

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

I am asked to announce to the readers of "LIGHT" that the Committee have resolved to ask the members of the London Spiritual Alliance and their friends to meet them on May 5th. The inaugural meeting will be held in the Banqueting Hall, St. James's Hall (Regent-street entrance), at 8 p.m. Invitations will shortly be in the hands of members, and any who may desire to invite friends will be supplied with the means on application to the Secretary, Mr. M. Theobald, 23, St. Swithin's-lane, E.C., at any time before Saturday, May 3rd. The meeting will be of a social character first of all. It is many years now since the considerable body of old Spiritualists who live in and near London had a similar opportunity of seeing and conversing with each other, and I have no doubt that the chance will be eagerly accepted, as a temporary escape from the isolation which has been too much the rule among us. During the evening it will be my duty to address the meeting on behalf of the Committee, and to explain their views as to the position to be assumed by the Society, and the work which it is expected to perform. It is hoped that this may lead to a general expression of opinion from members, and a free discussion of what we, as Spiritualists, desire to accomplish. The times are a little (perhaps I should have written *not a little*) changed from the days when the old B.N.A.S. was established. Our work and its order are not quite what they then were. But the need for united effort is as great as ever it was, and, if only it be wisely directed, the results to be obtained are quite as important. If members will systematise their thoughts before the meeting they may be able materially to help the Committee in arriving at wise decisions.

During the evening Mr. Eglinton will give some psychographic experiments at the "Slade table" which figured in the celebrated trial at Bow-street. Mr. Maskelyne, it will be remembered, airily demonstrated "the way in which it's done." Mr. Eglinton will sit under conditions which put Mr. Maskelyne's explanation out of court. So successful has he been of late that he is confident of his power to get the writing in the midst of a mixed company, in a public hall, and in full light. I have heard recently, on unexceptionable evidence, of Mr. Eglinton's great success in obtaining this particular psychical manifestation. I hail it with

joy, for it has always seemed to me to be a phenomenon the readiest of demonstration, the most convincing when witnessed, and the least open to objection of any known to me. It is not fraught with the same risk as appears to attend on experiments in materialisation, at least under the usual methods of conducting them. It seems, indeed, that so long as these obtain we shall not be free for long from some regrettable scandal which will cast discredit on us with recurrent persistency. To superficial observers and readers, *i.e.*, to nine people out of ten, nothing seems more simple than to test the reality of the materialisation by the rough and ready means usually adopted; nothing more complete than the exposure when made. It is idle to attempt to un-deceive them, or to explain that those who have studied the question most deeply are not so satisfied with what appears to them so conclusive. The world at large will use these rude methods, and will believe in their sufficiency. Every time that a medium sits secluded from the circle, and in comparative darkness, he incurs the risk of being "exposed." *Ex post facto* explanations will not avail. The harm once done cannot be undone, and both Spiritualism and medium must suffer.

A long and careful study of the evidence for form-manifestation has left upon my mind some convictions that I hold very strongly. One is that the evidence for the fact is conclusive. When loose records, enthusiastic narratives, and palpable exaggerations—what a mass in bulk none who has not tried to collate evidence can tell!—when these are put aside there remains a compact body of evidence that is conclusive as to the fact. Another conviction is one that I have repeatedly expressed, and that I hold with increasing strength. We shall never get the best evidence from a cabinet, nor materially increase our knowledge of the *modus operandi* till we are enabled to observe the condition of the medium during the whole process of materialisation. Another is that form-manifestation should not be attempted at all in a mixed circle. It is a manifestation so marvellous that to most minds, when newly presented, it seems incredible. Even to those familiar with it it is sometimes a stumbling-block. It is a thing to be studied with patient care under the best conditions, not to be offered as a marvel to any chance person whose curiosity impels him to gaze upon it. For the medium the risk of obtaining it in a mixed circle is so great that he never ought to be exposed to it. If he is, one day, the crash will come. One more medium will be rightly or wrongly accused; none can tell which of a surety. And the cause of Spiritualism will receive one more blow from the folly of its friends, or the malice of its foes. It has had so many that if it had not in it the vitality of truth, it had long since died a violent death. But, for the medium's sake, and for our own, and for the cause of truth, I rejoice that Mr. Eglinton is devoting his attention to Psychography, and that he is disposed to sit for form-manifestations only under the best conditions.

The addresses delivered on the thirty-sixth anniversary of modern Spiritualism were of a higher order of excellence than some that have graced similar occasions. Miss Dale Owen bears an honoured name among Spiritualists, and her lecture on "Our Spiritual Possibilities" was a more than worthy effort. There was thought in it,

and the matter was conveyed in graceful language. The same may be said of what was given through Mr. Morse at the meeting of the Metropolitan Spiritual Lyceum at Cavendish Rooms. "What we have won and lost" is a comprehensive review of the situation, commendably free from exaggeration and frothy enthusiasm. It seems to me a rational cause for rejoicing that Spiritualism breeds such thoughts, and that with increasing frequency and power utterance is given to the philosophy of Spiritualism, as well as proof given of its objective phenomena.

Sir Walter Scott's "Letters on Demonology and Witchcraft" has been added to Morley's Universal Library (Routledge and Sons). Some of my readers may be glad to have in a handy form, at the price of a shilling, a book that contains so many excellent narratives. Scott's conclusions need not trouble us. Whether "the increasing civilisation of all well-instructed countries has now almost blotted out" a belief in the supernatural such as was entertained in the Middle Ages is a matter of opinion in which we shall probably differ from Sir Walter Scott. None the less the narratives of remarkable cases which he has collected in the course of what he calls his "travels into the twilight regions of superstitious disquisitions" are full of interest. He refers too to many scarce books, such as Glanville's "Sadducismus Triumphatus," Sinclair's "Satan's Invisible World Discovered," Hibbert's "Philosophy of Apparitions," the Jesuit Delrio's work on Magic, and many others. Several of his stories are derived from Pitcairn's "Criminal Records of Scotland." But his encyclopædic knowledge of the whole literature of his country gave him a wealth of material which he would have better used if he had better known the broad aspects of the subject with one phase of which he was dealing.

I have come upon a curious pamphlet of George Cruikshank's, published in 1863, which is new to me. He calls it "A Discovery Concerning Ghosts, with a Rap at the Spirit-rappers," and it is dedicated to "The Ghost Club." I was not aware that there was such a club in existence at that time in London. I do not find any particulars of it in the pamphlet. Can any of my readers supply the information? The *brochure*, which seems to have been printed chiefly for the purpose of enabling Mr. Cruikshank to void a number of very bad puns, and next to find place for a few "cuts" of indifferent merit—one represents Daniel Lambert on a tight-rope!—is very poor reading. The grand discovery, introduced in all the prominence of large capitals to give it adventitious importance where none that is real belongs to it, is this: "It does not appear that from the days of Pliny the younger down to the days of Shakespeare, and from thence down to the present time, any one has even thought of the gross absurdity and impossibility of there being such things as the ghosts of wearing apparel, iron armour, walking sticks and shovels! No, not one except myself." I spare the large capitals. Well, we *have* progressed, since the time of Mr. Cruikshank. We should hardly think now that all ghosts must be nude under penalty of believing perforce "that the clothes we wear on our bodies become a part and parcel of our souls."

In his "More Glimpses of the World Unseen," a continuation of his previous volume, "Glimpses of the Supernatural," the Rev. F. G. Lee publishes the following direct testimony to a Lourdes cure, which he received from Lady Gertrude Douglas. The date of the book is 1878. "I have just returned from Lourdes, where I had the good fortune, or rather the great favour conferred on me, of witnessing four miraculous cures of the most marvellous description, besides the smaller one of my own eyes getting well after washing them in the waters. I had been sent to Luchon,

to take the waters for rheumatic ophthalmia with which I was threatened. I went to Lourdes first, and from the first hour I touched my eyes with the water *all* pain left, and they have gradually become quite well."

Some short time ago Mr. Morell Theobald sent me a piece of psychography which had been obtained in his house under circumstances which pointed to its psychic origin, although not in *séance*. It was in monkish Latin, and seemed to represent part or the whole of an inscription such as was often put on bells in the Middle Ages. I read the inscription thus:—

*Vivos voco  
Mortuos plango  
Fulgura frango*

*Laudo Deum verum plebum (sic) voco congreco clerum  
Defunctos ploro pestem fugo festa decoro.*

[The underlined word *festa* I read at first *et arte*, erroneously.]

Turning over Longfellow's "Golden Legend," for quite another purpose, I discover that most of this is to be found there, but in detached pieces as a sort of refrain. The two last lines are printed thus:—

*Laudo Deum verum,  
Plebem voco,  
Congreco clerum.*

and then after an interval:—

*Defunctos ploro,  
Pestem fugo,  
Festa decoro.*

Still further on we have:—

*Funera plango,  
Fulgura frango,  
Sabbata pango.*

*Funera* being the appropriate substitute for *mortuos*, which does not suit the rhythm at all; and *sabbata pango* the correct and evident version of what appears as *Vivos voco*.

Yet again we find:—

*Excito lentos,  
Dissipo ventos,  
Paco cruentos,*

which does not appear at all in the psychograph sent to me, as *Vivos voco* does not appear at all in the "Golden Legend."

It is observable that Longfellow prints the lines so as to make the jingle more apparent. The unknown writer puts two sets together so as to form a couple of hexameters.

It would be very interesting to know whether these lines have ever formed, in whole or in part, inscriptions on any bells. Did Longfellow get the lines from any known source? If my memory does not play me false, I think I have seen the couple of hexameters before. If any readers of "LIGHT" know the lines or anything further about them, I shall be glad to hear from them.

