkable for a Hindu to do): that this kept me from marriage, but that, in a year's time, or so, I should probably be induced to marry under some peculiar circumstances specified.]
4. The hour of your birth is twelve hours after sunset, in the month of *Vaigasi* (May-June). You are now in your thirty-ninth year.  
[Right. I was born May 23rd, 1853, about six p.m., according to my mother's recollection. This answers my first question.]
5. You have passed the examination in the *Shāstras* (equivalent to saying—you are a graduate in Arts).  
[I am an M.A. of Cambridge.]
6. From your fortieth year you will have influence, and amass capital or money.  
[I hope so, but it does not seem at present at all probable.]
7. You will not return to the West to stay there. You will get a large coffee plantation.  
[This answers my second question, and is in the nature of a distinct prophecy; but I must here state that when

I was recently in Singapore the idea of fruit plantations crossed my mind, and I made inquiries as to the tenure of land in the Straits' Settlements. Therefore it may be a case of mind-reading simply. The future will show.]

8. To testify to the accuracy of this you will quote:  
"Lead kaingil lighte yamid."

[The quotation is phonetically given with remarkable accuracy for a Tamulian, but the last half of the line seems to have been too much for him.]

Then there follows this, which seems *apropos* of nothing in particular:—

9. The planets you are born under make you an independent character, refusing to have reliance in anybody but yourself. You are a lover of truth. In your new profession you will therefore be guided by your own ingenuity or intuition. No money has accumulated in your hands at present.

Mr. Thurston then made another experiment, which he thus describes:—

Seeing I was struck by this power of anticipating thought as well as reading it, he offered to give me another experiment: he wrote two words in Tamil, looked at me and asked me to name a flower. I will describe the process of my thoughts; for I took a minute to give my answer and observed myself. First the word "violet" strongly suggested itself to me: twice I was on the point of saying it, then rose occurred but was rejected: then I recollected that I always associated lilies of the valley with a sister who died young, and whose influence might be present, and in her honour I would say "lily"—which I did. The seer then showed the two words (which he had held in view all the time) to my friend, they were "*alli*, *lile*"—the first being the Tamil word for the flower, the second the phonetic reproduction of the word I should utter. The seer is not supposed to know a word of English.

This is a very good example of thought-reading, that is of inter-spiritual action, but one does not see where there is any evidence of that power of *anticipating* thought of which Mr. Thurston speaks. As a matter of fact he helped the "seer" when he so determined long beforehand to give the quotation, "Lead, kindly light." The last experiment, admirable as it was in its way, again does not show the *anticipatory* power, but it does show that Mr. Thurston was amenable to the will-power of the "cunning man." As to the prophecies, such can only be of value when they are unknown to the person prophesied about, or when they relate to things over which he cannot possibly have any control. One cannot help being a little amused by the third question. A chancellor's medalist, after all, is of the same flesh and blood as the village maiden who pays her half-crown by stealth to the wise woman of her district.

#### TRIVIAL THOUGHTS.

Not without a slight shudder at the danger, I often perceive how near I had come to admitting into my mind the details of some trivial affair—the news of the street; and I am astonished to observe how willing men are to lumber their minds with such rubbish—to permit idle rumours and incidents of the most insignificant kind to intrude on ground which should be sacred to thought. Shall the mind be a public arena, where the affairs of the street and the gossip of the tea-table chiefly are discussed? Or shall it be a quarter of heaven itself—an hypæthral temple, consecrated to the service of the gods? I find it so difficult to dispose of the few facts which to me are significant that I hesitate to burden my mind with those which are insignificant. Such is, for the most part, the news in newspapers and conversation. It is important to preserve the mind's chastity in this respect. I believe that the mind can be permanently profaned by the habit of attending to trivial things so that our thoughts shall be tinged with triviality. . . . Read not the Times. Read the Eternities. Conventionalities are at length as bad as impurities. Even the facts of science may dust the mind by their dryness, unless they are in a sense effaced each morning, or rather rendered fertile by the dews of fresh and living truth.—H. D. THOREAU.



## SOME CURIOUS INCIDENTS.

The following, from the "Religio-Philosophical Journal," is from the pen of A. H. Dailey:—

It is unquestionably a fact that if the strange things which occur in the lives of nearly all persons, or which come to our notice and are reasonably proven to be facts, were recorded and sent out for publication, there would be a world of testimony as to the occurrence of valuable phenomena or incidents of interest which is now virtually lost. It has occurred to me that did the friends of truth make a little effort in this direction much good would result; so I practise what I suggest.

I send you the following, which has recently come to my knowledge, and which is worth publishing for several reasons which will be apparent to your readers. A few weeks ago my firm was retained to bring an action for Mrs. Elizabeth S. Headifen to recover the sum of five thousand dollars, the statutory extent of liability, against a firm of manufacturers, for negligently causing the death of her son Louis, aged nineteen years. In our interviews with her, she stated to us the following as being facts, which we have no reason to question. Mrs. Headifen is a widow, her husband having died a few years ago leaving her without property and with two children, an invalid daughter and Louis. She is a Scotch Presbyterian, and while evidently of a strong religious nature, she has a mind of her own and rebels at the suggestion that God, or any particular dispensation of Divine Providence, had anything to do with the negligent acts by which her boy was killed. He was killed by the bursting or parting of the wire fastenings in a heavy belt, moving machinery, where he was employed. A few days before the accident he spoke to his mother about this belt and remarked that, if it should come apart, he feared someone would be killed. A few weeks before his death he came home complaining of being tired and lay down upon his bed, leaving the door open into the room where his mother was sitting. He was soon asleep, and she, chancing to look into his bedroom, was startled to see her boy dressed for the grave and his face as pale as death, while by his head was a beautiful pillow of flowers, bearing the inwoven words, "My Husband!" When he was brought home and soon after died, he was dressed for the grave and his body laid where she had seen it in her vision. The most curious part is to follow. It seems that when he was seventeen he fell in love with a young lady of sixteen who reciprocated his affections, and to prevent parental interference they were married, but agreed to live separate until later on in life. The news reached the ears of the young lady's parents, who at once caused an action to be brought, and the marriage was annulled. From this time until the accident there is no evidence that Louis and his young divorced wife ever met, but it happened that she heard of the accident and implored the opportunity of seeing him, which was granted, but the poor boy was then dead. She came to his funeral, and his mother, looking into the room where he lay in his casket, beheld the pillow of flowers, bearing the words "My Husband," at his head, the gift of his girl wife. Until then she had not spoken of the vision which so truthfully portended his death. Here follows what is at least worth mentioning in connection with this occurrence. A week or so previous to his death Mrs. Headifen was without means to pay her rent, and was in sore distress. All of her son's earnings he had given her, and where the rent was to come from was a difficult problem. Louis was employed to pump the church organ, and left his mother Saturday evening, telling her he hoped some way would open to relieve their anxiety. That night the chorister gave him a month's salary in advance, this being more than sufficient to pay the rent. He was happy to be thus able to discharge that debt and leave a surplus of money with his mother. The Sunday before the accident he went to a news stand and purchased a copy of the "Press," a newspaper which upon certain conditions provides its readers with a free insurance upon their lives. The newsagent at his request showed him how to fill out the coupon, which he did, and the following day he was killed and this coupon being found upon his person, his mother was paid seven hundred dollars in accordance with the terms of the contract made by the paper with the bearer of the coupon. I enclose the "Press" notice, with the portrait of the handsome young man, that you may have a voucher for some part of this remarkable story. I must add that Mrs. Headifen assured me that she

could feel that Louis was with her, and said she was conscious of his presence in her home. She claims to know nothing of Spiritualism, having always been a rigid Church member.

