

# Light:

A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter.

"LIGHT! MORE LIGHT!"—*Goethe*.

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## NOTES BY THE WAY.

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

### "THE PERFECT WAY."\*

The idea that we are living in a transition age when an old out-worn epoch is giving place to a new and vigorous era to be accompanied by some radical change in the world's thought, is increasingly prevalent. One meets it in various stages of presentation in many published thoughts; and, where it is not expressly presented, its implied presence is plain enough to one whose eyes are open. In the series of addresses "delivered before a private audience in London, in the months of May, June, and July, 1881," and now gathered into a sumptuous volume, this is stated as one of the fundamental principles on which the writers ground their claim to the attention of thinkers. The world, they say, has so exalted matter and force that its recognised intellect has been led to pronounce against the God-idea. "This, therefore, is no other than that 'time of the end' whereof the token should be the exaltation of Matter instead of Spirit, and the obtrusion into the holy place of God and the soul, of 'the abomination that maketh desolate,' to the utter extinction of the world's spiritual life and of the idea of a Divine Humanity. Now is 'that wicked one' and 'man of sin'—that is, humanity deliberately self-made in the image of the Not-God—definitively revealed: and the Gospel of Love is confessedly replaced by the Gospel of Force." With the fondness for allegorizing which pervades these addresses, and which smacks of the writings of the Mystics, it is pointed out that the foremost symbol of the Gospel of Force is Dynamite, which is etymologically the Greek *dunamis*, Force.

At such an epoch Religion has necessarily lost its hold on men. Its essential truths require restating. They have become materialised until their spirit is lost, hardened into flinty dogmas that no spiritual digestion can assimilate, though the merely intellectual hair-splitters find infinite gratification from discussing them. The work of destruction must precede the work of construction; and indeed it has been going on with much vigour now for a long time past. But it seems to be forgotten that destruction is no worthy end in itself, but is good only for the clearing away of rubbish that cumbrous ground that may be usefully and profitably employed for the glory of God or the good of man. The work of construction has not engaged the attention of this iconoclastic age in any marked degree. Men have indeed busied themselves in the investigations of a science which ignores the existence of spirit, and have in so doing missed the full proportion of truth, though they may have conferred on their fellows some not inconsiderable benefits by their excursions into unexplored fields of research. But of true science, round and complete, we have very little as yet. There are not wanting, however, indications that the work of reconstruction is proceeding. It is concerned as yet with the *origines* of the faith, with the foundations; and so the work is underground, and makes no fair show to cursory view. But it is not less real, nor less important, because "in building again the Temple of the Lord God of Israel" the first efforts are concerned

with laying firm and fast; on ground that has been well cleared by the destructive criticism of the age, the foundations which are to bear up the fair proportions of that Temple of the Lord God which is even now a-building.

To the work of which I have spoken the book which is before me is a remarkable contribution. The writers profess themselves to be commissioned to reconstruct, to reconcile, to interpret, to "make at-one-ment between mind and heart, by bringing together Mercy—that is, Religion—and Truth—that is, Science . . . to assure man that his best and most powerful friends are Liberty and Reason, and his worst enemies are Ignorance and Fear." This is, unquestionably, a noble aim, and justifies the writers in claiming a serious hearing from every thinker. For the aim is no less than the rehabilitation of Religion, and the re-statement of Divine Truth. In carrying out this purpose, the authors preserve a complete anonymity, "in order that their work may rest upon its own merits, and not upon theirs—real or supposed; in order, that is, that it may be judged and not prejudged one way or the other." Though in this case the authorship is esoterically an open secret, it is well to rest a book such as this on its own inherent merits. Its contents, which I can only briefly indicate, are such that they must be frankly judged by the various minds who read them without regard to the presumed authority of any name. They are not of a character that can be prescribed for universal acceptance by any authority, even if the authors did not, as they do, disclaim any such idea. The scheme of thought must stand or fall for each individual mind on its own merits as apprehended by that mind. If it be not true to me, it does not follow that it may not, wholly or partially, be true to my neighbour, and it must be a poorly equipped mind that cannot find in its details, if not in its grand conception, some good spiritual food. It is but a poverty-stricken idea that the circle of truth is complete in any mind, or can be apprehended in its fulness at any one stage of development.

The book is put forward as the work of two minds, whereof one, the woman, contributes the Intuitive faculty, through which esoteric truth has always been perceived and grasped, and through which Divine Revelation in various ages has been given. What is written is stated to be the result of intuitive memory, developed and assisted by that pure method of life which is set forth, for instance, in a little work entitled "The Perfect Way in Diet." The subjects treated are as profound as they are various. The pre-existence and perfectibility of the soul is the basis. The fourfold nature of man—one other element is now added to the threefold combination—consisting of material body, astral body, soul, and spirit, is discussed on lines not very different from those associated with Eastern Theosophy. Matter and spirit—two states of one Substance—are, in the conception of the authors, one and the same thing: matter being substance in its dynamic condition: and Spirit being one with the Deity, the projection of which substance into lower conditions forms the material universe. The soul's entrance into matter is traced to the lowest modes of organic life, whence, by an orderly process of evolution or development, it attains to "the measure of the stature of the fulness of Christ," the Perfect Man. This development is stated to be effected by Transmigration or Re-Incarnation, which was recognised by such teachers as Chrishna, Buddha, Pythagoras, Plato, and Apollonius, as the method of the soul's progression. This doctrine is set forth with much power and completeness in the work under notice. I am not about to discuss the subject. Few things seem to me more absolutely profitless than to beat the air with so-called arguments about such abstruse matters. The ordinary defenders of the dogma never approach to logical argument—the very nature of the case precludes any appeal to such methods—and it is impossible to meet them on the ground they select without clearing it by antecedent definition. The fact is that

\* "The Perfect Way; or, the Finding of Christ." London, 1882—Field and Tuer.

the doctrine, if accepted at all, must, as the authors put it, be intuitively apprehended as a part of a system or body of truth, and not proven by the mathematical principles of demonstration. I do not apprehend it in this way. I am not prepared to accept it, as usually understood; nor to hold it as any necessary part of my conception of truth: but I am by no means blind to the light that it throws on many problems of life. I have not seen it so philosophically and convincingly formulated as in this volume.

When the writers deal with the historical element of the existing religion, they shew a keen critical faculty, and a very considerable power of exact analysis. They point out that a halo of romance has gathered round sacred books, persons, and events which modern Biblical exegesis has roughly dispelled, and has traced that which in them is substantially true to systems of belief far more ancient than Christianity. "Thus, the whole story of the Incarnation, the expectation of the Messiah, the announcement by the angel, the conception by the Virgin, the birth at midnight in a cave, the name of the Immaculate Mother, the appearance to shepherds of the celestial host, the visit of the Magi, the flight from the persecuting Herod, the slaughter of the innocents, the finding of the Divine boy in the Temple, the baptism, fasting, and trial in the wilderness, the conversion of the water into wine, and other like marvels; the triumphal entry into the holy city, the Passion, the Crucifixion, the Resurrection, and the Ascension, and much of the teaching ascribed to the Saviour—all these are variously attributed also to Osiris, Mitras, Iacchos, Zoroaster, Chrishna, Buddha, and others at dates long antecedent to the Christian era." That is to say, they are parts of Divine truth which continually crop up in various systems that profess to expound it: and their very presence in all is their most unassailable credential.

I should have liked to pursue a systematic analysis of this work, so as to point out to my readers what ground it covers, and give them, as it were, an outline map of the country. But the territory is vast, and my space is limited. I must hope to recur to some of the many points which interest me. For the present I can but say that there is a profound lecture on the genesis, nature, and progressive development of the soul; one on the various orders of Spirits, and how to discern them, which is, perhaps, the most interesting and suggestive to me among many that possess these qualities in a high degree. For the rest, the Fall, Redemption, the Atonement, and the nature of Christ are mystically treated in a way that often recalls the methods of the school of Mystics, and there are various appendices which I take to contain excerpts from the body of instruction which has been conveyed to the writers. The book in form is beautiful exceedingly, one of the best specimens of typography that I have seen. In spirit it is, as I have said, full of suggestive matter for thought, which even he who cannot agree must find benefit from, if it be only by finding himself forced to formulate and arrange his reasons for dissent. It will give the reader plenty of opportunity for this, but it will give him too, if he be not merely materialistic and formal in his methods of thought, much wholesome truth that his soul can feed on, and throughout it he will not find any spirit of inharmony or discord, but a clear and charitable, though often forcible and always candid, statement of the writers' conceptions of truth.

M. A. (Oxon.)

**M. R. HUDSON'S BENEFIT.**  
*To the Editor of "LIGHT."*

SIR,—With reference to Mr. Damiani's letter in your last issue, will you allow me to inform your readers that a meeting was held at Mr. Burns's on the 28th ult. to carry out the proposal for a Dissolving View Exhibition of Spirit Photographs? A committee was formed, of which Mr. Hudson's old friend, Mr. Wootton, of 33, Little Earl-street, Soho, was made treasurer, and a subscription was opened at the same time by a donation of £1 from the treasurer.

Mr. Hudson is now suffering from great domestic trouble, his wife having passed away last week after a long and severe illness, which has much taxed his strength.

I have known Hudson as a brother for several years, and hope the Exhibition will be patronised by influential Spiritualists, and that they will not forget him in his present necessities.

A. VACHER.

March 6th.

Criticism is a study by which men grow important and formidable at very small expense.

#### A CIVIL ANSWER TO A CIVIL QUESTION.

*To the Editor of "LIGHT."*

SIR,—I hope you will not think me as unreasonably craving space in your crowded columns, if I venture to reply to "Trident's" "Civil Question," published by you in your last issue. Pray give the Re-Incarnationists credit for not wishing to intrude a tabooed subject in the Spiritual Press. Heaven knows! we are merely on the defensive.

"Trident" demands facts to prove Re-Incarnation. The facts are innumerable, and if he will have a little patience, plenty will be forthcoming.

"Trident" takes exception to my statement that a human being, dying prematurely, is bereft of training. I maintain this fundamental proposition, first, because if a Spirit could learn his A B C of life out of the flesh, he would not be sent into it; second, because, not having lived amongst men, he would be incompetent to understand humanity, and therefore, unfit to aid in guiding it; third, because a link would be wanting in the chain of evolution from atom to angel; fourth, because a distinct and, may be, aristocratic caste, undefiled by earthly failures and mistakes, would be established in the Spheres, which, according to our idea of justice, would not be right. "Trident" does not tell us if those mistakes, which we call sins, are committed in the Spheres. If not, it is as true as *errando discitur*, and *experientia docet*, that there can be no progress there until, by repeated incarnations, we have acquired the wisdom to follow right and eschew wrong; then, indeed, progress in Spirit-life will find no hindrance and proceed swiftly.