When I was recording M. de Lesseps' power of enduring pain in himself and healing suffering in others, it seemed to me that there was something strangely beautiful in the fact that that aged man had lived so clean a life as to be capable of such beneficent work. The *vis medicatrix nature* unimpaired by a long life argues that that life had been eminently pure and good: law-abiding and self-respecting. One may take off one's hat to such a man with a sense of superiority in him. In another way General Gordon compels respect by the very simplicity of his faith in a Supreme Controlling Intelligence which he implicitly trusts. Most of us do that on paper and by assent: very, very few translate their belief into acts. His religion dominates his life, and is as broad as the air he breathes.

"You are an Englishman and a Christian," the King of Abyssinia once said to him. Gordon replied, "I am an Egyptian and a Mussulman." He is entirely catholic. "I find the Mussulman," he says, "quite as good a Christian as many Christians. All of us are more or less Pagans. I like the Mussulman. He is not ashamed of his God: his life is a fairly pure one: certainly he gives himself a good margin in the wife line, but, at any rate, he never poaches on others.' Can our Christian people say the same?" General Gordon believes in pre-existence. "I think that this life is only one of a series of lives which our incarnated part has lived. I have little doubt of our having pre-existed: and that also in the time of our pre-existence we were actively employed." In this life he believes that all is pre-ordained by a Higher Power, Who is Infinite Wisdom. That there is communication between this Supreme Power and His creatures Gordon strongly affirms. Signs are vouchsafed to the believing now as of old. He has been known to toss up a penny with perfect confidence that the result would be over-ruled for his direction. He trusts most, however, to direct impressions, and when he gets his guidance he follows it implicitly. He is severe on conventional religion, as such a man must needs be. "There would be no one," he writes, "so unwelcome to come and reside in this world as Christ, while the world is in the state it now is. He would be dead against all our pursuits, and be altogether *outré*. . . . Christian Pharisees deny Christ. . . . Tell me one you know, who professes to teach you, who does this, *i.e.*, visits the poor and afflicted, and keeps himself unspotted from the world. I am sick of your burnt-offerings and your prayer-meetings; my soul hateth them, they are a trouble unto me. I am weary of them." Fear of death he has absolutely none. When the King of Abyssinia reminded him that he held his life in his hands, Gordon replied that he would be exceedingly obliged to anyone who would relieve him of that burden. Nothing fires him like the dogma of eternal damnation; over nothing is he more eloquent than when discoursing of the pure, Christ-like life on earth yielding its fruition in the perfected life hereafter. We shall live again a life of activity—"Death is cessation of movement. Life is all movement"—progressing onward to perfection. It were well indeed for this world of ours if we had many a Gordon with as much religion and as little theology.

"M. A. (OXON.)"

Mrs. Makdougall Gregory's Seances.

The usual weekly séance took place on the evening of 4th April, at the residence of the above lady, 21, Green-street, Grosvenor-square, when there were present General Wolseley, the Hon. Mrs. Forbes, Miss Spencer, Mr. Edward Maitland, Dr. Anna Kingsford, the Hon. Justice Paul, Mr. Morgan, and Mr. W. Eglinton. Satisfactory phenomena attended the séance, but they were not so strong as usual.

SPIRITUALISM IN MANCHESTER.—Trinity Hall Spiritualist Society, 83, Chapel-street, Salford, Manchester.—On Sunday, April 20th, the above hall will be opened at 6.30 p.m., when an address will be given by Mr. Thompson, subject, "Our Work and Our Aims." Spiritualists of Manchester and district, *not allied with any existing society*, will be cordially welcomed.

PLYMOUTH.—On Sunday last, Mr. R. S. Clarke delivered two inspirational discourses, the subject in the morning being "The Communion of Saints exemplified in Modern Spiritualism," while that in the evening was, "The Harmony of all Religions." The congregations on both occasions were large and appreciative. The usual public séance was held in the afternoon, when the guides of Messrs. W. Burt and J. T. Poynter addressed a select company, numbering upwards of 30, mostly strangers.

A LIFE passes every second out of earthly time into eternity: none know in how many seconds their own may not so pass. Men admit this and yet go on attaching an importance to the present as if it were ever-enduring.

THE OCCULT IN MODERN TIMES ;  
OR,  
THE PROGRESS OF SPIRITUALISM IN NEW ENGLAND.  
BY W. R. COLCHESTER.  
I.

The greater part of the following paper was written many months ago, when the impressions recorded were fresh in the writer's mind.

To make sure that he had stated nothing which his actual experiences would not sanction, he has since read and revised it at various intervals. He has assumed throughout that he has recorded actual objective phenomena, and not delusions or tricks. He has taken this ground on the principle that to do so has appeared to him less difficult than the alternative, *viz.*, that since the earliest ages mankind has been *always* bewildered by unreal phantoms of the imagination, and that thousands\* of educated and sane people to-day bear daily witness to the actuality of phenomena that are not phenomena at all, but only due to subjective states of consciousness, or, at any rate, to other causes than those which appear to produce them.

In the spring of 1875, the writer, happening to be in Boston, Massachusetts, took the opportunity of consulting four of the oracles of Spiritualism, the so-called mediums.

Akin to the prophetesses of old, he found most of them simple women of the lower middle class, and without the usual insignia of prosperity. Of his four interviews, though two gave evidence that herein might possibly be found the key to occult phenomena which for ages had beguiled and baffled the human understanding, yet none were of such a character as to encourage ardent investigation. He has since, from time to time, in his own family and elsewhere, met with sundry evidences confirmatory of this view, and all tending to explain the recurrent vitality of certain so-called superstition. Still, he was unwilling to accept a doctrine so apparently at variance with the teachings of modern scientific rationalism, and his attitude of mind has for several years been that of one waiting for further light.

Eight years later—that is, early in 1883—being again in Boston, he was astonished to find an immense change in the position of this formerly derided and humble sect. Calling at the office of the *Banner of Light*, he inquired if Spiritualism had really made any substantial and satisfactory progress during the past few years. "Certainly," was the reply; "new and higher types of mediumship are all the time coming forward, and three or four most wonderful materialising mediums have lately been developed." "It is incredible," he said. "So it is," was the reply, "but the *facts* are incontrovertible all the same." The cards of more than a dozen mediums were then handed to him. On these he read, trance and prophetic medium; business and medical medium; business, test, and developing medium; clairvoyant physician; magnetic physician, psycho-dynamic force transmitted to patients at all times regardless of distance; inspirational, magnetic and medical medium; health, spirit communion, and prophesying; materialising medium, &c., &c.

"Which is the best of all?" he asked. "There is no best," was the reply. "The manifestations depend upon the three conditions of harmony between the medium, the sitter, and the spirits surrounding him; and a medium who will give the most convincing tests to one client, may be unable to give any satisfaction to another."

Selecting the address of the one with whom, eight years before, he had had the most interesting sitting, he called to find her living amid the surroundings of affluence, and with her time so fully occupied that he had to make an appointment four days in advance. Calling again on the day appointed, the medium placed her chair facing her visitors,

\* The number of Spiritualists in America is estimated at from 5,000,000 to 8,000,000, a number, as a judge in the Supreme Court lately said, in itself sufficient to command respect. It is not yet, however, a fashionable creed, and many convinced believers hesitate to brave the derision of the sceptical.

and going off almost immediately into the condition of trance, her sister Alice spoke through her, and most enchanting, while yet most real and truthful, were the words she spoke.

"I can't find your wife; she must be a long way off" (she was actually at Cannes). "Have you nothing of hers with you?" A letter being put into the medium's hand, she immediately described all the symptoms of her illness, and gave a few hints concerning her, while saying that she was under the very best of treatment, and that all was being done for her that it was possible to do. "Somebody here calls 'Papa.' Ah! he died of diphtheria; he wants to say that nothing could have saved him, and that he has met lots of little boys in the spirit-world, and that his occupation is to teach poor little street boys who have never known what it was to be happy on earth, and that he plays with them and shews them how to be happy. 'In fact, papa, I'm a teacher now,' he says." (All this was said without a word of interruption or hint from the writer. The little fellow referred to, during the six and a-half years he lived on earth, never experienced aught but joyful feelings and would certainly be well adapted to such a sphere of usefulness as he describes.) He also says: "I often kiss you and mamma good-night, and as quick as you can think of mamma I can see her." The medium then told her sister to go to Maud Lord's materialisation séance, and that his little Herbert would come to him there. "If I can, shan't I love to ride a horse on your knee, papa?" he says. (This was the dear little fellow's delight when alive.)

"There is somebody here that was drowned," continued the spirit-control (it was a friend with whom the writer was living just before the accident in a diving-dress in Jamaica, twenty years ago). "He wants to know if you thought he did it on purpose." "Well, not exactly, but still that such was possible," replied the writer. "He wants you to set your mind at ease on that score, 'but still,' he says, 'I must confess that when I found I was going I was not sorry. You know in what a disagreeable state my affairs were; I wanted to confide in you about them, but I did not like to trouble you.'"

"He sits by you," says the medium, "in such a friendly manner, and seems to talk to you so naturally; he wants you to tell his wife that he is quite satisfied with what she is doing for the boy, and that he himself will do all he can to help him."

With much of encouragement as to the good influences surrounding her client did this good lady further discourse, and of a good Providence in attendance on him, a beautiful spirit, who in all trials and sickness protected and assisted him.

Questions as to material interests he carefully avoided; but still it seemed a satisfaction to the surrounding influences to send him words of cheer and encouragement concerning worldly matters, some of which were prophetic, and have since been fulfilled in a remarkable degree.