Brooklyn, N. Y.

## "A SPIRITUALIST STORY."

This is the heading of the page in the "Englishman in Paris," in which the following story is told. How curious it is, by-the-way, that never perhaps is there a book of gossip, of memoir, or of autobiography published, without something or other cropping up of that *superstition*, which we are told by some would-be wise ones is dying, if not dead. We quoted the "Englishman" last week. This is the story:—

In connection with these Algerian campaigns of the Duc d'Aumale, I had a story told to me by his brother, De Montpensier, which becomes particularly interesting nowadays, when Spiritualism or Spiritism is so much discussed. He had it from two unimpeachable sources, namely, from his brother (D'Aumale) and from General Cousin-Montauban, afterwards Comte de Palikao.

If it was to General Montauban that Abdel-Kader surrendered after the battles of Isly and Djemma-Gazhouat. It was in the latter engagement that a Captain de Géreaux fell, and when the news of his death reached his family they seemed almost prepared for it. It transpired that, on the very day of the engagement, and at the very hour in which Captain de Géreaux was struck down, his sister, a young and handsome but very impressionable girl, started all of a sudden from her chair exclaiming that she had seen her brother, surrounded by Arabs, who were felling him to the ground. Then she dropped to the floor in a dead swoon.

A few years elapsed, when General Montauban, who had become the military governor of the Province of Oran, received a letter from the De Géreaux family, requesting him to make some further inquiries respecting the particulars of the captain's death. The letter was written at the urgent prayer of Mdlle. de Géreaux, who had never ceased to think and speak of her brother, and who on one occasion, a month or so before the despatch of the petition, had risen again from her chair, though in a more composed manner than before, insisting that she had once more seen her brother. This time he was dressed in the native garb; he seemed very poor, and was delving the soil. These visions recurred at frequent intervals, to the intense distress of the family, who could not but ascribe them to the overstrung imagination of Mdlle. de Géreaux. A little while after, she maintained having seen her brother in a white robe, and turban, and intoning hymns that sounded to her like Arabic. She implored her parents to institute inquiries, and General Montauban was communicated with to that effect. He did all he could; the country was at peace, and after a few months, tidings came that there was a Frenchman held prisoner in one of the villages on the Morocco frontier who for the last two or three years had entirely lost his reason, but that, previous to that calamity, he had been converted to Islamism. His mental derangement being altogether harmless, he was an attendant at the Mosque. As a matter of course, the information had been greatly embellished in having passed through so many channels; nor was it of so definite a character as I have noted it down; but that was the gist of it.

Meanwhile, Montauban had been transferred to another command, and in a twelvemonth after his successor's arrival the inquiry was allowed to fall into abeyance. When it was finally resumed the French prisoner had died, but, from a document in his native language found upon him and brought to Oran, there remained little doubt that he was Captain de Géreaux.

**HUMILITY.**—I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation of speaking his opinions, but a right understanding of the relations between what he can do and say, and the rest of the world's sayings and doings.—RUSKIN, in "Modern Painters."

**THE DUTY OF ART.**—The duty of art in the immediate future is to manifest the immanence of the divine in nature and man. While so doing—pursuing her own chase of beauty, not moralising and not preaching, but seeing and unmasking God hidden in the husk of things—art will once more serve the permanent needs of humanity.—J. A. SYMONDS.



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

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## Light:

EDITED BY "M. A., LOND."

SATURDAY, DECEMBER 3rd, 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.

### WOMAN AND SPIRITUAL PROGRESS.

Whether the change in the position of woman in the social system of the world is due to the advance of spiritual knowledge or not, it is very certain that the two things are pretty nearly synchronous. Let any one go back over forty years, say to the time of the Exhibition of 1851, and think of the way in which women were considered then, and then contrast with that the way in which they are considered now, he will find the result to be instructive. It is not simply the opening up of new fields in which women can work; it is not that women's capacity is recognised as quite equal to that of man in many professional pursuits; it is not that she is better educated than she was in the fifties, when a really cultured woman was an exceptional person; but it is that her relations to man and the world generally are quite altered, and one is very much inclined to think that this is not due to, but is a part of, the onward psychical movement of the past fifty years.

That the change is great, nay more than great—the word *great* is hardly strong enough—is evident, if one looks alone at the literary work done by women, work in which they not only hold their own, but lead their forces into the camp of the enemy. It is not that the mild literary women of the early part of the century, the Jane Austens and Sarah Mitfords, were followed by the more robust genius of Charlotte Brontë and George Eliot; it is not that the sentimental vapourings of "L. E. L." were eclipsed by the more dignified music of Elizabeth Barrett Browning; but it is that, outside and beyond all this, woman has shown capacity for organisation, for work, and for profound thought which neither the bold imaginings of "Jane Eyre" nor the psychical anatomy of "Middlemarch" quite prepared us for. Women are ready, as some publications of recent date clearly show, to hold the position they have won and not easily to let it go again.

What would the respectability of 1851 have said to such phrases as "Women, don't despair," which appear in the current number of the "Modern Review," when it found that the "not despairing" did not refer to the ultimate recovery of a wayward husband or lover, but did refer to the destruction of the base conventionalities which have kept women back through the ages?

We have said that the changes have been very nearly synchronous with the spiritual movement in Western

Europe, and one may very readily believe that it is a phase of that great wave which is gradually sweeping materialistic nonsense into the dim ocean of its own deadly night. In this connection it is interesting to note that "Lucifer," which represents another side of advancing thought, devotes eight closely printed pages to the consideration of "The Co-operation of Man and Woman in Human Life."

But it is the late Laurence Oliphant to whom we must go to discover what a very advanced thinker has to say on this subject. With him the change in the position of womanhood was not only the sign of advancing spiritual life, but was the thing itself; and though we may, many of us, disagree with him in the somewhat extreme position he seemed to take, yet it is very doubtful whether he was not, if not absolutely on the right track, yet not far from it. With Laurence Oliphant the change was indeed everything. He says in "Sympneumata," "The vague and mighty writer who remarked of late that if the last century solved the question of the man, the present one must solve the question of the woman, scarcely imagined how literally, nor in what manner, this truth is demonstrating itself. The enigma of woman is indeed being solved by a miracle more wonderful than that which solves the enigma of man, in that the question of woman was never asked till modern times." With Oliphant the full development of the human race was an impossibility without the co-equal spiritual advance of man and woman, and one cannot well doubt that he was right. If we take no other standpoints than those furnished by history, pure and simple, the degradation of woman has always been synchronous with the spiritual abasement of man. Nor is the reason far to seek—all that is purest and best of woman is ethereal and spiritual, and is not of the earth earthy; and a gross age, like a gross man, cannot understand that.

#### LONDON SPIRITUALIST ALLIANCE.

The first of the winter series of fortnightly meetings of members and friends of the Alliance was held at 2, Duke-street, Adelphi, on the evening of November 22nd. There was a very full attendance, and much interest was evinced in answers by the President, by Mr. T. Everitt, and by an Intelligence speaking through Mr. R. J. Lees, to questions put by the audience.