Now, as one good turn deserves another, will fact-demanding "Trident" reply to a "civil question" from a Re-Incarnationist? He avers that he *knows* that a Spirit leaving the body prematurely does continue to grow and improve in the Spirit-world. Does he? Where are his facts in proof? He also speaks of Spiritual Spheres as a matter of knowledge to him. On what facts does he establish his belief? Facts, friend "Trident," facts! What! Revelations? Of such facts Re-Incarnationists have bushels full on their side at "Trident's" disposal. Let me, however, remind "Trident" that psychology is not Positivism, and that man can arrive at metaphysical truths without the crutches of external facts.—Very truly yours,

March 6th, 1882.

G. DAMIANI.

*To the Editor of "LIGHT."*

SIR,—A good deal of your valuable space has already been taken up with the above subject, which would, to my mind, be much more profitably employed otherwise than in trying to prove such an unaccountable assumption. In all the experience I have had in Spiritualism, I see nothing to warrant such an idea, but quite the reverse. In all the communications (and they are many) which I have had with my Spirit relations and friends, I have never received any information tending in that direction. Not wishing to take up much of your valuable space in such an unprofitable discussion, I will merely add my testimony, and that of my family, in corroboration of your correspondent "Trident's" letter, with reference to children dying prematurely. I have had two cases in my own family which could leave no doubt on our minds. One child expired two or three hours after birth, and the other a few hours only before birth, and we have since had the undoubted proofs that these two little angel Spirits have grown and are growing and improving daily in that beautiful world where, let us hope, such false ideas as now propounded will cease.

A JERSEY CHRISTIAN SPIRITUALIST,  
Jersey, 6th March, 1882.

DR. BERKS T. HUTCHINSON writes:—Editor of "LIGHT."—SIR,—I have much pleasure in sending you a Post Office order for subscription to "LIGHT," for 1882, for an inquirer, name and address enclosed. The gentleman has an official appointment in this colony, and is one who has battled in days long ago for the truth of mesmerism. Of Spiritual manifestations he has seen none, but from what he knows of mesmerism he feels sure that Spirit communion is a great truth. I am very pleased to hear about your decision to increase the size of "LIGHT," which I trust will dissipate more of the dark ignorance that prevails on matters spiritual. If every subscriber would make up his mind to get you another subscriber, "LIGHT" would do much more good. At present I am engrossed in mundane affairs, but after a time hope to send you a letter occasionally. Wishing you every success,—Fraternally yours, BERKS T. HUTCHINSON, L.D.S.; R.C.S.I.—2, New-street, Cape Town, February 1st, 1882.

## SPIRIT TEACHINGS.

## SECOND SERIES.

This series of Spirit-Teachings, like the former, is made up of selections from a great mass which have been automatically written during a series of years. They are selected on no other principle than that of printing what has been valuable to the person for whom they were originally given, in so far as this can be done without trenching on what is merely of personal and private application. The latter consideration excludes a great mass of what would otherwise be interesting and valuable matter. The phraseology has been preserved, as far as possible, intact, names only being omitted. The series follows directly on the first, from which, indeed, it is separated only by the accident of its publication in another journal, and after some considerable interval of time. The publication is resumed in deference to many repeated requests.

M.A. (Oxon.)

No. XVIII.

*Is the Chief here?*

The blessing of the Supreme be on you. I am with you.

*I want to know about some problems that are in my mind.*

We see, but you are ever too hasty. You are but approaching the bounds of hidden truth, your foot is not yet on the threshold, and you would have us reveal to you the innermost mysteries. Be content to wait.

*Content or not, I must. But tell me, does "Zanoni" give any fair idea of the subject of which it treats, or is it romance?*

It is, as we have said, romance founded on fact, so much of fact as its author knew. But he had not penetrated beyond the threshold, being indeed too sensual ever to reach far into the sublime mysteries. He was, as most are, the union of two contradictory natures; the outer one proud, selfish, self-seeking, self-indulgent: the inner aspiring and grasping after knowledge which is power, and full of overmastering ambition. The seeker after truth was cramped and fettered by the selfish sensualist. Not to such is any deep insight possible. The will must be unchained; the body must be subdued; the flesh must be subdued to the spirit before the aspirant can gain truth. It is not given to such as he to gain more than that illicit knowledge which is no blessing to its owner. Such is only half-knowledge, and that half the most dangerous.

*Yes, but he did penetrate to some extent, and saw a good deal. Is what he says true?*

He did not penetrate far; nor did he gain any absolute truth. What he got was relative only. Hence his descriptions are only relatively true. Absolute truth could not be so written.

*His opium eating was fatal to progress?*

Yes; all his life was a prolonged sensualism, and that is fatal. The aspirant to true spiritual knowledge must be pure in all things; brave in spirit as well as in body; single-minded in the search for truth; and self-contained. Dependence on the external mars the upward aspiration, and prevents true progress. No two souls need the same; no two are on the same exact plane, and no two can walk together in all things. Hence the aspirant after spiritual truth must learn first to know his own needs, and to be independent of all sublunar aid. He must stand alone, and fear not to gaze into his own soul, and learn by introspection and meditative contemplation the secrets that lurk there, before he can know of those which are hidden behind the veil. Purity, simplicity, singleness of purpose, and love of progress and truth—these conduct the aspirant to the domain of spiritual knowledge. But for the impure, whose sensual nature dominates the spiritual; for the selfish, who would use the knowledge for base ends; for the coward, who would fear to confront the hidden mysteries, and would tremble before the guardians; for the ignoble and sluggish, who would loiter on the way and long for inglorious ease; for the half-hearted, who would cast back lingering looks on the Cities of the Plain,—for these there is in the pursuit danger deep and real. Many unstable minds are attracted by the mysterious. They fancy that they would like to penetrate the veil from mere curiosity. They are vain, and would fain have a power and knowledge which others have not, and so they seek to pry. Better for them that they had courted annihilation than have forced themselves into hidden mysteries which are too deep for them. To such is danger. To the truth seeker there is none. He gains, if he be worthy, the knowledge which is power. Ask no more of this.

+IMPERATOR.

MAN at birth takes on the grosser substances of nature, his body consisting of such. These grosser substances by death he puts off, but retains the purer substances of nature, which are next to those that are spiritual. These purer substances serve thereafter as his body, the continent and expression of his life.—SWEDENBORG.

## A DEBATE ON RE-INCARNATION.

(Continued from page 105.)

Dr. Anna Kingsford said it was strange that a Chinese philosopher coming from the East, and who must have had so many opportunities of acquainting himself with the religions of the East, should not have taken into consideration the fact that all the great religions that preceded Christianity were based on the doctrine of Re-Incaronation, or Metempsychosis. It was found under various forms, in the doctrines of Buddhism and Brahminism, which covered the whole continent of Asia. The basis of Christianity was in many respects Pythagorean, and Pythagoras taught the doctrine as an essential part of his philosophy. They could not conveniently thrust aside the history of the human past and ignore all the teachings of its great ones, while claiming friendship and affinity with them. Those men represented the great minds of the time, and in this age we had few minds to compare with theirs. It was curious to hear the philosopher saying that he wanted a proof of Re-Incaronation when the proof was at hand. It was stated of Buddha that when he at last attained the "perfect way" he recollects his past existences; and that was the history of all who entered the perfect way. Buddha was stated to have recollects 550 of his incarnations, many of which did not represent historical characters. He remembered amongst others having been a merchant, and in one of his incarnations he is said to have remembered being a tiger. She had some experience of her own in the matter, but she had neither time nor wish to speak of it in that place. It had been asked how it was that the Spirits returned so seldom to speak of Re-Incaronation. The whole matter would be understood if only the theory of the relation of those Spirits to the soul of man was understood. Man was a fourfold being. In nine cases out of ten that which returned was not the true soul, but the "ruach." Allan Kardec had called the "ruach" the peri-soul, which was an equivalent word. It was the "ruach" which constantly returned, and not the progressive soul. With regard to the fact of a man being a fourfold being, she would briefly refer to the miracle plays of old. In the time of the Mysteries that was fully understood, and indeed it was the basis of our common pantomime with its four characters of "harlequin," "columbine," "clown," and "pantaloons." The "harlequin" in the pantomime represented the spirit; he carried a *bâton* or rod, and transmitted the forms of things; symbolising thus the Will of the Divine Spirit. The soul was represented by the columbine, the woman or angel. Next was the "ruach," *Nephesh*, or outer soul, known to the ancients as the "Shade," or "Manes," or "Lares and Penates," and that was represented by the "clown." The "pantaloons," the body, was the tumbledown house, that shuffled about the stage and was the laughing stock of all. The same thing was represented by the common playing cards, which were fourfold. The ace was the spirit, the beginning of all things; it was the unit which took all the tricks, like the Spirit which was the prime mover of the human system. When talking about the "souls" of the dead coming back it ought clearly to be understood what those souls were with whom converse was held. She did not speak in any uncertain way; she claimed to know the method of transmigration. She knew it from those alone who could tell her, those who had been for the last few years her guides and directors.

Mr. Pearson, referring to the observations of Dr. Anna Kingsford, said he believed the Spirits who returned were, as they professed to be, the Spirits of our friends, who were frequently identified. Those Spirits stated that they could progress in the Spiritual world without a physical body. They frequently asked their friends to pray for them, and at some subsequent period they came again, stating that they had progressed, and expressed thanks for the efforts made by their friends to help them. That, he thought, made Re-Incaronation a superfluity.