After she had recovered consciousness, the writer sat for another half-hour in conversation with this interesting lady, and then learned much of her history, and the peculiar conditions of her mediumship. Born in Yorkshire, England, where her father was a small farmer or market gardener, she was always a strange, weird, misunderstood child. She would sit alone for hours among the flowers, and all nature seemed to speak to her. The ducks and chickens would come around her, and she used to talk to them, and it seemed to her that she understood what they said, and that they also understood her. She well remembers her father's surprise one day on seeing an egg that a little bird had just dropped in her lap. "Oh! father," she said, "they often do that to me." When she was about thirteen her favourite elder sister, "Alice," died of consumption at the age of sixteen. The night before she died this sister said to her, "Jennie, you go to bed

now; I want to show you something to-night." During this same night her mother came to her bedside, and said, "Dear Alice has just died." She opened her eyes, and at the foot of the bed stood Alice, in radiant beauty, distinctly visible to her mother, as well as to herself. The spirit-form moved towards them, lifted up its arms, and disappeared.

From this time the surviving sister became more and more peculiar, hypochondriacal and nervous. Medical treatment for nervous disease was of no avail, and she appeared to be growing worse and worse. At last, one memorable day, she spoke in a voice which the doctor himself recognised, "Doctor: don't you know it is not Jennie who is sick? It is I, Alice, who have been trying for these two years to speak through my sister."

## HAUNTED SCHOOL-HOUSE.

In the years 1877 and 1878, Miss P., the daughter of a London incumbent, about eighteen years old, was at school in a large old house at Clapton. There was a general rumour in the neighbourhood that the house was haunted. Several of the girls, and one of the teachers, at different times have seen the figure of a child of three or four years old appearing about the house in an unaccountable way, and girls have frequently declared that they have lain awake during the night listening to the wailing of a child's voice, for which no reasonable account could be given.

Rumours of this kind prevailed in the school to such an extent, and gave so much annoyance to the mistress, that she forbade the mention of the word ghost. The prohibition, however, was easily evaded, and the girls were able to keep within school rules by speaking of the mysterious visitant as the Little Dwarf, or the Turk.

Miss P. herself never heard any of the wailing sounds, but one afternoon in the twilight, as she was going upstairs to her bedroom, she saw a little girl in a white dress, apparently between three and four years old, pass before her into the room she was about to enter. She followed quickly, anxious to find out who the little stranger could be, as there were no girls of that age in the house, and to her astonishment, after looking about the room and into the cupboard, she found that the room was empty.

Whether the house was made uninhabitable by the haunting is not known, but it is now (1884) about to be pulled down. It is a large white house, nearly opposite St. James's Church, at Clapton.

The foregoing narrative was communicated to me by the father of the young lady, and it has been read over and approved by him.

H. WEDGWOOD.

WE have received three numbers of the *Dream Investigator*, edited by James Munroe, and published at Peoria, U.S. It is described as "a monthly journal devoted to mental philosophy, science, religion, self-improvement, and general reform; but chiefly to mental philosophy as manifested through dreams."

SENOR CASTELAR is Professor of History in a Spanish University. He is one of the most esteemed characters of his country; he is a consummate orator. When in England a few years ago he lectured at Oxford, by invitation of the heads of Colleges. With reference to him, the *Messenger* (Liège) says:—"Although many eminent men are materialists, there are bright exceptions. Emilio Castelar, one of the most highly esteemed public men of Spain, has recently written an obituary notice of a friend in the *Revista de Estudios Psicológicos* of Barcelona, which contains the following passages: 'The boundless charity of our friend Alvarez, his solace to so many afflicted, his wise counsels, his virtuous examples, cannot but live, not only here in the material finite where life is short, but beyond, in the spiritual infinite, in the eternal, nearer to God.' . . . 'I believe in prayer and sacrifice; to me the planets, so resplendent to us, are altars of expiation, where souls, afflicted with sin and dimmed by the evil belonging to the condition of humanity, purify themselves.' . . . 'To me all inspiration becomes converted into prayer, as frankincense thrown upon fire becomes converted into incense.' . . . 'I believe that I commune with beloved ones lost to my sight during my troubled earthly life.'"

MEMORIAL MEETING IN HONOUR OF THE LATE  
BABU PEARY CHAND MITTRA,

Held at the Hall of the British Indian Association, Jan. 28, 1884.

On this occasion the following resolutions were presented and adopted:—

*Resolved*, That this meeting desires to express its sorrow at the death of Babu Peary Chand Mittra, who had proved himself eminently useful to the country by his zealous devotion to public business, by his valuable contributions to Bengal literature, and by his services connected with the intellectual and moral advancement of the people, and the protection of dumb animals.

*Resolved*, That a portrait or a bust of the late Babu Peary Chand Mittra be placed in some public institution with a view to perpetuate his memory, and that subscriptions be invited for that purpose.

*Resolved*, That a committee for the purpose of carrying out the foregoing resolution be constituted.

Babu Peary Chand Mittra was well known in Indian Spiritualist and Theosophical circles, but is better known in this country as the author of a little brochure, entitled "On the Soul: Its Nature and Development."\* The author, explaining its scope, says, "This work consists of two chapters, viz., one on the nature of the soul, and the other on its development; and an appendix containing a brief account of the Calcutta United Association of Spiritualists, and record of the most important communications made at the séances. In the title-page a list of the offices which I held and now hold is given to shew that though I have been a Spiritualist for many years, I have not been wanting in my attention to occupations falling within the wide range of Spiritualism."

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

Society for Psychical Research.

To the Editor of "LIGHT."

SIR,—I should like to make a correction in your summary of the report of the Haunted House Committee read at the last General Meeting of the Society for Psychical Research. In the sentence "Only one distinct case of the production of ghosts by magic lantern, as a joke, had been recorded," omit the words "by magic lantern." We have heard as yet of no case of a sham phantom produced by any optical apparatus.—I am, sir, &c.,

The Hon. Sec. of the Haunted House Committee.

April 4th, 1884.

Can Spiritualists be Atheists?

To the Editor of "LIGHT."

SIR,—To my question, which you kindly inserted three weeks ago, "Whether a Spiritualist can be an Atheist, and if an Atheist and freethinker is one and the same?" "A Student" replies in your No. 117, suggesting that I should quietly think over my own questions, and carefully write out a definition of the three terms I use, viz., "Atheist, Freethinker and Spiritualist, as I understand them." Having consulted the dictionaries of the English and other languages, I find the several terms thus defined: "Atheist, a disbeliever in the existence of a God or Gods"; "Freethinker, a milder name for a Deist, or one who usually discards revelation."

As to the designation of a Spiritualist I find this double form: First. "One who professes a regard for spiritual things; or who maintains the doctrines of Spiritualism." Second. "A false persuasion or charlatanry of those who believe in a communion of the living with the spirits of the dead."

Being a student myself, and wishing for enlightenment, I should like a reply from some student more enlightened than myself, to my original question, viz., "If a Spiritualist can be an Atheist." My query was prompted by the fact that a great lecturer, authoress, and teacher of the spiritual philosophy maintains that amongst the Spiritualists there are thousands of Atheists. Perhaps the talented authoress alluded to the Theosophists, who she thought were Spiritualists, or perhaps to the individuals designated in the second definition of the dictionary.

Now that I have complied with "A Student's" request I hope to receive his reply.—Yours truly,  
E. R.  
London, March 29th, 1884.

To the Editor of "LIGHT."

SIR,—The following answer to a correspondent in this week's *Freethinker* may possibly serve as a reply to the first of "E. R.'s" queries:—

"ANXIOUS.—All who judge of religion by reason alone, may properly term themselves Freethinkers whether their conclusions are Theistic or Atheistic."

It will thus be seen that while Spiritualists may be, and, in many cases, are Freethinkers, they are not necessarily Secularists or Atheists.—Yours truly,

March 24th, 1884.

SPIRITUS.

ON Sunday next, April 13th, Miss Dale Owen will lecture at the Temperance Hall, 52, Bell-street, Edgware-road, W., on "Our Spiritual Possibilities." The service will commence at 6.30. A collection will be made, the proceeds of which will be devoted to the Spiritual Mission held in this place.

THE *Revue Spirite* informs us that a discussion is now going on about forming an alliance against Materialism, between certain Catholics, calling themselves "liberal," and certain enthusiastic Spiritists. The Catholics are to eliminate Ultramontanism or clericalism, and the Spiritists are to import their phenomena; the latter to be studied as offering an explanation, compatible with science and reason, of the Christian miracles.

CONSCIENTIOUSNESS has in many outgrown that stage in which the sense of compelling power is joined with rectitude of action. The truly honest man, here and there to be found, is not only without thought of legal, religious, or social compulsion when he discharges an equitable claim on him, but he is without thought of self-compulsion; he does the right thing with a simple feeling of satisfaction in doing it, and is indeed impatient if anything prevents him from having the satisfaction of doing it.—HERBERT SPENCER.

THE DIVINING ROD.—The *Mining World* has an article on "The Divining Rod in Mining"; and so important is the subject deemed by the editor, that his readers are promised a continuance of the remarks in the next issue. An attempt is made to prove that the divining rod is used more largely at home and abroad than formerly, not only for the discovery of minerals, but springs, oil wells, and the like. "In many parts of Germany you would wound the susceptibilities of the miners greatly if you cast ridicule upon the virtues of the rod," whose shape resembles the letter "Y." It is generally made of hazel, but occasionally iron is used; then follows a description of the *modus operandi*, with which most Cornishmen are familiar. The writer says the divining rod was originally used for moral purposes; but in the eighteenth century it was relegated to the uses already described,—as if such uses were immoral.—*The Cornubian*.