On Tuesday next, December 6th, at 7.30 p.m., Mr. Morell Theobald will give an address at the same place on "The Past and Present of Spiritualism." This is a subject on which it is very desirable to have a free expression of opinion on the part of our friends; and we hope, therefore, to see a large gathering.

#### IN MEMORIAM—W. STANTON MOSES.

Captain De Carteret Bisson sends a long letter appreciative of the work of Mr. W. Stanton Moses, and suggests that the erection of a "Temple of Light" in London would be a fitting memorial. For this object Captain Bisson thinks that Spiritualists all over the world would subscribe. This is very doubtful, even if the project itself is exactly a suitable one. It is, perhaps, as our correspondent himself suggests, that his life-work is the best monument that can be raised to Stanton Moses. Doubtless there is a "great wave of human thought and inquiry into the divine philosophy of the Unseen" spreading in every corner of the globe, but that wave will hardly bring the money for the Temple of Light, so kindly suggested by Captain De Carteret Bisson.—Ed. "LIGHT."

If there be given to any of us the grand experience of being lifted out of our commonplace lives; if there ever come to us some heaven-opening vision; if we ever feel that we are taken up into the high places, so that we may see the grand outlook that only the noblest souls ever see, let us believe—what is true—that these things come to us while we are about our daily vocation.—M. J. SAVAGE.



RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN  
AT THE TIME OF EACH SITTING.

No. XXXII.

FROM THE RECORDS OF MRS. S.

February 27th. Circle met as usual. G. manifested, and H showed his light. An argument arose as to its locality. This at once stopped the manifestations. We always found that warm discussion invariably broke up a seance.

February 28th. We met again this evening, Mr. Percival joining the circle. Raps, scent, and musical sounds came abundantly. A spirit gave the name of "Rosamira, died at Torquay, January 10th." Husband's name? "Lancaster, Ben." Here the power failed, and we were told to "cease." We left the room for a short time, and upon returning Imperator controlled the medium. He spoke of the spirit Rosamira Lancaster who had tried to communicate with us, saying she had manifested for her own benefit, also to give another proof of identity. "It will be our plan," he added, "to bring to you, in this way, some belonging to the present and some to past times. Thus, previously, we brought an Egyptian spirit who passed away many centuries ago. He will return and give you further information. He comes from the seventh sphere." In reference to the spirit of the suicide, Imperator said:—

"We did not sanction the appearance of that spirit. We should not have exposed the medium to so great a risk; he was of too material a nature. He probably remained on the scene of his bodily death until the medium passed by and attracted him away. The medium could help him by enabling him to throw off his, so-called, magnetism, and he would be quieted and pacified by association with the medium. The spirit had debased and degraded itself, and will be compelled to go through a slow process of reparation. The fact that the man had been out of work would be no excuse for him. Man cannot judge from hidden motives, but must judge from what comes before his senses. An act that springs from a sinful motive must deserve punishment. No acts that men commit can be judged in their essence, but only in their effects. God alone can judge of them in their essence. Man can but judge according to the light that is in him. It has been part of our course of instruction to put before you higher views of the Supreme. Before dealing with Christian revelation we would throw light on one point which is preparatory to it. Has it ever occurred to you that the majority of Christian men regard themselves as the heirs of an assured Heaven, and believe that the Supreme has sent His *own* Son to live and die for them? That they have a revelation which is the inspired message of His own servants, and that no other message has ever come to man? Also that it is their bounden duty to instruct the Hindus, Chinese, and the heathen in general in the doctrines confided to them alone? That this perfect revelation is the final utterance of the Supreme? What we have now said would be affirmed by the majority of your teachers. Put aside such doctrines as false and egotistical. We know of no such favouritism on the part of the Supreme. He, God over all, blessed for ever, shows no favouritism to any clique of His creatures in one corner of the earth. It is hard for us to explain how in all ages there has been a revelation of God suited to the particular circumstances of the time. These all find their sum and crown in that phase of thought of which we are the exponents.

"The earliest religion we have to deal with was revealed in India. It may be summed up as a religion of Spiritual Pantheism, God being the All-pervading Spirit. The Brahmin saw God in everything. This life was to him but a small matter; spiritual communion was the very essence of his belief three thousand years before the birth of Him, Who is to you the truest embodiment of this communion. A reaction then took place, and the Buddhist pinned himself down to earth, raising himself to God through the stirrings of his own spirit. Each, in a way, was right. Again, the conflict between the spirits of good and evil has ever been waged with bitter animosity, and just as this conflict was taught by Zoroaster, so spiritual communion was the great truth of Brahminism, and the yearning of the individual personality towards the Infinite was that of Buddhism. The Egyptian priest saw his God in every act of life, and looked for an immortality of action in the future. This, too, is what

we have taught you. In Greece, again, religion held before its devotees that glorification of human nature which in later times appeared in the Incarnation. Rome presented yet another phase in the idea of immutable law dominating over mankind and acting upon and through them. The religions of Mahomet and of Moses have presented two types of monotheism. The latter presents to you a glorified man, the leader of armies, who was not above conversing and eating with his friends, and sometimes appears as a cruel and bloodthirsty tyrant. Mahomet's god was the creation of his own intellect, and moulded from a typeset up by himself, yet in the teachings of both a truth is enshrined, even the unity of Deity, Who operates in all, and in Whom you live, and move, and have your being, the one solitary unapproachable and Supreme God. In China, Confucius spoke of God the Great Father, and of mankind as one great brotherhood. This idea is contained in the teaching of Jesus, and the paternal relationship was constantly brought forward by Him. Thus each religion, as sent by God, has one great central idea, and Spiritualism, as you are pleased to call it, gathers them together into one harmonious whole. Did Confucius speak of a Father and of a Brother-hood? So we tell you of a loving God, Whose care is over all mankind. Did Brahma speak of an All-pervading Spirit, and Buddha of the communion of the spirit with God? This, too, we tell you. Did Zoroaster speak of the conflict between good and evil? Did the Greeks dwell on a glorified humanity? Did the Egyptians look forward to an immortality of action? Did Mahomet and Moses dwell on the unity of the Godhead? All this you will find in what we have laid before you when we pointed out that the God Who spoke in old times speaks to you still, and His later revelation is not the *only* one given to man. All these fragments that have been revealed are now to be gathered up, and welded into one homogeneous mass under the name of Spiritualism. Some of those fragments have been truer and purer than others. That of Jesus Christ was the truest of all, and the old religions of India would probably rank next to that. The great bar to knowledge is prejudice. When I lived on earth I knew nothing of the older religions. There was nothing in my time among the Jews that could be called a belief in immortality, only a yearning for it. Jesus Christ introduced the idea as a real belief. It was part of His mission to spread this truth, and to call the dead faith in man back to life. The Jews were like Christians in the present day, and had ceased to think much of a future state. Christ came to teach the indestructibility of spirit and the perpetuity of existence, even as we come to tell you of the possibility of communion with those who have passed to the spirit-world."

We held a short seance the following Sunday evening. The room was filled with scent and spirit-light. "Torquay" was rapped out. We were told that Rosamira Lancaster had given correct information about herself, and that she had passed away at Torquay, where she had gone for her health. During the seance Mr. S.M. described seeing Theophilus and Catharine clairvoyantly. "Cease" was rapped out at the end.

THE LIFE BEYOND.

