

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

NOTES BY THE WAY.

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

I am able, through the kindness of Major-General Drayson, to lay before the readers of "LIGHT" another case of spontaneous psychical phenomena of the class with which we are so familiar. General Drayson was at the time (1878-79) quartered with the Royal Artillery in the neighbourhood, and made personal inquiries into the story from eye witnesses, and satisfied himself of the substantial truth of the narrative. The manifestations lasted for a length of time, occurring at intervals during two years. They brought, as might be expected, little comfort to the poor girl, for she was persecuted, and imprisoned for a short time as an impostor. General Drayson, however, interested a clergyman in her case, and by his exertions she was liberated. It is, I may add, within General Drayson's knowledge that some eleven years ago a very similar case occurred in Somersetshire, some miles from Glastonbury. He drove over and received the testimony of several witnesses as to the disturbances. It was the usual story, not different in any special way from many others—loud knocks; chairs, plates, and fire-irons flying about unaccountably; and the tiles from the roof thrown to a distance of several yards.

The account to which I am about to refer was communicated to the *Halifax Mail* by a correspondent. The scene of the disturbances was the house of Mr. Daniel Teed, a respectable citizen of Amherst, a town distant about 100 miles from Halifax, Nova Scotia. The occupants of the house were Mr. and Mrs. Teed, their infant child, and two sisters of Mrs. Teed, Miss Esther and Miss Jane Cox, "young women past twenty years of age." "Esther Cox is the central figure of the story. She is a robust girl, with every appearance of health, and with a cheerful disposition. Her health has been good, and she has lived undisturbed by these mysterious influences, and in ignorance of the theories or practices of spiritualistic mediums. Under ordinary conditions she might have lived so until the end of her life, but being ill, and suffering from severe nervous prostration, accompanied by mental excitement, she became the subject of the extraordinary developments hereafter mentioned. The first indication of anything unusual was a mesmeric trance, by which she was overcome during her early illness, eight weeks ago. Dr. T. W. Carritte treated her so as to overcome the nervous prostration, and bring

the system nearer to its normal condition. In this he was apparently successful, but *her body continued surcharged with electricity to a very remarkable degree.*" This is the reporter's idea. It is interesting to note that the first inception of physical mediumship was preceded by a trance. We are not told what caused the nervous prostration and mental excitement, but there was probably some predisposing cause, emotional or affectional, which liberated the force that soon began to make itself so unpleasantly manifest. She had not been in company with other mediums so as to "catch the infection." Her emotions were, therefore, probably excited, and her equilibrium upset.

The phenomena were of the familiar kind: rappings, scratchings, violent poundings, disturbance of furniture, and transportation of objects from one part of the room to another. The noises were always in the vicinity of Esther, and continued without much intermission for four days, at the end of which she was "seriously ill." Then, as might be anticipated, they ceased until she recovered her strength, when they broke out again with renewed vehemence. "The scenes were such as to perplex and surprise hundreds of intelligent men of all classes, who have gathered at the house night after night." The pounding is described as "resembling a hundred 56lb. weights falling in succession." At other times it was "as if a colossal fist were pounding on the beams with the fury of a demon." When Esther went into the cellar, or to a barn near the house, the noise was loudest. Nor did it at all cease when the girl's hands were tied behind her back. And though it was loudest when the medium was alone in the cellar, *i.e.*, secluded and in darkness, it occurred repeatedly when she was in full view. "One night, when Esther was lying in bed and Dr. Carritte was in the room, this terrible pounding commenced on the roof directly over the doctor's head. So convinced was he that it was on the roof that he at once ran out to see if any person could be up there. It was a brilliant moonlight night, and every portion of the roof could be seen. Not a person was in sight, but the pounding continued so loud as to be audible blocks away." Hundreds of people have stood listening to it from the street, and it has been heard clearly at a distance of 300ft. over a block of houses.

A gentle rapping was also heard in the presence of the medium. It resembled an impatient drumming with the fingers, and continued when Esther was placed sitting on the top of the bedclothes, or on a chair standing on thick rugs in the middle of the floor, where every movement of her body was distinctly visible. This sound would copy a sequence of sounds, and even beat the measure of "Yankee Doodle" and other tunes. This is similar to the experience of others. The Fox mediums were tested as Esther Cox was, with the same results. I remember at our séances, a favourite amusement was to make more or less intricate sequences of sound by drumming with the fingers on the table, which would be most accurately copied by an invisible friend whose education was limited, and who could do little else at that time, though he progressed greatly while he was permitted to associate with those more advanced spirits who brought him there. Any run or intricate sequence of raps, if made by the medium,

he would copy exactly, pausing sometimes before attempting a difficult run, and occasionally, but rarely, breaking down at a first attempt. The curious thing was that he did not appear to hear, or, at any rate, did not notice any sounds made by others. Probably his *rapport* was intimate with the medium and with no one else. The raps, so made, sounded faint and distant compared with those made by the fingers on the surface of the table. All raps have a distinctive sound quite different from those artificially made; but these were very marked in this respect. They were muffled, and sounded as if made *in* rather than *on* the wood.

This, however, was the pleasantest side of the manifestations in the house of Mr. Teed. Other manifestations were of a ruder nature. The spirit would violently slap the face of the medium "causing much pain and leaving a conspicuous red mark." The blows have been heard very plainly by all present, and "we" (says the *Halifax Mail*), "can personally vouch for the red mark on the cheek as though from a burn or scald." It not only attacked Esther, but her sister Jane too. It did this once when "the two girls were lying in bed together, with the light burning, and their hands and arms lying outside of the coverlid." Suddenly Jane cried out "Oh, doctor, it has got hold of me." The doctor ran to the bed at once, and found "on her chest marks as if a red-hot hand had been passed over it. The marks were the colour of a scratch two or three days old, but there was no abrasion of the skin." Another curious phenomenon was the action of water in a pail near Esther. It would be violently agitated like a whirlpool, and foam gathered on its surface. Chairs followed her about the room; the cradle was rocked by invisible hands; and there was that universal and ludicrous disturbance of furniture and solid objects, which occurs in the presence of a powerful physical medium, when the access of the force is more than usually marked. The manifestations were witnessed and carefully observed by hundreds of neighbours, and among them by several clergymen (whose names are given in the account) who could make nothing of them, but who had no doubt whatever of their objective reality. One well-known clergyman who had made a study of animal magnetism and kindred subjects "devoted the best part of two days, and went away baffled, and wholly unable to account for the manifestations of the existence of which he had such positive face to face proof."

I do not venture to dogmatise, but in all these narratives there seems to me to be evidence of the action of a degraded rather than of an undeveloped intelligence. In this case it is singular to note that the controlling influence purported to be the spirit of a living person, "a young man living in a distant part of the Province." We are not told who he was, but only that he "had no influence over Esther, and she has regarded him with strong dislike. He left Amherst suddenly after she was taken ill; but prior to her illness he is said to have talked to her in such a violent and extraordinary way as to cause her much alarm, and to leave a vivid impression of him on her mind." I should like to hear more of that young man. Was he in love with the girl? Was she in love with somebody else? Did they quarrel, and was she upset by the occurrence? It seems incredible that these manifestations should have been caused by the spirit of one still living in the body. But was the young man likely to use such language and malignant enough to do such things? Perhaps, if his passions were strongly roused, he was. Perhaps the vivid impression of him, left on the mind of the medium, may account for his name being mixed up with the matter. He may have been violent to her, have threatened her, or even have said what terrified her, and so she may have associated these new and terrible persecutions with him. Whatever the explanation may be the story is most instructive.

Another phase of the manifestations was that of writing on the walls and articles of furniture. The writing was

quite unlike Esther's; and the character of the influence at work was revealed by the substance of incoherent remarks scribbled on walls and ceiling. These were in many cases "most horribly profane," containing language which the young woman was incapable of using, and atrociously misspelt. It seems as if all these disorderly manifestations came from disorderly and undeveloped spirits, and that they are symptomatic of what is akin to obsession. When any intelligence is displayed it is of a low order; coarse in expression; malign, or blasphemous, or obscene in matter. When no communication is made the acts are those of a being who delights in rough horse-play, in annoying and terrifying the weak, in malignant and spiteful acts. The story which I have imperfectly sketched is not essentially different from many others. Who are these beings who do these things? Human, they apparently are, for they display some of the worst signs of a debased and brutalised humanity. But they are also singularly akin to some of the lower animals in their tricks and pranks. They shew the mischievous tendencies of the monkey, joined to that mental and moral debasement which is the resultant of the worst phases of civilisation. Not from a savage, nor from a monkey, do we get such evidence of debasement—I do not say now of low development—but only from *man*: man who has defiled and degraded by conscious vice that which was once noble and pure. He has by his daily acts and habits given an impetus to the retrogressive tendency, and it would seem that that impetus is active even after the death of the body.

"M. A. (Oxon.)"

TWO UTTERANCES OF AN AMERICAN DIVINE ON SPIRITUALISM.

The Rev. David Swing is an American divine whose name is familiar to all who have read Epes Sargent's "Scientific Basis of Spiritualism." Some years ago he spoke of Spiritualism in the following contemptuous terms:—

"In modern Spiritualism the mind falls into a trance, and is eloquent without labour, wise without study, artistic without study or taste, clairvoyant without eyes. . . . Hence, Spiritualism is a new effort to leap over the great mediatorial laws by which individual effort, skill and labour, must be used for the accomplishment of an object."