DIFFERENCE BETWEEN MAN AND ANIMALS.—Animals have a soul in accordance with their use in creation. They have intelligence; some species have more than many men. Their instincts serve them in their relations with beings and things in the world external to them, fitting them to contribute to maintaining the equilibrium in nature. For their intelligence many species shew that they are endowed with the faculties of memory, comparison, imagination, and reason; they use freedom of choice, have sensitiveness and affections of attachment and aversion. Nevertheless, between them and man there is a gulf. Man, besides the relations which he has with the beings and things in the physical world external to him, has notions more or less gross, or more or less refined, of social rights and duties, of a supreme intelligence and power, and of a state of being after this life with which he feels he has relations, and for which relations he has special faculties, more moral than intellectual, and it is these which constitute the characteristic differentiation between him and animals.—*Secrets d' Hermès*.

HEINE'S REMINISCENCES OF HIS FATHER.—The *Gartenlaube*, continuing the memoirs of Heine, quotes the following touching words of the poet in memory of his father:—"He was of all human beings the one whom I loved most on earth. He has now been dead for more than twenty-five years. I never thought that I should ever lose him, and even now I can hardly believe that I have lost him. It is so difficult to believe that those are dead whom we have loved so dearly. Neither are they dead; they live on and have their dwelling-place in our souls. Since then, no night has passed that I have not thought of my father, and when I wake in the morning I fancy I hear the sound of his voice, as the echo of a dream. Then I have the feeling as if I must quickly dress and hurry down into the large room, as I did when a boy. My father used to get up very early, and all the year round I found him at his desk, whence, without looking up, he gave me his hand to kiss—a beautiful, elegant hand, which he used to wash in almond water. I see it still, with every little blue vein on the marble-white hand. I smell the scent of almonds, and tears start to my eyes. Sometimes my father took me between his knees and kissed my forehead. One morning he embraced me with more than usual tenderness, saying, 'I had a beautiful dream about you, and I am very pleased with you, my dear Harry.' While he said these simple words a smile came over his face which seemed to say, 'However badly-behaved Harry may be in reality, I will always dream pleasant dreams about him in order to love him without any regret.'"

OFFICES OF "LIGHT,"  
3, GREAT JAMES STREET,  
BEDFORD ROW  
LONDON, W.C.

## TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their séances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

## SUBSCRIPTION RATES.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office in advance.

## ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Half-column, £1. Whole Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Orders for Papers and Advertisements may be addressed to "The Manager." All other communications should be sent to "The Editor."

Cheques and Post Office Orders may be made payable to HENRY BARNES, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

Orders for Advertisements may also be sent to "The Ross Publishing Company," 4, Wine Office Court, Fleet Street, E.C., on or before Wednesday in each week.

## NOTICE TO THE PUBLIC.

"LIGHT" may be obtained direct from our Office, and also from R. W. ALLEN 4, Ave Maria-lane, London, and all Booksellers.

## SPECIAL NOTICE.

The Manager of "LIGHT" will be obliged if those Subscribers who have not paid their subscriptions for 1884 will kindly do so at once and save him the necessity of making written application.

**Light :**

SATURDAY, APRIL 12TH, 1884.

## SPIRITUALISM AND THE NONCONFORMIST.

In the *Nonconformist* for the 28th February appeared an article, signed "O. Y. E.," entitled "How to Convert Agnostics." The following extracts contain the gist of his argument, and form the necessary introduction to the reply made by Dr. Wyld in the issue for March 13th.

"The secret of how to convert Agnostics," he commences, "was revealed to me lately, and it is too important to remain unknown. 'You cannot do it,' my friend said, 'by Bible texts, by history, or by logic.' All which I might admit in a way. Only none of these, put thus baldly, represents the idea which I have long had of Christianity as containing the power of conversion. Nine-tenths of the men of science of to-day, my friend said, are Agnostics, and he bemoaned the fact. Whether his estimate was based, and how far it was based, on the associations which have surrounded him, is of no consequence. Agnostics are many, and Agnosticism is but a polite substitute for Atheism. . . . The Atheist does not ordinarily say, 'I believe there is no God.' The utmost he ventures to say is, 'I do not believe that there is a God.' . . . The Agnostic, I suppose, takes a more positive position in relation to 'spirit.' He sometimes, I know, resents the imputation of Materialism. And yet he preaches Materialism, pure and simple. How shall we convert Agnostics to faith in God and in Spirit? Only by what is modernly called Spiritualism, my friend assures me; by what he calls 'the absolute facts' of Spiritualism. All other means have failed, do fail, and will fail. There is nothing left for us but the demonstration which Spiritualism furnishes that there is a spiritual world. Where are these demonstrations to be found? I inquire. In spiritualistic magazines and books? If so, then I am dependent after all, on 'history' or 'testimony.' And it matters little whether it be the history of yesterday, or the history of ages gone by. It is the history of what *has* happened, and I know it only by the 'testimony' of those who say it has happened. . . . But, as a means of converting Agnostics to faith in a spirit-world and in God, there is this difficulty—either they must sift the testimony on which they are asked to believe, or they must see with their own eyes and hear with their own ears. If they are to sift the testimony, and with it the internal evidence of the communication, that is just what we ask them to do, with reference to the evidence both of natural religion and of revealed. . . . Now for the other alternative. If Agnostics are not to depend on testimony, they must see with their own eyes and hear with their

own ears. Even if they do thus see and hear, the unbelief which rejects the overwhelming evidence there is for the resurrection of Christ, will find it easy to evade the testimony of both eye and ear. It will find another explanation of it than that which would lead them to faith. And if it does not, it comes to this, that in order to faith, every man must have personal eye and ear demonstration of the spirit-world. I am reminded of an Atheist who once said to me, 'I will believe in God when He owns Himself to me.' And so the nine-tenths of our scientific men who are said to be Agnostics must receive each of them a personal Revelation of God and Spirit, in order to his believing in either. And how is he to get it? There have been so many false 'mediums,' that the true mediums have become fewer and fewer—so I understood my friend to say—though the connection between cause and effect here is not very obvious. At all events, the true mediums are very few, and where to find them no one knows. Alas for the hope of Agnostic conversion! The 'nine-tenths' must wait a long time before they meet with those who can bring them the light of life. I see no hope for them. Their Materialism and non-theism are incurable."

To this Dr. Wyld replied as follows, the letter being given *in extenso* :—

## HOW TO CONVERT AGNOSTICS.

*To the Editor of the Nonconformist and Independent.*

SIR,—In your journal, February 28th, there is an article with the above title, and as it is based on an interesting conversation I lately had with a learned divine, and another preacher and thinker, both of your denomination, I will ask you to permit me briefly to reply to the arguments of your correspondent, "O. Y. E." My argument with him was that Agnosticism was now all but universal among the rising scientific men of the day, and that deliberate "scientific Agnosticism" could only be met by a scientific belief founded on such spiritual facts as have occurred in all ages down to the present hour.

Your correspondent denies this, and maintains that "Christianity contains the power of conversion," and that those who disbelieve in Moses and the prophets would not believe though one rose from the dead. For myself, I have always most intensely believed in Jesus Christ as the Divine and miraculous Son of God, and this conviction has not come to me through hereditary education, but because the more I read the Gospel, the more I become overwhelmed with the idea of the ineffable Son of God and Son of Man. To my own mind, therefore, modern Spiritualism is so far unnecessary; but, on the other hand, the facts of Spiritualism have led me to the science of spirit, and have thus been, to my mind, of immense importance, inasmuch as they have enabled me to give a scientific reason for the faith which is in me, and have enabled me to see scientifically how the external world is but the reflection of the imagination and will of God.

Christianity undoubtedly "contains the power of conversion" as the innumerable converts in our epidemics of revivalism and salvationism demonstrate; but my argument is that "hard-headed scientific Agnostics" cannot be thus converted, but that they are sometimes converted by the facts of Spiritualism.

Your correspondent asks, "If spiritualistic facts are to be admitted as historic evidence, why are the historic facts of the Gospels not of equal weight with Agnostics?" The reply is very evidently this; the spiritualistic facts occur in our midst, and can be attested by witnesses, at any hour of the day, and can be confirmed by experiments, whereas the Gospel facts occurred nearly 2,000 years ago, and were at first handed down by tradition—and are thus beyond demonstration by living witnesses and present experimenters. But your correspondent replies, "If the Agnostic disbelieves in Moses and the prophets, neither will he believe in the Gospel through the agency of modern Spiritualism." This is so far true, inasmuch as the majority of Agnostics not only deny modern spiritual facts, but stupidly refuse to look at the evidence, and persecute those who desire to offer them this evidence.

These men desire to find out the facts connected with matter, but as they start with the hypothesis that all things are an evolution from below upwards, they will not permit themselves to listen to the hypothesis that an evolution from below upwards is an absurdity, except it be granted that there must be an *a priori* spiritual uppermost towards which the lower can aspire.

But although the majority of Agnostics refuse to examine into the evidences of Spiritualism—or if they do condescend to

look into them, it is perhaps for an hour or a day, and only to have their scepticism confirmed, instead of patiently and laboriously working the matter out as they would any other abstruse and difficult scientific problem—the fact, nevertheless, remains, that many hard-headed sceptics have been converted to a belief in the miraculous Son of God through their conversion to Spiritualism. Owen the Socialist is one instance, and the late Dr. Elliotson is another. For many years Dr. Elliotson was the most prominent medical authority in London, but he lost all his medical practice when he declared his belief in the curative power of Mesmerism. But although a believer in quasi-Spiritualism, Mesmerism, he obstinately persisted in his Materialism, and denounced Spiritualism with all the energy of his mind. At last, however, he succumbed to the facts, and passed the remainder of his life as a most sincere worshipper of God as revealed in the Gospels.