Do the soul and the spirit exist apart from the body? Who can say? How is it possible to have any opinion about any immaterial life, seeing that all our knowledge comes through the channels of the senses? Do men live after death? Of course they do. Their lives continue, though their bodies do not. We cannot understand that there can be consciousness in the absence of a nervous system. In that sense we do not know what it is to live consciously after death. Life is not a nervous system. They live in places where they have never been. We are not as the beasts that perish; their death ends their activity—so far as is known. But the social nature of man is not bestial. It is a subtle faculty of uniting itself with other souls. The organism of mankind is immortal. Such is the subtle condition of human existence that the good life becomes incorporated with the immortal humanity. Not a thought is wasted; it develops man in proportion as it is strong or noble; it is continually pulsating. Every good life, every kind word, every good deed, every clear thought, lives. Therefore man lives, and lives for ever.—FREDERIC HARRISON.

IGNORANCE is contended to stand still with her back to the truth; but error is more presumptuous, she walks in the same direction.



## In Memoriam.

WILLIAM STAINTON MOSES.

EXTRACTS FROM CORRESPONDENCE WITH MRS. STANHOPE SPEER.

October, 1872.

I have managed to read a good many books since I returned—"From Matter to Spirit," "The Life of the Davenport," "The Report of the Dialectical Society," and now I have got "Home's Life" on hand. The Dialectical Society's Report is very interesting; so is "From Matter to Spirit," by far the best part being De Morgan's very hard-headed preface. I have also gone right through the first volume of the "Medium," marking the progress, which is very great.

The circle at Sergeant Cox's were much interested in the information I gave them. When I go again I shall take my manifesting book and give full chapter and verse. The formation of the Cross is regarded as the most singular, as there was no one in the room from whom to gather the influence. They must have used up the power in the room, and have gone backwards and forwards to renew it.

I have had one or two messages. One was, "Sit under impression. We will guide you. Wait! All is not plain, but time will show. Great strides will be made during this generation. After, an epoch will close." I hope to develop this power. That and photographs I am on, and the literature of the subject, preparatory (as they say) to the publication of the most interesting book on the subject. It seems to be decided on all hands that I am to publish, but I am not going to be hurried into anything; nor will I print till I have something to say worth the saying.

Clifton, January 9th, 1873.

I have not had a moment to myself since I came here, having been besieged by ardent Spiritualists hour after hour. We have held some very successful sances indeed. One in conjunction with Mr. R., a local medium, through whom the Clifton photographs were obtained, was very striking. Two local men manifested through Mr. R., and Imperator gave an address which all describe as being the most beautiful one they ever heard. He also wrote a prayer, which I can answer for as being one of the most beautiful I have ever seen. He spoke for more than half an hour on the spirit photographs, the soul-substance, and spirit progress, the latter being the subject on which he waxed so eloquent. Unfortunately I have no record; only the prayer was written down. The spirits all bowed to Imperator, just as I have seen them before. Mr. C.—a great philanthropist, of Bristol, who died last month—came and spoke so that all knew him. He invoked Imperator, and gave us a few words in his own voice. He was a Quaker. Then the Rev. Mr. D., a Presbyterian minister, came. And then a spirit controlled the medium to rise and pray over me, and then to kneel down by my side and sob, as in gratitude; then to go through a vivid portraiture of a death-bed scene at my feet. I did not recognise the spirit, but it seemed to have been someone whose death-bed I had watched, and to whom I was the instrument of good. The spirit had returned to thank me. It was a most striking scene. They all said they had never seen such a sance, or heard such words, even from Home's best sances. He is very well known here, having stayed once more than six weeks with Mr. Beattie. By-the-bye, when I got into my carriage at Paddington I found Home sitting in a corner of it. We travelled down together. He went on to Plymouth. I had much conversation with him, and am confirmed in my first estimate of his character.\*

Dr. T. is a very pleasant man indeed, and a great Spiritualist. He has had much experience. Mr. Beattie is a mine of information, and a thoroughly hard-headed, unimaginative Scotchman. The article in the "Times" was what I anticipated. I was amused to mark the utter befuddlement into which the writer had got. He cut up his own reporter, and contradicted himself over and over again, knowing nothing except his own ignorance. I more than ever deprecate the public discussion of such a subject. The world is not fit for it. There must be inner preparation, and earnest, honest desire for truth. The writer in the "Times" knew

\* [Mr. Stainton Moses afterwards discovered that Home was not in England when he travelled to Clifton in his company; presumably, therefore, his companion was Home's double.—ED. "LIGHT."]

nothing, and will know nothing of it. But the result will be a great access of private investigation and experiment, and as men grow more prepared, the truth will spread. I have had very strong evidence here for the return of the departed; *very strong indeed*. There are heaps of inquirers, gapers and their like besieging the house and imploring for a place in the sances; but Imperator refuses all sances except to those who know of the subject and wish for more light. He is very *imperative* there, and last night withheld all till a very unpleasant young lady—"a superior person," who knew nothing but thought she knew everything—was gone. Then he gave us a good sance. Dickey was sent off, and brought in two things from two different rooms, the door being carefully locked, and Imperator spoke, as I am told, very beautifully. I must devise some means for getting his communications verbatim if possible.

To-night we are to try for spirit photographs in the dark. R.'s are held here to be genuine and the most remarkable things yet done. Beattie says he has no doubt whatever of their genuineness. There is not a trace of trickery. He is an expert and a great authority.

Some spirits came to me last night (three a.m.) and touched me so distinctly. I was wide awake, having started up in the way which always precedes some communication. I looked, earnestly hoping that I might see in vision, as I do sometimes. I saw nothing whatever, but my hand, which was lying on the outside of the bedclothes, was taken and pressed very gently. I could establish no communication whatever, nor have I been able to ascertain who it was. There were no raps, nor any noise.

## SPIRIT PHOTOGRAPHS.

What Professor Coues says is always valuable, even when he criticises. The following appeared in the "Religio-Philosophical Journal" for November 5th. The "Californian" for September is not to hand, or the quotations would be made directly:—

In the "Californian" for September, Professor Elliott Coues has an able and deeply interesting article entitled "Can Ghosts be Photographed?"

He says he has examined hundreds of photographs in England and America, that many have been pronounced genuine by men of eminence in science, that nearly all Spiritualists believe that figures invisible to us at the time can be and have been secured. He does not, he says, have the hardihood to say that a ghost cannot be photographed, for that would imply that we know all the possibilities of sunlight and spirit life, which would be absurd. He thinks that there is no natural impossibility in spirit photography. There is *a priori* no reason why spirit may not by some process of photography produce a recognisable picture. He says, "Mind, I am not committed to this theory. I simply state it for what it may be worth. I do not believe it, neither do I disbelieve it. I do not affirm nor deny it. I am simply agnostic. I do not know. I do not deny the possibility of spirit photography: to do so would be rash and very unscientific, but it is a question of fact and the evidence in the case."

The evidence Professor Coues has not had, except evidence at second-hand, the testimony of many persons of unimpeachable veracity which is abundant and easily accessible. This he accepts as going far to show that genuine spirit photography is practicable and has been accomplished. He has not seen any ghost pictures which, when he had ascertained all the facts in the case, proved to be genuine. On the contrary, all such were shown to be mere sham, the result of trickery and fraud. But Professor Coues frankly admits that his experience does not warrant the sweeping assumption that all the pictures purporting to be spirit photographs are necessarily spurious. The logical inference, he thinks, is rather the other way, since the existence of counterfeit implies a genuine coin.