On Sunday, March 2nd, 1884, he again dealt with the subject, but this time his words have a very different ring about them. Now he says:—

"There is nothing anti-natural in high Spiritualism as held by many; for if our dead passed into other bodies there is no reason for assuming that a celestial form must have an earthly weight and density, and be tangible and visible to our senses. God Himself cannot be seen or touched by our sense. The fault is in our senses, and not in the being of the Creator. Hence the invisibility of the dead is no proof of their annihilation, but it is only a proof that they have passed out of the horizon of our sense. Spiritualism is not, therefore, an absurdity, but it is only a theory that awaits proof. This proof has so long been absent that many of us feel that in these years man is cut off from such communion and must wait for death to transfer him to the spiritual country, but we are not in any condition of information to find any logical fault with those who can in this life detect the presence of those who have passed through the valley of dissolution. They are fortunate in having found a path between the two worlds."

"Uncertain as to the attitude of the noblest Spiritualist we are certain that the Materialists are in gross error in their estimates of the universe."

As the *Religio-Philosophical Journal* remarks:—

"This latest utterance shows a change of mood, a new respect, an admission, indeed, that Spiritualists are 'fortunate in having found a path between the two worlds.' We give him due credit for this healthful change, which is not only in his receptive soul but in the very air. But he says: 'This proof (of Spiritualism) has long been absent.' It may be absent from those who do not obey the Scripture, 'Seek and ye shall find,' but surely he must know that it is present to millions who have sought it carefully and diligently, and that among these are some of the noblest and most gifted men and women of our day."

Professor Swing is not the only one who has come to see in the Higher Spiritualism the possibilities of a solid basis in fact for much that is now taught without proof. A true key-note is struck in his last sentence, but only Spiritualists can say those words with the absolute certainty of knowledge to sustain the assertion. The Materialists are in gross error in their estimates of the universe. We know this to be so.

CANINE PERCEPTION OF A SPIRIT.

(From a letter in the *Revue Spirite*.)

I have a friend, M. Collard, who, accepting our doctrines, was desirous of being present at a séance. The circle was to consist of M. Collard and two of his brothers, the medium, a lady, and myself. When we met, however, there was an unintended addition to the company. M. Collard's dog had persisted in accompanying his master, with whom he was a favourite, from his having been his father's, now deceased eight years.

When we came to arrange the circle, I wished to put the dog out, but the temperature being very low, and the dog being old, M. Collard pleaded that he might be suffered to remain, guaranteeing his good behaviour. The dog had already made himself at home on the hearthrug, and so, without disturbing him, the circle was formed.

After several communications through the medium's hand, Mr. Collard asked if it were possible for him to receive one from his father. Our guides consented to his being invited to communicate.

Presently the medium, who has the gift of seeing as well as writing, said that he saw a spirit, and began to give a description of him, when the dog, raising his head from the rug, looked in the same direction as the medium, jumped up and barked as if in recognition of someone, and struggled to get upon the table. In vain did the Collards try to quiet him: we had to put him out of the room, but he continued to bark and yelp.

The medium said that the spirit was still present, and renewed the description of his figure, physiognomy, &c., to the full recognition of his sons. Through the medium's hand the spirit expressed thankfulness at his sons' remembrance of him, but said that his old favourite's demonstrations of attachment were disturbing to him and he must withdraw. We then determined to put the animal into the street, but he went on barking even there. The spirit withdrew, and we remarked that, at the same moment, the dog became quiet. We had all lost the necessary composure, and I therefore closed the séance with the usual prayer. On leaving the house, the Collards found that the dog had started for home.

This séance gives occasion for reflection. Here we have a man, whom we call a medium, describing to his sons the person of one whom he had never seen, and of whom he had never heard; and here, at the same time, is an animal making every sign of recognising a beloved master long lost to his sight! There are those who argue that the medium in a circle might perceive the thoughts of those who desired a communication, and mentally construct a picture which he calls a spirit. But did the old dog, in the present case, at the same moment, perceive his young masters' thoughts, and, did he out of them also construct, in his animal mind, a picture of his old master?

Such arguing as this would be a refinement of trifling. No, both must have perceived, not a complex of thought, out of which to construct an evanescent image, but—although invisible to those without the gift of sight—a real living object.

Liège, February 14th, 1884.

CH. MARC.

WE have received the first number of the Bulletin Mensuel de la Ligue des Etudes Psychologiques. The old Société Scientifique is dissolved, and in its room the League, having similar objects, is established, the late president of the Society being the honorary president of the League.

THE *Messenger* of Liège (Belgium) is in correspondence with the musical medium, Mr. J. Shepard. Dating from St. Louis, U.S., he writes that he hopes to be able to respond to the numerous invitations which reach him to revisit Europe this spring. If so he expects to come under such circumstances as may exempt his séances from the presence of discordant elements.

THE YELLOW POWDER.

In this strange transition age, divided between the most absurd theological dogmatism on the one hand and the grossest materialism on the other, it is refreshing to find so frequently the best periodicals of the day beginning to treat a subject (which even the most surface-thinker must recognise as calculated to do much towards the reconciliation of both parties) from a fair, honest, and *respectful* standpoint. I venture to refer your readers to a narrative of the above title, which appears in *The Link* for February. My reason for specially bringing this particular account forward is that I can add my own testimony to its truth. Not long before I saw the narrative in *The Link*, which I met with quite accidentally, a gentleman intimately connected with one of the parties in the weird drama had told me the particulars of the dream, more especially dwelling on the *main* incident of the fire as connected with it, which led to the discovery of the missing link, and brought the murderess to the scaffold. For the benefit of those of your readers who may not be able to procure *The Link*, I will condense the account gathered from my friend, another authentic source, and the magazine in question. They are briefly these:—About the year 1835 two friends were seated in one of the Bristol public-houses, indulging in an evening glass, when a woman, whom one of them knew, entered for her supper beer. An altercation ensued between the latter and one of the friends, which caused him in an aggravating tone to reply, "Go along home; you know you murdered your lodger." The woman's stricken countenance impressed him so strongly that he felt convinced of her guilt, and a voice seemed continually to haunt him with the injunction, "Find the servant girl, find the servant girl!" He at last accomplished this, when the latter gave evidence which pointed strongly and most conclusively to the criminality of the woman, causing her to be arrested. The link wanting was the *purchaser of the poison*, whose form our hero saw in a dream. After a while, a slight clue pointed to Ireland, the sensitive set out for that country, and after waiting a short time, began to think he had come on a "fool's errand," and to arrange for an immediate return when, as he was standing by the hotel window waiting for his dinner, a cry of fire was raised, and being of a somewhat ardent and excitable temperament, he immediately joined the throng, and rushed onwards with them to the point of interest. In *that motley crowd*, (though *except in dreamland* he had never seen him before) he discovered the man he had sought, and immediately making up to him said, "I want you, you are——; did you purchase arsenic for Mrs. M?" "Yes," was the astonished reply, "for destroying rats." All the particulars are then given; the man returned to England with the dreamer, and joined the missing link in the wonderful chain of evidence which condemned Mrs. M. to the scaffold! The above is only a very meagre account. I would strongly recommend your readers to procure the February number of the magazine, in which the particulars and details of this really wonderful case are described with thrilling interest.

ELIZA BOUCHER.

La Liberté (Ghent) has every week for the last two years rendered service to the cause of Spiritualism by leading articles, and by a standing announcement of works on our philosophy. Through its persistent advocacy, a society has been formed by students of the University for the study of the subject. *La Liberté* informs us that M. Jadon, recently deceased, has bequeathed sums of money to several progressive societies and journals, among them 10,000 francs to the Communal Administration of Ben-Abin to establish a communal library. This bequest is accompanied by the condition that books, journals, and reviews treating of Spiritualism shall be taken in. "It is my desire," the will goes "that the inhabitants of the Commune may have the opportunity of profiting by such reading, inasmuch as the moralising doctrines of Spiritualism bring consolation and happiness as death draws nigh, to those who live in accordance with them."—*Revue Spirite*.

CORRESPONDENCE.

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

Sources with Mr. Eglinton.
To the Editor of "LIGHT."

SIR,—I have lately been present at several sittings with Mr. Eglinton when slate-writing has been produced under the most perfect test conditions, messages being given from departed friends, with names, dates, and other facts unknown to the sitters at the time, but subsequently verified to the letter. Great as were Dr. Slade's mediumistic powers for obtaining communications in this form, I think that they are exceeded by Mr. Eglinton's.

On the evening of the 23rd inst., I had the opportunity of witnessing other phases of Mr. Eglinton's mediumship, at a seance held at my own residence. The company consisted besides Mr. Eglinton—of Mr. and Mrs. Richard Pearce, my wife, my son and two daughters, and myself. As soon as the light was extinguished, a manifestation was given which was of so unusual and so marvellous a character that though it was produced under the most satisfactory conditions I hesitate to record it, at least for the present. This, however, was followed by one which I think it well to mention, namely, the successful materialisation of two forms. No cabinet was used. Mr. Eglinton was sitting in the circle, between my wife and myself, when an illuminated head and bust appeared above the table. I saw it distinctly several times. The face was, beyond a doubt, that of my son Frank, who departed this life twelve months ago. He put his arms round my neck twice. He also put his arms round the neck of his mother and kissed her. The head and face of Mrs. Pearce's mother also appeared, so well lighted, and showing every feature so distinctly, that no one who knew and remembered her could have failed to recognise her.

I mention these cases, not because they are in any way new or of an uncommon character, but because they afford an additional evidence that satisfactory materialisations can be had without the seclusion of the medium in a cabinet. The medium sat at my elbow, and I was in such close contact with him that I knew that he kept that position during the whole of the seance.—Yours truly,

Church End, Finchley,
March 25th, 1884.

E. DAWSON ROGERS.

Mr. Eglinton's Mediumship.
To the Editor of "LIGHT."

SIR,—Let me add my testimony to the many given in your columns respecting the interesting and powerful phenomena obtained through the mediumship of Mr. Eglinton.

Having received a kind invitation to a seance from him, I went on Tuesday last, taking with me a lady who had never seen slate-writing before, and I need not say how much she was surprised and gratified. A message addressed to me in English from one of my departed sisters, and containing 124 words, with a Biblical quotation written in the Italian language, was audibly written within the double slate in thirty seconds. The next experiment was placing a blank card in a book with a very small piece of pencil. The book remained in the sight of us all as did the slates in the previous trial. After a few seconds the usual signal of the three raps was given, and on inspecting the card we found a drawing representing a spirit flying through the air, and two lines and a-half of infinitesimally small, but clear and beautiful writing.

On Friday last we had, through the same powerful medium, another seance, at the house of Mrs. Makdougall Gregory.

This time the spirits rose, materialised, from the centre of the seance table, and ascending higher and higher, looked down upon us from the ceiling with their lights in their hands. At the end of the seance we found the usual flower-offering strewn on the table.

What at one time was considered astounding, has now, through the mediumship of Mr. Eglinton, become quite familiar, although like the wolf in Dante, "We are more hungry after the repast than before."—Yours truly,

29, Colville road, Notting Hill, W.
March 22nd, 1884.

G. DANIEL.

A Dream.

To the Editor of "LIGHT."

SIR,—A few years ago I went to visit a friend, named A.W., in Yorkshire, and was received by her mother with such a loving welcome that I have never forgotten it. Mrs. W. had a most sunny presence, and though not strong, was as cheerful and gay as any of her children. I left her, little thinking that a few months would bring the news of her death.

The announcement of this appeared in the newspaper, without any particulars, nor did I hear from any of her children for some time after. I had the following dream:—I thought I and some of the daughters were outside the house, and found Mrs. W. fallen on the ground. We lifted and carried her in and laid her

on the sofa, and we could not tell whether she was dead or not. I thought there were two figures of her in the room—one lying on the couch, and one which I know to be her spirit-form. Presently the spirit figure said to us, "When I kiss it," pointing to the form on the couch, "you will know I am gone." She stooped to kiss it, and I awoke.

We heard from the children weeks after. I found that the circumstances of her death were as they appeared in my dream; there had been no illness—she had fallen suddenly on the flagged floor of the kitchen, having been found there by her daughters, and carried to the sofa; after that she gave no sign, and they never knew the moment of her death.

ANNIE RENDALL.

Ephemeral or Permanent Intelligences—Which?
To the Editor of "LIGHT."

SIR,—After perusing your transcript of an article in an Austrian paper on Baron von Hellenbach and his theory of the existence and attributes or possibilities, of "four dimensional beings," I have been induced, at risk of a possible charge of "diluted" (I trust much diluted) insanity, to crave a few lines of your valuable space to call attention to a theory, respecting "invisible intelligences," which is set forth somewhat flippantly in a book entitled "Mary Jane," and which I have also secondarily referred to by Theosophic writers, and other students of the occult. It amounts to a suggestion whether such beings, whether seeming to operate as spirits of deceased men and women, as per the Spiritist theory, or as a lower grade of non-human intelligences, as per Occultist belief, are of a permanent or transitory existence! In other words, if their "substance" (non-material) be temporarily "built up" by the projection of some unrecognised force, analogous to nerve ether, or aura, as well as their "mental" (if I may use the term) characteristics? I feel this is put most obscurely, but as I am only striving to elicit comment from some of such able writers in your columns as "M.A. (Oxon.)," the Hon. Roden Noel, and other similar contributors, I can merely apologise for my want of perspicuity and trust that those I wish specially to reach will apprehend my meaning, and kindly give to myself and others the benefit of their opinions.

This theory is one I have never seen fully dealt with. Can it be because it apparently is so utterly wild and visionary? Startling it may be; impious, some might call it, as suggesting a "creative" power in man, but is it more startling than the unexplainable phenomena alleged to occur in our midst on the voluminous testimony of reliable and highly intelligent witnesses?

If "ephemeral intelligences," composed of invisible substances, but capable of operating upon what is called "matter," as well as through and upon the human mind, intelligently, can be, as it were, "created" by the influence, or combined influences, of specially constituted human beings, is it not also possible that under favourable, or "given" conditions, an "ephemeral objectivity" may be assumed by such intelligences of a more or less permanent character, and having the properties of what we call "matter," sufficiently to excite or influence our external organs of sense during the evanescent existence of such "forms," which may "die out again," or continue to exist? I dare not ask to trespass further, but should my question elicit any response, I may, with your permission, add a few further explanatory remarks.—I am, Sir, yours obediently,

H. V.

Associate of the Society for Psychical Research.

March 21st, 1884.

Spiritualism in Rome.
To the Editor of "LIGHT."

SIR,—I send you the translation of a letter written by Baron Davico, and published in the Italian newspaper, *Il Secolo*, of Milan, as I think it may be interesting to many of the readers of "LIGHT" to know that Italy is working earnestly in propagating Spiritualism. It may be as well, perhaps, to state who the Baron Davico is. The Baron L. V. Davico is an ex-Colonel of the Italian army, and is one of those iron-willed men whom nothing daunts. He took part in all the campaigns for Italian Independence. In the battle field he was always calm and courageous before the enemy, and gave such proofs of his valour as excited the admiration of all his companions. And now, in a time of peace, he is able to bear with the same tranquillity and indifference the ridicule and scorn cast upon him by the ignorant. At the end of the Italian war he took up his residence in Rome, and became acquainted with some Spiritualists; by one of these he was, one evening, invited to attend a seance, and from the phenomena he witnessed he saw an immense field of inquiry open before him. He took up the study of this occult science, and very soon, by the aid of some of the powerful mediums to be found all over Italy, he was convinced of the truth of spiritual phenomena. Allan Kardec's books impressed him deeply, and he found in them a consoling philosophy such as he had never before dreamt of. At this time a splendid book had just come out in Italy, a translation of William Crookes' "Researches in the Phenomena of Spiritualism." After reading this, the Colonel, with the aid of two mediums, devoted all his spare time in trying to obtain spirit photographs. The photographer, Signor C. Tanchet, was a complete sceptic, and the Colonel, to make sure that there could be no deception, was present at all the chemical

operations. After many trials, in 1879 and 1880, in which a cavalry Captain, a friend of the Colonel, assisted, results of such magnitude were obtained as to leave no doubt that, under proper conditions, spirit-photos and likenesses of those dear ones who have preceded us to the summer land can be obtained.

Full of confidence in the results obtained, the Colonel, in 1883, thought that the best method of propagating Spiritualism was to give some lectures on this very subject. His lecture-room was crowded to excess, by every class of society, and among those present were many priests and representatives of the Press. Some went to hear of the wonderful discoveries, others, of course, to laugh at everything.

But the Colonel continued calm and quiet, and no number of people asking foolish questions could put him out of temper.

I must here mention that the opposers of Spiritualism in Italy, at present, are certainly not the priest or the Jesuit. Many of these have admitted the truth of the phenomena. I may be permitted to name two, the Jesuit Father Bresciani, who wrote several articles in the *Civiltà Cattolica*, and before him one of the greatest historians and theologians that Italy can boast, the Rev. L. A. Muratori, who speaks of the subject in his treatise on Ecstasy and Vision. The real opponents are those whose mission should be to enlighten the people. I mean the members of the Press, who are much afraid that the public will not purchase their papers if they shew the subject any favour. A few lines from the editor of *Il Secolo*, which I shall quote with the Colonel's letter, will illustrate what I have just said. In fact, after the first conference the newspapers did their best to assure the Colonel that from beginning to end he was the victim of imposture on the part of the photographer. But the Colonel was not in the least dismayed; on the contrary he became more courageous. Convinced of the reality of the spirit photographs obtained in his presence, and still more being anxious to benefit the cause of Spiritualism by spreading a knowledge of its facts, he brought an action against the photographer, Signor C. Toncher, and here I will leave him to give his own account of the facts.

The Editor of the *Secolo* thus introduces the Colonel's letter:—

"SPIRITUALISM IN THE LAW COURTS."—We are not Spiritualists. We don't believe in the evolution of spirits, still less in spirit photography, and we wish that the Court of Justice at Rome, before which this case of spirit photography was tried, had given such a decision as would bring the real truth to light, instead of which, as it appears from Signor Daviso's letter, and which we publish without sharing its convictions, the case was non-suited. We are extremely sorry. Here is the Baron's letter:—

"Rome, February, 1884.—Honourable Sir,—Several friends have been asking an explanation of the articles in your paper of December 14th and 15th, 1883, bearing the title, 'The Spirits in the Law Courts,' which announces the law suit which I was forced to bring before the Public Prosecutor, to clearly establish the facts of spirit photography, and because I could not permit any one to class me as an accomplice in fraud. My only desire is the triumph of certain truths, which truths being only known to a few, and never profoundly, and condemned *a priori*, have been looked upon as superstitions, which have made many victims.

"I beg you, honourable sir, to admit in your valuable paper the explanation I send, in the interest of all your readers.

"In presenting my case before a court of justice, my action only referred to the photographs we had obtained at the establishment of Signor C. Toncher, without my presence. I had three objects in view. Firstly, to bring before the court many written depositions and spirit photographs; to prove without doubt, and by sworn declarations, the genuineness of these same spirit photographs, that I, myself, had obtained in Rome in December, 1879 and April, 1880, after numerous experiments with two mediums. Secondly, to prove that the photographer, Signor C. Toncher, was never guilty of fraud, and, thirdly, to unmask once and for ever the calumnies of the enemies of human progress.

"During this trial I was twice examined, and made also many written declarations. I heard afterwards that many witnesses were called and examined by the judge, Signor Regiani, and later on the judges unanimously, in the Council Chamber, gave the verdict of 'Not proven' for want of evidence of fraud on the part of the photographer, Signor C. Toncher. I think I have done my duty thereby, and have shewn that not only we do not fear the light, but that we do our best that the truth of the phenomena, which, in our day, may be witnessed in every country in the world, may be made public.—I remain, sir, yours truly, BARONE L. V. DAVISO, Ex-Colonel."—I remain, yours, &c.,

E. RONDI.

An Appeal.

To the Editor of "LIGHT."

SIR,—Will you allow me a space in your paper to publish the names of, and thank those friends who kindly responded to my appeal on behalf of Mrs. Frost:—Mr. Cowper, 2s.; Mrs. Chambers, 2s. 6d.; Mrs. Maltby, 2s. 6d.; Mrs. Nichols, 5s.; Mrs. Whitby, 2s.; Mrs. Sloman, 2s. 6d.; Mr. Jannusa, 2s. 6d.; A Friend, 6d.; Mrs. Catling, 5s.; Mr. Bent and friend,

5s.; Mr. Benzie, 2s. 6d.; A Sympathiser, 5s.; a Reader of "LIGHT," 2s.; Mrs. Stone, 5s.; Mr. Thurston, 2s. 6d.; Mr. W. G. Smith, 10s., his mother 5s., and his sister 2s.; Mr.—, Liverpool, 1s.; a friend at Peterborough, 1s. 6d.; Miss Smith, 2s. 6d.; Mr. Jones, 1s.; 5s. from the Dorcas Society in connection with the Spiritual Lyceum; and 15s., the result of an entertainment given by Mr. and Mrs. Fred Wilson last Monday evening at 15, Southampton-row, on behalf of Mrs. Frost. Friends will be glad to hear I have taken a comfortable room for her at 42, Milton-street, Dorset-square, and will do my utmost to get her work.—The total amount received is £4 10s.—I am, sir, yours truly,

AGNES F. MALTBY.

MAGNETIC SOMNAMBULISM AND CLAIRVOYANCE.

At the séance of February 5th of the Société Psychologique of Paris, reported by the *Revue Spirite*, Madame Samier was the subject. Among the visitors was a Swedish lady, Madame D. The director, M. Mongin, asked her to concur in an experiment, to which (it being explained to her) she consented. Madame Samier being put into the somnambule state, was placed in rapport with Madame D., who uttered sentence after sentence in the Swedish language, and as she uttered them the somnambule uttered them also in precisely the same manner, and at the same moment, as if the two persons were one. This experiment over, the somnambule said, "I don't know Sweden; it must be a curious place. I should like to visit it." Taking advantage of her humour, the director asked Madame D. to conduct her thither in mind. This she did, retracing her journey thither from Paris, stage by stage, to her native town; then to her home. Here the clairvoyant somnambule exclaimed, "Oh, how strange! What curious windows! They are all double!" In one of the rooms is a remarkable monumental chimney-piece, in another some fine paintings, and all were described exactly by the clairvoyant as if she were bodily before them. She also described some persons visiting at the house, and a certain "old lady who walks with her left shoulder advanced and her head a little bent, as if she had a weakness or curvature of the spine. She sits down now;" and she imitated the posture of the old lady, and said, "I see that she is the mother of this lady." Madame D., with expressions of astonishment, acknowledged the exactitude of the clairvoyant's descriptions.

She had then to reverse her travelling process. On the mental return, they paused a moment at Cologne. The clairvoyant exclaimed, "Oh, what a beautiful bridge!" and commented upon some works which were being carried on in the middle of it; this, Madame D. said was correct, for she had herself observed them when she passed through Cologne.

An elderly lady present was now, at her own request, put in rapport with the clairvoyant. She placed a letter in her hand, which she had received from her son, serving in the Tonquin expedition. The clairvoyant said, "Your son has been wounded in the hand but he will do well. He escaped well, for a comrade at his side was mortally wounded in the groin." The lady said this confirmed official news, and that it was also corroborative of a vision of her own with respect to her son.

In answer to questions put to Madame Samier, still in the somnambule state, she said that when she travels mentally she frees herself from her body, except in maintaining connection with it by a fluidic cord, through which the impressions she receives are conducted to her body.

RECENT numbers of *The Philosophical Inquirer* (Madras) contain some highly interesting articles on psychological subjects by "N. V."

From the January number of *El Criterio Espiritista* we learn, among other items, that there are ten spiritual papers published in Spain. The importance of this information will be duly appreciated when it is understood by the latest statistics that only seventy-three papers of all classes and denominations are published in the Spanish kingdom.

COLONEL JOHN C. BUNDY.—That the indefatigable and fearless editor of the *Journal* is doing a much needed and good work in his unflinching exposure of fraudulent mediumship cannot be denied. Were we inclined to doubt it, the continuous succession of secular journals from the other side of the Atlantic, which reach us, containing nothing but words of praise for the line of action he has carved out for himself, would place the matter beyond all question. Although to English notions the policy of the *Journal* may be too drastic in its methods, we cannot but admit that Colonel Bundy is scoring point after point, and that the spiritual atmosphere is all the clearer for it. We wish him continued success. We are in full sympathy with the aim he has in view.

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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 sances.

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

SUBSCRIPTION RATES.

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NOTICE TO THE PUBLIC.

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SPECIAL NOTICE.

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

Light :

SATURDAY, MARCH 29TH, 1884.

REVIEWS.

"MORE FORGET-ME-NOTS FROM GOD'S GARDEN." By F. J. Theobald, author of "Bob and I," "Heaven Opened," &c. London: The Psychological Press Association, 3, Great James-street, Bedford-row, W.C.; also, Edward W. Allen, 4, Ave Maria-lane, E.C. Chicago, U.S.A., Religious Philosophical Publishing House. Melbourne: W. H. Terry, 84, Russell-street. Price 2s.

Those of our readers who are already acquainted with this lady's writing on spiritual subjects, will readily conceive how, in this sequel to her former tale of "Bob and I," the element of dream and vision has been blended throughout the history. In the former book, our young friends, "Bob and Jenny," were rescued, out of great peril on the sea, by the loving care of invisible guardians. Bob and Jenny, still "the inseparables," and now merging into lovers, are once more rescued from imminent death by "the ministry of angels."

Herein lies the romance in the life, and in the growing affection, of this young guileless pair, that walking along the path of a very ordinary common-place existence, in a hum-drum English country town, torn to pieces by petty sectarian squabbles, they, through an innate germ of the ideality of the religious sentiment, gradually become cognisant of the surrounding world of spirit-life. Drawn through sweet communion with the denizens of this higher sphere, into more aspirational states of mind and heart, their natures become even more refined and harmonious; they recognise each other as spiritual "affinities," and the desire of the innermost heart of each is, that the Divine hand of Love-omnipotent may "blend their souls into one angelhood."

In the course of the story, much relative to the phenomenon of Spirit Manifestations, to the holding of sances, to the philosophy of Swedenborg, to the "Doctrine of Correspondence," and such kindred matters, is discussed. All that Miss Theobald writes on these subjects is wisely and sweetly written. The spirit messages introduced, and the psychological experiences described, we are assured by the writer, are all genuine; indeed to a student of psychology their internal evidence at once shews them to be so.

The experience contained in this tale, referring to the religious as well as phenomenal aspects of "Modern Spiritual Manifestations," should make "More Forget-me-Nots from God's Garden" as welcome to the mature reader as its bright spirit of youthful adventure should make it amusing to the youthful one.

We are glad to observe that Miss Theobald has quoted the writing of the late Mr. Elihu Rich, whose valuable contributions to the investigation of the more mystical and obscure regions of psychology—especially in his articles upon Sleep, Dreams, Visions, Magnetism, &c., in the "Occult Sciences"—should not readily be allowed to pass out of mind.

THE HAUNTED HOMES AND FAMILY TRADITIONS OF GREAT BRITAIN. By John H. Ingram. London: W. H. Allen and Co., 7s. 6d., or can be obtained from the Office of "LIGHT."

"This collection of strange stories and weird traditions has not been compiled," its compiler tells us, "with a view of creating *un frisson nouveau*, but to serve as a guide to the geography of Ghostland—a handbook to the 'Haunted Homes of Great Britain.'" In conclusion of the preface, however, the author does not fail to observe that—"Had he ever entertained any belief whatever in supernatural manifestations—as evidently many of his authorities do—the compilation of this work would have effectually cured him of such mental weakness; but it must be added, no story has been included the incidents of which have been proved to have been the result of palpable deception, or for which any natural explanation has been found." Indeed, to use a country proverb, Mr. Ingram seems "to hold with the hare and run with the hounds," seeking "to carry his cup" evenly with the ghost believers and disbelievers. To the student of ghost-lore his book contains but few weird stories that are new, since this compilation is taken bodily from the well-known pages of such authorities as Glanvil, Anthony à Word, *Gentleman's Magazine*, *Notes and Queries*, Mrs. Crowe's "Night Side of Nature," Howitt's "History of the Supernatural," Dale Owen's "Footfalls," and works on the supernatural by Dr. Lee. All reference to the philosophy of the subject is scrupulously excluded from these "Haunted Homes," to render, no doubt, the book acceptable for general reading. It is, however, a significant fact, pointing to the greater interest awakening everywhere in the occult, that this volume is being widely circulated by Mudie's and other libraries. "Where there is smoke," however feeble, "there is fire," though it may be only just kindled.

Two singular narratives by an able contributor to *Notes and Queries*, given by Mr. Ingram, will, probably, be new to our readers, and are suggestive to the student of psychology. The first is entitled

THE LUMINOUS CHAMBER.

"In the year 1840," writes Mr. T. Westwood, in the pages of *Notes and Queries*, "I was detained for some time in the sleepy town of Taunton. My chief associate during that time was a fox-hunting squire, a bluff, hearty type of his order, with just sufficient intellectuality to temper his animal exuberance. Many were our morning rides; and it was on one of these excursions that he related to me the story of what he called his Luminous Chamber."

"Coming back from the hunt after dark, he said he had frequently observed a central window in an old hall, not far from the roadside, illuminated. All the other windows were dark, but from this one a wan, dreary light was visible; and as the owners had deserted the place, and he knew it had no occupant, the lighted window became a puzzle to him."

"On one occasion, having a brother squire with him, they declared they would solve the mystery of the Luminous Chamber then and there. The lodge was tenanted by an aged porter; him they roused up, and after some delay, having obtained a lantern and the keys of the hall, they proceeded to make their entry. Before opening the great door, however, my squire averred he had made careful inspection of the front of the house from the lawn. Sure enough the central window was illuminated; an eerie, forlorn-looking light made it stand out in contrast to the rest. The squires visited all the other rooms, leaving the luminous room till the last. There was nothing noticeable in any of them; they were tolerably obscure. But on entering the luminous room a marked change was perceptible. The light in it was not full, but sufficiently so to distinguish its various articles of furniture, which were common and scanty enough. What struck them most was the uniform diffusion of the light. It was as strong *under* the table as *on* the table, so that no single object projected any shadow on the floor nor did they themselves project any shadow. Looking into a great mirror over the mantel-piece, nothing could be weirder, the squire declared, than the reflection in it of the dim wan-lighted chamber, and of the two awe-stricken faces that glared on them from the midst, his own and his companion's. He told me also that he had not been many

* "Occult Sciences; Sketches of the Traditions and Superstitions of Past Times, and the Marvels of the Present Day." By Rev. Edward Smedley, M.A., late Fellow of Sidney College, Cambridge; W. Cook Taylor, LL.D., Trinity College, Dublin; Rev. Henry Thompson, M.A., formerly Scholar of St. John's College, Cambridge, Vicar of Chard; and Elihu Rich, Esq., London and Glasgow: Richard Griffin and Co., Publishers to the University of Glasgow, 1855. One of the volumes of the *Encyclopædia Metropolitana*. The portion by Elihu Rich—being written by a man well acquainted with the phenomena of Mesmerism, Clairvoyance, and Modern Spiritualism, deeply read also in the writings of Swedenborg, Böhme, and other mystical writers—is by far the most important and interesting portion of the work.

seconds in the room before a sick-faintness stole over him, a feeling—such was his expression, I remember—as if his life were being sucked out of him.* His friend owned afterwards to a similar sensation. The upshot of it was that both squires decamped crestfallen, and made no further attempt to solve the mystery. 'It had always been the same,' the old porter grumbled; 'the family had never occupied the room, but there were no ghosts; the room had a light of its own.' A less sceptical spirit might have opined that the room was full of ghosts—an awful conclave—viewless, inscrutable, but from whom emanated that deathly and deadly luminousness.†

With reference to this emanation of "deathly and deadly luminousness" the following fact may possibly be suggestive of favourable condition for manifestation of spirit-presence. In an old house in the country, believed to be haunted, a friend residing in it tells the writer that frequently at twilight or night on opening a cupboard beside the fireplace in which roots of trees for fuel were kept, a distinct and clear phosphorescent light was visible. The cupboard in fact appeared filled with a pale fire. May it not be probable that such emanations of phosphorescent light form a condition favourable for manifestations of spirits? It is well known to "psychics" that when these phosphorescent emanations proceed involuntarily from themselves, spirit manifestations of all kinds are most rife.

The same contributor to *Notes and Queries*, Mr. T. Westwood, narrates a scarcely less eerie experience of his own, given by Mr. Ingram under the heading of "Enfield Chase." Here the haunting consisted in

A SOUND, AND NOTHING MORE!

He says that "in a lonely neighbourhood on the verge of Enfield Chase stands an old house much beaten by wind and weather. It was inhabited, when I knew it, by two elderly maiden sisters, with whom I had some acquaintance, and who invited me to dine with them, and meet a circle of local guests. . . ."

"On reaching my destination, the sun had already dipped below the horizon, and the eastern front of the house projected a black shadow at its foot. I crossed the threshold with repugnance. Having some changes to make in my attire, a servant led the way to an upper chamber and left me. No sooner was he gone than I became conscious of a peculiar sound in the room, a sort of shuddering sound as of suppressed dread. It seemed close to me. I gave little heed to it at first, setting it down for the wind in the chimney, or a draught from the half open door; but, moving about the room, I perceived that the sound moved with me. Whichever way I turned it followed me. I went to the furthest extremity of the chamber—it was there also. Beginning to feel uneasy, and being quite unable to account for the singularity, I completed my toilet in haste, and descended to the drawing-room, hoping I should thus leave the uncomfortable sound behind me; but not so. It was on the landing, on the stairs, it went down with me, always the same sound of shuddering horror, faint, but audible, and always close at hand. Even at the dinner-table, when the conversation flagged I heard it unmistakably several times, and so near that, if there were an entity connected with it, *we were two on one chair*. It seemed to be noticed by nobody else; it ended by harassing and distressing me and I was relieved to think that I had not to sleep in the house that night. At an early hour, several of the guests having far to go, the party broke up, and it was a satisfaction to me to breathe the fresh wholesome air of the night, and feel rid at last of my shuddering incubus.

"When I saw my hosts again, it was under another roof. On my telling them what had occurred to me they smiled and said it was perfectly true, but added they were so used to the sound it had ceased to perturb them. Sometimes, they said, it would be quiet for weeks, at others it followed them from room to room, from floor to floor, pertinaciously, as it had followed me. They could give no explanation of the phenomenon. It was a sound and no more, and quite harmless. Perhaps so, but of what strange horror," demands Mr. Westwood, "not ended with life, but perpetuated in the limbo of invisible things, was that sound the exponent?" (Pp. 77-79.)

Reference was made some time ago in "LIGHT" to visions beheld in connection with the battle field of Culloden. At p. 65 of "Haunted Homes" remarkable visions beheld in connection with the battle of Edge Hill, in 1642, are given. Mr. Ingram says:—"In Lord Nugent's memorial of John Hampden is cited from a pamphlet of the time of Charles I. one of the most, if not the most marvellous account of two armies of apparitions on record. The pamphlet referred to was printed immediately after the events it records, on the 23rd January, 1642. It narrates the appearance of the late apparitions, and records the particulars of the 'Prodigious Noises of War and Battle,' at Edge Hill, near Keinton, in Northamptonshire, and its truth is certified by 'William Wood, Esquire, and Justice for the Peace for the same county; and Samuel Marshall, preacher of God's

Word, in Keinton, and other persons of quality.'" Then follows a most singular narration.

We will conclude with the following noteworthy instance of

MUSIC AT DEATH.

"Probably the last person one would imagine selected for a supernatural warning was Samuel Foote.* Yet the so-called 'English Aristophanes' was closely connected with the chief characters of one of the most unnatural tragedies our judicial records have preserved, and a ghostly warning was given relative to this tragedy. Foote's maternal uncles were Sir John Goodere and Captain Goodere, a naval officer. In 1710 the two brothers dined at a friend's house near Bristol; for a long time they had been on bad terms owing to certain money transactions, but at the dinner table a reconciliation was to all appearance arrived at between them. On his return home, however, Sir John was waylaid by some men from his brother's vessel, acting by his brother's authority, carried on board, and deliberately strangled. For this atrocity the fratricidal officer and his confederates were tried at the Bristol assizes, found guilty, and executed.

"But, say the biographers of Foote, the strangest part of this terrible tale remains to be told. On the night the murder was perpetrated Foote arrived at his father's house at Truro; he describes himself as having been kept awake for some time by the softest and sweetest strains of music he had ever heard. At first he tried to fancy it was a serenade got up by some of the family to welcome him home, but not being able to discover any trace of the musicians, he was compelled to come to the conclusion that the sounds were the mere offspring of his imagination. Some short time afterwards, Foote learnt the particulars of his uncle's terrible fate, and remarking that the murder had been consummated at the same hour of the same night that he had been haunted by the mysterious sounds, he arrived at the conclusion that it was a supernatural warning, and this impression he is said to have retained to the last moment of his existence."

Surely this sweet strain of music must have been intended as a consolatory assurance on the part of some beneficent spirit of reconciliation in the world of Light and Love at some future period. The house in which Foote heard these heavenly strains is, or was within the last few years, still to be seen in Truro, being the chief inn there, a fine specimen of a mansion of the later portion of the seventeenth century.

TRANSITION OF MISS HOUGHTON.

Many of our readers will learn with regret that the well-known voice and figure of Miss Georgiana Houghton will be heard and seen amongst us no more in mortal form. After an illness of some nine weeks' duration Miss Houghton passed away very peacefully early on Monday morning last. The malady with which she was suddenly stricken down was paralysis, and from the first articulation was difficult, so that very little conversation could be held. A friend who visited Miss Houghton only a few days since writes that she found her in an exceedingly calm and tranquil state, perfectly conscious, though unable to communicate without great effort any of her thoughts or feelings.

THE METROPOLITAN SPIRITUAL LYCEUM.—The attention of the readers of "LIGHT" is again directed to the announcement of this Society in our advertisement columns.

LAST week's "LIGHT" is quite out of print, and our binding file has been broken. Readers having spare copies of that issue, will confer a favour if they will send them to us.

SOCIETY FOR PSYCHICAL RESEARCH.—GENERAL MEETING.—A General Meeting of the Society will be held at the Garden Mansion, Queen Anne's-mansions, St. James's Park, on Friday, March 28th, at 8.30 p.m. There will be an opportunity for informal conversation and discussion after the meeting. A report of the proceedings will appear in next week's "LIGHT."

PLYMOUTH.—Despite the charming weather prevailing and other local attractions, the services on Sunday evening last were attended by a large and intelligent congregation, the hall being crowded. The president, who occupied the chair, conducted the usual preliminaries, and prior to the address, the controls of the lecturer, Mr. R. S. Clarke, named an infant in an impressive manner. The discourse itself, on "Gods: Ancient and Modern," was at once eloquent and comprehensive, and the deep attention paid by the assembly testified to the interest felt; while at the close, an appropriate reference was made to the translation from earth life of the youthful son of one of the members, the spirit inspirers pointing out in consolatory terms, that death was not the terrible monster he had been long painted, and that loved ones did "not die, nor lose their mortal sympathy, nor change to us." The meeting was brought to a fitting conclusion with the hymn "O Thou, Who driest the mourner's tear." Next Sunday, March 30th, the society's third anniversary will be celebrated in conjunction with the thirty-sixth anniversary of "Modern Spiritualism," when appropriate services will be held at the Tea Room, Royal Hotel. Mrs. Groom (Birmingham) will speak at eleven and 6.30, and Mr. Clarke at three. Special hymns will be used by the assemblies.

* How well-known to all "sensitives" is this sensation.

† Mrs. Hardinge Britten, p. 96 in "Nineteenth Century Miracles," gives an extraordinary instance of a ghostly luminousness in an ancient house in Hatton-gardens, as beheld by Mr. Lenox Horne.

* Possibly not so unlikely after all, no doubt having a good supply of phosphorus in his brain.

THE WHITE LADY.

No. III.

Let us now consider the personal history of Perchta,* or Bertha von Rosenberg, Princess of Lichtenstein, so far as the ancient chronicles have preserved it, and as Father Balbino in the pages of the anonymous Protestant author presents it to us. Possibly therein may be discovered reason sufficient to account for the restlessness of her spirit throughout the course of these many generations, and for her strong attachment to certain illustrious families.

Bertha or Perchta or Percha, for the name is variously spelt, was the daughter of Ulrich von Rosenberg and his wife, Catherine von Wartenberg; she was born in either 1420 or 1430. Ulrich von Rosenberg was Oberburggraf in Bohemia and General-in-chief against the Hussites. In the year 1449 he married his daughter Bertha to the General Johann von Lichtenstein of Styria, who would appear to have led a grossly dissolute life, and to have cruelly treated and neglected his wife to the end of his days. To such an extent did he carry his cruelty that she was constrained to appeal to her own family for protection. According to the ancient traditions, she appears to have entertained the deepest resentment against her husband, which his death in no way lessened. She was childless. Her husband dying, she returned at once to Bohemia to her own family. In 1451 she took upon herself the charge of the household of her brother Heinrich, fourth Lord of Rosenberg and Governor of the land. This brother in 1457 died childless. Bertha evidently was a very learned woman; possessed also of great prudence and intellect, and daring to act out her own convictions. This is shewn by letters preserved in the Book of the Rosenberg family, addressed to her brother Heinrich, wherein are set forth for his goodly admonition the evils attendant upon tournaments, running-at-the-ring, and other such costly pomps and pleasures to which he was strongly addicted.

As proof of the high esteem in which the Lady Bertha or Perchta was held, we find her appointed legal guardian and tutress of the representatives of the Neuhaus branch of the Rosenberg family, namely, the orphan sons and daughters of Meinhard von Neuhaus, deposed and brought to death by George Podebrath, and it was with the representatives of this branch of the family that the Lady Bertha remained at Neuhaus through her middle life and old age, even until her death. In the Castle of Neuhaus was, and possibly may still be, shewn a portrait, life-size, of the Lady Bertha, wearing her widow's weeds, and declared by persons who had encountered the apparition of the White Lady to resemble her to the most minute detail. There is a description preserved of this picture by an author who saw it in 1655, and who then could discern upon it the colours of the coat of arms of the Von Rosenbergs and also the name of Perchta.

She is said to have built the Castle of Neuhaus and to have promised the serfs, in acknowledgment of their service in erecting the castle, institution of an annual feast in perpetuity, which went by the name of the "Sussen Brei"—sweet broth. This feast was changed from a certain day in the season of autumn to Green Thursday, at Easter, and was continued to be given by the Governor of Neuhaus to within the last century. Upon the day appointed there assembled from the neighbourhood an immense crowd of poor persons—usually from seven to twelve thousand in number—who would seat themselves in groups of a dozen together in the courtyards of the Castle, and were served by the gentlefolks. Those who had partaken of the food passed forth through the back of the Castle, while fresh guests appeared. The food consisted of bread, soup, fish, and last of all of the sweet broth, made of pulse sweetened with honey; with these rations they received also small beer, as much as they wished, and each guest, when the feast was finished, was given also seven *Bretzeln* (a peculiar kind of twisted biscuit). The guests were permitted to carry food home.

The institution of this feast is ever brought forward as a proof of the charitable disposition of Perchta von Rosenberg. Its non-observance, as already recorded, was resented by the White Lady with high displeasure. All tradition regarding

Bertha points to concentration of her very warm and deep affection, and of all her pride upon her own family. Such concentration of powerful feeling, combined with her violent resentment of her husband's treatment of herself, may readily be conceived of as affording a clue to the influence which has held her down to earth, and caused her again and again to revisit the various castles, dwelt in by princely families representing in many generations, even to our own time, of her own illustrious race.

We close this sketch of Bertha von Rosenberg as the White Lady with a narrative given by our anonymous author, peculiarly illustrative of her love of the descendants of her race.

"In the year 1539, when Peter Wock von Rosenberg, who proved to be the last of his line, shortly after his birth was sent to the nursery in the castle at Trebona (Trezbon, or in German, Wittengau), as is the custom with the children of high nobles, there to be brought up, the White Lady was seen frequently at night to visit him on occasions when the nurses were overcome by slumber. She would rock the child's cradle, if he cried she would take him up in her arms, and in a sweet voice softly hush him; as is the way with nurses, carry him about the rooms, play with him, and in short, spare no pains to tend on this infant. She was so careful of the child that the nurses grew accustomed to see her, and did not even prevent her touching their hands in taking the little Peter from them.

"It so happened, however, that a fresh nurse came into the nursery. When she beheld the noble infant taken up from the cradle by the White Lady and carried about in her arms, she exclaimed that it was scandalous to allow a child to be nursed by a spirit; she boldly stepped up to the White Lady and seized the child from her arms, exclaiming, 'What hast thou to do with our child?'

"Whereupon the White Lady, until then silent, returned an angry reply. 'Dirty hussey!' cried she, 'dost thou dare to ask such a question of me? Thou, who but now wast running about bare-foot, and hast only crept in here! Learn that this infant is of the line of my own blood. I am no stranger; I belong to him.' Then turning to the young noble ladies in the nursery, she said: 'And you, young ladies, you have shewn no honour to me, as was only seemly. There!—take your child for ever! I will never more come here!' Turning to the nurses, she, with special emphasis, said: 'Take good care of this little son. Watch him tenderly. He will be grateful. When he shall be grown to man's estate give him to understand that of him I was fond. And also let him know that it was forth from this spot—' here she pointed towards the wall—'that I was accustomed to appear when I came to visit him; and there, also, that I disappeared!' Saying which she vanished through the wall at that particular place, and henceforth appeared no more to visit the infant.

"Peter Wock was informed, when grown a youth, of the words of the White Lady, but for many years appeared to have no comprehension of their significance. In his old age, however, after the decease of his brother William, when he thereby became head of his branch of the family, and possibly informed anew by a visit from the White Lady, he caused the foot of the wall, at the spot where the apparition vanished, to be dug into. There was discovered a considerable treasure, from whence, in the year 1611, the Emperor Rudolph borrowed, from the said Peter, some hundred thousand ducats for the delayed monthly pay of the Passan army when it had rebelled and entered Bohemia as an enemy. The land was thereby cleared of the soldiers."

Bertha von Rosenberg is said, by our anonymous author, to have shewn herself as the White Lady at the following places in Bohemia: Krumloo, Neuhaus, Trezbon, Frauenberg, in the castles of Bechin, of Telzin, of Kraselow, of Noovyzamek, and of Tollenstein.

(To be continued.)

A HEALING MEDIUM.—M. Sauvaget, Ile d'Oléron, aged seventy-two, visits all sick people at request; cures by laying his hands on the patient, with fervent desire to heal, and under the impression of his guides. Among his cures are epileptics; from the commencement of his treatment there is progressive amelioration. Wherever he goes he teaches Spiritualism. He takes no payment, his reward being, he says, the consciousness of good. He returns, blessing God, with a light step, to reassure his wife, who fears that his efforts may be too much for his years.—*Revue Spirite.*

If Ignorance had a body, Evil would be its shadow.

* There has been much discussion with reference to the name. 'Berchta, Perchta,' says the author of "Outlines of Primitive Belief," "is the counterpart in Germany of the Norse-goddess Frigg, the wife of Odhinn. The goddess herself appears to have been a sort of Queen of Heaven." (P. 489.) The name is said to signify *Light, Brightness, or the Shining One*. Thus possibly, as in so many other instances of spirit manifestation, this name may be regarded as generic—as belonging to a society or class of spirits rather than simply the name of an individual. In fact, it would appear to be a name of character, a sign of the nature manifesting.

PHASES OF MATERIALISATION.

A CHAPTER OF RESEARCH

IN THE

OBJECTIVE PHENOMENA OF SPIRITUALISM.

By "M.A. (Oxon.)"

(Continued from page 122.)

II. MEDIUM SECLUDED.

1.—Masks and Non-flexible Features: Unrecognised.

Under this division, the most voluminous evidence is that relating to the mediumship of Miss F. Cook, to which I shall presently refer. We have plenty of cases with other mediums, but Miss F. Cook's evidence is more conclusive and exact. For example, Dr. Wolffe* records, among his many sêances with Mrs. Hollis Billing, one in which, in his own house, the face of a beautiful young woman appeared in good light, and remained materialised for four minutes. And again, a girl of twelve or fourteen, blonde; a striking face, one of three visible at once. [A.D. 1872.]

Mr. Desmond FitzGerald also records a sêance with Mr. C. E. Williams, held in his own house, which exemplifies this statuesque or corpse-like appearance of the face. In this case the full form was probably materialised, but the face alone seems to have been clearly presented. It was hardly mask-like, but the case so fits in with a phase of the subject that I want to illustrate that I present it in this place. I may premise that the medium was securely bound in an improvised cabinet, and that Mr. FitzGerald's family circle were alone present. The two Katies appeared at the table. He testifies as follows:†—

"Glancing behind my mother, who sat next to me, I saw a dimly-illuminated face. It faded away; then it reappeared more brightly, and now we all saw it. The two hands enclosed an egg-shaped light—not phosphorescent, but like condensed moonlight—from which the illumination came . . . And so she passed round the circle. . . In this embodiment 'Katie' was rather like a beautiful corpse, or perhaps a dying nun. She had not the life, the colour, the sparkle of her mother, when I first saw her. Now I can understand the apparent discrepancies in various accounts of the appearances. . . She moved towards the cabinet, then rose in the air visible, sometimes brilliantly, sometimes dimly. Slowly she passed over our heads." (A.D. 1872.)

The detailed account of such portion of the phenomena observed through the mediumship of Miss F. Cook as are apposite here, can only be summarised. The *Spiritualist* of the year 1872 contains voluminous accounts of observations made by its editor, Mr. Dunphy, Mr. Benjamin Coleman, Mrs. Corner, and other persons. The medium was secluded in a small cupboard, which had been fitted with a low seat, and in the doors of which, at the top, an aperture had been cut. Here the faces were shewn. The medium could, by standing on the low chair, just reach the aperture. Due precautions were taken to prevent this by tying and sealing a string or piece of tape round her waist, the slack end being brought out into the room and held by one of the sitters. Every movement of the medium was thus plainly felt.

I am concerned now with a transition period before that of the flexible faces that easily conversed, laughed, and generally comported themselves as living faces would. At this time there were presented faces of a special type with motionless features (hardly, perhaps, fitly described as *rigid*), with some peculiarity of conformation to which attention was sought to be drawn, such as the scar on one face, or with some notable peculiarity of appearance, such as the black face with the "chocolate-coloured" eye-balls, which was so often shewn at this special period,

These faces seem all to have borne a certain more or less defined resemblance to the medium. I have seen them when they were exactly like her, with the slight difference that would be made by "dressing-up." I have seen them when they resembled what the medium's face would become by clumsy "making-up." One observer notes that the black face looked as if "produced by some transparent dark-brown colouring matter passed through the skin of a face which previously was coloured naturally." And I have seen them when I could trace only the most distant resemblance—a remote family likeness—to the face of the medium. One would have no difficulty in saying that it was another face, another size and type of face, but somehow it faintly suggested a likeness.

I select for quotation an account given by Mr. W. Brooks;* by Mrs. Corner and the editor;† and by Mr. Benjamin Coleman and Mr. H. J. Dunphy.‡

Mr. W. Brooks describes a sêance, at which due precautions had been observed. The tying of the medium was very thorough, and the knots were securely sealed. If the medium had moved in the slightest way the knots must have been broken. [I may add, parenthetically, that in some cases, such as that recorded by Mr. Luxmoore,§ the medium's hair was so secured that it was impossible for her to move without acute pain. Under these circumstances faces appeared at the aperture far out of the medium's reach.] Katie appeared, her face much smaller than the medium's, and fair, with light eyes. Miss Cook was a brunette, with rich, dark complexion. The second face was smaller still, resembling that of a little Hindu child. The third "had a broad, flat face, which appeared to be in pain." "In none of these three could I see the slightest resemblance to the medium."

Mrs. Corner reports a sêance when two unrecognised faces appeared.

"A female face with a black head-dress and sorrowful expression of countenance, appeared. She was not able to speak, but looked earnestly at all the company, seemingly anxious for recognition. She then turned her side face, so that we might distinctly see a cicatrised wound about an inch in length, in an oblique direction, a little above the outer part of the eyebrow." A black face was then seen. "I distinctly saw his eyes, which were large and glassy, and his nose was a very prominent feature." [A.D. 1872.]

The Editor adds:—

"The face with the black band described by Mrs. Corner, was the Haverfordwest face again. This time it had a deeply sorrowful expression, painful from its intensity. The scar was over the right eye when it first appeared, and it was remarked that at a former sêance the scar had been seen over the left eye. *The head then sank below the opening, and directly afterwards came up with the scar over the left eye, but no mark over the other.* An observer remarked that perhaps it had been put over the right eye first that it might be more clearly seen, as light from the gas falls upon the right side of the faces."

Mr. Benjamin Coleman, a cautious and shrewd observer, writes concerning the above sêance:—

"In addition to the faces shewn in the light—the white faces and that with a pure Eastern skin—there was one who had not previously appeared, a young man's face, with a dark beard and moustache, all bearing the features of the young girl herself."

Mr. Dunphy reports another sêance, under the same tests as the preceding:—

"A black face appeared at the opening, and shortly afterwards a man's face; the complexion of the latter was sallow, the head was small, and the beard on the upper lip short and black. . . . A fourth head (that of the 'Haverfordwest spirit,' as it is now termed) then shewed itself, but without the scar over the left eye. . . . The general character of the face was similar to that of the medium, but the cheeks were rounder and fuller, and there was a black band over the forehead, while the head was totally dissimilar." [A.D. 1873.]

* Wolffe, "Startling Facts," pp 442-3, 449.

† Medium, December 6th, 1872.

* Spiritualist, November 15th, 1872.

† January 1st, 1873.

‡ December 1st, 1872.

§ March 15th, 1873.

Lastly, Mr. Coleman gives the subjoined comments on a séance at which I myself was present.

"Katie can now change her face from black to white, and vice versa, in about fifteen seconds. When the dark face shows, the eyeballs have a deep chocolate colour which is very remarkable. The teeth of the dark face have not yet been seen. The lips of the dark face are of a dull, and not pure, red colour. Indeed this face seems as if produced by some transparent dark brown colouring matter passed through the skin of a face which previously was coloured naturally. . . . While the manifestation is going on, the medium is seated in the lower part of the cabinet, with a string passed round her waist, and sealed, and the end of the string held by somebody outside. Thus even the slightest motion caused when she coughs is felt by the person holding the other end. The faces shew at the top of the cabinet far above her head." [A.D. 1872.]

These faces were of great variety. I observe one recorded case*—no doubt there are others similar—where under most stringent trying tests, and after examination of medium and cabinet before and after the séance, dark faces appeared: one, young with no whiskers; another, elderly with black beard. *While the latter was at the aperture, the medium was conversing, her voice coming from the lower part of the cabinet.*

Séance at Mr. Cook's; present, among others, Mr. Dunphy and Mr. Blackburne. The medium was seated in a low chair. A string was tied tightly round her waist with knots sealed with signets belonging to visitors. Her hands were also tightly tied together with a handkerchief and sealed. The end of the waist string was tied to a chair, outside the cabinet, and the knot sealed. In ten minutes the first face came. "It was a man's face, dark and young with no whiskers. Five minutes later another man, elderly in appearance, with a bushy black beard. *While this face was at the opening Miss Cook held a conversation with the visitors outside, and her voice could be heard coming from the lower part of the cabinet while this and other faces came.* When Miss Cook left the cabinet, Mr. Mankiewicz took both her hands and led her upstairs to the door of a room which she entered with Mrs. Pierce and Mrs. Corner, *who took off her clothes and searched them and found nothing whatever concealed.* Mr. Dunphy and Mr. Blackburne examined the cabinet directly she left it and found nothing but the chair and piece of carpet."

This incidental circumstance is an excellent piece of evidence. Were it my purpose to vindicate the reality of Miss F. Cook's mediumship, I could adduce many such. But this is beyond my purpose, and has been exhaustively done in the pages of *The Spiritualist*, which contain a full record of the phenomena observed in her presence, together with a precise account of the conditions under which they were observed. Those conditions, in my opinion, leave nothing to be desired. For an account of them, however, the reader must be referred to the journal from which I have already given extracts, with references in every case.

This is not the place to discuss the moot question, What are these faces? But I may append a narrative† which raises in the mind some curious speculations. Mr. W. C. Clark, of St. Louis, U.S.A., gave permission to an investigator, to whom that particular method of investigation seemed appropriate, to shoot at one of these fugitive faces when presented at the aperture of the cabinet. The severest tests were applied; the medium was rigidly searched, stripped, and re-clothed in garments supplied by the experimenters. He was tightly tied down to the floor and back of the cabinet, so that he could not move. Under these circumstances a face appeared at the aperture.

"A pale ghastly countenance that looked as though it might have belonged to a girl of seventeen. . . . It was a face that might have belonged to some Greek maiden 2,000 years ago, and reminded one of the marble countenance of some statues. . . . The features were perfectly clear and distinct, being illuminated by a soft light. There was not the slightest movement of a muscle or an eye-lid that could be distinguished. . . . The rifle exploded. The face, unmoved by the operation, continued some minutes in view. The bullet was found in the plank placed in the cabinet opposite the aperture."

(To be continued.)

SPIRITUALISM IN LONDON.

METROPOLITAN SPIRITUAL LYCEUM.

103, GREAT PORTLAND-STREET, W.

Further mesmeric séances with Messrs. Ogle and Nesbitt, in continuation of the preliminary experiments of the 17th inst., have been held, with exceptionally interesting results, for while some initial failures have been redressed by unequivocal success under apparently similar conditions, other occasional difficulties, in new departments, have but served to demonstrate the subtle nature of the powerful forces at work in the production of the phenomena, and in that sense have been especially instructive even to advanced Spiritualists.

For example: when the operator thought to facilitate success by an intense and prolonged application of his powers, he found, to his distress, that he increased the susceptibility of his sensitive to a degree which exposed him to the influence of every wave of will-power in his immediate vicinity, and in the issue his purpose was so absolutely thwarted that it became necessary to release the control and to renew the trance in a more temperate manner, whereupon the success was emphatic, and one after another of the clairvoyant tests were unhesitatingly cleared.

Again, the admitted intervention of a powerful individual will, not that of the operator, was on the one hand utterly obstructive, and when silently reversed a source of prompt and confident strength.

The lucidity of perception was then especially emphatic under the most rigid precautions, before an acutely critical audience; with the operator absent, and a printed document so used that no one could possibly know anything of its contents, Dick would read a half dozen numerals fluently. He would take the piece of paper in hand, place it upon his forehead, presently transfer it to the top of his head, again a little in advance of the forehead, back once more perhaps to the top of the head, when, with a physical struggle and tremor, he would, momentarily quite calm, run off the numbers with perfect accuracy and ease. It is understood, of course, that he was always effectively blindfolded.

Associated with exercises of this trying nature, during which the operator frequently explained that Dick was uninfluenced by him, the capacity to name or describe miscellaneous articles held at a distance, varying from one to five or six yards, seemed wonderfully facile and ready.

In like manner the hour indicated by the hands or "pointers" (as Dick calls them) of watches purposely muddled, has been uniformly given with precision; in more than one instance when the result appeared to be doubtful, and only one "pointer" was certified, it was found that the time brought the two hands together.

It is worthy of note, too, that the continued exercise of the sensitive's powers seems to extend their range. Presently, we have no doubt, he will read enclosed documents, because he has already shewn that he can see fairly well the general nature of the contents of envelopes.

We have finally during the past week tried the process of what Mr. Ogle speaks of as "Phrenological delineation."

In this department Dick is invited to submit himself to spiritual control; the operator not only declares that he interferes in no way, but leaves the room at the outset, and only returns when summoned to question the medium. Some one from the audience submits to examination; Dick stands away from him, so that he cannot touch the head. The operator—or as we may call him, the interpreter—is placed so that he cannot even see the selected individual, and not until these precautions are carefully taken does the phrenologist proceed with his descriptive analysis of character. The points are then verified by some competent person present—there are always some such—who is permitted to manipulate "bumps," when upon comparison of testimony, fortified by the personal knowledge of the owner of the head, only the usual discrepancies are discovered.

During the remaining sittings (advertised in "LIGHT") we are to test the powers of Mr. Nesbitt's spirit in visiting and describing distant places, and in reading character from photographs when the medium is blindfolded. We shall also renew some of the experiments already introduced with comparatively feeble results, and not improbably disclose some further possibilities of the alleged combination of the resources of human mesmerism and spirit control.

FROM *The Debater*, a journal of public discussion, owned, we believe, by a prominent member of the Theosophical Society, we learn that Colonel Olcott will probably, during his stay in London, give some lectures explanatory of the movement with which he is identified. Colonel Olcott will be the guest, in the first instance, of Mr. A. P. Sinnett, at 7, Ladbroke-gardens, W.

MISS ROSAMOND DALE OWEN delivered an address at 52, Bell-street, Edgware-road, on Sunday evening last, her subject being "Robert Owen and Mary Robinson." She will also speak at the anniversary meeting to be held at Neumeyer Hall, Hart-street, Bloomsbury, on Sunday next, March 30th, at three o'clock, subject, "Our Spiritual Possibilities." We hope a large audience will encourage Miss Owen in her platform work.

[ADVT.]

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

CONTRIBUTED BY "LILY."

THE EPISTLE OF BARNABAS.

Barnabas is thought by some to have been one of the seventy disciples, and the Barnabas, companion of St. Paul, spoken of in the Acts of the Apostles. Others bring the author lower down to the second century. The Epistle is quoted as belonging to the Barnabas of the Apostolic times by Origen, and St. Clement of Alexandria, who wrote in the first half of the third century. Celsus, who flourished somewhat after the middle of the second century, quoted from it. It was regarded by many in the early Church as part of the Canonical Scriptures. "The estimation in which it was held at a very early date is," says Bunsen, "in my opinion, very easily explained by its high antiquity, its ethical depth and simplicity, and if I may so term it, its anti-Judaistical spirituality. I have no hesitation in saying that I think the Epistle as old as that of Clemens to the Corinthians, and consequently anterior by about fifteen years to the Gospel of St. John. It bears the undoubted stamp of the beginning of the reign of Domitian." ("Christianity and Mankind.") Origen names it "The Catholic Epistle."

Several passages from the Gospels are quoted in this Epistle. Thus St. Matt. ix. 13, Matt. v. 42, and Luke vi. 30. The language has a great similarity in many places to that of St. Paul's Epistles, which are also directly quoted in it.

In the fifth chapter, Barnabas speaks at large upon the sufferings of Christ, quoting the ancient prophecies and showing their fulfilment in His Passion. Quoting the prophet Isaiah thus, "He was wounded for our transgressions, He was bruised for our iniquities," he applies it to Christ, saying: "But He, because it behoved Him to appear in the flesh that He might make death void and display the resurrection from the dead, suffered that He might make good the promise to the fathers and, preparing a new people whilst He was on earth, He would shew that when He had caused the resurrection He would be the Judge. Finally, teaching Israel and performing very great prodigies and signs. He preached to it and exceeding loved it."

EPISTLES OF ST. IGNATIUS.

Ignatius, Bishop of Antioch, was brought before Trajan the Emperor, and sentenced to be devoured by wild beasts at Rome. Some place this decree in the year A.D. 107. Some refer it to A.D. 115. On his passage to Rome, he landed at Smyrna whence he wrote four Epistles to the Churches of Ephesus, Magnesia, Tralles, and Rome. Journeying farther to Troas, he took advantage of his stay there to write two letters to those who had harboured him at Smyrna, one to the faithful of that Church, and another to its bishop. He also wrote to the Philippians. These seven Epistles are generally accepted as genuine by

critics. Eusebius and St. Jerome esteemed them so, naming them severally. St. Polycarp, writing to the Philippians immediately after Ignatius, alludes to the Epistle the latter had sent him. St. Irenæus and Origen quote from St. Ignatius's Epistle to the Romans. The seven genuine Epistles (for there are fifteen which pass under his name) are mentioned in the Acts of St. Ignatius's Martyrdom.

In these Epistles the Gospels are several times quoted thus:—Matt. xvii. 20; Matt. xii. 33; John iii. 36. The language of St. Paul is frequently used.

In the ninth chapter of the Epistle to the Ephesians, after complimenting them on not allowing those who held perverse doctrine to sow its seed among them, he says:—

"You have stopped up your ears as those who are stones of the temple of the Father, borne up on high by the engine of Jesus Christ, which is the Cross, using the rope of the Holy Spirit. Faith, indeed, is your guide, whilst love is the road that bears you unto God." This thought of "stones of the temple of God" is found in St. Paul, Eph. ii. 20; and in St. Peter, 1 Epistle ii. 5.

In the twelfth chapter he mentions the Epistle which St. Paul wrote to the Ephesians; thus:—

"You are the fellow-initiates in holiness of the deservedly happy, be-martyred Paul, at whose feet may it happen that I be found, when I attain to God, who in the whole of his Epistle makes mention of you in Christ Jesus."

In chapter xviii: "For our God, Jesus the Christ, was borne in the womb by Mary according to the dispensation of God; from the seed indeed of David and from the Holy Spirit, was He born; and He was baptised that He might cleanse the water."

In chapter xix., speaking of Christ, he says:—"How then was He manifested to the world? A star shone in Heaven, beyond all the stars, and the light was inexpressible, and its newness produced a strange effect. All the other stars, together with the sun and moon, became a chorus to this star; and it itself was one in light exceeding all, and to them was there trouble, whence this novelty beyond the order of law. Thence was all magic dissolved, and the bond of wickedness disappeared, ignorance was taken away, the ancient kingdom was abolished, God appearing humanly into the newness of eternal life."

In the tenth chapter of the Epistle to the Magnesians, he says: "It is absurd to invoke Christ Jesus and to Judaize." He gives this advice to them, as he says in chapter xi., not that he knows that any of them have done this, but "As the least of you, I wish beforehand to guard you from falling upon the hooks of vain-glory that you may be fully certified in the birth, passion, and resurrection, which happened in the time of Pontius Pilate; things which were accomplished truly and certainly by Jesus Christ our hope, from which may it happen that none of you ever be turned aside."

On Miracles and Modern Spiritualism. By ALFRED R. WALLACE, F.R.G.S., F.Z.S., &c., author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "Malay Archipelago," &c., &c. This handsome volume consists of: I.—An Answer to the Arguments of Hume, Lecky, and others against Miracles. II.—The Scientific Aspects of the Supernatural. Much enlarged, and with a Note of Personal Evidence. III.—A Defence of Modern Spiritualism. Reprinted from the *Fortnightly Review*. With an Appendix applying to the most recent criticisms. These treatises are much enlarged, and in many places re-written, constituting it a new work. The Note of Personal Evidence is very valuable, and the Appendix is entirely new. Price, 5s. May be had from the Office of "LIGHT."

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

TESTIMONY TO PSYCHICAL PHENOMENA.

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

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

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

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

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

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

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

Is it Conjuring?

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

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

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

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

ADVICE TO INQUIRERS.

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

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

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

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

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

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

Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, 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.