I will further venture to assert that few Agnostics of average honesty could resist the evidence in favour of spiritual facts if they gave to the investigation of the subject one-tenth part of the time they now give, say, to the microscopic examination of organic cells. For myself, I have no more doubt on the subject, after forty years' experience, than I have of my own existence, and foolish and stupid and evil as much Spiritualism is and many Spiritualists are, it must still be admitted that, if one spiritual fact can be demonstrated, it at once refutes the Materialism of 3,000 years. If this be so, is it not, then, evident that the production of spiritual facts is worthy of the most laborious efforts of the best minds? I maintain that it is so, and that it is only through the production of such facts that the assumptions of Materialism can be scientifically proved to be untrue.

GEORGE WYLD, M.D.

41, Courtfield-road, South Kensington.

### MRS. EMMA HARDINGE BRITTEN.

This gifted exponent of Spiritualism has, during the past few weeks, been engaged in a farewell lecturing tour in the provinces, prior to her departure for the United States. We have had so few opportunities of welcoming Mrs. Britten in the Metropolis, and she has done such good work whenever she has visited London, that it is a matter of regret that she has not found her way south more often.

On Easter Monday an entertainment in honour of Mrs. Britten will be held in the Rodney Hall, Rodney-street, Mount Pleasant, Liverpool, at seven o'clock, when it is hoped all friends within reach will make a point of being present.

On Sunday next Mrs. Britten will deliver two discourses in the same hall at eleven and 6.30. On the Tuesday following, April 15th, she leaves for America, by the steamship Chicago. We are sure all her London friends, as well as those elsewhere, wish her a most hearty God speed, a prosperous voyage, and a safe return.

MISS LOTTIE FOWLER, the Clairvoyant medium, sails for Boston on April 17th, per Cunard steamer Marathon. Till then she can be consulted daily at No 14, Greek-street, London-road, Liverpool, from two to seven p.m. Miss Fowler has been giving convincing tests of her powers since her arrival in Liverpool.

OBITUARY.—Passed to Spirit-life, on Sunday, April 6th, the beloved wife of Mr. John Ainsworth, the secretary of the Liverpool Psychological Society. She was a true Spiritualist, a good wife, a loving mother, and a faithful friend, whose influence for good will be felt by all who had the pleasure of her acquaintance.

CARDINAL MANNING has been sitting in judgment on Spiritualism. Plainly stated, his opinion is that the belief in Spiritualism is one of the signs of the "intellectual aberration" of the times, the other being scientific materialism. The *Spiritual Record* for April has an able editorial, dealing with the points raised by Cardinal Manning, and asks whether that prelate cannot see that the "intellectual aberration" he has most reason to dread—Materialism—is utterly destroyed by spiritual manifestations.

THE thing of the greatest profit to a man upon the earth is that which he takes with him on his leaving it—the consciousness of good he has done.

### "WHAT THE WORLD NEEDS TO MAKE IT HAPPY."

BEING BRIEF NOTES OF AN INSPIRATIONAL ADDRESS DELIVERED BY MR. W. J. COLVILLE ON SUNDAY MORNING, APRIL 6TH, AT NEUMEYER HALL, BLOOMSBURY.

The search for happiness is natural to every human mind. There is not only within us an instinct of self-preservation which leads us to protect ourselves from all harm, disappointment and disaster, but there is also a burning desire to become positively happy. A mere negative good, the simple absence of evil, will not satisfy us.

All life is in some manner occupied. There are no voids or gaps in the universe. Where the senses of man can recognise nothing, there are states of being so refined and ethereal, that though perfectly unreal to the ordinary senses of mankind they are yet perfectly substantial to more spiritually organised beings.

We take the ground that human happiness is compatible only with the harmony of existence in the celestial spheres. We are told that spirits are always joyful, that they are constantly employed; yet the sweetest aspiration of the human spirit in times of turmoil and distress is after rest. When you put away the bodies of your loved ones in the ground you say you hope they are at rest. When you are bearing the burden and heat of the day you are always sighing for rest.

What is rest on earth? That rest which is sleep is a rest that you only know occasionally, and for a short time. To sleep out your life would not be to enjoy it, nor would it prepare you to enter upon a larger and fuller state of being. You need the rest which recuperates, so that you may awake rejuvenated and refreshed—able to enter upon new labours with zeal, alacrity and joy.

And so, when we think of our beloved ones in the spiritual world, we may rejoice in the charming poetic idea that those who have been worn and weary with life's conflict may have their periods of rest and passive enjoyment in which the spirit is recuperated after the wear and activity of earthly life. But so soon as these periods of natural refreshment are ended, then the spirit wakes with joy to more beautiful and noble employment than any that we know on earth, and the normal state of being, in the highest spiritual realms, must necessarily be one in which there is constant activity, and yet at the same time an absolute freedom from all carking care and unpleasant friction.

When we speak concerning the angelic or celestial spheres of life we fix no limit whatever to the progress of the human spirit. That, for all we know to the contrary, may be eternal. There are depths of wisdom which have not yet been fathomed by the glorious arch-angels. All declare that there is something yet to learn, higher heights to attain.

There then comes a time in the history of the human spirit released from earth, after it has passed through the intermediary spheres (from which the largest number of the communications with which you are favoured to-day come) when the spirit can say "I am cleansed from sin. I am free from the stain of iniquity. I have cast off all pride and uncharitableness. I am at peace with myself and with the world." Directly you can say, "I am at peace with myself, my conscience and my fellow-creatures," then though you may have much to learn, you have entered into a true, heavenly kingdom, and into the enjoyment of celestial life. Therein lies the difference between a celestial being and him who has not yet attained to the celestial degree, and who is not yet purified from self.

No one can be happy without affection, and there must necessarily be some object or objects upon which to place your love. If you place your love entirely upon yourself, your self-seeking will only bring gall and wormwood and all manner of bitterness.

The reason why people are not happier than they are, is largely because they are seeking to get happiness rather than to impart it; more anxious to get good than to give it; to be saved than to save others. So long as we have no other question upon our minds and lips than, What shall I do to be saved we shall never truly find out the way of salvation. There is nothing spiritual or ennobling in that. It is natural and lawful, but it is not spiritual: it is the outcome of the instinct of self-preservation. The men and women you admire are those who, like Grace Darling, risk their own salvation in order that the poor storm-tossed mariner may be saved. What makes the central character in the New Testament story worthy of the honour and worship of the civilised world and justifies the

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FIG. III.  
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MRS. EMMA HARDINGE

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RESUME  
 Sp. PHOTOG. HERE  
 (Lyt by Vol 28)

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assertion that the worship of Jesus will never grow less? It is not your knowledge of Him as a historical personage, or your belief in His Divinity, or the theories you may entertain concerning His miraculous conception and birth. What you cannot help admiring is the character there held up to you as the very impersonation of Divine charity (love), which seeketh not her own but is always seeking the welfare of others.

There are certain ideals of life and types of character which we must admire, because they appeal to everything that is Divine within us, whether they have been expressed in Palestine, in Egypt, or are being expressed to-day in this great Metropolis. A mother's love is therefore spoken of in glowing terms. The secret of the tremendous hold which Theodore Parker gained on the hearts of the American people thirty-five years ago was because he recognised and taught the sweet and noble thought of God's motherhood, placing it beside the fatherhood.

What shall we do to save? is the question angels are ever asking, and some of you may say, "Are our friends, who have gone before, troubled with our cares and perplexities? Are they spectators of our griefs? Do they know the heavy crosses we have to bear? If they do, can they be happy and at rest?" Those who have gone high enough to learn that all things work together for good, are like those who stand on the mountain tops and gaze into the valleys beneath. They see the toil-worn pilgrim pressing on in spite of innumerable obstacles and difficulties. They know the country and road will improve. The way to the Land of Beulah lies up the Hill Difficulty. They know we can attain to happiness in no other way than through the toilsome pilgrimage; that the difficulties and temptations of life do not come by chance; that they are necessary for the formation of character and the unfoldment of the soul; that every blow is struck by the Divine guidance in mercy and not in wrath; that all is essential to the development of the perfect man. The cross is as necessary to the crown as the egg is to the bird. Our spirit-friends see it is all necessary; if they could they would not take from us the burden of life, because the laws of nature are such that only those who have suffered have developed the capacity to enjoy.

In addition to this the friends who have passed beyond can help us by their counsel and guidance to bear our sorrows bravely. Otherwise we could not often bear them at all. The guidance may not be always known and recognised for what it is. Do you know what it is to be buoyed up in the hour of difficulty and danger by some power that came upon you and lifted your burden when you could not lift it in the slightest degree by your own powers? The world may not always recognise the spiritual ministrations, but their influence, nevertheless, is powerful even though it be silent.

But if we do ask this grandest of all questions—What shall we do to save others? the answer undoubtedly does come, Save yourself. In the highest spiritual spheres the instinct of self-preservation is never outgrown, though all of selfishness is overcome. Self-preservation and selfishness are poles asunder. Self-preservation in the angel is this—"I find the greatest good can be done by those who are healthy, happy and harmonious. I mean, therefore, to develop all my powers of mind and spirit, and to become as beautiful and cultured as it is in my power to become." That is why angels are always described as being young and beautiful and surrounded by lovely things. The power of health, harmony and beauty is one that can never be resisted either in the palace or in the cottage.

If people who wish to reform men and women go about the world with long faces, and demean themselves as though life were a burden and this world a vale of tears, always living in prospect, never in the present, they will not commend their religious philosophy or science. A true religious philosophy or science is good for every world. It is good for the life that now is as well as that which will be. A gospel of happiness and good health, of physical and mental culture, is the gospel that we need, not one of monasticism or asceticism. Some people have thrown themselves into monasteries and convents because the world has used them badly or they have lost the taste for earthly enjoyments. That is not the way to pray. A grander prayer is that of Jesus for His disciples, not that they may be taken out of the world, but that they may be kept from the evil in it. Not by going abroad, or by shutting yourself up, but by going home and shewing forth in your own life the blessings you have received, can you commend your religion to others? When

Dr. Watts says:—

"Religion never was designed  
To make our pleasures less."

he stated a very grand and glorious truth. If the power of the Church is not what it was, the reason is because it has divorced the spiritual from the material world, God from the Universe, Divine law from natural law, and the true and natural Kingdom of Heaven from the heaven of happiness that can be attained even here and now.