Mr. E. Maitland reminded Mr. Pearson that Dr. Anna Kingsford explained that the Spirit that returned was not the soul which was re-incarnated, but the exterior fluidic casing of the soul, or ruach, which ordinarily manifested at séances. He agreed with Dr. Nichols that the matter was one of fact rather than one of argument. Mr. Morse's Control had said that everything depended upon individual consciousness or memory. No person had ever said, "I remember not having lived before," but a great many had said, "I remember having lived before," and one positive assertion outweighed any number of negations. For himself he knew that he had lived before in different parts of the world, and it was to him no more surprising that the soul should have memory of past experiences than that the

body should have such a memory. All might have such a recollection if they would only strive for it. Everything depended upon the relations that a man got into with his soul. If he properly cultivated a connection with his soul, he would become so impressible as to recover all the soul's recollections, and would then *know* positively. Such was the recollection he claimed to have of his own past. It was not a continual recollection,—a man must be further advanced than he was to have that,—but such glimpses and frequent recollections as could not be accounted for on any other hypothesis than that of Re-Incarnation.

Madame de Steiger desired to remind Dr. Nichols of the teachings of the Spirits Ski and James Nolan, who used to manifest through Mrs. Billing's mediumship, on the subject of Re-Incarnation.

Dr. Nichols said that Ski had told him that Re-Incarnation was a fact, and that he should know something about it. Another Spirit also wished to have a serious talk with him on the subject, for which he (Dr. Nichols) had not yet found time. Mrs. Nichols, who was something of a medium herself, was a very decided Re-Incarnationist, and that was almost the only subject on which they ever quarrelled.

Signor Rondi said he could only understand the justice of God in the light of the doctrine of Re-Incarnation. Dr. Nichols had said that he should not like to come back to earth again, but God did not ask His children where they would like to go to learn their lessons. Mrs. Nichols had no doubt learned the doctrine of Re-Incarnation through her Spirits. All the continental Spirits taught the doctrine, and many American Spirits had lately done so. He had heard Dr. Peebles, for instance, preaching Re-Incarnation, and he had assisted at several séances where the Spirits were nearly all Re-Incarnationists. The Chinese philosopher himself had to-night been re-incarnated in the body of Mr. Morse.

Mr. Greenwell complained that Re-Incarnationists dealt only in speculation, but he wanted facts. When he heard the expression, "I do not believe, I know," he certainly expected something more to follow.

Mrs. Hallock said that if a person remembered all his former Re-Incarnations he might not care to mention them in a promiscuous assembly. She did not remember one, but in the light of the doctrine her whole present life was explained to her. She thought she had been tolerably bad in some former life, and she accepted a good deal of what happened to her here as punishment and as discipline by which she hoped she had profited.

Dr. Anna Kingsford said she was beginning to recollect her former incarnations but they were not such as she would like to make public. One of them filled her with shame and horror whenever she thought of it.

Mr. Wortley thought that the idea of Re-Incarnation originated in the great law of natural development. If he remembered, for instance, being a tiger, that slight reminiscence might have originated from the fact of his Spirit essence being a part and portion of the individual tiger. They ought not, however, to look backwards in a Sodom and Gomorrah fashion, but to look onward and forward to the higher laws of progress. He wanted to go on to the grand spheres and to develop the higher faculties.

Dr. Nichols said that the thought of self-forgetfulness or the loss of personal consciousness of identity was excessively objectionable to him as a matter of feeling, and he should require a clear and distinct proof externally of the doctrine before he should be willing to accept it.

Mr. Tietkens said he had sometimes extraordinary visions. He thought at one time that he was in a canoe in India on the waters of a broad stream, the trees surrounding him being like those of a tropical climate. On another occasion he seemed to be in a very large building of an Egyptian character with numerous sacred symbols connected with religion. He had inquired at several séances what those things meant, and he was told that they related to previous incarnations; but at a home circle on which he could rely he was distinctly told by those who had gone before that there was no truth in that doctrine. His own belief was that the visions were impressions given by the Spirit guides to impress men with the sense of their own earth-lives. Higher inspirational mediums who were surrounded with a beautiful aura would understand what he meant. It was on that aura that those impressions were given, and men in this life thought that they were the scenes of their former Incarnations.

Tien-Sien-Tie in reply said: With regard to the first point raised, whether it would not be a progression rather than a retro-

gression for a Nero to be converted into a Howard, the question was purely speculative, based on that inevitable "if." If it could be proved that Nero did come back and was converted into a Howard, we should at once be prepared to admit that that was a very decided progress; but until that proof is established, we are inclined to shelter ourselves under the statement that the matter is purely speculation and not proved or provable. It has been said that having some knowledge of the Eastern faith, we are occupying an anomalous position by asking for proof in favour of a doctrine with which we ought to be familiar. It is precisely because we are familiar with the doctrine and do not believe in it, that we ask for proof. A proof that is purely a matter of personal consciousness cannot be reproduced for external satisfaction. Proof that is not capable of being reduced to external evidence is no proof to any person outside the individual who receives it. You assume that the justice of God is reconciled by this theory. We ask you, what do you know of the justice of God? You know nothing, you only imagine; and in proportion to your intellectual and spiritual development are your conclusions concerning the justice of God. You may entertain entirely different conceptions twenty years hence; and your present ideas of Re-Incarnation and Spiritualism, and all other *isms*, may undergo severe modifications.

We are asked to accept the four-fold theory of life and to believe that the real progressive soul does not return, but the ruach does. What is this ruach? Where does this thing stand, and what is it? Does it possess intelligence, feelings, sensations, emotions? Can we speak of it as any sort of rational entity? We are not acquainted with it certainly. We know the existence of the will-power, that an individual can project and produce results; but we do not know the thing which is presented in the form of which you have heard. The question is, plainly,—Is the birth of a human creature in this world the result of natural processes which are identical in every case, or is it the result of some other soul being re-incarnated into the womb of the mother? Here we have a physiological variation with a vengeance, if it be true; your children may be somebody else's, and you may be somebody else. In fact, so inextricably confused become the relationships of life at this point, that we hardly care to pursue the subject further. We claim the fixity of nature's laws in this matter; we cannot depart from them. We repeat, that the soul individualises itself through material progressions or developments; that it becomes consciously individualised in the form of a human creature, and that this stage of existence is only the platform upon which that result is accomplished. You may go into other spiritual states. The question was asked, Where is the spiritual state? May we not ask, Where is the departed soul prior to its re-incarnation into material existence? What is it, and how does it live? The soul departs from the body: it either carries with it the machinery to continue its expression or it is bereft of such machinery. If it has no machinery to continue the expression of its past qualities and its consciousness, neither you nor we, nor anybody, can define it, because we are all possessed of such machinery, and you cannot understand a conditioned thing entirely dissimilar to yourself. If it be possessed of these agencies, there is no need to come back into this world where that condition was procured. That it shall go into another or spiritual condition conformable to the requirements of that machinery which it possesses, seems to us a legitimate and common-sense conclusion; that it should ever sacrifice that machinery and come back to the human foetus and develop another set of machinery does not strike us as necessary.

We are taking a negative position; it is for the champions of the cause to give the required demonstration of the affirmative, not for the opponents. You must leave God's justice out of consideration, for you know nothing of it except in proportion to the development of your own mind. We place ourselves firmly and squarely upon the laws of nature, and we will not budge from them for all the speculations you may bring forward. That the world's human conditions are results of preceding animal and physical conditions we do not deny; but that we are consciously tigers, brutes, fishes and birds we do deny. That there may be lingering traces here and there of past processes of preparation we do not dispute, but we do dispute that departed human souls come back through the processes of physical birth into this world. If this world has not afforded you proper opportunities of expression, we do not think you will be likely to succeed in gaining a right sort of condition in a future generation. We have no evidence of Re-Incarnation, although we have had speculations in abundance.

Dr. Anna Kingsford: What does the philosopher mean by evidence? What kind of evidence will satisfy him?

Tien-Sien-Tie : The question is only a matter of personal conviction that cannot be translated into external evidence.

Dr. A. Kingsford : You ask for proof, and then you deny that the proof can be given.

Tien-Sien-Tie : We say that proof has not been given which satisfies us, and which can be translated into external language. It is a matter of personal opinion ; and our opinion in the negative is as good as the other opinion in the affirmative.

Signor Rondi : Tien says that the Spirit will go into some other sphere to learn. If so, is not that Re-Incarnation ?

Tien-Sien-Tie : Certainly not. If, when the Spirit leaves the body, it takes with it machinery that will continue the expression of its consciousness, it of necessity takes that Spiritual body which a certain ancient authority spoke of ; if it is bereft of that machinery, neither you, nor I, nor anyone possessed of such machinery can comprehend it.

Miss Arundale : There are only a few points upon which I need touch for a moment. We are asked to understand that this earth is the platform only for the acquirement of consciousness. If that were so, would it not be a great advantage to all of us to die off in infancy ? because when once the end is gained for which we came here, the further evil experience that so many obtain must be a disadvantage for the next school of life. Our friend, Dr. Nichols, said he wished to go to the grand spheres. That may be all very well for him ; he may be glad to go there. But does he think that the Spirit of a murderer would be in a right state of progress to go to the grand spheres ? We are told that we know nothing of the justice of God and that we have no business to speak of it ; but how are we to use our reason except in the school which experience gives us ? We have no other way of judging of the justice of God than from the facts which we see around us. From the school we are put into and from the laws of nature, of which so much has been said, we get the manifestation of Deity to us ; and, through those manifestations that we see in humanity, we must judge of the justice of the Deity.

Tien-Sien-Tie, in conclusion, thanked Miss Arundale for the careful and dispassionate manner in which she had raised the question for discussion, and the other speakers who had supported the doctrine of Re-Incarnation.

#### SPIRIT POWER OVER BIRDS.

During the last twelve months I have been residing in this town, and have to walk every morning from my house to my place of business, a distance of about a mile and a-half. The country about here is beautiful in the extreme, with splendid trees, fields, gardens, flowers, and lovely walks, and as you may imagine, abounding with birds of various kinds, among which the common sparrow is very numerous. In the month of May last, while making the morning journey, I was greatly surprised at about a dozen of these latter birds flying close around me, touching me with their wings, and endeavouring to settle on my hat and shoulders. I drove them off, and thought nothing more about it. During the months of August and September, however, similar occurrences again happened, and especially in one case, when I had some difficulty in driving the birds away. Again last month (February), I was surrounded by almost a dozen of these birds, but this time they closed with me at once, without giving me any notice, and three or four came to a standstill upon my shoulders. As the morning was very cold I had on a heavy ulster and thick worsted mittens. I had therefore some difficulty in using my hands and arms, but I did get my hand high enough and took one of the birds off my shoulder, whereupon the others flew away ; but had I been more lightly dressed and without gloves, I could have taken three or four. I carried the bird in my hand nearly a mile, and when near my place of business, as I had no cage to put him in, I threw him into a tree to get rid of him, when he immediately took to his wings and apparently flew back to where I had brought him from.