The most zealous supporters of spirit photography are among those who most readily admit the ease with which the bogus ones can be produced. Professor Coues is content for the present to expose the sham without undertaking to adduce the genuine.

A genuine spirit photograph has been defined by Mrs. H. Sidgwick, of Cambridge, England, wife of the president of



the London Society for Psychical Research. She says, "Spirit photographs, or at least the species of them which I propose dealing with here, are photographs representing figures or objects which at the moment the photographs seem to be taken, had no apparent counterpart in the field of view discoverable by the normal sight. A photographer with the faculty of producing such photographs would in taking a portrait of a human sitter sometimes obtain that of some other person on the same plate. If the sitter was fortunate it would be that of a deceased relation. Sometimes persons possessing or supposed to possess the faculty of seeing spirits said that they saw the form which ultimately appeared on the plate, hovering near the sitter, though invisible to ordinary eyes."

This seems to be a very fair statement, and Professor Coues thinks puts the whole problem in a nutshell.

Professor Coues gives description, illustration and explanation of a number of spurious spirit photographs. He has about fifty pictures by various artists, every one of which is bogus, made by swindlers to impose upon the credulity of their customers.

This collection was obtained from Mr. John C. Bundy, "who some years ago," Professor Coues says, "went to the bottom of the whole business of bogus spirit photography and who generously placed all material at my service. No one in America knows more of the inside history of Spiritualism than Colonel Bundy. No one else has done so much to denounce, expose, and punish the frauds who operated under the name of Spiritualism. No one else has done so much to proclaim, uphold and defend whatever of truth there may seem to be in the theory and phenomena of Spiritualism. I have never known Colonel Bundy to be mistaken but once in believing something to be a fact, which turned out to be a fraud. This was under peculiar circumstances (it must have been very peculiar to have deceived him) and the mistake was promptly acknowledged, with explanation and apology that did honour to his candour and courage, in his own paper. He was mainly instrumental in breaking up the business of the notorious Fosters (man and wife), of Chicago, who made bogus pictures that Colonel Bundy succeeded in tracing and identifying with cuts published in certain magazines now before me, which I shall presently show."

Professor Coues says that nothing is simpler than to get a good ghost picture of any historical person or of any notable contemporary from published prints, that actual photographs of any living sitter can be easily manipulated into a shadowy likeness, with a halo and all that. In his collection he recognised several who were living and well at last accounts, and others were likenesses of historical characters. Descriptions with illustrations are given of spurious photographs by Mumler, who began operations in Boston, as far back as 1862.

One of Dr. Coues' figures represents an egregious fraud perpetrated by Mrs. F. N. Foster in 1888. The actual sitter was a Mr. Martin, of the firm of Case and Martin, pie-bakers, corner of Wood and Walnut streets, Chicago. He was supposed to be surrounded by his "spirit band" of Indian "guides" and "controls."

If anybody will take the pains to read the "Century Magazine" for August, 1882, p. 526, he will find an interesting article on the Zuni Indians by Frank H. Cushing. Those Indians were exhibited all over the country, and they were written up by Sylvester Baxter. On p. 528 stands Cushing at full length, with the Indian tog, which he affected on occasions of ceremony, and on pages following are the portraits of several Indians of the tribe of Zuni used by Foster and wife as the original of these ghosts.

This is a sample of the ghost pictures that were taken from sitters who were living.

While Professor Coues' showing of the spuriousness of the photographs in the cases that have come under his observation, does not affect the validity of any claims made for the genuineness of other spirit photographs, the article impresses one with the importance of examining each case separately and demanding that it rest as to evidence upon its own merits. Deception has been practised in the name of Spiritualism in the production of every kind of phenomena, and the fact of rappings, or spirit voices, or photographs, or materialisation should not be accepted as genuine, if the character of the persons engaged in the exhibition and the circumstances under which they are given are such as to render fraud probable or even possible. Scrutiny in the

investigation of the phenomena of Spiritualism should be exercised as in the examination of every other subject. What is needed is not mere assent to this or that claim made in behalf of Spiritualism, but a disposition to investigate the subject with entire impunity and to attach no importance, for the public, to any kind of phenomena which do not possess evidential value. By this spirit and method the study of spiritual phenomena will conduce to good results, for it will not only produce conviction, but an intelligent consideration of the facts upon which the conviction is based.

### MYSTERIOUS NOISES.

Mr. Bernard, in his "Memoirs of the Stage," relates the following singular tale:—

The lady that led our tragic business at Plymouth was my old friend Mrs. Reddish, formerly Mrs. Canning, and now Mrs. Hunn. On the decease of her second husband (the tragedian of Drury Lane) she had married a respectable merchant of Plymouth, and retired from the stage; but the latter gentleman's misfortunes in business threw her again on the profession as her only resource. It was at all times in her domestic, rather than her public character, that Mrs. Hunn secured the public admiration, and met with a patronage which talent might not have obtained. I had peculiar opportunities of seeing this, as well as of noting her great affection for her children. But Mrs. Hunn was not more distinguished by this maternal affection than a moral courage and a self-possession which are the usual concomitants of sterner and colder dispositions. Upon this point I can give my reader a remarkable proof. Mrs. Hunn, on reaching Plymouth, applied to me to aid her in procuring lodgings, which she required to be on a respectable but economic scale. The only ones I knew of belonged to Symmonds, our carpenter, which were near the theatre, and possessed many conveniences; but some person having reported that the house contained a lodger already, a perturbed and perambulating spirit, other occupants it had latterly wanted. Symmonds, therefore, offered them to Mrs. Hunn for a nominal rent, if she would be the means of putting to silence this unfounded and ruinous rumour. The latter was happy to take them on such easy terms. On the first evening of her entering these lodgings, after her children were in bed, and the servant was dismissed, she resolved to sit up a few hours, to ascertain whether any sounds or noises were to be heard. What she anticipated in this attempt I cannot say; but it would have been excusable in the wisest of either sex, if in the stillness of that time, and the loneliness of her situation (a book and a pair of candles her only companions), the powers of the imagination received a stimulus to overthrow those of the reason.

The carpenter's shop, on the ground floor, comprehended the width of the house, and was barred and bolted on the inside. As the workmen made their exit at night through a door which opened into the private passage leading to Mrs. Hunn's apartments, this door was usually left on the latch. About half an hour after Mrs. Hunn sat down to her book (between eleven and twelve), she actually heard a low but quick noise in the room beneath, as if someone had taken up an extra-sized plane and chipped off the entire side of the carpenter's bench. This was the sounding note to the diabolical chorus to follow; the noise ceased, but soon recommenced, and rose up with an accompaniment of all the tools in the shop—a loud and vigorous concert of machinery, from the violoncello-movement of the saw, to the life-squeaking rasp of the file, kept in tune by the time-beating thump of a heavy axe. It seemed as if all the deceased artificers of the district had assumed their places at the bench, and were executing a piece of carpentry for his infernal majesty. Mrs. Hunn no sooner received this auricular than she determined to have ocular evidence of the fact. Few women in such a situation would have been troubled with their sex's common feeling (or failing)—curiosity; and fewer would have possessed the courage, equally uncommon, to have attempted its satisfaction.

Laying down her book, and taking up a candle, she opened the staircase door and listened; the sounds were still audible, and proceeding from the same quarter. Taking off her shoes to prevent the slightest alarm, she lightly and cautiously descended the stairs, and placed her hand upon the latch of the shop-door. She assured me that at this moment she heard



the sounds as distinctly as in her own apartment, and felt convinced they were produced by human agency. In a second the latch was lifted, the door thrust open, and her head and candle thrust in; when, lo! all was still and stationary; not a tool was out of its place, and not a carpenter to be seen, spiritual or material. To be assured of the truth, she even entered the shop, walked round the benches, and examined the fastenings of the doors and windows; everything appeared in order and security. She then returned to her room, doubting the reality of her recollections, when the sounds re-commenced, and continued for about half an hour, till they ceased altogether; she then retired to rest. The next morning her impressions of the above were seemingly so monstrous that she resolved to say nothing till the events of another night either set aside or confirmed them. Between eleven and twelve the same noises occurred, and she repeated her experiment, which resulted in the same manner. The next day the landlord and myself were fully acquainted with the matter, and invited to partake in her conviction. I was willing to take her word, but the carpenter was not—he sat up with her the ensuing evening, heard the sounds, and when Mrs. Hunn prevailed on him to descend the stairs with her, he was so frightened that, instead of entering the shop, he ran out of the front door. Mrs. Hunn was now given the apartments rent free, and continued to reside in them throughout the summer; the noises occurred every night for about half an hour, till at length they grew so familiar that she heard them with indifference. "Habit" she said to me "is second nature, Mr. Bernard; if I didn't hear the carpenters at work every night I should begin to fear they were coming upstairs!"

These are the facts of this truly singular circumstance; they occurred in the knowledge of a hundred persons besides myself; my reader upon this assurance may account for them as he pleases.

### 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.]

#### Resurrection Bodies.

SIR,—I would desire to thank Mrs. Penny through your columns for the interesting quotations she gave us on this subject in "LIGHT" of November 19th, and for her own comments thereon. I am sorry to say I know very little of Boehme's writings, but it is a new idea to me that anyone who is a believer in the revelations of Swedenborg or, indeed, in any of the latter-day "testimonies of the unseen" should retain the notion of a "general resurrection."

Does Mrs. Penny know a book called "The Angels," by a Bible Student, published in 1875 by James Spiers of the Swedenborg Society, in which the argument from the text of the Bible in the original *against* such a doctrine has always appeared to me quite conclusive? E.S.W.

#### Not "A Reporter's Work."

SIR,—May I make a mild protest against your heading of "A Reporter's Work" in your issue of November 19th, over an extract from "Society," in which an offensive article had appeared based upon the blunder of confusing the Spiritualists' conversations with Mrs. Besant's meeting of the previous evening? The fact that such confusion was made shows conclusively that the article was not the work of a reporter, but of some person—he would perhaps term himself a "writer"—who had not been present at either meeting, and who, having read some reports of both, had muddled up the two in his mind and, being struck with the resulting incongruity, had said "Go to; I will now write something smart." It is, I fear, a common practice with a certain class of writers to undertake to inform the public upon matters of which they themselves know but little, and nothing accurately; and it is especially dangerous to do this when the writer is out of sympathy with the matters on which he undertakes to inform others. In this, as in other cases, charity covers a multitude of sins, and the errors of a genial and sympathetic pen are but like oddities in those who "love much," which endear the more. The reporter has a severe training in the collection and the recording of facts, and this training moulds his character to such an extent that by the time it is complete his mind has a positive horror of muddle, and whatever he may think or write he will, where

facts are in question, have them as accurately set forth as possible. The article in "Society" from which you quote is not a report at all, is not a correct account of facts, is a jumble of two different events, and could not be the work of a trained journalist. Therefore, it cannot be rightly termed "A Reporter's Work."

A REPORTER.

#### Miracles.

SIR,—I much appreciate the discriminating remarks of the reviewer of my pamphlet on Miracles in your last impression.

He says that "Modern investigations go in the direction of the subjectivity of matter, so that (my) so-called action of spirit on matter may only be the action of spirit on spirit."

To this I would agree—that, as spirit may be regarded as the one eternal and incomprehensible All, so metaphysically it may be said, our so-called matter may be only a phase of spirit. But when we deal with the question the mind cannot escape from the conception of the objective and subjective, and I submit that I go far enough when throughout my pamphlet I go on the assumption that matter, independent of force, is inconceivable, and that force independent of the Will of God is also inconceivable.

Again, we cannot conceive of matter except as atoms, and although these are logically only centres of force, yet it is by reason of the atomic structure of matter that miracles are possible, on the hypothesis that miraculous changes in matter are only the solution and rearrangement of these atoms through the action of the attractive and repulsive modes of motion of magnetic force as directed by spiritual will; and this is my reply to the question of the reviewer who asks me what I mean by magnetic influences.

GEORGE WYLD, M.D.

#### "The Earth, the Sunshine, and the Soul."

SIR,—I don't know whether any of your readers ever go to hear the Bishop of Ripon on the unfortunately rare occasions when he now preaches in London. His sermon to-day at St. George's, Bloomsbury, was, I need scarcely say, very noticeable both as regards felicity of expression and choice of metaphor, but still more notable was it in its declaration of profound faith in Spirit as the one reality of which nature, and especially human nature, are the progressive expression; and the Love life in perfected human nature the fullest expression we can ever know, the "judgment of the Son of Man."

On the words of St. Paul "greater is He that is in you than he that is in the world," Dr. Carpenter founded his plea for the supremacy, for the omnipotence, of the widest and deepest human affections, gradually revealing themselves in humanity as they are revealed in Christ. To talk ugly "scientific" jargon, it was an impassioned but perfectly logical statement of the power of organism over environment, of the man over circumstance.

Personality (who the devil he was, as the Highland minister phrased it) is becoming a more delightful thing hourly in these wonderful times of ours; but it can never be what it should—as delightful and as winning in its own way as the doggies and the birdies are in their way, while we insist, for the most part, on living in "long, unlovely streets" instead of on green hillsides, and on being mixed up in all sorts of miserable chicaneries and slaveries instead of with the laughter and kisses and tears of our uncorrupted brethren in the fields.

Free air, and sunshine, and bright flowers, the gentle animals and birds, and the fellowship of simple people and little children are as absolutely needful for the vivid life and full growth of the soul as wholesome and exhilarating food is for the body and soul alike. To live in the (literal) gutter and look at the (metaphorical) stars, as one of the unwholesome young men expresses it in Mr. Wilde's clever play, is quite the natural ideal of a scientific and metaphysical age, which occupies itself with words, great swelling words, and follows after the sulphurous east wind; but when people begin to wish for realities, happy, satisfying, incomprehensible realities, of this world and the next, then they come to distinguish very acutely between the knowledge that "blows" up and the charity that "builds" up; they begin to wish also, without any suspicion of cynicism, for spades and little Sabine farms where God works miracles of beauty daily, and the Priests and Kings of Peace bring forth bread and wine.

One teacher alone of all the crowd has constantly told us these simple truths for twenty years, and now at length,



when his voice is silent, he is beginning to be believed. And, perhaps, in some future home colony, of honest work and gladness, there may be built a beautiful church in which the gorgeous ritual and the splendid music will be allied only to tenderness and hope and joy, and priest and people alike believe in the "presence of God" (the words are Mr. Ruskin's), "in bread or even in flour, certainly in flesh, and certainly not in gunpowder," but completely in the gentle heart, which helps and pities the poor devil himself in the person of his worshippers like Father Clarke; a church that would, no less than the theatre next door, make noblest use of Art in filling the soul with such exhilaration as shall enable it to go forth and slake its thirst from the perennial fountains of life, springing up in this fair world wherever a daisy finds "random bield," and in the next doubtless, and the one after.

Kensington, November 27th, 1892. J. A. CAMPBELL.

#### Theosophy and the After Life.

SIR,—The article by Mr. Williams, F.T.S., on "The Philosophy of Posthumous Apparitions" is an ingenious argument for the Theosophical doctrine, but it is not free from two defects which may be generally found in the reasoning of the Theosophists; that is to say, it assumes a good deal that is necessary to support the theory and it ignores inconvenient facts. From the writer's remarks it may be inferred that he is nearer to Spiritualism than the majority of his co-philosophers, for he recognises the possibility of communion with departed human spirits, although he warns us to distinguish between the real spiritual beings and the mere "shells" or astral corpses.

Now a fundamental error in dealing with this question is to assume that qualities are things. Mr. Williams speaks of man's higher and lower natures, but assuredly nature, or quality, or character is not a man or a being, any more than the colour of a light is the light itself. A self-conscious human being is an indivisible unit. In other words, the Ego, which is conscious that "I am I," cannot be split into two or more co-existent centres of consciousness.

The phenomenon of multiplex personalities does not affect the question, for, whatever the solution may be, these personalities are successive and not co-existent. Mr. Williams supposes the higher part of man's nature to accompany the spiritual entity, which, if merely equivalent to saying that after death his nature gradually changes for the better, is rational enough; but then he speaks of the lower thoughts, emotions, and activities as a "separate bundle," which, inhering in a plastic model, constitute the astral shell. If this be so, the astral shell can have no consciousness or volition, and this seems to be Mr. Williams' belief, for he says it is a plastic bundle of thoughts and emotions, with their corresponding activities, which must be associated with the astral body of a living man in order to be set in motion. Are we to understand that the astral of a person in the body is capable of taking possession of a shell, and controlling it to the complete deception of that living person? Or does Mr. Williams mean a mechanical activity when he says that "their mutual association will be roused into active operation by induction"?

Neither of these theories, however, is plausible, or, indeed, possible, when we reflect on the various phenomena which require to be accounted for. For instance, it is well known to observers of psychical phenomena that entities, usually of a low type (which Theosophists are pleased to term shells), can produce physical manifestations. In the act of causing these manifestations they are frequently perceived by one or more clairvoyants, to whom they appear to be human beings whose identity is sometimes recognised. Furthermore, these entities are possessed of volition, for they often act in direct opposition to the wishes of the persons present. If, then, it be contended that they are mere automata, there is nothing to prevent human beings in the flesh being placed in the same category.

The stock argument that the identity of communicating spirits is so seldom established is not at all in favour of the shell theory, for if the shell is said to contain the essence of the earthly personality, surely when called into activity by the presence of friends or relatives it would give out all the evidence demanded.

When such points as these are pressed home, Theosophical writers feel the need of a *deus ex machina*, and are wont to set up the hypothesis of elementals, which, they say,

frequently enter into the astral corpses supposed to be floating about in the atmosphere. No materialist, indeed, could be more anxious than these philosophers to set aside the simple Spiritualistic explanation, and no hypothesis is too fanciful or too far-fetched for the purpose.

But of all the differences between the two beliefs the most vital is where Theosophy limits all experience, all progress, to the material plane, and denies to superphysical existence any condition higher than a sort of glorified dream.

What conception can be more materialistic than this?

One might reasonably suppose spirit to be more nearly related to all that is above the physical senses than to matter; and if so where is man to acquire knowledge or experience of whatever may be included in that vast domain, the unseen universe?

For these and other teachings, entirely at variance with the Spiritualistic idea of progress, we are offered no evidence, either by individual members of the Theosophical body or by their leaders, not to mention the Mahatmas. We may, if we please, accept these doctrines at second hand on the authority of unseen guides; and this, indeed, appears to be what the rank and file of the movement have done.

The Roman Catholics also believe on authority unquestioningly: Why should one body reproach the other?

G.A.K.

#### The Church of England and Eternal Life.

SIR,—Mr. T. L. Henly, in "LIGHT" of November 19th, quotes the first clause in the Liturgy of the Church of England, about the death of the soul, and about saving the soul alive. "What mystery is there here?" he remarks. "The soul that sinneth it shall die," he further emphasises; and he adds: "Yea, sooner or later, if it does not turn away from wickedness, it shall do so, and so lose its individuality and the blessed hope of everlasting life as taught by Jesus. But the Christian Churches say 'no' to this." It is true the Church of Rome and some other Churches do say 'no' to this.

But surely Mr. Henly is too sweeping when he utters those last words. We seem to have heard what Mr. Henly says before; and where? Why in the doctrine of the Church of England, which Church, as I have said, actually begins its Liturgy with the very text I have already alluded to from the observations of Mr. Henly.

And that this was done with a purpose by those who drew up the Liturgy of the Church of England I do not in the least doubt. Soon after this quotation from Ezek. xviii. we come to other words of like meaning in the daily prayers of the Church of England. We are told: "God willeth not the death of a sinner, but rather that he should turn from his wickedness and live . . . so that at the last we may come to his eternal joy." Life, and death, and eternal joy are set before us here; nothing about eternal torment.

Next; on certain occasions the Church of England recites the Athanasian Creed, never, I am told, read before the people in the Roman Church, which Church teaches the doctrine of eternal torment. The Athanasian Creed, contrariwise, sets forth the life and death of the soul with energetic and peremptory affirmation. We are told there that those who do not come up to a certain standard "without doubt shall *perish* everlastingly," not be burning for ever; for it is "the fire" of this Creed that is "everlasting," not the soul. This Creed is an absolute asseveration of the survival of the fittest. Having, as a preliminary, carefully laid down the rule, that the unfit *perish*, the whole of the rest of the Creed has to be interpreted by it. It is an exordium to be kept in mind, by which the argument and peroration must of necessity be governed.

Then we come to the Litany, where the Church prays that "the Redeemer of the world will not be angry with us for ever." And this is a prayer rendered necessary through the perversity of teachers, not from any words to that effect in the Bible; for it is the avenging "worm that dieth not," the "fire that is never quenched," not the human soul; for "this mortal," the Church of England teaches with St. Paul, being such as he is, not being immortal in himself, must, if he is to live for ever, "put on immortality," that is, must be made immortal.

Then, again, in praying against "everlasting damnation," the Church of England, to be consistent with itself, must mean that we pray against the irremediable *death* of the soul, when "the gift of God, which is eternal life through



Jesus Christ," is withheld. Then the Church of England prays that the Royal Family may be "preserved," that their souls may be saved alive; in other words, "Bring them to Thine everlasting Kingdom." We read: "Thy Kingdom is an everlasting Kingdom." We know of no other everlasting kingdom for men in the Bible or the Church of England than the Kingdom of God. And how do the daily prayers of the Church of England end? "*Granting us . . . in the world to come life everlasting.*" Here, then, is asked for that which may not be a man's lot: "Life everlasting"; or why should the Church of England call upon men to ask for it? "Life everlasting" is here designated as something to be granted. The Church of England would have pointed out that it is not a natural heritage of man but an especial grace; a good gift, for "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The above principles of Conditional Immortality occur in the daily service of the Church of England. Can it be alleged by Mr. Henly, then, whatever some other Churches may say, that the Church of England teaches "That the soul that sinneth shall never die, but shall be kept alive by the great Creator to endure the torments of hell for ever?"

Several of the Collects teach the same doctrine. Let us take the two first. In the former, men are taught to pray that they may "rise to the life immortal." "*The life immortal*"; nothing about two sorts of lives immortal, but one only; something we must *rise* to, not go down to. Then in the second Collect for Advent, men are told to hold fast "*the blessed hope of everlasting life.*" And thus "*everlasting life*" is ever connected with a "*blessed hope*" in the Church of England.

And now let us see what the Catechism of the Church of England teaches on the same lines. What it says is short, but it is pithy and to the point. It occurs in the explanation of the following words of the Lord's Prayer: "Lead us not into temptation, but deliver us from evil." These are the terms of explanatory prayers concerning these weighty words: "That God will keep us from all sin and wickedness, and from our ghostly enemy, and from *everlasting death.*" And here is its great distinction, not only from Rome, the great exemplar on this point of everlasting torment, but from "the Larger Catechism" of the Kirk of Scotland, which teaches, in answer to question twenty-nine: "The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire for ever." WM. R. TOMLINSON, M.A.

### SOCIETY WORK.

*Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]*

KING'S CROSS UNION TEMPERANCE HALL, 1A, SYDNEY-STREET, YORK-ROAD.—On Sunday next, the 4th inst., a lecture on Spiritualism will be delivered in the above hall by Mr. A. M. Rodger. Discussion invited. To commence at 7.30 p.m. Admission free.—S.T.R.

18, CLARENDON-ROAD, WALTHAMSTOW.—It is apparent from the increased numbers in attendance that an interest is being manifested in our services. The subject taken by one of Mr. Brailey's guides on Sunday was, "Beyond the Veil," and we had a very enjoyable meeting. Doors closed on Sundays at 7 p.m.; Thursdays, 8 p.m.—*Correspondent.*

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Sunday, at 11.30 a.m., spirit circle; at 3 p.m., Lyceum; at 7 p.m., Mr. Long on "Casting out Devils." Wednesday, at 8.30 p.m., spirit circle. On Wednesday evening last we held a small but harmonious circle. On Sunday evening Mr. Long gave a stirring address.—W. G. COOTE, Hon. Sec.

14, ORCHARD-ROAD, ASKEW-ROAD, SHEPHERD'S BUSH, W.—On Sunday Mr. Dever Summers delivered an interesting and instructive discourse upon "Historical Spiritualism," dealing principally with the Spiritualism of the Bible. Sunday next, at 7 p.m., Mr. Horatio Hunt's special séance; tickets, 1s. Tuesday, at 8 p.m., Mrs. Mason's séance. December 11th, Mr. Cable, "Psychometry." On December 13th Mr. Hopcroft will give a séance in aid of the organ fund; tickets 1s., to be had of Mr. Mason.—J. H. B., Hon. Sec.

LONDON SPIRITUALIST FEDERATION, FEDERATION HALL, 359, EDWARE-ROAD.—Next Sunday, at 7 p.m., and also on the

following Sunday Mr. Campbell (pupil of Madame Blavatsky) will lecture on "Astrology." As there are very few people who lecture on this subject we trust that friends will take advantage of this occasion. On December 12th Mr. Ramanathan Chelva Rajan (an Indian gentleman) will deliver a course on "Eastern Magic." Before each lecture a musical spiritual service will be performed.—A. F. TINDALL, A.T.C.L., Hon. Sec.

MARYLEBONE SPIRITUAL HALL, 26, HIGH-STREET, W.—On Sunday last Mrs. Arthur gave an address on "Has the Age of Miracles Passed?" Sunday next, at 11 a.m., meeting of friends; at 7 p.m., Mr. A. J. Sutton, on "The Testimony and Mission of Spiritualism." Saturday, at 7.45, Mrs. Spring will lecture on "A Common-sense View of a Future Life." Dr. Gale in the chair. On Sunday, December 11th, Mrs. E. W. Wallis, from Manchester, will deliver two trance addresses, with clairvoyance, at 11 a.m. and 7 p.m. Mr. C. Petersen will give a series of grand concerts at this hall on Tuesdays, December 13th, 20th, and 27th, and January 3rd, 10th, and 17th. Tickets—Reserved seats, 1s.; body of hall, 6d.; gallery, 3d.—C.H.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—On Sunday morning Dr. Bass opened the discussion on "Education." In the evening Mr. R. J. Bass gave a poem from Whittier, and then gave an able address on the words "Surely man's days are evil and the life as the grave it leads to." Mr. Duggen, of 286, Commercial-road, Peckham, the operator at our healing meetings, has received many testimonials, the last being dated October 31st, 1892, from M. A. Morse, Chicago (temporarily residing in England), in which the writer says:—"I have been cured of a chronic pain in the lumbar region, which for years has resisted the ordinary medical treatment as practised by the best physicians in America." On Sunday next the Rev. Dr. Young on "The Obligations of Spiritualism."—J. T. AUDY.

CARDIFF.—On Sunday last Mr. Richard Phillips gave a very able address upon "Death and Dying," in which he dealt with the many misconceptions engendered by the erroneous teachings of the churches. He sought to divest the subject of death of the gruesome character which it possesses for so many and to place it in the category of perfectly natural occurrences, and which, following upon a lifetime of obedience to physical and moral laws, should inspire hopeful and joyful anticipations instead of gloomy terror and foreboding. Whatever pain is suffered in the process of dying, is oftentimes far exceeded during the lifetime of most of us, the only pain one needs to fear at that momentous time being the bitter reflections and remorse which are bound to follow upon an ill-spent life. The after séance, which was well attended, was led by Mrs. M. Billingsley, who related some remarkable experiences within the past week which will probably be recorded later on. Several clairvoyant descriptions followed, all except one being recognised.—E. A.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, STRATFORD, E.—Spiritual service each Sunday at 7 p.m. Speaker for next Sunday, Mr. R. Wortley, "On Spiritual Gifts." The half-yearly meeting of the society will take place on Sunday evening, December 4th, after the usual service, to receive the secretary's report, &c., &c. The minute-book and accounts can be inspected by members on committee meeting nights, held monthly. Propositions, duly seconded, likely to assist in the progress of the work, are invited and handed to the secretary previous to the meeting. Spiritualists living in the locality or surrounding districts are invited to join and assist the cause of progress. Particulars of membership, &c., can be obtained at the hall, or from Mr. J. RAINBOW, Hon. Sec., 1, Winifred-road, Manor Park, Essex. The Committee tender their thanks to the speakers for their services during November. Also to Mr. W. Everitt for the donation of five volumes to the library.—J. R.

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, 3101, North Broad-street, Philadelphia; Australia, Mr. Webster, 5, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Waterniche," Brookville; France, P. G. Leymarie, 1, Rue Chabanaïs, Paris; Holland, F. W. H. Van Straaten, Apeldoorn, Middelland, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ada, Christiania; England, J. Allen, 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: On Sunday, 11.30 a.m., students' meeting, and 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.