Our sincere conviction is that the best people are usually the happiest. By the best people we mean the most unselfish, those who are never exacting, never demanding a reward. All their happiness comes unsought—so many glad and beautiful surprises—filling their lives with perfect joy.

Returning for a moment to our thought of the angelic life we can point to no better picture of the happiness of Heaven than to go about from place to place in the universe, constantly meeting with those who tell you you were instrumental in making them what they are, reminding you of some kindly word or action. This is your satisfaction or Heaven, and to witness the misery you have caused, and to know you have caused it, is the real penalty and pain of Hell. Let these thoughts sink deep into your hearts, that the spiritual world is here, that we are living in it now, that thoughts are objective realities, having power to wound and to make whole.

[Mr. Colville went on to shew that every organ of the mind needs cultivation, and how the time will come in the history of the spirit when every power will be used equally; how rest in spirit-life will be alternate occupations, doing everything in such a way that all the powers of our nature will be employed usefully and beneficially, enforcing the truth that idleness is antagonistic to true well-being and happiness. He then proceeded to argue that the search for happiness being so universal, the attainment of it is sure, if only the true methods are pursued; that God is the Author of all happiness, and desires His creatures to be happy; that throughout eternity the march nearer and nearer happiness will be accomplished, even through the pains and fire of those states of spiritual being which have been called purgatories and hell; and that only when the back is turned on the dreadful dogma that God has ever intended any soul to suffer in order to gratify His revenge, will the mysteries of life on this and the other side of the grave be explained, &c., &c., &c.]

Legislation is good in its way, but something more is needed to reform the world. You must make people happy. The great question of the hour is how to employ everybody, and make them happy by making them useful to somebody else. That, as we have said, is the true idea of happiness; to be pure so as to make others pure; to so conduct yourselves as to make others wiser; to be loving yourselves so that others may become more loving when brought within your influence.

This is the true Harmonical Philosophy. Coming from the skies above you, it waters the earth as with refreshing dew and rain, causing flowers and perfumes to spring up within your lives.

We have this morning laid down our first general proposition that rest and work are synonymous; that when we are truly at work we are truly at rest; that when we are truly pure we are at rest from everything that makes us unhappy, and that in the angelic world happiness consists in unselfish devotion to others.

THE *Family Herald* ON SPIRITUALISM.—Amongst "Answers to Correspondents" in this weekly for March 28th, occur the following words:—"The mind must be either weak in itself or overpowered by a too active imagination which believes in 'Spiritualism.' The absurdity of this credulity is too gross and too mischievous to be tolerated. Simply laugh away the assertions of these people and have nothing to do with them. That is the safe course. We believe all Spiritualists are more or less in peril of insanity. We do not say they are actually insane; but they are wantonly placing themselves in jeopardy of a revolt of the imagination, and that would result in the establishment of an abnormal mental state." The editor of the *Family Herald* will, if he is not careful, earn as unenviable a reputation for veracity as a certain mad doctor who asserted that the asylums of the U.S. were filled by Spiritualists, and then had to eat his own words. We challenge the *Family Herald* to substantiate any one point in the above. As for laughing being the safest course, it is of course permissible to adopt that method of "settling the question." Unfortunately, however, for those who do so, the laugh has always been on the side of Spiritualism when anything approaching candid investigation has been made.

SICK minds set themselves against healthy ideas; to them simple truth is hard and crude; they prefer their sick state and illusions to health. So we have to expect all moral truth to meet with aversion and outcry; this is as natural as for the surgeon's instrument to excite shrinking and pain.

## PHASES OF MATERIALISATION.

## A CHAPTER OF RESEARCH

IN THE

## OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (OXON.)"

(Continued from page 142.)

I shall, perhaps, do well to omit here, pending them with brief reference at the close of this section, various cases which are in themselves good, and to concentrate attention on the most complete and exhaustive series of experiments of which we have record in connection with this special phase of manifestation. Many have made experiments, but no one has so systematically recorded them, their methods, and their results, as Dr. Wolfe has in his "Startling Facts in Modern Spiritualism." He spared no pains to get at facts. He had Mrs. Hollis living in his house repeatedly and for long periods. He set apart a room, and built a cabinet. He carried out to the letter the directions that the communicating intelligences gave; and, as a consequence, he is enabled to record a very remarkable series of materialisation phenomena, especially of faces. I propose to give some detailed evidence respecting these, treating them solely as materialisations, and leaving out of the question all dispute about identity, except when the assured recognition of a known face is a link in the argument.

The experiments were made in the year 1872, and are recorded in Dr. Wolfe's book. I select from the record of them the following:—

"I beheld my mother's face in the opening of the cabinet door. . . I riveted my gaze upon her for twenty seconds, during which time she smiled, bowed, and pronounced my name. . . Every person in the circle saw the face, but I only recognised it; it was my mother's face." [A finger test was given.] "She recognised me and called me by my given name." Wolfe's son, 15 years of age, recognised his grandmother independently. [p. 312.]

"Mrs. Ward instantly recognised the spirit as Anna Climfort, and spoke to her. The reply and acknowledgment were made by bowing the head. . . As this spirit retired, another face and head of a beautiful woman appeared, and bowed to Mrs. Ward. It was one who had stood as her bridesmaid many years before." Another head and face recognised as Mrs. Rachel Fisher by Mr. Skaats. [p. 325.]

"The face of a sweet little girl was immediately recognised by Mrs. Madison as her own child. . . The materialisation was very good and lasted for a minute." [p. 326.]

On a subsequent occasion Mr. Skaats recognises his little daughter. [p. 327.]

"For the first time was now presented a perfect and full materialisation of *Elwood Fisher*. This spirit had made several attempts to shew himself to his friend, Mr. Corry, but never with entire success. Mr. Corry's anxiety, I think, was the cause of his failure. He now materialised in a good light, and maintained his form a minute and a-half. The face of *Elwood Fisher* is a remarkable one, evincing power and will to an uncommon degree. He has an immense head and ponderous brow, much like Webster." [pp. 346, 364.]

"Mr. Buchanan came. He maintained his materialisation so long and firmly that I had time to fetch an autographic letter. . . He received it from my hand and withdrew for about half a minute. When he reappeared, the view of his face was changed from a full front to a profile. . . Perhaps a minute elapsed when he retired and almost instantly reappeared full front face, handing me the letter." [p. 347.]

"Jim Nolan materialised and held a conversation in view for twenty minutes. Winked, opened his mouth, and shewed his tongue and teeth." [pp. 370-373.]

Between 4th and 29th September upwards of fifty faces were recognised by various sitters in a series of sittings, and many more unrecognised as well as those who had before shewn themselves.

"The face was life size, had the compact full forehead, the hair brushed away from it, after the manner in which Mr. Potter

wore it. The mixture of grey in the hair and chin-whiskers was visible. . . I involuntarily exclaimed, 'Potter.' The manifestation lasted three minutes." Recognised another face. "The hair was combed down over a very high forehead, and drawn plainly over the tops of the ears. The large, serene blue eyes, the oval face, the retreating chin, the languid expression about the mouth, the light colour of the hair, were unmistakable characteristics of the face of an invalid sister who died ten years ago in the northern part of Ohio, who was never in Cincinnati, and of whom no picture is in existence, except an old faded daguerreotype taken perhaps sixteen years ago. The peculiar mode of wearing the hair was due to *protracted illness*; it was put up in the readiest way an invalid could do it with comfort to herself." [p. 334.]

"Next appeared the face of a female, recognised by Dr. Wolfe as *Lizzie Odell*\*—a pretty, full face, with a profusion of black curls, and a cherry-coloured ribbon bound across the forehead at the hedge of the hair, and running back over the ears. *Lizzie smiled*, nodded twice, and passed on." Plymton adds:—"It seemed to me that there was a constant effort, especially in the case of faces, to maintain the status of materialisation, as if the tendency were to dissolve and melt into thin air. At moments when the materialisation was most perfect, there was a curious glow upon the face, not destroying, but rather heightening the effect of local colour in the hair, eyes, and skin." (Light was admitted from the adjoining room, sufficient to read coarse print or to see local colour.) [p. 135.]

At a séance, on September 12th, many recognitions. An elderly lady "faultlessly" materialised; then a bright smiling face of a little girl; then that of a negro girl, quadroon colour. [p. 344.]

As a summary of facts it may be well to note Mr. Corry's evidence. Ex-President Buchanan was recognised by all. Corry recognised Mrs. Pratt; "expression was exactly like hers; side face shewn." Plymton and Wolfe recognised *Lizzie Odell*. Plymton recognised Mary, his sister. Recognised *Elwood Fisher*. [p. 444.]

From an independent source I add some confirmatory evidence.

Mr. Pratt relates his experiences at Wolfe's, when Plymton was present.† . . . "A luminous ball, very dim, appeared at the aperture, grew lighter, resolved itself into a head with the features clearly defined, and for a second gazed at us from the opening. Mr. Plymton told me that that was his sister, Mary, dead some years, and was very striking in its resemblance." President Buchanan having come . . . I had made up my mind that the whole affair was an ingenious, innocent sort of fraud, when the luminous appearance at the opening resolved "itself into a head that so shocked me, that for a second my heart seemed to stop. . . The spirit whose face I had seen—and, by-the-bye, this had been repeated to me until there could be no question about the resemblance at least, if not the identity, for I had procured a powerful opera-glass that revealed to me the very colour of the eyes and hair,—this spirit whispered to me long messages that could be heard by others, which fact saved me from the doubt as to whether my imagination had not played me false."