I do not send you this expecting you to give me some probable reason for its occurrence, but to record the fact that a Spirit had previously informed me that he could do this thing with me, viz.: make birds settle on me in the open day ; and I hereby pledge you my word as a man who knows and respects the value of truth that he succeeded as I have described.

The Spirit has since explained how this was possible and how it was accomplished.

JOHN ROTSE.

Croydon.

A great soul will be strong to live, as well as strong to think.

#### INGERSOLL AND SLADE.

#### SLATE-WRITING EXTRAORDINARY.

(From the Franklin (Ind.) Jeffersonian, February 2nd.)

A few days ago I received a visit from a friend of mine in Wisconsin. He is well acquainted with Robert Ingersoll, and has often been at his house ; and he related to me the following little anecdote concerning him (which transpired only a few weeks ago), which may be interesting to many of your readers.

"Bob" took it into his head to pay a visit to Henry Slade, the celebrated slate-writing medium, and who, my friend says, is the handsomest man he ever saw, full of energy and magnetic power. Ingersoll purchased a double slate, and tying it together, proceeded to Mr. Slade's residence, who, being acquainted with him, asked him if he wished to get a communication. "That is what I came for," said Bob, placing the slate on the table, and covering it with his arms to prevent Mr. S. from touching it. "Mr. Ingersoll," said Slade, "you do not believe in a future state—how can you expect to have a message sent you from that world?" "Never mind," said Bob, "I want to test your skill in this matter, and if you are successful I may perhaps change my opinion." They then sat down, one at each end of a long dining-table. Presently Mr. Ingersoll placed his ear to the slate and said he heard some scratching going on, and in a few moments Slade told him to open the slate. He did so, and to his astonishment, found the two inside leaves of the slate covered with writing. "Good heavens !" he exclaimed, "this is my brother's writing, and signed by him. Where did it come from ? Who wrote it ?" "That," replied Mr. Slade, "you are best able to decide. No one has touched the slate but yourself." "Mr. Slade," he said, "I am exceedingly obliged to you for this beautiful test ; there is much room for thought here." And, taking up the slate, he wished him good morning.

May not this incident be the means of causing a reaction in the mind of Ingersoll, and bring him not only to believe in a future state, but in a supreme intelligent Being, who governs and controls the universe ? What surprises me most is, that Christians who profess to believe and revere their Bible, as the promulgator of all truth, should scoff and sneer at these practical developments, when that book is full of the historical record of similar manifestations ; and, before the introduction of slates and paper, messages of a like import and character were written even upon the walls of houses and palaces. Well might they exclaim with Ingersoll, "Who wrote this ? Where did it come from ?"

But there is an old saying, "Let him laugh that wins," and I can afford to smile at the obstinate incredulity (shall I say wilful ignorance ?) of many who will not admit that a universal and divine Intelligence exists, and ever has existed, that governs the whole universe, controls and directs all things, and manifests itself in various ways for wise and benevolent purposes in the physical, as well as in the spiritual, world. If (as the good Bishop Simpson says) our departed friends are often close to our elbows, is there anything so very wonderful that they should be able to whisper to us, or send us a loving message, when by the law that governs their spiritual nature they are desirous and in a condition to do so ?

Be not surprised, said Jesus to his disciples ; the time will come when my faithful followers shall be able to perform even greater things than you see me do.

S. P. HEINEKEN.

THE "EVENINGS WITH MR. MORSE," at the rooms of the B.N.A.S., will be resumed at 7.30 p.m. on Wednesday next, the 15th inst.

PRAYER.—The life which leads to Heaven is not a life of *retirement* from the world, but of *action* in the world. A life of charity, which consists in acting sincerely and justly in every situation, engagement and work, in obedience to the Divine Law, is *not difficult* ; but a life of piety alone is *difficult* ; and such pious life leads away from Heaven as much as it is commonly believed to lead to Heaven.—SWEDENBORG.

"THE CONFESSIONS OF A MEDIUM."—The writer of this book has by his "confessions" admitted his complicity in a long series of the most disgraceful deceptions, shamelessly swindling even his best friends. If he has been half as bad as he professes, he has been black indeed, and can hardly expect to be altogether trusted, now that he pretends to reveal how he and his partner in iniquity succeeded in effecting their impostures ; though anyone who has had much experience of him and his coadjutor will readily admit that they were likely enough to resort to trickery when the opportunity was afforded them. The writer has not had the courage to give his name ; but the book furnishes abundant evidence of being the production of Chapman, for some time the travelling companion and assistant of Firman.

OFFICE OF "LIGHT,"  
4, NEW BRIDGE STREET,  
LUDGATE CIRCUS, E.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.

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NOTICE TO THE PUBLIC.

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

Our Correspondents will greatly oblige us if they will take care, in every case, to write on ONLY ONE SIDE of the paper.

Subscriptions for 1882 are now due, and should be forwarded to our Office without delay.

MORE FACTS ABOUT MATERIALISATION,

When Henry Slade was in London, I called on him one day, and after a little talk with him, in the light, on the opposite side of the table appeared the head and bust of my daughter, who passed away in 1863. The likeness was good, but the whole seemed more like a picture than a living person. There was no movement of the muscles of the face, and though the medium saw the hand move, I did not. After a little time the face and bust contracted and became a ball of light, about six inches in diameter, and then disappeared. Presently a cloud-like ball appeared and enlarged into the head and bust again, and after a time disappeared as the first had done. This was repeated, I think, seven times.

This Spirit has many times materialised, but always in full form, except in this instance. She has opened a door, lifted curtains, and turned off a light. She has many times spoken, though not at all times. She has drawn pictures, written letters, and kissed and caressed us, as in life. She was a fervent Roman Catholic in this life, and she makes the sign of the cross before her name, and upon her pictures, and she speaks of our Lord, and the Blessed Mother, and of St. Teresa, as of real individuals. Many articles have been brought which she professed to bring. Of course I cannot prove that she put a lily on my bed, when she claimed to have done so, or strewed violets on the bed, but I give credence to Spirits out of the body, as I do in it, from experience of their truthfulness.

The instantaneous disappearance of a materialised form, and the equally instantaneous appearance of another form, I have witnessed I know not how often. One night "Joey" had materialised, and we had been having a pleasant time with him, when, as he was standing near the middle of my study, he cried out, "Oh, I must go! I must go!" and as he sank out of sight, seemingly right through the floor, "Abdullah" rose, full formed, minus one arm. I think I never saw "Abdullah" with two arms, except on two occasions. One night when he appeared I had occasion to cross the room, and I jostled against him, and as he always moved with great rapidity, there was a rather hard shock. I turned and begged his pardon, exactly as if I had done the same in a drawing-room, and quite as unconsciously. He wore many jewels, and a jewelled poignard. These he would let us examine. When "Joey" made gems, such as a large diamond cross, a diamond ring with several large stones, &c., &c., he allowed us to handle them, and to put the ring on our fingers, but he seemed anxious all the time lest they should dematerialise. After passing them from hand to hand, and holding them under the gaslight, we gave them back to "Joey;" he passed his hand over them, and they entirely disappeared in less than a minute.

The larger portion of materialisations that I have witnessed have been in the light. In Malvern, Willie Eglinton's Spirits bore much light. Indeed I have seen them in as full light as I could wish. There was much harmony in the circle at Malvern, all of us living in simple, healthful manner, and all being most friendly to one another. The outsiders, called inquirers,

who came in made us suffer very much, especially Willie Eglinton and myself. Often they did not hurt the manifestations so much as they hurt us; though sometimes they reduced us to the necessity of darkness, and then they complained of the conditions they had caused. When seven persons live a simple, natural life, keeping the rule of our inner circle, with one or more good mediums, the power for manifestations on the material plane is marvellous. The Spirits are able to do intellectually, materially, and spiritually what is required. This may seem dogmatic, but whoever will examine will find it true. Not what you *think* or *say* you require, but what the faculties of your complex being really require, is done. Wisdom is given to those who can receive it, that is, who really require it. I was many years unconsciously being prepared for the complex manifestations of Spiritualism, from material forms up to the highest wisdom that has been given to me.

The gift of prevision made me look for facts years before they came; but they have always come though years have elapsed since they were foretold; in some instances as many as twenty years.

Some persons regard the phenomena of materialisation with fear and awe. Years since servants left me because of the Spiritual phenomena. Some months since our daughter materialised in my dressing-room. She came into my bedroom, which is large, and after spending some time with us she went the length of the room, opened the door, and passed into the hall. A servant had just gone into the next room, carrying a garment. She laid it down, and came again into the ante-chamber, and the gas was turned off, and a lady in white was there. The girl struck a match, and the lady in white passed into my dressing-room, opening and shutting the door. The girl went to a friend of hers in the house, and said, "I think I have seen a Spirit." The friend came to me. I met it boldly, saying, "She did see our daughter, as she was with us at the hour she named." I then saw the housemaid and told her the same, and she was satisfied and not terrified, as I think she would have been if there had been concealment instead of frankness in the matter.

M. S. G. NICHOLS.  
32, Fopstone-road, Earl's Court.

MR. AND MRS. EVERITT.

To these large-hearted Spiritualists all Spiritualists owe a debt. Almost from its dawn they have laboured to extend the influence and power of Spiritualism, to meet as far as possible the needs of humanity. They have done their good work as Christians, in a spirit thoroughly conciliatory, genial, tender, considerate, and kind; suggesting no hostility on any side, and lulling, if not removing, suspicion on all sides. While by no means professional Spiritualists, they have laboured as if they were not *only* righteously, but personally, interested in the cause.

Mrs. Everitt's mediumistic power has been (I cannot say if it continue to be) absolutely wonderful; and I speak from my own knowledge when I say that Mr. and Mrs. Everitt have been the means of inducing belief concerning things "hard to be understood" in many who, but for their aid, would continue to be classed among the most unimpressionable of sceptics.

Others have done as much; some, perhaps, have done more; but by none has the work been carried on in so true a spirit of Christian fellowship, or with such convincing and enduring effect. In their house, and in my own house, I have witnessed marvels that could not have failed to carry conviction as to the verity of the phenomena; and I have introduced to them many persons—some of very elevated rank—who with me testify to their persuasive power (so aided) over the minds as well as the senses of those who were either their guests or mine.

