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No. 38.

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A SPECULATION ABOUT DREAMING.

The last number of the *Contemporary Review* contained an article by Dr. C. B. Radcliffe, under the title of "A Speculation about Dreaming." Although many of our readers may have seen it, yet it is of so remarkable a character as to justify the reproduction of some of its passages in the pages of Spiritualistic literature. The article is given as the substance of an actual conversation based on an actual dream. But it is with the tone of the thought and with the ideas brought forward that we are concerned, which are singularly in accord with the highest Spiritualistic philosophy.

The following paragraphs are substantially quotations of the most striking passages, but as our object is to convey the ideas, we have here and there altered the phraseology to make the extracts read continuously, and, therefore, cannot place them between marks of quotation in the ordinary way.

It does not do to trust too implicitly in the guidance of the senses, because in so doing you are in danger, sooner or later, of coming to look upon yourself as a mere animal whose life is dependent upon certain changes in a mortal material mechanism which must cease at death.

Matter may not be so much opposed to Spirit as it is commonly supposed to be. It is certainly more than mere building material. Instead of being made up of inert, impenetrable, and indivisible atoms or particles, it may be made up of active, penetrable, and infinitely divisible centres of force. It may even be necessary to get beyond the notion of centres of force, and to look upon matter as a visible and tangible form into which Spirit may resolve itself, and upon this form as resolvable back again into invisible and intangible Spirit; and so, by regarding matter as a mode of Spirit, to reach the point at which the dreamer has arrived, whose movements hither and thither are, in Spirit, at least, unopposed by anything in the shape of a material obstacle.

Nor is the popular notion which regards the body as something constant, more satisfactory than the popular notion of matter. For so far from being constant, this body, like the passing cloud which is produced by the condensation of watery vapour, is being continually re-made out of fresh material, and as continually unmade, with this only difference, that the process of remaking and unmaking is less complicated and more rapid in the case of the cloud. Only let the process of remaking and unmaking, of re-appearance and disappearance, be sufficiently accelerated, and it is quite conceivable that the body, which at first sight appears to be so constant, may appear and disappear and reappear, as suddenly as it does in a dream—that the dreamer may in very truth be a Spirit, in the body at one moment and out of the body at another.

You may then go a little further and come to believe that anything so constant as your actual self cannot be dependent for its existence upon your inconstant mortal body, and that the death of this body need not mark the end of your life. In order to continue to live you must continue to die, and in every case the amount of this life is directly proportionate to the amount of this death. It is therefore quite conceivable that the complete death of the body, instead of being the ending of life, may only be the beginning of a fuller life, in comparison with which the life that is lived in the body may be death rather than life. In a word, I am more or less at liberty to believe that there may be no impassable gulf between the dead and the living; that the dead and the living may exist together in a world of Spirit, in which the so-called living are less living than the so-called dead.

I may probably be justified in thinking that my true relations to time and space are not exactly those which I believe them to be when I am most awake. My imagination sets at nought the notion which measures time in moments and space in footsteps, by continually wandering about hither and thither, backwards

and forwards, from one moment to any other in time, or from one point to any other in space, without the least feeling of having made any movement. And how is this? How is it that I am thus at once introduced into a world of Spirit, in which there is, as it were, no time and space, in which I lose the distinction between now and then, between here and there? I do not explain the fact by saying that it is a mere fiction of my imagination. Imagination is a manifestation of my own being. Where imagination can be, there I must be—in Spirit, at least. I can see no escape from this conclusion. In a word, I do not see how to account for the operations of my imagination in time and space, without supposing that I must be a Spirit, which is truly alive in the past and future as well as in the present, and which is, in the true sense of the word, ubiquitous.

After treating at some length of conscience, and will, and faith, especially of the latter, in an original and interesting manner, the writer says:—

I believe that the life after death may ever tend to become more and more perfect, if the tendency before death was upwards, God-wards, by becoming more and more unselfish and sympathetic. I believe that the life after death may tend to become more and more imperfect, if the tendency before death was downwards, devilwards, by becoming more and more selfish and antipathetic,—but *not for ever*, because I cannot but believe in the final triumph of good over evil. I believe, indeed, that the life after death is a direct continuation with the life before death, that it preserves the same upward or downward inclination which it had before death.

Concluding his article Dr. Radcliffe says:—"This mode of reasoning will, I fear, find little acceptance with the majority of thinkers now. At the same time I maintain that this is the way in which thought ought to be directed. But I have said more than I intended to say when I set out, for my intention was simply to shew that the regal dignity of human nature may shine forth more clearly in some dreams than it ever does in the waking state,—that a dream like that which has served as our text is highly significant in this respect, that, in fact,

"We are such stuff
As dreams are made of; and our little life
Is rounded with a sleep!"

It has been impossible to do full justice to the article in the way in which we have treated it. There are in particular one or two points which the writer takes up in regard to the possible relation between these speculations and some important physical problems, to which we should like to refer again, if opportunity serves.

E. T. B.

MR. EGLINTON'S MEDIUMSHIP.

Extraordinary Manifestations.

To the Editor of "LIGHT."

SIR,—On Tuesday, 13th inst., it was my great pleasure to assist at a most interesting séance given in Signor Rondi's studio, 22, Montague-place, the medium being Mr. Eglinton.

We had a light and a dark séance, but I will only dilate upon the principal feature of the evening. In the light séance, Mr. Eglinton placing simultaneously three blank cards, one in a double slate and the other two in two separate books, and placing the three enclosures under our hands, occasionally laying his own upon them, in a few minutes the three cards were found written upon in three different languages; a message directed to me, in English, one to Signor Rondi, in Italian (though rather spurious), and the third directed to Mr. Tambeyah Pilly, a Hindoo gentleman present, and written in an Oriental idiom.

The direct Spirit-writing in three languages, and at the same moment, is a phase of mediumship quite new to me, and no doubt to many of your readers; therefore, worthy of being registered in the annals of Spiritualism.—Very truly yours,

G. DAMIANI.

105, Lansdowne-road, Kensington Park,
London, 17th Sept., 1881.

We have heard with much regret that Mrs. Dr. Nichols has met with a very serious accident, from the effects of which it is feared that she may be kept to her bed for some time to come.

SLEEP.

To the Editor of "LIGHT."

SIR,—I have read with considerable interest the two articles upon "Sleep" which have recently appeared in the columns of "LIGHT." I am heartily glad that this, among the many other glorious truths made known to this generation, is becoming better understood. For ages past it has been involved in mystery to philosophers, metaphysicians, and theologians; has been the great perplexing problem that they could not solve, or give anything like an explanation of which could satisfy the rational instincts of man, just because they looked at the subject from a materialist point of view. And it is this material veil before their mental vision that blinds them to the truth at the present day. When they write or speak of man it is in the sense that the body is the man, and that he has a soul, as though it was something added to the body, and only of a secondary importance and consideration, instead of its being thought and spoken of, as indeed it is among the more enlightened, as the man himself; his material body being only the instrument through and by which he operates in this outer world.

It is not a little curious also that there are those whose minds are in an equally foggy state respecting the sexes in the other world. They believe and teach the non-sexuality of man after what they call death. This doctrine contradicts our common sense, our internal instincts, and almost the universal belief and natural convictions of every human being. It beclouds and befogs, and begets doubts and confusion in the mind, whereas the true doctrine disperses those fogs and clouds. Truth enlightens, and enables the mind to see clearly that the sexes have not their origin in the body but in the essential constitution of their being, and that their personal identity and individuality remain entire and intact after they leave this rudimentary state of existence.