This seems the place to adduce a good case observed by Mr. J. Fred. Collingwood:—

At a members' séance held at the rooms of the British National Association of Spiritualists, on April 17th, 1877, W. Eglinton, medium, Eglinton was in the cabinet free, and ten persons formed the circle, among whom were Florence Marryat, Mr. Cornelius Pearson, Mr. J. F. Collingwood, and Mrs. L. After the appearance of two or three forms that usually manifest through this medium, a face which was quite new to all the sitters was seen at the aperture and drew forth spontaneous remarks from the circle generally to that effect. The face presented itself, full, to the middle of the circle where Mr. Collingwood was seated. He noticed the short hair on the head, the stubbly beard and short cut moustache, the cadaverous and worn appearance of the features, the sunken eyes; but the face was not recognised then. It gazed for a second or two at Mr. Collingwood, then slowly turned the head to sweep the circle, and the instant that the profile was presented Mr. Collingwood recognised the likeness to a friend, Mr. Hammond, deceased eighteen months previously. At one end of the row of sitters was Mrs. L., Hammond's sister-in-law. The face

\* "Startling Facts in Modern Spiritualism," p. 312, *seq.*

† "Primitive Christianity," Vol. I., p. 422.

retreated immediately it had, apparently, seen Mrs. L.'s, and it re-appeared within half a minute, drawing aside the curtain at the end of the cabinet nearest to her. A hand was held out, and beckoned with the fore-finger in that direction. Some of the sitters said, "The lady at the end is beckoned." Mrs. L. had by that time recognised the face as her brother-in-law, and the motion of the finger as his habitual mode of calling any member of his family. She went up close to the face, and exclaimed, "You are Hammond." The head bowed, and the face smiled. The likeness was complete; and when the smile was expressed by the tension of skin over hollow and bony cheeks, the recognition appeared almost absolute. *In life Mr. Hammond had lost his left eye; in this image of the living man the right eye was wanting.* It has been said that Mr. Collingwood did not recognise a likeness until the profile was presented. He was not then aware that in his last illness Mr. Hammond had his moustache and beard cut very short. That, with the wasted features, prevented an earlier recognition. In profile the features were more pronounced, and were accordingly at once recognised by Mr. Collingwood. This appearance was the fulfilment of a promise given to Mrs. L. during Mr. Hammond's last illness, to "come if it were possible."

I shall not add force to what I have already quoted by any multiplication of evidence. It is to be had in profusion from Bastian and Taylor;\* from Eglinton (though with him more particularly in respect of the full form; from Arthur Colman;† from almost all mediums at this transition time before the materialisation of the complete form was a regular occurrence.

One case, as shewing something of the development of the process in a particular case, may be referred to. It has its bearing, too, on Mr. Collingwood's case just narrated. It will be remembered that a face (known as the Haverford-west face at some of Miss H. Cook's séances) presented itself with a scar on one side of the face, when the light would strike more fully on it, and suddenly changed the wound to the other side of the face, when the object had been attained. This inspires caution in attaching too much importance to any evidence of identity that may be drawn from a study of these phenomena. The invisible operators can, apparently, make up these faces at will, can dress them up as a sort of animated statuary in some cases, as living flesh-and-blood portraits in others. How far the identity argument can rest on such a basis I do not now inquire. It is sufficient for my present purpose, which I do not wish to confuse with any other issues, that these materialisations are what they pretend to be, so far as they are presentations, living, breathing, recognisable, of certain persons whose features and peculiarities of dress they accurately reproduce.

The case I wish to quote is one that rests on the authority of the Hon. J. L. O'Sullivan,‡ an old Spiritualist of great experience. The medium was one Jesse Shepherd, who has attained in America some considerable reputation, and who is unquestionably possessed of psychic power. The narrative shews that the unseen operators had no more difficulty in touching up their work than a sculptor has in trimming an eyebrow in his bust, or a portrait-painter in putting in a little more florid complexion in his picture.

In a lecture by Hon. J. L. O'Sullivan in America,§ he records an experiment which he witnessed, Jesse Shepherd being the medium. "The head was entirely enveloped in white drapery, but this presently disappeared from before the face, and exposed a smooth round face of absolute whiteness. Epes Sargent had a peculiar boyish countenance." After close scrutiny Mr. O'Sullivan recognised the face of his early friend, "though it now seemed as though moulded in alabaster. The spirit face would come and go, vanishing and re-appearing several times." Mr. O'Sullivan remarked to Mr. Kiddle on the strangeness of its dead whiteness. "It presently appeared with colour, but in the lips alone," and Mr. O'Sullivan again said that he had in life a high colour in his cheeks. At his next appearance, a moment after, there was a strong red colour in the cheeks. . . . "This was a singular case of witnessing the progressive materialisation of a face in three distinct stages of progress."

(To be continued.)

## FUNERAL OF A SPIRITUALIST.

The first Spiritualistic funeral in the West of England took place on Sunday at Plymouth, when the mortal remains of Mr. George Sparks were interred at the cemetery. The deceased having been a follower of the services at the Richmond Hall, upwards of seventy adherents of the Free Spiritual Society assembled at his residence, whence they followed the hearse and coaches to the burial ground. The absence of mourning from these sympathisers was very marked, although the immediate relatives and friends wore the garb of woe, and its place was supplied by quantities of choice flowers worn as button-holes or carried in the hand. On arrival in the chapel Mr. R. S. Clarke, who officiated, said:—"Friends, we have assembled this morning to commit to the earth the physical body once inhabited by our brother, George Sparks, who has, within the last few days, undergone transition from this terrestrial plane of being to the spiritual world. As the result of injuries received some years ago, he was during the latter part of his life here a great sufferer, and though not endowed with a super-abundance of this world's goods, yet, as a Spiritualist, was rich in that which cannot be bought, sold, or destroyed, viz., an intimate knowledge of immortal existence. This knowledge was to him a deep comfort, its rays illumined and cheered his path, while it acted as an incentive to the attainment of that spirituality capable of unfolding the Divine powers of humanity. In meeting now as we do it is not as those who are without hope. We claim from the evidence presented to us that personal immortality is an absolute certainty, and so far from believing, we know, that death does not only not 'end all,' but is powerless over the real man, who must and does survive that change. Those whom we have loved and who have departed from earth, indeed, 'do not die, nor lose their mortal sympathies, nor change to us,' but, having worked out their own salvation, have by this new birth entered into a brighter and a better world. Holding, then, that man cannot be annihilated, and that there is no condemnation for those whose lives prove them to be children of God, we pay our tribute of respect to those earthly remains that once contained our brother, who from his present state shall return to this place as a ministering angel of an All-good Father." This address was followed by the reading of 1st Cor. xv., after which a hymn from the "Spiritual Lyre," commencing—

"Death is the fading of a cloud,  
The breaking of a chain,  
The rending of a mortal shroud  
We ne'er shall see again,"

was sung, this part of the proceedings being closed with an invocation by Mr. Clarke, who, on the *cortège* leaving the building, walked on ahead of the coffin to the grave, where he said:—"We commit to the earth this physical body, once the habitation of our now enfranchised brother, and, knowing that as an immortal being he still lives, we place upon his remains these flowers, emblems of the purity and innocence to which he, as a spark of Deity, may attain," at the same time dropping a lily into the grave, an example quickly followed by the bystanders. Mr. Clarke then delivered an inspired address, wherein he pointed out that to them death had ceased to be the King of Terrors, and was recognised instead as the gate of life. It was a mistake to imagine that it meant a cessation of life, for no man ever died in that sense, but in reality only underwent translation from one state to another, while the physical body, so long his home, went to build up other forms of being. They did not believe that for them there was either a sensuous heaven or eternal hell, but they did teach that in the spiritual world every son and daughter of the living God would have an opportunity afforded them of unfolding their powers and becoming happy and blessed. As Spiritualists, they held that the resurrection took place immediately after death, and had no doubt that their friend was really present watching the interment of the garb of mortality. A brief prayer and the Benediction brought the service to a termination, and the crowd, which had gathered round them, dispersed.—*Western Daily Mercury.*

## ANSWERS TO CORRESPONDENTS.

SPECIAL NOTICE.—The Editor of "LIGHT" cannot, save in exceptional cases, undertake to answer correspondence through the post. All inquiries reaching this office not later than Wednesday morning, will, as far as practicable, be answered in the ensuing number of "LIGHT."

J. H. and J. W. W.—Thanks for letters. Two communications were already in type on the same subject.

G. D. H.—Letter received, but there is no need to continue a discussion which is not of general interest to the readers of "LIGHT."

It is with truth, as it is with light, so many are offended if it is presented too suddenly to them; they turn away if it comes upon them without preparation; they must have it graduated to their tenderness of vision.

\* *Human Nature*, 1875, p. 215. *Spiritualist*, January 29th, 1876.  
† *Medium*, January 21st, 1876. *Spiritualist*, May 12th, 1876.  
‡ *Medium*, August 12th, 1881. § *Medium*, August 12th, 1881.

[ADVT.]

TESTIMONIES OF THE ANCIENT FATHERS  
TO THE  
PERSONAL EXISTENCE OF JESUS  
AND HIS APOSTLES.

CONTRIBUTED BY "LILY."

[A portion of these testimonies will be published weekly, until the series is ended. They are translations from the Latin and Greek Fathers, and have been made directly from the original texts, where these have come down to us. This remark, perhaps, is necessary, as translators are frequently content with a second-hand rendering from some modern language, and often, in the case of the Greek Fathers, from the Latin. The translator is Joseph Manning, Esq., who was specially selected for this work by one of the principals of the literary department of the British Museum.]