Mr. and Mrs. Everitt are esteemed as well as respected. Other Spiritualists with large powers have been directly or indirectly charged with fraud. I have never heard an insinuation of wrong-doing urged against them, and I believe none ever has been. In short, they have been, meekly and unostentatiously, among the most important and valuable upholders and extenders of Spiritual belief. I could, if it were needed, place on record a mass of marvellous phenomena, of which I have been witness in their presence, but they are probably as well-known to most of your readers as they are to me.

My object in addressing you is this: I am informed that soon their eldest daughter will be married. In addition to the expression of wishes and hopes for her happiness, "long life and prosperity," I desire to present to her some testimonial of esteem

and regard from the friends of her good parents, and that I may find many of such friends willing to join me in some record of attachment for, and respect to, them.

No doubt I shall find a friend more capable than I am of giving effect to this proposition: but meanwhile I will gladly communicate with any persons who will co-operate with me in the endeavour to discharge a happy duty.

3, Sussex-place, Kensington.

S. C. HALL.

[We cordially endorse all that Mr. Hall has said, and would cheerfully add some warm words of our own, were it not that a long and intimate friendship with Mr. and Mrs. Everitt has convinced us that they have much less regard for fame than for the opportunities of doing good in a quiet and unostentatious way. We shall be pleased to assist Mr. Hall in his very praiseworthy object, and will gladly take charge of any contributions that may be sent to us. Every one who has either been brought to a conviction of the truth of Spiritualism, or whose faith has been strengthened and confirmed, by means of Mrs. Everitt's mediumship, should take this opportunity of giving expression to his gratitude.—ED. "LIGHT."]

#### PRAYER FOR THE DEAD.

Mrs. Penny, in her article contained in "LIGHT" of February 18th, very aptly and truly says, that we—Roman Catholics excepted—no longer attempt to give any succour to the dead. And she asks, in natural and touching tenderness of heart, "Ought not the earnest entreaties of unhappy Spirits for intercessory prayer to have weight with us?" I think that they ought indeed, and it seems the duty of those who know that unhappy Spirits do ask our prayers, not to hide their knowledge from the ignorant, since it is a knowledge of far-reaching power, whose essence is charity and whose object is relief.

Now, in the absence of, and awaiting, a more effectual agency for promulgating this important fact, so well-known and appreciated by Spiritualists and ignored by Protestants, of the so frequent entreaties of unhappy Spirits for sympathy and help, it may be well, in the first place, to further a propaganda on this head in the best way we can, and in a way not difficult to many Spiritualists, by making a point of having a prayer for the dead inscribed on every tombstone that we erect. For this is legal; and therefore, although individuals or Burial Boards may give trouble in the matter, they are pretty sure, by our perseverance, to be defeated in the end; and we shall probably find, as I hope to shew, that the most intelligent and the most noble-minded of men, even those in authority, will aid us.

The opening out of Hades, as my dictionary calls it, "The receptacle of departed Spirits," to the laity by the Revised Testament, will prove, there can be little doubt, a notable assistance to the advocates of prayers for the dead; for Hades was suppressed by Luther for a purpose, and translated Hell; and the English followed their leader. As long ago as July 14th, 1871, a Commander Key, R.N., and others, addressed a letter to the late Bishop Wilberforce, from which the following is an extract, as taken from the *Isle of Wight Times* of July 27th, 1871:—

"My LORD BISHOP,—We have observed with much regret the permission your Lordship has given for the use of an epitaph lately inscribed on a tombstone in the consecrated portion of the Ryde Cemetery, which is as follows:—

'Eternal rest give unto him, O Lord,  
And let perpetual light shine upon him.'

"Although in the case of 'Breaks v. Withers,' tried before the Dean of Arches in 1838, which your Lordship refers to, *an epitaph containing a prayer for the dead was not declared to be against the letter of the law*, yet it must be obvious to all that prayers for the dead are totally against the spirit of the teaching of the Scriptures, and of the Church of England, &c., &c."

To the above the Bishop replied, as follows:—

Denbies, Dorking,  
July 17th, 1871.

GENTLEMEN,—I have given my best attention to your communication, but nothing which you have urged affects my judgment that the Church of England has nowhere disallowed the words I have permitted to be employed, and that their disallowance would, therefore, have been a breach of charity. I cannot grant your concluding prayer, &c., &c.—S. WINTON."

This letter of Bishop Wilberforce appeared, as I said, in the *Isle of Wight Times* of July 27th, 1871, and in the same paper, were two other letters on the same subject, from which I will also give extracts—one signed "John Beattie," and the other signed "W. R. Tomlinson."

Mr. Beattie, whose name is held in honour among many Spiritualists, says:—

"Wherever intelligent beings exist, with unutterable longings after knowledge and greatness, beings so vast in conception, so feeble in effort and weak in performance, there will be the eternal necessity for prayer. Man's journey is upward, ever upward. How can he rise without the force of prayer? The desire is to be better, and to be led on by God's loving hand from the plane of animal passion, up through the moral phases, until, by trial and suffering, we reach the truly religious state in which life and action blend spontaneously . . . . Thanks, then, to the good Dr. Wilberforce, for giving the weight of his shrewd mind in favour of this 'sensible epitaph.'"

The other letter, signed "W. R. Tomlinson," is important, because it gives extracts from "good" Bishop Heber, who not only upheld prayers for the dead but practised them. Thus:—

"Bishop Heber's letter on the subject of 'Prayers for the Dead' was addressed to a relative who had lost her husband. It is dated January 2nd, 1821. The letter is given, in full, in 'Diaries of a Lady of Quality.' The writer of these diaries was a daughter of Sir Watkyns Williams Wynn.

"Bishop Heber says:—'Few persons, I believe, have lost a beloved object, more particularly by sudden death, without feeling an earnest desire to recommend them in their prayers to God's mercy, and a sort of instinctive impression that such devotions might still be serviceable to them *in that intermediate state which we are taught by Scripture precedes the final judgment.*' By the above words Bishop Heber evidently alludes to Hades. After some reference to the Roman Catholics, the Bishop continues:—'This opinion is not, I confess, so clearly revealed or countenanced in Scripture as to make the practice of praying for the dead obligatory on any Christian. Yet, having been led attentively to consider the question, my own opinion is, on the whole, favourable to the practice, which, indeed, is so natural and so comfortable that this alone is a presumption it is neither unpleasant to the Almighty nor unavailing with Him.' After shewing that the Jews have always prayed for the dead, and alleging the same as the custom of the Greek Church, the Bishop says:—'We know the practice to have been universal, or nearly so, among the Christians little more than 150 years after our Saviour.' After quoting Dr. Johnson as an eminent instance of the same conduct, Bishop Heber adds:—'I have accordingly been myself in the habit for some years of recommending, on some occasions, as after receiving the Sacraments, &c., my lost friends by name [why friends only?] to God's goodness and compassion through His Son, as what can do them no harm, and *may*, and I hope *will*, be of service to them.'"

Thus we see that good and great men are sometimes shewn to be prophetic as regards a custom which I trust, through the initiation of Spiritualism, which knows as well as believes, may become, in time, universal in our now reticent land of Protestantism.

It is curious that the Isle of Wight should have become the battle field for these same *prayers for the dead*. But so it is. There has been subsequently a controversy on this subject at Carisbrooke. And later still, last summer, the same occurred at Ventnor. And in this case also, I rejoice to say, it has been decided by the present Bishop of Winchester that, "May he rest in peace," is a legitimate aspiration to be placed on tombstones.

In this instance, the Burial Board at Ventnor refused leave to a Protestant to insert a prayer for the dead on a tombstone. There was much controversy, which was noted in the *Isle of Wight Advertiser*, from June to November, and in that controversy Bishop Heber's and Bishop Wilberforce's letters were again brought into requisition, and the controversy ended, as I said, by the Bishop assuming his right of final decision, and sanctioning the above words: "May he rest in peace."

W. R. TOMLINSON.

MENTAL affections must be as invisible in Heaven as on earth. Spirits must see love as we see it, in looks, words, and deeds, with the difference that what we see obscurely and grossly, they see clearly and exquisitely.—WHITE.

BELIEF IN CLAIRVOYANCE.—Clairvoyance is a great stumbling-block to many. Some declare they never *will* believe it, forgetting that belief is involuntary, and that, on sufficient evidence, they *must* believe if that is sufficient. After reading much recorded evidence of it, I believed, but withheld the expression of my belief until after I had witnessed the truth of it for myself. Now I have observed, among those who do not admit the fact of direct clairvoyance, first, that they are unacquainted with the recorded evidence of it; secondly, that they assume its impossibility. I do not object to philosophic caution in presence of any alleged facts of unusual character, but when the witnesses to the facts are numerous and of good character, caution is not entitled to say more than "I shall not be satisfied until I myself have investigated."—DR. GREGORY.

## MR. CECIL HUSK'S VISIT TO PARIS.

Hypotheses on Psychical Action in the Production of Physical Effects.

(From the "Revue Spirite" of March.)

The very interesting narrative\* given by Dr. Vazeille of Mr. Husk's séance in Dr. Vazeille's own house at Issy, near Paris, is suggestive of questions which are not easy, in the present state of our knowledge, to answer definitively. Some hypothesis is, however, allowable.

In Dr. Vazeille's very graphic narrative, the displacement of certain objects on the table of experimentation is recorded, displacements similar to which had been observed at séances held, under similar conditions, at the rooms of the Société Psychologique, but which failed to be produced when conditions were changed, as was stated in the *Bulletin* of the Société Psychologique of February.

Let us consider as to the cause of this difference in result. In the first place, we call to mind that in the medium's (Mr. Husk's) ordinary séances he was frequently agitated by strong shudders or nervous shocks; the invisibles saying that these were the result of their drawing from him force for their manifestations. In the two séances held under unusual conditions, the medium's coat sleeves, as the *Bulletin* stated, were sewn to those of his neighbours on either side with thread. Now, the invisibles might withhold from acting upon the medium effectively in order to avoid breaking the slender ligatures, which might have been the result of their drawing so much upon him as to produce such shocks. In the second place, in the same two last séances luminous buttons were tacked on to the medium's coat sleeves; and in the last one a third luminous button was adjusted to his forehead. This arrangement was made to enable the circle to see that the medium remained passive, and so all eyes were scrutinisingly turned to these luminous points, on the watch.

Now, who can say how much the converging magnetism from so many eyes did not neutralise the psychic operations of the manifesting Spirits, or how much it did not nullify the force concentrated by them on the table's surface? If phenomena were produced on the piano behind the medium, was it not because there was an open space for operating between it and the medium—a space free from the magnetising gaze of the circle?

I often hear the question, why do Spirits ask for darkness for the production of phenomena of this order, and I have heard two hypotheses given in answer. According to one—and I may say that it is the preferable hypothesis to me—Spirits may operate better in darkness because the ethereal substance the vibrations of which produce light, not being then monopolised by luminous vibrations, is free to be used for the vibrations of psychic forces. According to the other hypothesis, darkness, secluding the medium and his enveloping aura from the gaze of the circle, prevents at the same time the operation of the magnetism of this gaze, which would nullify the Spirits' psychical operation.

For my part, since having been at the later séances of the medium, Mr. Husk, I would say that, while still holding to the former, I think the latter hypothesis worthy of attention. Such séances will not be held in vain if they furnish elements for analysis and thereby help us to solve one of the most curious problems of psychic work.

I conclude by saying that I brought such patient and minute observation to bear upon the phenomena, that there is no room in my mind for the least doubt as to their objective reality.

J. CAMILLE CHAIGNEAU.

MR. W. G. HAXBY.

To the Editor of "LIGHT."

SIR,—Will you permit me in your columns to advocate the claims to help and sympathy of Mr. W. G. Haxby, the well-known medium? Many of your readers have a personal acquaintance with him, and know of his alarming illness. He is quite helpless, and likely to be so for a long time to come under most favourable circumstances, and a little timely assistance is much needed.

I shall be glad to receive on his behalf the contributions of his friends, and friends of the cause who may wish to assist him, and will acknowledge such in the columns of "LIGHT" if you permit.—I am, dear sir, yours truly,

P.S.—Do not enclose stamps as they are so frequently lost in transit.

JOSEPH FREEMAN.

74, Acre-lane, Brixton, S.W.

March 7th, 1882.

\* A translation of it appeared in "LIGHT."

## LETTERS BY SPIRIT POST.

(From "Psychic Notes," Calcutta.)

There is in London a gentleman named Arthur C. (without his permission I do not feel at liberty to give his full name) whom Mr. Meugens when at home saw a good deal of, and of whose mediumistic gifts he had many striking proofs. Mr. Meugens has corresponded with him since his return to India, and on January the 12th received *through the post* a letter from him, in answer to one Mr. M. had written announcing the safe arrival of Mr. Eglinton in India. The envelope and its enclosure are in my possession and establish the individuality of the writer, and the fact of the letter having come through the post. The contents of this letter are of no importance, having no bearing on the story I am telling. On Sunday the 15th of June, Mr. Meugens and Mr. Eglinton dined with us, and a séance was held after, which was almost a failure, though one striking phenomenon redeemed it from being quite so.

After returning home Mr. Meugens and Mr. Eglinton were sitting in the verandah having a cigar, when a small table near began tilting, a familiar way the Spirits have of attracting attention. Mr. Meugens asked who was there, when to his surprise the name of the *Spirit guide* of his friend, Mr. Arthur C. was spelt out. Mr. Meugens inquired the reason for this unexpected visit and had spelt out, "brought a letter." He then asked where he should find it, and began the alphabet, getting as far as z. He thought this was a joke, but the table gave the signal for him to go on when he found the next letter to be i, then came th, and he knew the word must be *zither*. He asked if he was to look on the zither, and was told "yes." This instrument he had brought over to our house, and on his return had put it with the musical box on the table as he passed through the verandah. He went into the room and there on the zither he found an *open* and *unfinished* letter in the unmistakable handwriting of his friend in London. The contents of this letter I give:—

"My dear friend, I am wondering how you are getting on with your sittings. I often wish I could be with you; however, I suppose you will soon be leaving for England. It is horribly cold here, and pretty nearly pitch dark, although it is not five o'clock; rather different to your side of the world I expect. Do you know I've been looking into a crystal this afternoon, which belongs to a friend of mine, just for fun, for I don't think they're of much use; however, to my surprise, I saw you and Eglinton sitting under a sort of verandah. Well then that faded away, and then I saw the name of 'Gordon.' I put a good deal to imagination, as I've been thinking a good deal of you, tho' I can't account for the name. I wonder when"—

Here the letter ends, the last words begin a new paragraph. Until the mail comes we can't hear anything further. The writing of the two letters in my possession is so identical that no one looking at them can doubt their being penned by the same hand, and one of these certainly came by post, the letter and envelope bearing the same date.

A. GORDON.

## COLONEL OLcott's LETTER.

To the Editor of "LIGHT."

SIR,—With reference to Colonel Olcott's letter, which is very much of the Dogberry type—"when I speak let no dog bark," I will own the soft impeachment of a "sibyllant cackler" if he will oblige me in return by accepting that of "egotistical cackler;" we shall then meet on the level, although we may not part upon the square. I hope Colonel Olcott will not consider me as using the term offensively, but it seems to me as if he is always wanting to "boss the job." He and Madame Blavatsky may be able to point to a large number of followers, but so also can Moody and Sankey. The mystery-mongering of the Theosophists is only calculated to keep its devotees in darkness and give them selfishness instead of "sweetness and light."

What a contrast between the life work of the Nazarene brother and those wretched Himalayans! "Mystery is the antagonist of Truth. It is a fog of human invention that obscures it and represents it in distortion. Truth never envelopes itself in mystery: and the mystery in which it is at any time enveloped is the work of its antagonist and never of itself." Let the Theosophists bring their teaching and its facts into the light; it may do them and us much good, as we shall then be better able to understand each other.

"S," OF THE *Spiritualist*.

The natural world corresponds to the spiritual world collectively and in every part; for the natural world exists and subsists from the spiritual world as effect from cause.—SWEDEN-BORG.

**SPIRITUALISM IN AMERICA.**  
A SHAM SEANCE.

By E. W. Wallis.

Since my last, it has been my fortune to attend a séance of a well-known medium for materialisations. The lady in question has a wide reputation, and is highly esteemed by many prominent Spiritualists as a genuine medium. I understand that she refuses to sit more than twice a week, and then in circles of not more than fourteen or fifteen sitters, who are charged at the rate of two dollars each for the privilege because the séances are select and generally supposed to be much more satisfactory than those of ordinary mediums. But it is fair to say that I was invited and treated as a guest, and not as a paying visitor.

It is my rule in attending such séances to take nothing for granted, but to watch and wait patiently all developments; and it is, moreover, my opinion that each séance should be judged upon its own merits, for while testimony may be abundant to the genuineness of phenomena at previous séances, yet that is nothing more than presumptive evidence in favour of the probable success of the next.

The meeting was in the home of the medium. No opportunity was given to examine the room which was used as the cabinet, nor was any test suggested or asked for. I was informed by a sitter that the medium had gone through all that and was now beyond it! I have learned that she was on one occasion exposed by some doctors in Portland, Maine, who pronounced her a fraud. She, on the other hand, claims to have been unconscious and entirely ignorant of what transpired; indeed she professes to have been psychologised by the sitters and made quite sick as a consequence of their influence and action. The light on the occasion of my visit was very good, sufficient to see to read a newspaper with but little difficulty; the side room was screened off by curtains suspended from the top of the double door-way and just behind these was a lounge upon which the medium reclined, with her feet on a hassock, a couple of shawls being thrown over her, because, as a lady explained, she feels cold before the séance is over!

We had not waited very long when the curtains were parted, and a female figure appeared, clad in a white gown (in which I saw the creases where it had been folded), gathered at the waist, the upper part of the body being loosely enveloped in folds of delicate muslin, with a veil of similar material thrown over the head and shoulders. It is unnecessary to go into details further than to say that every face bore a strong resemblance to the medium. The alterations which were apparent when it was claimed that a fresh Spirit had appeared, were in the style of dressing the body and bandaging the head and face, together with managing the hair, rather than in the height of the figures or the features. True, as these forms stood between the curtains they sometimes appeared to be taller or shorter, but when they passed around the circle behind the sitters I was able to register their height by a small gas bracket upon the wall opposite me, close to which they passed, and every one of them was the same in stature. During the progress of the séance the curtain was several times drawn aside that we might see the medium reclining upon the lounge, and from my position in the circle it certainly appeared to me that she was there. I noticed, however, that whenever sitters were invited up to shake hands with or speak to the forms, the latter always stepped back and manipulated the curtains so as to get one of them between itself and the light. Consequently the face and figure were in the shade; nor did sitters appear at all anxious to obtain a full, clear view of their supposed friends; they seemed more interested in embracing and kissing the form, and whispering some sweet nothings, than in criticising what was presented. On one occasion the curtain was withdrawn by the supposed Spirit form clad in white, and sitters were invited up to step up and see the medium. This I thought was as it should be, and obtaining consent I advanced, hoping the result would be satisfactory. I was careful not to stand in my own light as I noticed several of the others had done. I looked searchingly into the dim recess of the cabinet, and there on the lounge I saw a mask—not the medium as I had supposed, but a mask with some loose hair thrown around it and the shawls bundled up to represent a body! The horrid truth flashed upon me so suddenly that I started back involuntarily, but recovering myself, I put forward my head once more and took a steady gaze at that cold, lifeless mockery; that travesty, which with its holes for eyes and mouth, and pinched up nose, lay there a silent witness, protesting to the

hideous and blasphemous crime that was being perpetrated against the human heart, its fondest affections and sweetest hopes. I was convinced; satisfied, not that I had seen angel visitants, but that we were victims of a cruel deception, made more so by the odour of sanctity by which it was surrounded. On comparing notes afterwards with several friends I found that others were dissatisfied, and that one at least besides myself had distinctly seen the mask. How long, how long shall these things be! How long shall the fair banner of Spiritualism be dragged through the mire by such disgraceful and contemptible and mercenary frauds? Just so long as present methods of so-called investigation are countenanced, and fraudulent mediums are white-washed by over-credulous Spiritualists.

It has been suggested to me that the medium may have been unconscious, in the trance condition; but if so, how are we to account for the garments, the coarse dark gown and figured shawl, and headdress of broken feathers (apparently broken by much usage), which one of the make-ups was dressed out with, to represent an Indian girl? If we say the Spirits did it all, and provided these appurtenances, then we shall have to protect ourselves against such rascally tricksters of the other side; and mediums, for their own protection and good name, should insist upon strict test conditions which shall place it beyond the power of such Spirits to use them and jeopardise their reputation.

It appears to me that the responsibility rests with the honest mediums to protect both themselves and the sitters. It will not do in this instance to lay the blame upon the circle, for it was composed of many intelligent and true men and women, all anxious for the truth, and predisposed to believe, having heard such favourable reports. I do not say that all this lady's séances are like the one I attended, but I testify to what I saw and speak what I know from observation.

**AN EXHIBITION OF SPIRIT PHOTOGRAPHY.**

On Tuesday evening, the committee for promoting a testimonial to Mr. Hudson met at the Spiritual Institution, when Mr. Wootton, treasurer, read the following correspondence:—

“DEAR MR. WOOTTON,—Will you kindly take charge of the enclosed subscription of £2 for Mr. Hudson?—Yours very truly,

H. WEDGWOOD.”

31, Queen Anne-street, March 6th.

“DEAR MR. WOOTTON,—I am very pleased to see the result of your meeting last Tuesday, and to find that the movement for giving Hudson a benefit has been fairly set on foot. I send you two pounds with great satisfaction.

“It is just eight years ago since I first saw Hudson. Mr. Wedgwood had shewn me some of his photos, which I thought curious, but devoid of all interest. However, a few weeks afterwards, more in search of amusement than anything else, I went up to Holloway to see for myself. Two forms came out on the plate with me, and I think I shall never forget the excitement I then felt. Since that time I have known Hudson more and more intimately every year, and the more I know him, the more highly I esteem him as a man of character and refinement.

“I hope and believe that there will be a large gathering at Mr Burns’s very unique exhibition, and that the subscriptions and proceeds will make a substantial purse for our dear friend in his present trouble.—I am, Dear Mr. Wootton, yours truly,

“12, Fitzroy-street, March 4th.

A. VACHER.”

It was resolved that all contributors of £1 1s. towards this fund, have the privilege accorded them of a photographic sitting with Mr. Hudson at convenient times in the future.

The meeting is to come off at Neumeyer Hall, Bloomsbury Mansions, Hart-street, on Thursday evening, April 20th. Tickets—Special seats 5s., Reserved seats 2s. 6d., Admission 1s.

Suggestions were discussed as to chairman, speakers, vocalists, &c.

SUBSCRIPTIONS RECEIVED.			
	£	s.	d.
Mr. H. Wedgwood	...	...	2 0 0
Mr. A. Vacher	...	...	2 0 0
Mr. J. Wootton	...	...	1 0 0

Further contributions are earnestly solicited from all Spiritualists far and near. Remit to Mr. J. Wootton, Treasurer, 33, Little Earl-street, Soho, W.

AT THE FORTNIGHTLY DISCUSSION MEETING held on Monday evening last, at 38, Great Russell-street, Mr. R. Worley read a paper entitled, “Christian Faith versus Spiritual Reason”; but we have too much pressure on our space to be able to find room for a report. At the next Discussion Meeting, to be held on Monday evening, March 20th, Mr. Frank Podmore will give a paper on “Miracles and Prophecy.”

## OUR CONTEMPORARIES.

**"The Medium."**

The last issue of Mr. Burns's journal is largely composed of matters pertaining to "Free-thought," nearly four pages being devoted to an appreciative article descriptive of Colonel R. Ingersoll, the American Free-thought lecturer. A full page engraving of the Colonel is given, but it by no means does justice to the person it is intended to represent. In a letter signed "W. O. Drake, Free Thought Spiritualist"—the affix being intended, we suppose, to distinguish a new school of Spiritualists—the writer says:—

"Like many other parents we have children passed on to spirit-life, and having been convinced of human immortality, our affection was not severed or lost at the change, called death, of the children. Therefore, we have cherished a desire to have communion with these our little ones, and pleased I am to state that this desire has been realised. One Sunday as we all sat at tea, feeling somewhat a spirit of harmony prevailing, a thought crossed my mind as to how the little ones were progressing that were in spirit-life. I must state here that one of the little ones was afflicted in earth-life with a complaint known as 'water on the brain,' in which state she passed away. While the thought was in my mind respecting the little one, a very peculiar scene presented itself to my sight: I saw a large mass having the appearance of a bed, carelessly thrown into the room; in the centre of the same lay the afflicted form, lovely in appearance, surrounded by a goodly number of male forms, in various attitudes, as if holding a consultation upon the child. This scene having passed away, I awoke as if from a dream. Since this occurrence we have often had communion with the child; also with the rest of the children who have gone before."

**"The Banner of Light."**

A lecture by Mr. Colville, upon "Death in the Light of the Spiritual Philosophy," contains the following valuable thoughts:—

"In the Spirit-life every Spirit finds himself somewhat benefited by the change from earthly life. Evil or undeveloped Spirits, who are deaf, blind, and impotent on entering the Spirit-world, by reason of their having failed to develop a Spiritual organism while dwelling on earth, in which they could see and enjoy the beauties of Spirit-life, find that even in their case death has been an angel of blessing. The privation, toil, and suffering, following upon misdeemeanor and neglect of opportunities for spiritual unfoldment, helps them forward by revealing to them how utterly impossible it is to beg, borrow, buy, or steal in Spirit-life. In the realm of Spirit everything must be earned or not obtained. We are powerless to use, enjoy, or even perceive that which has no affinity to a developed condition within ourselves. Our homes, our garments, our general surroundings, are the result of our inward state. Creation simply means organisation. Scientists declare that matter itself is indestructible, and thus presumably eternal. Every world as much as every organism is simply atoms in aggregate form; dissipate the atoms, disunite them, and the form is gone; reunite them, and it reappears. Man has within himself every element of nature.

Man contains everything that is below him; quantity alone exceeds him in the mountain or the ocean, quality can never surpass him. Let man on earth absolutely control his own body, let him subdue every passion, let his spiritual power be the force wherewith he conquers every obstacle, and there is nothing on the earth too mighty for him to overcome. Faith, or, more correctly, will-power—more correctly still, soul-force—is adequate, even as proverbially said, to remove a mountain, as everything must eventually yield to Spirit, to intelligence, which is the secret source of all power."

**"The Herald of Progress."**

Mr. J. Enmore Jones thus answers Mrs. Britten's letter, which was quoted in the last issue of "LIGHT":—

"My letter to the Convention was grounded wholly on the antagonism to Christianity and the determination to continue it, declared in a letter to Newcastle, dated 31st January, 1882, and signed by Mrs. Britten; a letter which not only conveyed to me the object of Mrs. Britten's presence at Newcastle and elsewhere, as condensed in my words; but the nothingness of the words, 'endeavouring to unite the widely dissevered ranks of English Spiritualists,' was obvious, when the Newcastle Committee invited leaders of those ranks to meet at Newcastle on the basis of our common knowledge; for so soon as one of them had agreed to attend, and assist one who has, by press, purse, and platform, advocated Spiritualism apart from beliefs, but whose tenets were nineteen-twentieths those of the Church of England, Methodists, Independents, and Baptists, there was a point blank refusal to co-operate, and so the words became sand particles."

A further attempt is being made to revive the North of England District Committee, under the title of "Newcastle District Committee," but as a similar plan has been tried in other places under the styles of the "Lancashire and Midland District Committees," and found impracticable, it is most unlikely the new venture will succeed. It is very desirable, however, that some such method of uniting for work should be effected and the expenses of lectures, meetings, &c., reduced. A draft

constitution for the proposed committee is published, and no doubt if the suggested organisation develops into existence the local society and the *Herald* will receive recruits and increased support.

**"Psyche."**

The *Spiritualist* has been discontinued, and *Psyche*, a six-penny monthly, takes its place, under the same editor. The first number contains a biographical sketch of the Hon. Roden Noel, author of a new work entitled, "A Philosophy of Immortality," and Mr. Noel contributes a thoughtful article on "Elementals," in which he expresses the difference between his own views and those of Madame Blavatsky, Colonel Olcott, and other Theosophists. The greater part of the number, however, is occupied with a description of the Sphygmograph, an instrument for registering variations in pulse vibrations, and its application by Dr. Purdon to psychological research.

The editor in his first article expresses a "hope that the ruling spirit of *Psyche* will be one of peace and good will to all men." The last paragraph in the number is as follows:—

"The presence of three or four men publicly noted for long public hostility to a scientific section of the psychical press, and the absence of the names of various first-rate investigators of the subject who oppose their hostility, is a marked feature of the directorate of the new Society for Psychical Research. If all the nominal managers attended the legislative meetings the point here raised would be of minor importance, but a quorum of six or seven is a liberal estimate of the average attendance at the gatherings of such bodies, so that the most active men in managing the public affairs of Spiritualism since the great secessions some three years ago, are the same knot of persons who seem to have the new Psychological Society in their hands. If the Society had started from a position of neutrality, it would have been a useful, peacemaking, and desirable organisation."

**LOVE.**

He who for love has undergone  
The worst that can befall,  
Is happier thousandfold than one  
Who never loved at all.  
  
A grace within his soul has reigned,  
Which nothing else can bring;  
Thank God for all that I have gained  
By that high suffering.

**A VOLUME OF INSPIRATIONAL LECTURES.**—The late course of eight lectures delivered at Goswell Hall, through the mediumship of Mr. J. J. Morse, are to be published in book form at an early date. It is expected that the price will be one shilling and sixpence per copy; and as the lectures deal with several very interesting topics, and have excited no little interest, a large demand is expected for them. We shall be able to furnish full particulars shortly.

**MEDIUMSHIP OF DR. MONCK.**—I have reported a phenomenon of Spirit materialisation through Dr. Monck. This occurred in a room nearly as well lighted as this hall. It came unexpected to the medium, as well as to the five witnesses present. A cloud, which appeared like solidified steam, seemed to come from the side of Dr. Monck, and the face of a child, which I recognised as that of my daughter "Gracie," appeared and disappeared several times. Through other mediums my daughter, wife, and other friends have come to me. I have embraced them, talked with them, have seen them dematerialise and sink to the floor. At one of these circles, Dr. Cowles, of the Brooklyn Navy Yard, felt the pulse of a Spirit form, and counted its pulsations. I have seen Spirit forms different in size, height, and appearance, varying six inches in height at different times; and they do not come twice alike. My wife, who was insane, and who passed to the spirit-life three years ago, always appears with her hands upon her head, indicative of her last earth condition.—S. B. NICHOLS, in *Banner of Light*.

**WARNED IN A DREAM.**—The following is the account of a dream by the late Mr. Price in 1880:—"During the night, October 29th, 1880, I had a most remarkable dream, or vision. I do not remember that I was dreaming before, but all at once I seemed conscious of the presence of the Lord Jesus Christ in His human form, not glorified but clothed in white. All my attention was attracted to His face, so full was it of love and merciful consideration. Tears started in my eyes, I remember, tears of wonder and thankfulness that the Lord should descend to think of me and come to me, with such penetrating looks of Divine love. I looked rather than spoke the question, 'Hast Thou come to me, even to me, O Lord?' and in the same way, He answered, with sweet assurance, 'Yea, even to thee!' I then asked in words, 'And shall I really have the blessing to be with Thee for ever?' And the answer was in words, 'Yes, thou shalt come to Me in August' (it seemed to me that August was about three or four months off), and the Master kissed me on the mouth, with a kiss and with looks of love which seemed to overpower me with awe, and to be more in their Divine condescension than I could bear. And while I was thus dissolved in tears and adoration, the Lord faded from my view." Mr. Price, with his wife and three children, was drowned in the following August in the Esquito River.—From Gall's "News Letter," of Kingston, Jamaica, December 3rd, 1881.

## SPIRITUALISM IN LONDON &amp; THE PROVINCES.

## GOSWELL HALL.

The usual monthly séance for members of the C.L.S.E.S., was held on Sunday morning last, when a large number of persons were in attendance, attracted there, no doubt, by Mr. and Mrs. Frank Herne being the mediums on this occasion. Seeing, however, that these séances are privileges intended for those who join the Society, it is hardly fair to admit all comers. In fact, if a rule is worth making, it is worth keeping. Owing to our inability to darken the room we had no physical manifestations, but we spent nevertheless a very interesting morning in conversation with the guides of Mr. and Mrs. Herne. In the evening our old friend A.T.T.P., "Recorder of Historical Controls," made his first appearance since his recovery from a severe illness, and he received quite an ovation on mounting the platform, which I regret to say cost him a great effort. The subject of his discourse was "Is Spiritualism consistent with so-called Orthodox Christianity?" His contention was that it is utterly impossible to reconcile the two modes of thought. The lecture throughout was characteristic of A.T.T.P.'s strong and earnest convictions, which he is not afraid to express. The Society has been presented through Mr. Thomas Blyton with two copies of a "A New Basis of Belief in Immortality," from Mr. Farmer, the author; and with twenty copies of two prize essays on "The Probable Effects of Modern Spiritualism on Society," from the Council of the B.N.A.S.—RES-FACTA.

## GLASGOW.

On Sunday last Mr. J. J. Morse was again among his Northern friends, and, as usual, acquitted himself excellently. In the forenoon he addressed a meeting in the Spiritualists' Hall, 164, Trongate, his subject being "Sin and Repentance." The evening meeting (6.30) was held in the much more commodious Trades' Hall, Glassford-street, which had been secured specially for the occasion. "Death: its Function and Use," was the subject of an address as eloquent as the inspired orator ever delivered in Glasgow. But one feeling was uppermost at the close, namely, a feeling of profound satisfaction with the masterly deliverance.

## NEWCASTLE-ON-TYNE.

**NEWCASTLE.**—On Sunday evening last the platform of the N.S.E.S. was occupied by Mr. Andrew Dickson, a gentleman comparatively unfamiliar with, and unknown in, the ranks of Spiritualism. However, it is creditable to his breadth of mind that he found himself at liberty to lecture to a Spiritualistic company after the fashion he did last Sunday evening. I was only sorry that the audience was so moderate in numbers. His subject, "If a man die, shall he live again?" was handled well, and with great liberality of thought. Mr. John Mould occupied the chair. The Building Fund of the N.S.E.S., I am informed, has now reached the round sum of £140. I hope it will go on increasing until we have a substantial edifice erected in the metropolis of the North, worthy of the cause so apparently prosperous in that district. The draft of a scheme for a district organisation is now before the friends in this locality for consideration and debate on the 29th of March, and following days. We trust that something satisfactory will be accomplished at the deliberations, and that the spirit of accord will triumph over the present inharmony. One thing we sincerely advise—a full and free discussion of the merits of the subject, so that no misunderstanding may afterwards occur. We may probably make a few suggestions prior to the time.

**GATESHEAD.**—At the G.S.I.S. Lecture Hall, on Sunday evening last, Mr. H. Burton, President of the Society, at the request of several friends, delivered his lecture on "The Powers of the Imagination." The large audience during the course of its delivery followed the lecturer from point to point with marked and critical attention. The address, which evidenced careful preparation, was spoken of at the end of the meeting in terms of high commendation for its thoroughness and critical research. Mr. Joseph Stephenson, one of the vice-presidents, officiated as chairman.

**MR. J. J. MORSE AT GATESHEAD.**—On Monday evening this well-known and justly-celebrated trance orator was warmly greeted by a large and appreciative audience. The subject, as advertised for his guides to lecture upon—"Spiritualism, Past, Present, and Future"—was dealt with in the usual masterly and exhaustive manner which particularly characterises Mr. Morse's inspiration. His command of language is marvellous, his illustrations are unique, and though the discourse occupied about an hour and a-half in delivery he never faltered once in his brilliant oratory. His deductions were logical and sound, evidencing an extensive knowledge and a cultured intelligence. In the "Past," he reviewed the rise, growth, and decadence of older Spiritualism, as manifested in the faiths of the world. In the "Present," he discoursed upon the advent, unfoldment and marvellous strides made by the modern movement, discussing its effects upon society and its operation in the ranks of creedalism. In the "Future," he pointed us to a mighty and potent tide of Spiritual truth that should spread over the world as the waters over the ocean bed, and impressed on us the great fact and higher utility that was

enshrined in the soul of a present and living Spiritualism, which was the best augury of its future triumph. The lecture was greeted from time to time with strong manifestations of appreciation, and a pretty general desire seemed to prevail that we should have Mr. Morse a little oftener in our midst. The lecture was given by Mr. Morse towards the funds for the furnishing of the hall. Mr. Grey, in a few warm sentences, proposed a vote of thanks to the speaker, and Mr. H. A. Kersey seconded the same in his usual appreciative way. Mr. Burton, the chairman, having put the motion, which was carried with acclamation, Mr. Morse briefly but feelingly expressed his thanks for the appreciation of his services evidenced in the enthusiasm of the audience.

**SEGHILL.**—Mr. J. G. Grey lectured at the above place on Sunday evening last upon the "Future of Spiritualism" to a good audience, who shewed a considerable amount of interest in the subject discussed. The friends in this locality have, we are glad to say, gathered themselves together into a Society under the name of "The Seghill District Association of Spiritualists." Our friends have taken a high stand and we trust they will be as successful as their preamble is pronounced. They have resolved to have cottage services on Sundays at Seghill, Dudley, and Cramlington in turn; to charge one penny per week for membership; to report their work in the *Herald of Progress*; to correspond with the best professional speakers, and with free speakers, whose train fare will be paid. We only fear that our friends will frighten some of our timid and moderate public workers who are not equal to them in mental knowledge when they say, "Our experience in physical manifestations, and our knowledge of the Spiritual press, both British and Foreign, during the last ten years, will enable us to discriminate between those who have walked worthy of their high calling, either as speakers or as physical mediums, and those who have not."—NORTHUMBRIA.

## NOTTINGHAM.

Mrs. Emma Hardinge-Britten has paid another visit to our "good old town," and has delivered thrilling addresses to crowded audiences in the Mechanics' Lecture Hall. The subject of the first lecture was "Man—what—whence—whither?" and it was acknowledged by all who heard it to be a masterpiece of oratory. The subject of the second lecture was "An Answer to Mr. J. C. Cumberland, or, why do Scientists, Clergymen, and Conjurers support the Opponents of Spiritualism?" On Saturday last we issued the following challenge in our local papers:—

"The Nottingham Association of Spiritualists challenge any one of the Revs. J. Morse, M.A., W. Senior, M.A., R. A. Armstrong, B.A., and Professor J. B. Paton, who supported Mr. Cumberland, to a three nights' debate with Mrs. Emma Hardinge-Britten on the 'Truth, Morality, and Religion of Modern Spiritualism.'

We are now waiting to see if this challenge will be accepted.—W. YATES.

## PLYMOUTH.

Will you kindly allow me to call the attention of all friends of Spiritualism in the three towns and neighbourhood to the anniversary of our Society, which will be held at Richmond Hall, Richmond-street, Plymouth, on Wednesday next, March 15th? Tea will be provided at six o'clock; tickets one shilling each; and a meeting will follow at which musical selections will be given, and normal and trance addresses delivered. We are expecting a goodly gathering of friends on the occasion.—C. WARE, 12, Stanley-terrace, Albert-road, Plymouth.

## TO CORRESPONDENTS.

**S. Z.**—You need have no fear; the new Society will do great good and has our best wishes; but it will work on very different lines to the B.N.A.S., which will continue to deserve your hearty support.

**E. N.**—You will find something about the movement in aid of Mr. Hudson, on another page.

**W. S.**—We have so many communications, and there is so much interest in the subject, that we must devote further space to it; but we shall close it as soon as we fairly can.

**MR. J. J. MORSE'S APPOINTMENTS.**—STAMFORD, March 12; NOTTINGHAM, March 19; CARDIFF, March 26; BELPER, April 2; FALMOUTH, April 16 and 17; LONDON, APRIL 23 and 30.—For terms and dates, direct Mr. Morse, at 53, Sigdon-road, Dalston, London, E.—[Advt.]

**MRS. HARDINGE BRITTEN** has promised to lecture as follows:—Sundays of March and April, Manchester.—Apply; The Limos, Humphrey-street, Cheetham Hill, Manchester.—[Advt.]

**MR. J. G. MEUGENS.**—We have had the pleasure of a call from Mr. J. G. Meugens, on his arrival from India. He has gone into the country for a few days, but will probably be in London again in the course of the ensuing week.

## 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.; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; 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, F.R.S.; \*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. Robert Chambers, F.R.S.E.; \*W. M. Thackeray; \*Nassau Senior; \*George Thompson; \*W. Howitt; \*Serjeant Cox; \*Mrs. Browning, &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; 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 mediumistic 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; Butleroff, 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, if 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.