We believe—we do not wish to be dogmatic, or we might say, we know—that man is man apart from, and independent of, his material body, and that the body is only a material garment that can be put off at will, or from which we can temporarily withdraw when necessity requires us, as in what we call sleep. Then of course the body is quiet, or at rest, just because we have left it for the time being, and are consciously active in the Spiritual world; it may be with our friends receiving or giving instruction, or otherwise usefully employed in some labour of love. Hence we are not wrapped up in a state of unconscious obliviousness, as Dr. Wyld suggested in a recent number of "LIGHT," and I should have thought that the doctor from his knowledge of the occult sciences, if not from his personal experience, would have arrived by deductive philosophy at a different conclusion to that.

It appears as though man went into an unconscious state when his body is in the condition we call sleep. But that is only an apparent truth; the real truth is that man has withdrawn from his body, which is then, as a matter of course, in a quiescent state. He approaches his physical organism again and operates through it, and this we call waking up, and it seems as though the body had been brought from a state of unconscious lethargy to life and activity. Things are not what they seem; these are only appearances. It would be just as reasonable to say, when we leave off using or playing on an instrument, that it is at rest or asleep, or when we withdraw the motive power from a piece of mechanism, that it stops, it is quiet, it is at rest. We approach and again set it in motion and by its activity we have a manifestation of the operative intelligence of man for the accomplishment of some beneficent purpose. So the physical organism of man is admitted to be the most wonderful piece of mechanism upon the planet, and man lives, breathes, and actively uses it for the acquisition of experimental knowledge, which education is a part and parcel of his being, and he is thereby qualified to be more useful when he is removed to another department of his Father's vineyard.

Swedenborg declared more than a hundred years ago that man lives in two worlds at one and the same time, in the material world as to his material body, in the Spiritual world as to his Spiritual body; and a pioneer of an unpopular cause 1800 years ago declared that man has a Spiritual body as well as a natural body. No doubt Paul had some well founded reason for making such a statement. Most likely it was from a personal knowledge, for he says in substance, "I know that if this earthly tabernacle [or body] is dissolved, I have another house [or body] that will live eternally in the heavens." Hence he was fully conscious and confident of the truth he uttered when he said "There is a

spiritual body." Note what he says, not that there *will be*, but *there is now*, at the present time, existing simultaneously with the natural body. Modern experience has abundantly confirmed the apostle's declaration.

Now, as man has a spiritual body, doubtless that body is endowed with as many members, faculties, functions, and senses, as the natural body, and that there are at least as many attractions and sources of enjoyment for the gratification of those senses in the Spiritual world as there are in this. Indeed, what we call bodily senses are only organs by means of which our senses take cognisance of the existence of the phenomena in the external world, and when we withdraw from the active use of these organs the body is then at rest, or asleep, as we call it, although the man himself may be as consciously active in the Spiritual world as he was here, ere he became externally unconscious; and ere long he will remain there altogether. And think you he will enter that world, as an adult, in as helpless a state as the unconscious infant enters this? Oh, no! When he finally leaves this he does not enter that as a stranger or helpless, for he has already his home, his friends, his associations, and pursuits there. He is no stranger to its laws, or the manner and customs of its inhabitants. He feels himself as much at home there as he does here, yea, more so, for he knows that he is only a pilgrim and a stranger here below.

Your space, I apprehend, will not permit me to give personal experience as evidence for the conclusions at which I have arrived. It is a very natural question to ask, how is it we do not remember when we return here what takes place in our spiritual state? Man has of course a spiritual memory, but it is only by the permission of our guardians who protect the way of knowledge of our spiritual life, that the spiritual memory is sometimes let down into the natural. This provision is necessary, lest the recollection of our spiritual life, coming down into the natural degree of our existence, should interfere with our free agency, and that we should profane the knowledge of that life, or that it should make us dissatisfied with our state and condition here; and for many other reasons which will be readily suggested to the spiritually illuminated mind, which sees that this world is a world of appearances, and that the other is the world of realities. I submit then that man has absolutely a twofold existence, that he lives, thinks, and acts both in the natural and spiritual world; that while he is still a denizen of this he has a life of still higher thoughts, affections, and activities on the plane above; and since the real man can even now be to a large extent independent of physical laws, how conclusive the faith that he will continue to live a higher and freer life when the restraints of his earthly tabernacle have been put off for ever. What joy, what happiness, what real delight this grand and glorious truth gives to those who know that it is not a delusion, a peradventure, or a speculation! What a halo it throws around man! How it makes life worth living, and how real and earnest should be all our efforts to enlighten and ameliorate the sufferings of our fellow man. What a contrast this cheering and comforting truth presents to the bereaved, to the cold, dark, gloomy, irrational doctrines taught by some, even of the masters in Israel, who ought to know better than to inculcate such absurd, mournful theories and call them the gospel of glad tidings. While our teachers continue to be practically Christian materialists there will always be this dark, gloomy pall between them and the glorious light of the spiritual world, and man will always be a puzzle and a riddle to them because they are confused in their thoughts and confounded in their ideas.

T. EVERITT.

Holder's Hill, Hendon.

We publish elsewhere some strictures on a séance recently held at Quebec Hall. The writers do not make out a case of deception; they only suggest it. But, if their record is true, they seem to have had grounds for suspicion. It is possible, however, that there may be a satisfactory explanation. In any case it is exceedingly unwise to hold séances under any but the very strictest test conditions. There should be no room even to suspect dishonesty.

SPIRITUAL TELEGRAPHY.—A correspondent writes, recommending the use, where there is a tipping medium, of a tablet like a chessboard, each square having a letter, &c., on it, the squares being movable and hinged with leather. The correspondent has seen it in use, and received most satisfactory communications rapped through it, the medium placing the hands on the margin, and the tablet lying on the table. Such a tablet would meet the susceptibilities of honourable sceptics. He recommends its use instead of the table, which requires a strong medium, and is cumbrous and tedious. The tablet might be raised on blocks at the corners.—*Revue Spirite.*

SPIRITUALISM IN AMERICA.

Specially contributed by E. W. Wallis.

Lake Pleasant Camp.

I landed in Boston, August 16th, after a tedious passage of 13 days. We were delayed by head winds but were very comfortable, and on the voyage, as soon as it was known that I was a Spiritualist, I found plenty to do to answer the inquiries of the officers and passengers; and one evening my guides lectured upon a subject chosen by the audience, and on another evening an interesting séance was held in my state room, by seven of us. I called at the *Banner of Light* office, but Mr. Colby was absent, and the next day I found my way to the camp, where I have remained until now. Sitting under the trees with the rippling of the waters of the lake below in full view, listening to the buzzing of locusts and other insects and the distant murmur of voices, I feel that it is indeed Lake Pleasant, especially remembering the hearty welcome and many kindnesses received since my arrival; and my thoughts turning homewards to loved ones and friends, I wish they were with me too to enjoy this freedom and peaceful beauty. The lecture delivered under control here has been warmly commended both for matter and manner, and at the several séances I have held, good tests have been given to sitters by psychometric readings and descriptions of Spirits seen, which success I hope may continue. Already I feel an increase of power and strength.

After a fortnight in camp I may perhaps be permitted to express an opinion, and must confess that it is certainly a "big thing." In addition to the commodious hotel dancing floor and other buildings I am told there are now 130 wooden cottages on the ground. In addition to this some 200 tents have been erected and the number of campers has been estimated at 2,500. Large numbers also visit the camp daily, especially on Saturday and Sunday, when it has been thought as many as 10,000 persons have been on the grounds. Visitors from all parts of the States have been here, including several from the old country. Mediums of all kinds are present, and to judge from their advertisements one would imagine that there should be no difficulty in opening communion with deceased friends. We have doctors and professors in plenty, "business," "test," "psychometrical," "typical," and all kinds of "celebrated" and "great" mediums, according to their own announcements. The Davenportes (father, son, and daughter), the Eddys, Mrs. Andrews, Mrs. Huntoon, the Allen boy, Phillips (the slate writer), are all here, and Dr. Slade has been and gone—not to mention many others unknown in England.

Dr. Monck has arrived and considerably astonished the natives by the thrilling narratives of his experience, and the marvels occurring through his mediumship; but some of the hearers are of opinion that it would be well if he would give some evidence of his powers instead of trusting to his past doings.

No doubt there is much genuine mediumship exercised here, but it strikes me as somewhat inconsistent with the spirit of Spiritualism to see men and women advertising themselves as "business clairvoyantes," and to find everywhere such a disposition to make a merchandise of mediumship. People run from one medium to another; promiscuous companies assemble in small stuffy rooms, and sit melting with the heat, and anxiously waiting for some fresh marvel, when, in fact, the conditions are most unfavourable, and there is no possibility of testing whether the medium is genuine or not. A man in my hearing said, "I have spent 10 dollars on these mediums and only 75 cents of it was worth anything." Another said, "I went to — and she wanted me to tell her certain things while I got nothing at all." I think if the mediums were less pretentious greater good would be done. The test mania rages in all its fury, and every one is on the look out for tests, but very many have gone away utterly disappointed. I have sat with both Dr. Slade and Phillips and received messages upon slates which were quite clean a few minutes before. With Dr. Slade, the writing was done in the space between two slates, a small piece of pencil being enclosed. The doctor held one slate first and was about to put it under the table when he felt it pushed away. He then took another slate after shewing me both sides perfectly clean, and having placed it over the other, and laid the two slates upon my left arm, I heard the scratching of the pencil as the message was written, signed by "Thomas Evans." With Phillips the slates were never out of my sight, from the time he cleaned them with a sponge to the time I read the message which was signed by "Geo. Thompson," but he had no pencil whatever and did not place any between the

slates, which were laid upon the table in front of me the whole time untouched by Mr. Phillips. A strange ticking sound was audible whilst the writing was in process, and when the slate was turned over a small round spot was found at the end of each word like a small explosion of dust or powdered pencil. The message was: "My dear friend, is not this a simple way to demonstrate the truth of our glorious philosophy? I tried to manifest to you on the steamer, but you did not seem to realise it. How do you like this side of the water? Have no fears; we will pilot you over the shallow waters that may threaten to inundate you.—George Thompson."

I was informed that the writer was one of my guides, and would make me more useful in the future. As to this I know nothing, but *I do know* that the slate was clean a few minutes previously, and that no pencil was upon the slate. It never left my sight, and yet there was the message written in a good hand, and apparently with slate pencil.

I have heard some first-rate speaking from the stand, and listened with pleasure to the inspiring utterance of Mrs. Richmond, as also to the eloquent and stirring discourse of Ed. S. Wheeler, of Philadelphia. J. Frank Baxter is a phenomenal man himself, who gives from the rostrum public descriptions of Spirits, mentions names of persons and places, and details in many instances the cause of death. I have heard him several times, on each occasion giving some six or more descriptions, not one failure being made, but every description being acknowledged by persons present.

In one or two instances persons have contradicted Baxter, but have been compelled to acknowledge his statements correct, and apologise for their mistakes. These evidences presented in public make a deep impression, and are causing many to think more seriously than ever before.

I am told there is more earnest inquiry this year, and less of bombast than on previous occasions, and I gladly testify to the fact that I have seen no improper conduct, and have found the people assembled here orderly, quiet, well-behaved, independent, and on the whole sincere and true. The large audiences at the midday lectures have been most attentive and patient. The conferences have been well patronised, and though some few hobbyists have taken the opportunity to advocate their pet theories, yet there has been much sensible talking and evident sincerity in the speakers.

Fact meetings for the recounting of experiences have been a notable feature this year, and have no doubt done great good. The time is passing away, I think, when the vagaries and irresponsible chatter of hare-brained would-be philosophers will be tolerated from the Spiritual platform. The leaders begin to recognise that men and women of culture, refinement, and moral stability are needed, and an earnest conviction is growing that, to be of value, Spiritualism must be embodied, and find expression, in the life and purposes of its advocates.

Since writing the above I have assisted at a delightful episode in the history of the camp; viz., a presentation to Dr. Beals, the president, of a life size portrait of himself, painted upon the grounds by Mr. Louis Ransom, of Troy. The grove had been illuminated by strings of Chinese lanterns hung from tree to tree and all round the stand, which was tastefully decorated with flowers. The moment Dr. Beals approached the band struck up a lively march, and when the picture was unveiled by the artist, the doctor was astonished and completely overcome, but with tears rolling down his cheeks managed to stammer out his thanks. He had been entirely ignorant of what was being planned.

WHAT IS IT?—In a village close by Belfort there is a family singularly affected. All, men, women, and children, have been, one after another, seized with alarm and utter cries. They march up and down stairs and through the rooms and passages, with lighted candles in their hands, after the manner of the Roman church, reciting litanies and prayers. They say the devil is in the house, set on by some malignant enemy. Some days ago this family in its trouble sought an asylum in an adjoining village, and was received into the house of a compassionate person. All went on calmly enough during the day, but at midnight they began uttering screams and exhibited such contortions of the body, saying that the devil was among them again, that the landlord asked them to leave, and so they went back to their own abode. The doctors all agree that the disorder is of the kind called *mania convulsionaria*. They say that such cases are now rare; and they are much exercised in finding a remedy, hitherto in vain. Should by chance there be one among them enlightened enough to hint at the agent being a disorderly Spirit, he will have to keep his thought to himself, unless he is willing to lose professional caste and accept ruin.—*Revue Spirite*.

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.

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

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

NOTES BY THE WAY.

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

"Buddha and Early Buddhism" is a book well worthy the attention of thoughtful Spiritualists. Its author, Mr. Lillie, has devoted some attention to Western Spiritualism, and has brought the experience of nine years in Buddhism and Eastern mysticism to bear upon it. It is not surprising that he should find his Hindu studies of the greatest value, and that he should desire that thoughtful Western Spiritualists should no longer neglect the store of knowledge that awaits them in the records of the East. As a guide to some of the many points which may usefully attract attention, his book is most serviceable. The metaphysical conceptions that serve only to perplex the average mind, though necessarily present, are not forced into such prominence as to make the ordinary reader put the book away in despair. On the contrary, the story, legendary and historical, of the Buddha is brought out with perfect clearness, and the parallelism between his life and that of the Christ stands out in remarkable outline. The close similarity between the mystic ceremonies of Buddhism and those of modern Freemasonry is very curiously brought out. And there are hints of Indian and Chinese Spiritualism which are extremely interesting.

The prevalence of certain legends in the sacred books of almost every form of religion points to an original Bible from which they have been derived. This is the old Aryan Bible, which enshrined the revelation of God to that early age when those who now cover the face of Europe dwelt with the races that have peopled India and Persia in the little Iranian tableland by the mighty Himalayas. It is not clear whether in the Vedas we possess the original Aryan Bible. Mr. Lillie thinks we do. Be this as it may, the Vedic Hymns do, as he says, undoubtedly contain "the root idea of most of the dogmas and religious rites of the world." They give us the early germ of which we can trace the growth, development, and, not infrequently, the decay. It is extremely curious to note, moreover, that in the world's old age, these Vedas which, as we have said, are the earliest Aryan Bible, are exercising a renewed and powerful influence on modern thought. Through the medium of German philosophy, and especially through the efforts of one master mind, that of Professor Max Müller, we are being familiarised with the earliest sacred records of every ancient faith. He has gathered around him an array of linguistic talent which has already done much to place the Bibles of the world within the reach of the English student, and which will eventually enable him to trace the development of the God-idea and the Christ-idea from the original germ down through the ages until now.

It is beyond my province to elaborate the parallel between the Buddha and the Christ. But there is in Mr. Lillie's book much that will be of interest to the student of comparative theology. He will be surprised, if the subject be new to him, to read how, before he entered on his public ministry, Buddha underwent a long period of fasting, during which he was tempted of the devil, and after which he was baptised as an initiation into his prophetic work. He will find a very close parallel between many of the miracles of the Christ and those recorded

of the Buddha 500 years before. And even in the simple teachings of the Christ, as contradistinguished from the elaborate theology which man has based upon them, he will see a close resemblance to the simple moral doctrines of Buddha. If he pursue the inquiry, he will find a most instructive similarity between the Buddhist and Roman Catholic rites and ceremonies. The French missionary Huc, in his travels in Thibet, remarks this:—The crozier, the mitre, the dalmatic, the cope, the service with a double choir, psalmody, exorcisms, the censor swinging on five chains, benediction by the Llamas with the right hand extended over the heads of the faithful, the chaplet, sacerdotal celibacy, worship of saints, fasts, processions, litanies, holy water, the tonsure, confession, relic worship, the use of flowers, lights, and images on the altar, the sign of the cross, the idea of a Trinity in Unity, the worship of the Queen of Heaven, the aureole or nimbus round the heads of saints, winged angels, flagellations, the flabellum or fan that accompanies the Pope in solemn functions, to say nothing of the actual orders of the ministry, and the various architectural details of the Christian temple,—all these and more are to be found in, and are possibly derived from, the Buddhistic system of worship.

This alone would render Mr. Lillie's book valuable and instructive. The light that he throws on the connection between Eastern mysticism and some of the early sects, to one of which Christ belonged, is even more curious. I can but briefly sketch the points of similarity which have made so considerable a scholar as Dean Mansel refer the Therapeuts and Essenes to a union between Buddhism and Alexandrian Judaism. Jesus Christ, as an Essene, would lead a celibate life, and would live as a strict vegetarian, ready to share his frugal food, and even his thrifty garments, with the needy stranger. He would use no wine, nor anoint himself with oil as the Pharisees did. He had taken vows of silence (as a spiritual discipline) and of obedience to his superiors. His initiation had been preceded by confession of sins, baptism, and taking a new name. In his upward path through the eight stages of development, as an Essene, he would develop, by growth in purity, holiness, and mastery of self, magical or miraculous powers, especially those of prophecy, healing the sick, and raising the dead. From them he would derive those simple and grand moral teachings which illuminate the Gospels; the denunciation of war and slavery, of revenge and hatred, of avarice and greed of the world's good things. In all this and much more, which I have not space to particularise, he would be putting into practice some of the most distinctive tenets, and copying some of the most characteristic peculiarities, of the Buddhistic system, while he was flying in the face of the regulations of the orthodox Jewish faith. Not for him the bloody sacrifices of the Temple; nor the enforced marriage of the Pharisees, who taught that a man who remained single after eighteen committed sin; nor the wine and oil of the Jew; but the ascetic life, and simple monastic habits that belong distinctively to Buddhism; the meal taken in common, which was to the Essene "a mystery" like the bloodless repast of the Buddhist; the healing of disease by simple, as well as by theurgy; in short, the close imitation of the special peculiarities of a system with which the wonder is that any Western could be at all familiar. Surely a most instructive subject for thought.

When we come to investigate the religion of the Catacombs in the light of Buddhism we find it to be practically a tomb and saint worship; a Spiritualism based upon the influence of the corpse and its relics. The dead martyr returned with his aureole of glory to influence human affairs from the tomb where his body rested. The symbolism of the Catacombs is one that conveys the same notions as those which pervade Buddhism, in the rites performed to ancestors and Buddhas, and in the veneration paid to the corpse. There is no purely Christian, but an essentially Jewish, decoration. The only Christian cross throughout is the Buddhist Swastika. In place of the crucifix, we find Moses smiting the rock—an emblem of the Triad that figures so much in Buddhism; the descending dove with the olive branch—another Eastern symbol; and any or every form of symbolism except that which we should expect to find. The idea probably was to inculcate Christian truths, and yet to conceal them from the uninitiated. But how came it that the selected symbolism is Buddhistic? If I may guess, I should say that this was the Essene symbolism, and that it was of Eastern origin.

Deferring for the present any notice of the Spiritualism that pervades Mr. Lillie's work, I may be allowed to express a hope

that Spiritualists will study what he says with attention. The day is gone by when exclusive devotion to mere external phenomenalism can satisfy the inquiring mind. The day will never come when the student can afford to neglect these signs and wonders; but there is increasing evidence all around that men of thought are striving to dive beneath the surface to question causes and to trace the operation of laws; and, above all, to collate and compare their own modern experiences with those of like inquirers in other ages and countries of the world. In this work Mr. Lillie will prove a valuable guide.

M. A. (Oxon.)

SPIRIT TEACHINGS.

SECOND SERIES.

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

M. A. (Oxon.)

No. IX.

[For a time the automatic writing was in abeyance, though other evidences of Spirit presence were frequent.]

I am impressed to write. Will any friend say what he wishes?

Hail! Hail! Hail! The blessing of the Blessed One rest upon you. We are about to speak with you on matters of moment, but, in order to do so with safety and certainty, we deem it wise to open the interior senses, and to withdraw you from your world by closing the bodily avenues of sense. We shall then write through your body, the while you can converse with us face to face. Remain passive and question not. We have not been absent from you during the interval that has passed since we last wrote through you. We have been round and about you, but have not considered it well to deal with you as before. Cease now, and wait.

The medium is passing through a phase of development. He is not, as he was, an instrument readily used by us. Our influence has not been withdrawn from him, but is being more closely drawn round him. It becomes increasingly difficult to use his organism for objective material manifestations. The development has progressed so far that the physical element is becoming subordinated to the spiritual. It has been essential for us to go through the process of spiritual development with him; for that such training was needful, but not always or for long. We have told our friends so. We have told the medium so. We have found in him an instrument suitable for our work, and it is necessary that the higher nature be developed. All our efforts are concentrated on this; and in order to carry out our plan we must not use all the power in manifestations, which have served their end. The spiritual nature must be developed, and, to that end, as little as may be of the physical element must be introduced. We wish we could impress on all friends who come within our influence that, in communing, in proportion to the loftiness of their aspirations is the character of the Spirits who come to them. The mental influences of a circle reach even to the world of Spirits, and according as they are directed so are the influences that gather round them. God never forces truth on those who are unprepared for it. They must go on step by step, but they may raise themselves higher and higher by the efforts of their own Spirits. The influences of the circle determine our power. And the more spiritually the inner senses are developed the more difficult it is to operate through such a medium save in a very small and perfectly harmonious circle, the minds of all being earnestly fixed not on earth and earthly things, but on spiritual teaching and progress.

This is the point to which we have developed this medium and henceforth it will become more and more difficult to use him in a circle, save under very favourable conditions. The manifestations will come to him most readily in perfect passivity and isolation, and when he is both mentally and bodily removed from influences of earth. The interior senses of the Spirit, rather than the physical forces of the body, will be our readiest means of communicating. Hence we have endeavoured to

develop the perception of spirit amenability to our influence, in our friends with whom we meet. We have been partly successful; we shall try further. We do not despair of being able to draw from them powers which we dare no longer take from the medium. The daily labour and care will more and more unfit him for such use, and we have other work for him which it is his to do. Our friends will see that our efforts have been devoted lately to a new phase of development. We have been aided by other Spirits whom we are gradually gathering round us, who will operate on this medium. Benjamin and the Judge, and many whom they will bring, will operate. They are here now and the spirit of the medium holds converse with them. We hope to be able to speak with our friends soon, and we shall then be able to explain and ask them to work with us. We have said enough.

+ IMPERATOR.

No. X.

I am not clear about what was said about photographs the other night, and why the subject was touched upon?

Our attention was drawn to it from the direction of your mind, and from the fact that you had then about you a long paper which you had written on the subject. We desired only to guard you against laying too much stress on evidence which is not always good; and we wished to point out that, of the two theories which are debated by you, that is the true one which holds that photographs of Spirits are pictures of spirit substance and not of the Spirits themselves. Hence it is that we required the aid of a Spirit accustomed to such manifestations before we could operate at Clifton with you. Had it been merely that we present our figures before the lens and so are pictured, it would not have been necessary to secure help from Benjamin. Hence, too, the pictures of Spirits are invariably presented in such a way as to facilitate recognition. They are moulded models so framed as to invite recognition. For this reason, too, it is usually necessary that they be draped. It is not easy to keep the substance used in position and shape without that aid. Some indeed are merely pictures, not forms, and they can be made of any form or appearance. This was our information; and we desired to give you knowledge of the truth.

N. seemed to think that you had demolished all evidence. You said that deception took place frequently.

Yes, it is so. We have warned you many times that you have no security in dealing with unprogressed Spirits. They have means of deceiving that you know not of. Many of them are innocent of hurtful intent, and are, as you would say, jokers. But others are directly antagonistic, and strive in every way to discredit us and our mission. This, too, you have been told. It is needful that our friends should realise that such exist, and be on their guard. When the faculty of discerning Spirits, of which one of your sacred writers spoke, is developed, you will not need to be told of this. We can by no means see how any evidence that is serviceable is affected by this information. Were it so we cannot help that. We deal with what is, not with what you may fancy ought to be. Deceptive Spirits exist and will continue to exist; nor will your ignoring them prove anything but a source of mischief to you. Learn, friend, to meditate on the noble side of our mission. Learn to receive and ponder on truth, and do not captiously reject what we say where you have no knowledge of us or of our sphere of action. The world will, in due time, know more of both. At present it knows very little.

+ IMPERATOR.

SPIRITUALISM IN BRISBANE.

A gentleman occupying a respectable position under the Government of Queensland writes in the course of a letter to a friend in England as follows, in reference to a séance which he had attended in Brisbane:—"On the Wednesday I was present at the usual weekly free séance at a Mr. Reinholdt's. Mrs. Reinholdt is professedly Swedenborg's medium. A French gentleman was amongst the company; and before the meeting began I observed him diligently occupied, with the Bible in hand, making notes of questions afterwards put to the medium. He was evidently sincere, and in earnest, but so thoroughly French. It was almost amusing to hear him expressing his sense of the hardships he was enduring in his intercourse with Spirits at home. He wanted to have to do with high-minded, pure Spirits, whereas those who responded to him were something after 'Peter's' style. He said he thought this very hard when a man wished to give up what was evil, to do what was right, and had 'almost promised' to do so. The 'almost promised' roused the controlling intelligence to a really eloquent and very appropriate little speech. I need scarcely say that, though I think a Spirit spoke through the medium, I do not for a moment suppose it was Swedenborg."

WAS IT SPIRITUALISM, OR WAS IT CONJURING?

To the Editor of "LIGHT."

SIR,—I was surprised to find from the last number of "LIGHT" that Mr. O'Sullivan and others can attach any importance to the fact of a medium's being able to free himself instantaneously from sealed and knotted cords, and look upon his doing so as an evidence of "Spirit Manifestation," when we all know that this is one of the commonest—if also one of the cleverest—of a conjuror's tricks.

Let me say before I go any farther that I laugh to scorn the conjurors who boast that they can "expose" Spiritualism—for Spiritualism being true can never be "exposed" or explained away; but I equally protest against mediums' claiming supernatural powers when they only perform a conjuror's trick, doing it, we have every reason to believe, as he says he does, by perfectly natural means. And now for the instances given in "LIGHT," that prove so conclusively to Mr. O'Sullivan and others, not only the agency of Spirit power, but also that very remarkable fact—the passage, instantaneously, of *matter through matter*; and I ask all who read the account to compare it with the following description of the performance of a conjuror, and say in what respect they differ. I grant that in most of the manifestations where a conjuror professes to be able to do what mediums do, (but without the help of Spirits) it may be fairly urged that a conjuror could do nothing without his elaborate apparatus, but no such objection can be brought forward in this case, for there is no apparatus; nothing but what is common both to medium and conjuror—a few yards of cord or rope, and a stick of sealing-wax.

At the exhibition I am speaking of, that I witnessed a few years ago at Edinburgh, the conjuror (I am sorry that at this moment I forget his name, but it will make no difference, as no one will doubt the truth of my statement) invited any number of gentlemen to come on to the platform, and assist in the process of pinioning him. A dozen at least accepted this invitation, among them being some of the best known men in Edinburgh. The conjuror's arms hung down over the back of his chair, and in this uncomfortable position his wrists were tied together, while not only his wrists, but he himself was tied and knotted up in such a manner that it seemed as if he could never be undone again; while to the knots several of the gentlemen attached their private seals. An overcoat had been borrowed from one of the gentlemen and placed near him, a light coloured coat, that it might be seen distinctly all over the large hall; and then the place was darkened, and in a moment, "in the twinkling of an eye," as Mr. O'Sullivan says, it was lighted up again, and the conjuror was wearing the overcoat, all the gentlemen declaring that not a knot was untied or a seal broken! Then a muff, borrowed from a lady among the spectators, was placed on a chair near the conjuror, and again the place was darkened, and again instantaneously lighted up; and the muff was upon one of his arms which still hung over the back of his chair, the wrists tied and sealed together. Then once more darkening, the muff was thrown (exactly as the coat was at the séance described in "LIGHT") to some gentleman at a considerable distance, and all was done in the space of a few seconds.

Now having witnessed this—and as one only of a series of clever tricks performed by a conjuror in the same evening—have I not cause for the surprise with which I read of an EXACTLY similar performance being gravely accepted by clever men as an *absolute proof* of the instantaneous passage of "matter through matter?" I unhesitatingly accepted what I saw as what it proclaimed itself to be—the clever trick of a clever conjuror; while your correspondent just as unhesitatingly believed that both sleeves of the coat—cloth and lining and all—*instantaneously dissolved*, and as *instantaneously re-united*. And surely my belief is the more rational of the two, for this knotting and sealing trick, incomprehensible as it appears, is done in a variety of ways and by a variety of people. At "Pepper's Ghost," part of the entertainment, two or three years ago, consisted in first tying a girl in a bag (round her throat that she might not be quite smothered), then placing her, still in the bag, in a box; that the spectators had been invited to examine carefully, and then the box was locked, and as carefully corded and sealed as are the mediums and their conjurors in their manifestations. All this is done in the light; then a slight screen, answering to the darkening process in the other tricks, is placed between the box and the spectators; and when taken away, not instantaneously, but in a very short space of time, the

young lady is seen reposing (freed from her bag) *outside* her still sealed up and corded box, clearly another phase of the same trick and not quite so cleverly managed. When I saw it I was accompanied by a gentleman who seems to have a theory that all the good tricks done by conjurors are in reality "Spirit manifestations;"—just as they have a theory (most of them) that all "Spirit manifestations" are in reality conjuring tricks! And so on this occasion he said: "That girl is a powerful medium; look at her eyes." Well, I *did* look at her eyes. They were very black, and large, and bright, and rather bold; but if in a repetition of the same performance the young lady should have blue eyes or grey, or no eyes at all, I am prepared to bet my friend any number of pairs of gloves, she would all the same, on the removal of the screen, be found lying *outside* her still sealed and corded box.

Though my letter may be quite in opposition to your own opinions, Mr. Editor, I have no fear of your refusing it a place in your paper; for shall we ever reach true "Light" upon any subject if we shut our eyes, or refuse to listen to honest doubt?—I enclose my card and am, Sir, yours, &c., S.

UNSATISFACTORY SEANCES.

To the Editor of "LIGHT."

SIR,—Will you kindly insert the enclosed in your next issue? I have been a Spiritualist for some years, and am a member of the B.N.A.S., so I can assure you it is with no ill-feeling to the cause I have sent this; but I hold that a protest is required against such proceedings, in the name of all true Spiritualism.—Yours truly, A. F. TINDALL

30, Wyndham-street, W.

At a séance held at the Quebec Hall, Great Quebec-street, on Thursday, September 8th, at which Mrs. Cannon was medium, it was suggested by those of the sitters, whose names are subscribed hereto, that the manifestations, consisting principally of supposed Spirit lights, occurred under conditions which did not warrant anyone in assuming that they were produced by any force outside of the medium herself. The reasons which led the undersigned to come to this conclusion were as follows:—The medium left the table and proceeded to a corner of the room previous to the appearance of the lights, and no lights appeared outside of the range of the medium's arms. These circumstances being, to say the least, suspicious, it was suggested that the medium should submit to test conditions on some future occasion, which the medium agreed to, and all present were invited to attend the following Thursday for that purpose.

In accordance with this arrangement the undersigned attended on the following Thursday, and it then transpired that a gentleman who was present on the previous occasion, Mr. Tindall, who was again present that night, as also Mr. Eagle, who was not present on the second occasion, had received notes from Mr. Dale, the secretary, requesting them not to attend. Mr. Dale refused to give any reasons for his conduct, and the medium, at whose request the notes had been written, also refused to give any explanation. This being so, Mr. Tindall, and the whole of the undersigned, considered that he had a perfect right to remain, more especially as those who were present on the previous occasion had been invited to attend. Mr. Tindall insisted upon remaining, and as Mrs. Cannon refused to sit the meeting broke up, and it was then decided by the undersigned to make these facts known. This is not done out of any hostility to Spiritualism, but because we consider that for the benefit of Spiritualism itself as well as in the cause of truth it is advisable to expose all frauds and trickery, and so put Spiritualism honestly before the world to stand or fall by its own merits.

Signed { C. READ,
A. F. TINDALL,
F. W. READ,
A. J. MARSON.

Voice of Angels says:—"An extraordinary young medium has been discovered at Agen, France, named Mlle. Honorine, who requires no cabinet, and performs the most wonderful things in the daylight and under the eyes of the attendants or sitters."

NO CAUSE FOR DISCOURAGEMENT.—While many Spiritualists are impatient at what they regard as a want of zealous propaganda in connection with the movement, it may cheer some of our desponding friends to know that the work is going on, though quietly, yet surely, and by no means slowly. The state of the law makes mediums cautious—and they act prudently in avoiding too much ostentation. But those who choose to take engagements can have them readily enough. Every week we are asked to recommend mediums to people—some of them clergymen—who are evidently seeking, earnestly and honestly, "to learn the truth for themselves." So there is no cause for discouragement.

OUR CONTEMPORARIES.

"The Medium."

Pursuing his theme "The Adeptship of Jesus Christ," "J.K." says:—"It is only by living in strict purity on right food, following the Pythagorean practice of the Nazarites, that even such a favoured individual as Jesus attained to his Adeptship." And in a foot note the point is thus further discussed:—"Jesus lived chiefly on milk, fruit, and unfermented bread. There is no evidence that he partook of animal food, the Paschal feast, which is above explained, excepted. It is only related (by Luke, the Evangelist, who was not an apostle, and who, consequently, did not speak of what he himself had seen) that after his resurrection, they set broiled fish before him. If he ever joined such meals, where animal food was eaten, it would only be for the purpose of concealing the physical secret from the unworthy. But, should he have lived as an outer-world man, of which there is no evidence, then he and Paracelsus would be the only Adepts who were supposed exceptions to the Pythagorean rule, of a rational life, and should Jesus not have lived according to those rules, then, it would be very obvious why he lost his power."

Mr. A. Dobson, of Ferry Hill, co. Durham, gives a lengthy account of his compulsory retirement from the order of "Good Templars," on account of his being a Spiritualist. In the course of his letter he writes:—"It is only fair to state the opposition has been limited to the Lodge and immediate locality—the V.D., the D.C.T., and G.W.C.T., all urged me to retain my commission. Bro. Malins said he was not a Spiritualist, but he knew many good men who were, and he was sure the Order was big enough to hold all."

Yet the editor of a Spiritualist paper, published within a dozen miles of the scene of this piece of local bigotry, writes this week:—"We don't know of any barrier, in any section of society, which blocks the way of a Spiritualist." The prejudice may be less openly expressed, but in many places it is as bitter still as ever.

"The Banner of Light."

Our old friend Dr. J. M. Peebles, has an interesting letter in a recent issue of our American contemporary, entitled "Etchings and Moralizings by the Way." "Apropos of Christian Spiritualism," he says, "I am reminded here of the brave published words of Bro. Hudson Tuttle. In writing of the 'Life and Character of Jesus,' he says: 'He is a sacrifice for the sins of mankind. He dies that others may live. He is a vicarious substitute, willingly, by choice; and his last words in the agonies of death are those of forgiveness, charity and intercession. . . This one characteristic takes Jesus out of the realm of humanity and allies him to the celestial.' These are stout and sterling words. But both Bro. Tuttle and myself must be careful, in writing thus glowingly of Jesus, not to confound Jesus—the mere avoirdupois—with the *spirit*; the Christ-spirit which quickeneth."

Writing upon Christian Spiritualism, Dr. Peebles quotes from a letter from A. E. Newton, who remarks:—"Christian Spiritualism, in my view, is that which exhibits the spirit of universal goodwill, the practical benevolence, the unselfish nobleness, the reverential aspiration for more and higher truth, the worship of the Highest, the aversion to all wrong and impurity, the humility, the hunger and thirst after righteousness, which characterized the Christ of Judea and his teachings. I do not see what reasonable objection any earnest Spiritualist can have to this—though of course it is not acceptable to egotists and self-seekers, *th* *se* in whom pride of intellect holds sway. Such need to be converted and have the Christ born in them."

Mrs. Mary S. G. Nichols, of London, writes upon the Fletcher case and states that Mrs. Fletcher requested her to say for her:—

"I obliged my husband, by his great love for me, to stay in America, and to allow me to come and meet this accusation and this sentence. I am more than content, I am happy, in the belief that great good will come of all this. If I were in a palace home, I could not be treated with greater kindness than I am here. I have never had a hard thought of any one since I came here. Tell my husband, with my dearest love, that I am full of faith, hope, and charity. I am ready to stay the time of my sentence cheerfully, happily."

"The Herald of Progress."

The "Historical Control" is from "Dr. James Abernethy," and covers over two pages. It contains many interesting passages.

The editorial is devoted to a very flattering eulogy of "James Burns and W. H. Harrison." Alluding to the progress Spiritualism has made, the writer asks:—

"How have such results been arrived at? Mainly, we believe, but not entirely, through the arduous public labours of James Burns and W. H. Harrison. Their methods, although very different, may not always have been so complete and perfect, as to command the support and approval of everybody. . . . But viewed in the light of the results attained, surely we may, without the least residuum or slightest tincture of flattery being implied, frankly and fairly accord them the merit

of being our foremost public workers, to which they are fully entitled for their successful promulgation of a most unpalatable truth, when the tide of prejudice ran so high."

In closing, the writer remarks:—

"The movement is overburdened with men conspicuous for their lack of ability for public work, but brimful of vanity and conceit, and who vainly imagine they can with equal credit and ability carry on the valuable work of James Burns and W. H. Harrison, but we shall consider it our duty to resist the efforts of those (who are carried away by an inordinate desire for public notoriety) to depreciate the influence of the *Medium* or *Spiritualist*."

As the writer evidently possesses the courage of conviction, it is to be hoped that the "men conspicuous for their lack of ability," may be named, and their incompetence set forth, so that the movement may cease to be "overburdened" by their presence.

Our contemporary also gives a long extract from a pamphlet published by Mrs. Victoria Woodhull, some three years ago, on the "Garden of Eden," and the signification of the "rivers" that went out of the Garden. Probably many of our readers have seen this precious rhapsody. They have suffered no loss if they have not.

The Reflector.

The last two numbers of this journal have reached us. They contain articles devoted mainly to an exposition of free thought principles. It is edited by Mr. Thomas Walker, who will be remembered as having lectured upon Spiritualism here about 18 months ago. Mr. Walker has recently married, we notice.

"Revue Spirite."

The *Revue* of this month has a good list of contents. It observes that some of its correspondents object to its giving space, as it has done from time to time, to any discussion on sociology, the science of society or of association; their position being that questions of this order have no relation to Spiritualism. They consider that to take patiently things as they are, following as well as we can the New Testament teaching, is the only safe way of going on. "But the majority of correspondents," says the *Revue*, "support us in our position, viz., that our doctrines lead us to the study of every subject having a bearing upon human welfare; that we should take an active part in the progress of modern ideas, helping on the work of instruction and education, which tend to the peaceful realisation of the great ideas of Jesus and his early disciples." "Some of these correspondents remind us," it continues, "that Tertullian, under the persecution of Severus, in his memorable defence, said that Christians adored one God (the Trinity was not then talked about), shared property, and lived in common." They ask—is not this sociology? The *Revue* then inserts a letter from one of these correspondents, and asks for criticism upon it from the anti-sociologists. This letter is from a Corsican retired army officer who, tired of war, takes up with extreme peace, and it would bear translation for the edification of those of ourselves who seem to ignore in practice all their religion except the dogmas, creeds, and outward observances which have become encrusted about it. Captain Renucci is the name of this correspondent, and he requests the acceptance of some books he has written upon the subject.

An Apparition.—M. Déné writes that when at Guadalajara in Mexico, in 1869, he sent a narrative to the *Illustracion Esperita* there published. He thinks it may suit the *Revue*, and sends it as given by his informant resident there. It is in substance as follows:—Thirty years ago I lived at S. Miguel de Allende. A Father of the Order of S. Philip, named Mariano, came there to complete a transaction about some property belonging to his Order. He brought papers with him which required the signature of the district schoolmaster, named Higinio S'Andia, who had been concerned in the property. The schoolmaster was laid up with pneumonia and could not be approached. The Father was all anxiety, and sent frequently to know how he progressed. Alarm was felt as to his recovery. While in this anxious state, pining up and down his room one evening, pondering over the consequences of the probable death of the schoolmaster, there came a tap at his door; he opened, and admitted the schoolmaster, who said, "I am here to sign the papers." The Father was very thankful, and arranged them on the table. The schoolmaster took a seat, looked at the papers one by one, affixed the required signature, and turned to the door, saying, "Good night." The Father followed with a light to the outer door, but the schoolmaster was gone. Returning to his apartment the Father accused himself of rudeness that he had not, in his eagerness for the signature, inquired of the schoolmaster's health, seeing that he had left a sick bed to meet his behest, but proposed to himself to make up for it next day. In the morning he sent to know when he might call. The messenger returned with a request from the schoolmaster's housekeeper that the Father would commend her master's soul to God, for that he had died in the afternoon of the day before. He went and found it really so. The Father's account of the apparition gave rise to all sorts of conjectures, for at that time the possibility of a Spirit's appearance and action was not thought of. He was so moved by the incident and the

thoughts it gave rise to that he never left his abode, and at the end of three months took some slight indisposition and died.

View of a Fluidic Double.—M. Vincent writes that on the 6th of May, at three in the afternoon, his wife, who is a seeing medium, visited a young neighbour, Jeannette V., who was in the last stage of pulmonary consumption. When she reached the house, the patient had just, after an exhaustive fit of coughing, fallen asleep. She took a seat beside the bed. "Presently my wife," he says, "perceived above the patient a kind of cloud in the middle of which she made out the features, and after a little, the bust, of Jeannette. As she contemplated this vaporous, rather phosphorescent appearance, her vision took in the material face, which was contracted and the eyes closed, whilst the fluidic face was open eyed and smiling. The appearance lasted some minutes. Then the patient trembled and awoke, the material taking on at the moment the expression of the Spiritual fluidic face. The fluidic form had gone, resuming its relation to the body."

SPIRITUALISM IN LONDON AND THE PROVINCES.

GOSWELL HALL.

This platform was occupied on Sunday evening last by Mr. J. J. Morse, whose reappearance in public has been anxiously looked forward to for a long time; and the high esteem and deep regard which is felt towards him was strongly manifested by the large audience which filled the hall on this occasion. The subject for discourse was "A One World Religion," which was dealt with in an exceedingly able manner. The many religious modes of thought in our midst were subjected to searching criticism, and the fallacy of their "One Worldness" most clearly demonstrated. A striking and commendable contrast was presented in the "One World Religion" of Spiritualism, which is both far reaching and practical. No need to spend so many ages in trying to decide whether this, that, or the other theory shall be accepted, for Spiritualism is not a religion of theories, but one of work, which will at once recommend itself to all right thinking people. The speaker inculcated the fact that this earth plane and the Spirit land are but two stages in the same world, and that the terrors mankind have of death are owing to their ignorance of its nature, and in illustration of this fact a few interesting similes were drawn. It is also a religion which enables mankind to do 'the utmost amount of good he is capable of, both to himself and to all who are within his reach, instead of going through the world bound up in himself and a small knot whom he calls his. This religion will make men acknowledge, with one whose memory still is much maligned, "that the world is my country, and to do good my religion." The "guides" concluded with an earnest appeal to Spiritualists to carry this religion into their every action, and thus carry forward the great reformation which is but yet in its infancy. On the motion of Mr. W. Towns, seconded by Mr. J. Swindin, and supported by Mr. J. Croucher, a cordial vote of thanks was awarded Mr. Morse and his guides, for their able and voluntary services; also congratulating him on his recovery from his late severe illness. This was carried by acclamation, and responded to in feeling terms by Mr. Morse, who referred to the kindness which had been manifested towards him in his illness by the Goswell Hall friends, their many inquiries tending to cheer him in the sick chamber; and it was owing to these circumstances that he made up his mind that Goswell Hall should be the first in which he would reappear. He concluded by appealing to the audience to fully support these meetings. Mr. King has most kindly volunteered to preside at the piano, for which he has our most hearty thanks. In response to an appeal from Mr. Greenwell for volunteers to take part in the readings, as he did not wish to monopolise that office, six gentlemen came forward and gave him their names; so, in the future, there will be diversities in this branch, which will be seen in the advertisement. Friends, fill Goswell Hall every Sunday.—J.N.G.

HACKNEY.

A large company assembled at the Hackney Primitive Spiritualist Christian Mission Rooms, on Sunday, the 18th inst., but the phenomena witnessed presented no item of special interest. It is arranged that for the future the séance shall precede the regular service on Sunday evenings and shall commence at 7 p.m., thus meeting the convenience of the visitors coming from a distance.—C.R.W.

LADBROKE HALL.

Last Sunday there was a good audience to hear Mr. Iver MacDonnell, who lectured upon "Apostolic Succession." The address was ably given, and highly appreciated by the audience present. On October 2nd the morning meetings will re-commence; service at 11.30; the evening service on that date will commence at the usual time, viz., seven o'clock.

CARDIFF.

On Sunday evening last our veteran friend in the cause, Mr. Rees Lewis, read some of the Questions and Answers from the current number of the *Banner of Light*, and afterwards two messages from his brother, who passed over to Spirit life a few months

ago. Both messages were received through the mediumship of our valued friend and worker Mr. Spriggs—one before and one since his departure for Australia. The remainder of the evening was occupied by the hon. secretary, who read a selection from Mr. Farmer's excellent work—"Spiritualism a New Basis of Belief," shewing that Bible miracles and present day Spiritual phenomena are identical, both being alike dependent for their production upon the same undeviating laws, the phenomena called Spiritual having a special claim upon our credence on account of the best of all testimony, that of personal, present day experience. A profitable and pleasant evening was spent, a fair audience being present.—E.A.

NEWCASTLE-ON-TYNE.

Mr. Matthews occupied the N.S.E.S. platform, on the 11th inst., and as usual achieved a fair amount of success in his test giving. He was further engaged for the same platform during the ensuing week, but after the close of the meeting on Monday night he was attacked, on his departing from the room, by a few respectable looking young men, who followed him back on his retreat into the séance room, and would apparently have assaulted him had they not been prevented by those present. They accused him of certain improprieties and offences, which he told them he could explain if they would come the following evening. They did so, but the medium did not turn up, and upon inquiry being made, it was found that Mr. Matthews had left the town.

On Sunday last the platform was occupied in the morning by the usual local speakers, and in the evening by a gentleman named Barker, from Bishop Auckland. This gentleman has excellent clairvoyant powers, which, if carefully and judiciously developed, would be equal to any of like character in this country. During the past week he has held several sittings at the Tyne Temperance Hotel, where he has given some very conclusive tests.

Ashington.

On Sunday Mr. W. H. Robinson, of Newcastle, delivered two addresses at Ashington, in the afternoon upon "Startling Experiences in Spiritualism during the last Six Years," and in the evening upon "Spiritualism a Repetition of Bible Phenomena." The audiences both afternoon and evening expressed a considerable amount of pleasure in the addresses, and a hope that ere long Mr. Robinson would be with them again.

Felling-on-Tyne.

On Sunday, September 11th, at Felling-on-Tyne, the Spiritualists held two large public meetings in the Good Templars Hall, with the intention of reviving the cause in that district. Mr. H. Burton, of Newcastle, occupied the chair on both occasions, and the services of Messrs. Westgarth, Gibson and Grey as speakers, were secured. Their endeavours met with the highest appreciation on the part of the audience, and from what we hear, are likely to accomplish the end desired. Arrangements are being made to form a society and continue the services.—NORTHUMBRIA.

PLYMOUTH.

Washington Irving Bishop was engaged in this town during four evenings of last week, professedly exposing Spirit mediums, and proving Spiritualism to be a fraud. As a result Spiritualism has been the one topic of discussion and interest. No doubt some hard things have been said, but the majority, I believe, whilst admitting that Mr. Bishop is clever, are far from being satisfied that Spiritualism has been fairly dealt with. We are sanguine that all that has transpired will only tend to the advancement of the cause; of this we already have some evidence. One good result has been seen in the re-commencement of correspondence in the *Western Daily Mercury*, in which we so recently had such ample scope for bringing the subject before the public.

A lecture will be delivered on Thursday next at Richmond Hall, by the writer of this, on "Spiritualism: what is it?" Our mediums are making good progress in their development; our Sunday services are well attended; and we get some very good results in our various circles.—OMEGA.

TO CORRESPONDENTS.

"Guild of the Holy Spirit."—In reply to several correspondents who ask about this Guild, we desire to say that, so far as we know, it ceased to exist when its founder, the Rev Dr. Davies, left the country. His present address is, Graham's Town, South Africa.

E.B.—The Fortnightly Discussion Meetings at the rooms of the B.N.A.S. will, we believe, be resumed shortly. The arrangements are in the hands of the Research Committee, of which Mr. Desmond G. FitzGerald is the chairman.

MR. J. J. MORSE'S APPOINTMENTS.—GLASGOW: October 2. KEIGHLEY: October 9. STAMFORD: October 16. LONDON: October 23 and 30.

WHO ARE THESE SPIRITUALISTS?

The following is a list of eminent persons, who, after careful investigation, have fully satisfied themselves of the reality of some of the phenomena of modern Spiritualism:—

Archbishop Whately; the late Lord Brougham; the Earl of Dunraven; the late Lord Lytton; the late Mr. Serjeant Cox, President of the Psychological Society of Great Britain; the late William Howitt; the late George Thompson; the late Harriett Martineau; Gerald Massey; T. Adolphus Trollope; S. C. Hall, F.S.A.

The late Abraham Lincoln, President U.S.A.; the late W. Lloyd Garrison; the late Hon. R. Dale Owen, sometime Minister of U.S.A. at the Court of Naples; the Hon. J. L. O'Sullivan, sometime Minister of the U.S.A. at the Court of Lisbon; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Professor Mape, the eminent chemist, U.S.A.; the late Dr. Robert Hare, Professor of Chemistry at the Medical University of Pennsylvania, U.S.A.; Bishop Clarke (Episcopalian), of Rhode Island, U.S.A.; Darius Lyman, of the Treasury Department, Washington.

William Crookes, editor of the *Quarterly Journal of Science*, Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F.R.S., C.E.; A. R. Wallace, F.R.G.S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F.R.S., Professor of Physics in the University of Cambridge; the Earl of Crawford and Balcarres, F.R.S., President of the Royal Astronomical Society; Dr. Lockhart Robertson, F.R.S., long one of the editors of the *Journal of Science*; the late Dr. J. Elliotson, F.R.S., sometime President of the Royal Medical and Chirurgical Society of London; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Wm. Gregory, F.R.S.E., Professor of Chemistry in the University of Edinburgh; the late Dr. Ashburner; the late Dr. Robert Chambers, F.R.S.E.; Professor, Ch. Cassal, LL.D.; Captain R. F. Burton, the celebrated traveller.

The late Emperor of Russia; the late Emperor Napoleon; President Thiers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Baron L. de Guldenstubbé; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo.

Professor Friedrich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," &c., whose recent researches in this subject have attained a world-wide fame; Gustave T. Fechner, Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Scheibner, the renowned teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; Immanuel H. Fichte, Professor of Philosophy at Leipzig; Professors Wagner and Butleroff, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Berne; Dr. Franz Hoffman, Professor of Philosophy, Würzburg; Dr. Robert Friesé, of Breslau; Mons. Camille Flammarion, the well-known astronomer; and many other members of learned societies in this and other countries, and a vast number of persons eminent in literature, science, and art, and in the ranks of social life, whose names we are not at liberty to mention.

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.—*Licht, mehr Licht*, in its number of May 16th, 1880, gave a letter from the well-known professional conjurer, Jacobs, to the Psychological Society in Paris, avowing himself a Spiritualist, and offering suggestions for the discrimination of genuine from spurious manifestations.

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 bed-room, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, is absolutely impossible. It must rest with such men of science as Crookes and Wallace, in London; Perty, in Berne; Butleroff, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the published opinions of laymen as to the "How" of this subject to be premature, and, according to my view and experience, false and one-sided. This my declaration, is signed and executed before a Notary and witnesses.—(Signed) SAMUEL BELLACHINI, Berlin, Dec. 6, 1877.

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(ESTABLISHED 1873.)

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(Corner of WOBURN STREET.)

THIS ASSOCIATION was formed in 1873 for the purpose of uniting Spiritualists of every variety of opinion in an organised body, with a view of promoting the investigation of the facts of Spiritualism, and of aiding students and inquirers in their researches by providing them with the best means of investigation.

The Reference and Lending Libraries contain a large collection of the best works on Spiritualism and occult subjects. Spiritualist and other newspapers and periodicals from all parts of the world are regularly supplied for the Reading Room, to which Members have access daily.

The Secretary, or his representative, are in attendance to receive visitors, and answer inquiries, every day, from 2 to 9 p.m. Saturdays, from 11 a.m. to 4 p.m.

Spiritualists and others visiting the Metropolis are cordially invited to visit the Association and inspect the various objects of interest on view in the Reading Room and Library. Information afforded to inquirers on all questions affecting Spiritualism.

Members' Free Séances are held on Thursday evenings, at 8 o'clock prompt, subject to certain regulations, which can be ascertained on application.

Discussion Meetings are held fortnightly during the winter months. Admission free to Members and Subscribers, who can introduce one or more friends to each meeting. Programmes can be obtained on application during the winter season.

Soirées, at which all friends are welcome, are held at intervals during the season. An admission fee is charged, including refreshments.

Spiritualists of all shades of opinion are invited to actively co-operate with the Association on every possible opportunity.

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