## THE ACTS OF ST POLYCARP'S MARTYRDOM.

These survive in a letter of the Church of Smyrna, written, as Dressel argues from the Epistle itself, the year after Polycarp's death. Eusebius (Eccles. Hist. iv. 15) cites a large portion of it. In these Acts the following passage occurs:—

"As the governor continued to urge him, and again saying: 'Swear,\* and I will dismiss you. Revile Christ,' Polycarp said: 'Eighty and six years is it from the time in which I began to serve Him and He never did me any wrong: and how can I utter abuse against my King who has saved me?'"

## HEGESIPPUS.

St. Jerome in "Catalogue of Illustrious Men," gives the following account of this Father. "Hegesippus, a neighbour of the Apostolic times, weaving an entire history of ecclesiastical affairs from the Passion of the Lord until his own time, and collecting from all quarters many things pertinent to the utility of readers, composed five books in a simple style of speech, that the stamp of his language might also express the life he followed. He asserts that he came to Rome under Anicetus,† who was the tenth Bishop after Peter; and that he remained until Eleutherius,‡ who had been previously deacon of Anicetus, became bishop of that city."

The works of Hegesippus are lost, but Eusebius preserves a few fragments of them, which show what a body of ancient tradition of the highest interest must have perished in them.

Eusebius (Eccles. Hist., ii. 23). "Now in truth Hegesippus, who flourished in the first succession of the Apostles, narrates most accurately about him§ in the fifth book of his Memoranda speaking in this manner: 'James, the brother of our Lord, succeeded to the Church of the Apostles. He was called the Just from the days of our Lord until our own times: since many were called James. This man was holy from his mother's womb. He did not drink wine or fermented liquors, and he did not eat animal food. A razor never went upon his head, he was not anointed with oil, and he did not use the bath. He alone was permitted to enter the Sanctuary. He never bore woollen but linen garments. And he was accustomed to enter alone into the Temple, and used to be found prostrate on his knees, and praying on behalf of the sins of the people. So that his knees were dried up like a camel's, through their being perpetually bent in adoring God and interceding for the sins of the people. And, indeed, through the overflow of his righteousness, he was called the Just, and Oblis, which is in Greek, "The fortress of the people" and "Righteousness," as the prophets make manifest concerning him.

Some of those seven sects of the people, those we have written of before in these Memoranda, inquired of him: 'What is the door of Jesus?' and he said it was the Saviour. From which some believed that Jesus is the Christ. Wherefore many of the rulers also believing, there was an outcry of the Jews, and Scribes, and Pharisees, that the whole people ran the chance of looking for Jesus as the Christ. The Scribes and Pharisees set James upon a battlement of the Temple, and they bawled out to him, 'O thou Just One, declare unto us: What is the door of Jesus?' And he answered in a loud voice: 'Why have you asked of me concerning Jesus, the Son of Man? He Himself sits at the right hand of the Great Power, and He will yet come in the clouds of Heaven;' and when many now were fully assured, and believed on the testimony of James, the Scribes and Pharisees were indignant with themselves for having procured this testimony; 'So going up, they threw down the Just One, and said to one another, 'Let us stone James the Just.' And they began to stone him, as when thrown down he was not killed; but turning round, he placed himself upon his knees, saying, 'I beseech Thee, O Lord God, the Father! forgive them, for they know not what they do.' (Luke xxiii. 34.) And so he suffered martyrdom: This man was a true witness to both Jews and Greeks that Jesus was the Christ.'"

In Eccles. Hist. ii. 11, Eusebius mentions the election of Simeon, the son of Cleophas, as successor to James in the See of Jerusalem, "being the cousin in truth, as they say, of the Saviour, for Hegesippus narrates that Cleophas was the brother of Joseph."

In Eccles. Hist. iii. 32, he relates the martyrdom of St. Simeon. Breaking off from his own relation of it to give the words of Hegesippus, he speaks thus:—

"But there is nothing like hearing the writer himself narrating these very circumstances, word for word, in this manner:—

"Some of these heretics, beyond doubt, denounced Simeon, the son of Cleophas, as being both from David and a Christian. And thus he was martyred, being 120 years old, under Trajan Cæsar and the Consul Atticus.'"

A little above this, Eusebius quotes from Hegesippus the remark:—

"With much show of reason could it be said, that Simeon was one of those who actually saw and heard the Lord, on the ground of his great age, and also because the Scripture of the Gospels makes mention of Mary, daughter of Cleophas, who, as our narrative has already shown, was his father." (Eccles. Hist. iii. 32.)

(To be continued.)

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\* That is "by the genius of Cæsar."

† A. D. 151—160 (Routh).

‡ A. D. 169—184 (Routh).

§ James the Brother of our Lord.

## TESTIMONY TO PSYCHICAL PHENOMENA.

The following is a list of eminent persons who, after personal investigation, have satisfied themselves of the reality of some of the phenomena generally known as Psychical or Spiritualistic.

N. B.—An asterisk is prefixed to those who have exchanged belief for knowledge.

SCIENCE.—The Earl of Crawford and Balcarres, F.R.S., President R.A.S.; W. Crookes Fellow and Gold Medallist of the Royal Society; \*C. Varley, F.R.S., C.E.; A. R. Wallace, the eminent Naturalist; W. F. Barrett, F.R.S.E., Professor of Physics in the Royal College of Science, Dublin; Dr. Lockhart Robertson; \*Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; \*Professor de Morgan, sometime President of the Mathematical Society of London; \*Dr. Wm. Gregory, F.R.S.E., sometime Professor of Chemistry in the University of Edinburgh; \*Dr. Ashburner, \*Mr. Rutter, \*Dr. Herbert Mayo, F.R.S., &c., &c.

\*Professor F. Zöllner, of Leipzig, author of "Transcendental Physics," &c.; Professors G. T. Fechner, Scheibner, and J. H. Fichte, of Leipzig; Professor W. E. Weber, of Göttingen; Professor Hoffman, of Würzburg; Professor Perty, of Berne; Professors Wagner and Butleroff, of Petersburg; Professors Hare and Mapes, of U.S.A.; \*Dr. Robert Friese, of Breslau; Mons. Camille Flammarion, Astronomer, &c., &c.

LITERATURE.—The Earl of Dunraven; T. A. Trollope; S. C. Hall; Gerald Massey; Captain R. Burton; Professor Cassal, LL.D.; \*Lord Brougham; \*Lord Lytton; \*Lord Lyndhurst; \*Archbishop Whately; \*Dr. R. Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, Hon. Roden Noel, &c., &c.

Bishop Clarke, Rhode Island, U.S.A.; Darius Lyman, U.S.A.; \*Professor W. Denton; Professor Alex. Wilder; Professor Hiram Corson; Professor George Bush; and twenty four Judges and ex-Judges of the U.S. Courts; Victor Hugo; Baron and Baroness von Vay; \*W. Lloyd Garrison, U.S.A.; \*Hon. R. Dale Owen, U.S.A.; \*Hon. J. W. Edmonds, U.S.A.; \*Epes Sargent; \*Baron du Potet; \*Count A. de Gasparin; \*Baron L. de Guldenstübbe, &c., &c.

SOCIAL POSITION.—H.I.H. Nicholas, Duke of Leuchtenberg; H.S.H. the Prince of Solms; H.S.H. Prince Albrecht of Solms; \*H.S.H. Prince Emile of Sayn Wittgenstein; The Countess of Caithness; Hon. Alexander Aksakof, Imperial Councillor of Russia; the Hon. J. L. O'Sullivan, sometime Minister of U.S.A. at the Court of Lisbon; M. Favre-Clavairoz, late Consul-General of France at Trieste; the late Emperors of \*Russia and \*France; Presidents \*Thiers, and \*Lincoln, &c., &c.

## Is it Conjuring?

It is sometimes confidently alleged that mediums are only clever conjurers, who easily deceive the simple-minded and unwary. But how, then, about the conjurers themselves, some of the most accomplished of whom have declared that the "manifestations" are utterly beyond the resources of their art?—

ROBERT HOUDIN, the great French conjurer, investigated the subject of clairvoyance with the sensitive, Alexis Didier. In the result he unreservedly admitted that what he had observed was wholly beyond the resources of his art to explain. See "Psychische Studien" for January, 1878, p. 43.

PROFESSOR JACOBS, writing to the editor of *Licht, Mehr Licht*, April 10th, 1881, in reference to phenomena which occurred in Paris through the Brothers Davenport, said:—"As a Prestidigitator of repute, and a sincere Spiritualist, I affirm that the medianimic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect. Messrs. Robin and Robert Houdin, when attempting to imitate these said facts, never presented to the public anything beyond an infantine and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. . . . Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by purely scientific methods, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in Spiritual manifestation."

SAMUEL BELLACHINI, COURT CONJURER AT BERLIN.—I hereby declare it to be a rash action to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining* by any reference to prestidigitation is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne, Butlerof, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to *my* view and experience, false and one-sided. This, my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, December 6th, 1877.

## ADVICE TO INQUIRERS.

## The Conduct of Circles.—By M.A. (Oxon.)

If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.

There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex; the rest of a more positive type.

Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbour, though the practice is frequently adopted.

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, it it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful séance.

The first indications of success usually are a cool breeze passing over the hands, with involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usually develop with more or less rapidity.

If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over* but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

When a satisfactory communication has been established ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made on the table, or in a part of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous, and even tricky.

Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form-manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded, discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increased light will check noisy manifestations.

Lastly—Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning Spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your Reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good, and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation.