

# Light:

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## ORGANISATION.

The medium between God and us is Form, or Organisation. God Himself is unseen, and from the very fact that He is Infinite, and that there can be but one Infinite, it is clear that none can ever see or know Him as He is.

The visible universe has been called by some very able philosophers—and sciolistically we cannot help thinking—the body or garment of God. We think Emerson calls it such in some passage, and certainly Carlyle in "Sartor Resartus" dwells on the same idea. The idea is poetically beautiful, but philosophically untrue. For however great the visible universe may be—and that the visible is a small part of it we think will yet be demonstrated—relatively to God, it must be a very small affair. For He is Infinite and His handiwork must always be less than Himself. But that universe is manifestly an organisation, intended in some sense to be to man an expression of the infinite life. And Form is always essential to Spirit if that Spirit is to hold fellowship with another Spirit. It is the only way of intercourse. There is the body to a man's Spirit; there is the body to a woman's Spirit; and the differing organisations with their kindred spiritual emotions are the necessary *via media* between them for the highest and purest life.

The same principle holds true of man collectively considered. He cannot live alone. He is a gregarious being. He was not made to carry out any single purpose apart from the help of his fellow man, any more than apart from their good. He is organised to meet the marriage tie, and then only is he truly happy. He is organised to live in family life, first as a child and a brother, and afterwards as a husband and a parent. And the congregation of families dependent upon each other necessitates first the tribe or clan, and then the nation, which in ultimate political form, and now in rude alliances, leads to a kind of family of national parts.

Such unions are always effected on the recognised principle of give and take. The members agree on some ideas which they desire to see realised in visible form and actual fact, and for that purpose they combine on those ideas, and agree to drop the differentiating points. That is how human life, by the law of progress, is necessarily carried on.

As the Spirit of man learns ideas from the universe of God around and in him, he advances to more perfect organisation, because he is better attuned in spirit. But an organisation must never be in advance of the spirit of a people. To plant a democracy among savages is to commit political suicide. To attempt English institutions among an Oriental people is to try to square the circle. Our age of civilisation is democratic because its spirit is democratic. The "Divine right of kings" was orthodox and readily submitted to 400 years ago, whereas now it is pooh-poohed in every land of civilised thinking. A democracy is only possible where a people are able to govern themselves, and where a multitude of institutions are already formed.

It will be seen from these first principles, verified by centuries of historical experience, that organisation is the essential principle of human advance. No idea can be embodied in the human soul until it is ground in by organised form. For form is not only the expression of Spirit, it is also the teacher of Spirit, that which educates or draws it out. Every organisation of man is the expression of the advanced thought of the period, and hence greatly in advance of the major part of the nation or race among whom it is implanted. And it is the adapta-

tion of form to Spirit that makes all the revolutions of history, and the disturbances of social life. What is the prison but a testimony to the disordered condition of a large mass of the population? What is an asylum but a testimony to the same fact? An orphanage, or an hospital, is one of the most beautiful signs of progress, as it testifies that Christianity has developed a noble spirit of love and benevolence to one's fellow men. The age is revelling in love; and with its committes for the relief of famine in India, or in Ireland, its Mansion House Funds for the mitigation of sufferings of every class, is shewing in visible form what a noble spirit it has attained. Our Hyde Park riots and agitations, and stump meetings, are simply new ideas struggling against the tyranny of obsolete forms and privileges.

This is part of the training of humanity. By these struggles with one another, we learn some of the finest qualities of the human spirit, and are developed in them. We become patient, respectful to one another's ideas, tolerant, and above all long-suffering and loving. The human spirit can only become like God's by being baffled or restrained. To be in fellowship with others we must necessarily repress many of our own too fervid desires, and if true, get them more firmly rooted in our own souls, and if not true, tested and cast out. The conflict of human wills is the finest method of approximating to the Divine.

It will be seen from history that existing organisations struggle between two extremes, and indeed beget them. There is conservatism on the one hand and licentiousness on the other. As humanity advances to truer form of spirit these extremes disappear or approximate, and the adapting process will be more easily realised. Already creeds are falling, and on every hand it is manifest that the mind and heart of man refuse to accept any dogma or ecclesiastical system as the infallible and eternal form of truth. There is in some minds much fear as to the result, but it is only the old conservatism in a new phase, afraid of the crowning freedom of thinking lest it should prove licentious or irreligious. The fear is a wholesome one, and a useful skid on the wheels of the human coach. In no single thing has the organisation played a more tyrannous part than in theology. It has always been its curse, and has perpetrated the most fearful crimes. It made the 11th chapter of the Hebrews; it crucified Christ; it threw James down from the battlements of Antonia; it burned Servetus; it drove Athanasius into the Egyptian deserts; it made the Marian fires and Spanish auto-da-fés; it turned Wesley out of the Church of England; it dyed the romantic hills and dales of Ayrshire, Kirkcudbright, Galloway, and Dumfriesshire, with the blood of Covenanters. What has it not done that is terrible? Strengthened by the superstitions of mankind, it has always perpetuated the greatest atrocities.

Hence there is always a fearful danger in organising where the theological spirit has to be met or incorporated. If men would recognise that religious ideas and forms are as transient and as fallible as political and social, all would be well; but so long as they think God damns men for a grammatical or exegetical mistake, there will always be this danger. But we think that this spirit is all but slain too, as the French Revolution slew the old political ideas of class privileges. Reason is now regarded as the sacred birthright of man, and every year removes us farther and farther from this fearful peril to human advance.

It is quite evident, then, that if any movement is to succeed, both in establishing a visible form, and also in its ultimate purpose of educating men into its ideas, there must be an organisation. As Spiritualists we are all agreed that our cause is the most sacred and important of our age. It means so much in human advancement that no words can possibly describe the splendour of its mission. But many among us dread organisation, and we think not without cause. Though we advocate organisation we see, as clearly as they do, a great possible danger if it be not conducted in a right spirit, and so formed as to be

easily adapted to mental growth, and elastic enough to meet fresh requirements, and diversity of personal experience and need. If it crush or even repress individualism it would be doing a deadly thing, and it had better not be. If our rostrums are to be filled by parrot mediums, or by teachers afraid to speak out of the depths of their own souls, then there is no *raison d'être* for our organising at all. The canon of Spiritualism must be in all its doings—Freedom; for only in freedom can a man be true and serve his generation. Nothing has ever made more hypocrites and more completely depressed the true religious spirit of man, than credalism and ecclesiastical ideas. We must not repeat that. The curse is heavy enough without our inflicting an addition.

On the other hand the extreme of individualism is equally perilous. For what does it mean but the individual enthusiast losing the curbing and moderating influence of the society? And it is foredoomed to failure. No teacher can stand alone without organisation; in his most critical moments he will be hampered, and finally crushed, from want of a scheme, or a compact body of helpers to enable him to face the storm with sufficient funds and sympathy, and a visible fraternity to make his enemies respect him. *Vox populi* is always most vehement against the solitary. Spiritualism must be an organisation to establish itself, and still more to educate itself, and accomplish its own internal ends. And it must recognise another fact—which makes organisation both a necessity and a danger. We mean the fact of that dark lower world which can only be called hell. If we have no organisation, that unseen foe crushes us by our discordant fragments, and if we have an iron unelastic organisation it crushes the thing itself by itself.

It will be necessary in order to master this subject before we draft our scheme, to consider two things. First, What is it Spiritualism has to do? Second, What have been the organisations of the world, and what their good and evil? We will consider these two things in our next article. IOTA.

#### A NEGRO SPIRITUALIST MEETING.

The correspondent of the *Boston Herald* writes that at the last Spiritualist gathering at Lake Pleasant he found his way to a tent where there were assembled about twenty negro women, old and young. Mrs. Fales, the medium, was the only white person he saw there. She opened the meeting with a prayer that the closing scenes in the life-drama of this people might take place in peace and content. After some singing she turned to an old woman resting on a camp bed, and said:

"You've seen a deal of sorrow, but there's happiness yet in store for you. I hear the name of Tommy. Have you a little boy named Tommy in Spirit life?"

"Fo' de good Lord, honey, lebe dis chile! Don' come nigh me! How you know my Tommy dead? Josephine, Josephine! for de Lord's sake come here." An intelligent colored girl of 14 summers came to the woman's bedside. "What you think, chile, dis woman don gone tell me 'bout yer little brudder Tommy Judson, who don gone dead eber so long ago."

"That is not all I have to tell you," said the medium. "I see two men here, both in spirit form. I think you have been married twice, and both your husbands are dead; but there's another here that wants you; he's not dead."

"Go 'way, woman; don' ye go to pokin' any yer men on me, case I don' want 'em. I've had enough on 'em. I've been married three times, and am de mudder of twenty-one chil'en, and dat Josephine am all dat's left. But say, honey, der ye see my fust ole man here?"

"Yes, a name is given; is it William?"

"Yes, bress de Lord. Ole man, ye come to see me. Where is ye, honey?" And in her excitement, the sick woman rose to a sitting position, and trembled in agitation.

"You will see him in Spirit world, my good woman. You'll be happy there, for there are no washtubs in heaven."

"Bress de Lord, bress de Lord!"

Incidents of her days of bondage were related to the old lady by the medium, to her delight and amazement. Other communications were made, which varied according to the age, disposition and experience of the recipients. When told of some lover in earth life that was suing for their favour, the younger ones would hide their faces in their handkerchiefs to drown their joyous laughter. Some of these histories were very dramatic, and the séance was impressive.

We deeply regret to learn that Mr. Chas. H. Foster, the excellent test medium, is dangerously ill at his father's residence in Salem, Mass.—*Banner of Light*.

#### SPIRITUALISM IN SOUTH AMERICA.

The *Constancia*, a monthly Spiritualist review of Buenos Ayres, dated 30th July last, contains the report of the General Assembly of the Buenos Ayres Spiritualist Society, including the president's address in which he urges the members of the society not to neglect their attendances at the different meetings, but each to do his share in adding to the brilliancy of Spiritual light. "The Spirits," he says, "understand us thoroughly, and ask our continual assiduous assistance. We, on the other hand, do not comprehend our own selves, while imprisoned in this obscure corporeal dungeon. Let us then accede to the requests of those invisible brothers who, with so much interest, invite us to attend these reunions."

Then follows the account of the work done by the various sections of the society, and short reports of trance speeches, magnetic sessions, &c. A number of healing prescriptions are mentioned as having been given through the mediumship of Dona Juana de Navajas, a well-known local medium. A series of monthly conferences are held under the auspices of the society, the subject in July being the *Theory of Spontaneous Physical Manifestations*. The subjects down for discussion in August were, "Bi-corporeity and Transfiguration," "Laboratory of the Invisible World," "Places visited by Spirits," "Nature of the Communications," &c., &c. A paragraph follows copied from the *Heraldo de San Nicolas*, of the 28th June, 1881, reporting the speech of Don Rafael Hernandez, a leading Spiritualist, at the anniversary banquet of the "Union" Masonic Lodge. The oration was equally Spiritualistic and Masonic, and was full of sublime sentiments. The concluding words shew the train of thought pervading the whole:—"May the G.A. of the U. move our hearts and guide us in the way of virtue which is illuminated by Faith, smoothed by Hope, and bordered by the flowers of Charity."

The number before us also contains a communication from the eloquent pen of Amalia Domingo y Soler, a writer and authoress well known to all Spiritualists who are acquainted with the work in Spain. The article was originally written in the *Luz del Porvenir* (Light of the Future), edited by Madame Domingo y Soler, and claims for woman her proper position in society; to attain which her Spiritual education should be taken in hand, and the blossom of truth gradually unfolded before her wondering eyes. She asks that the women of the poor should be instructed in the rudiments of reading and writing, instead of being only taught to chat and dance; so that in their leisure moments they might instruct themselves by reading.

The writer puts her finger on a weak spot in Spanish social economy. The remainder of the 32 pages is made up of extracts from other Spiritualist periodicals and general news.

#### MRS. NICHOLS' ACCIDENT.

To the Editor of "LIGHT."

SIR,—Your friendly notice of the accident to Mrs. Nichols has led to so many inquiries as to its nature that I think it best to state the facts. Suffering from a neuralgic lameness of the left thigh, she returned from a drive a fortnight ago, and fell upon the door steps, from the slipping of a cane. The sudden fall broke her thighbone a little above the middle. There was, of course, considerable shock, and much pain in being carried into the house and in the settings, but she will have rest, and even a good deal of intellectual enjoyment, in her imprisonment. She fully believes that the "accident" was of Divine appointment and the best thing that could have happened.—Very truly yours,

T. L. NICHOLS.

The *Cornubian* reprints, in its last issue, the reports given in "LIGHT," by the Hon. J. L. O'Sullivan, of his séances with Mr. Husk; due credit being accorded this journal by our Western contemporary.

B.N.A.S. FORTNIGHTLY DISCUSSION MEETINGS.—Members who may be willing to prepare papers, to be read and discussed at the forthcoming winter series of Fortnightly Discussion Meetings, are invited to communicate the subject, and the date most convenient for reading, to Mr. Desmond G. Fitzgerald, M.S. Tel. E., chairman of the Séance and Research Committee, at the earliest possible opportunity. The committee are anxious to complete the arrangements with as little delay as possible, in order that the programme may be prepared and circulated prior to the opening of the series on Monday, the 7th of November next, when the proceedings will take the form of a conversatione.



# "NORTH AMERICAN REVIEW" ON "GHOST SEEING."

Professor F. H. Hedge's article on "Ghost Seeing," in the September number of the *North American Review*, is well worth some notice in your paper. I was first tempted to call attention to it for the sake of the very suggestive and intelligent remarks it contains, and of the interesting instances it adduces, on the subject of prophetic dreams, warnings, presentiments, &c.; and reading on, was led to copy some other passages illustrative of the sort of reception phenomenal Spiritualism has to expect from educated public opinion, when the force of evidence can no longer be resisted.

The writer of the article is evidently qualified by extensive reading and study of occult literature, and takes for his text several works, ancient and modern, of the best repute. I was especially pleased to find that he attached importance to apparently trivial phenomena, as pointing to a more scientific explanation than that which popular Spiritualism derives from a too exclusive attention to evidence of intelligent purpose. Your readers may perhaps remember that I called attention in your columns some months ago (as formerly in the *Spiritualist*) to the significance of facts which seemed to me inexplicable upon the hastily adopted theories of "guardianship" assumed to account for them. The following narrative, cited by Mr. Hedge from Schopenhauer, further illustrates this position:—

"Schopenhauer relates an instance from his own experience. He had emptied his inkstand by mistake, instead of the sand box, on a freshly written page. The ink flowed down upon the floor, and the chambermaid was summoned to wipe it up. While doing so, she remarked that she had dreamed the night before of wiping up ink from the floor of that room. When Schopenhauer questioned her statement she referred him to the maid who had slept with her and to whom she had related the dream on awaking. He called the other maid, and before she could communicate with her fellow servant, asked her 'What did that girl dream of last night?' 'I don't know.' 'Yes, you do, she told you her dream in the morning.' 'Oh, I remember, she told me she dreamed of wiping up ink in your library.'"

"Dreams like this," says Mr. Hedge, "too trivial to be recorded, are psychologically valuable, as tending to prove that the soul is essentially clairvoyant." According to Schopenhauer, as interpreted by Mr. Hedge, "the soul, when asleep is perfect, has visions independent of time and place, seeing at present what to the waking subject is future. Whether or not the vision shall be transmitted to the brain and there brought to consciousness, depends on organic conditions which we find in some subjects and not in others." When the impression on the brain is blurred and imperfect, the result is the vague sensation we call presentiment. "A presentiment is an abortive vision." Instances like the above, which exclude the supposition of friendly purpose and useful design, direct us to seek an explanation in our own transcendent faculties, accidentally revealed, and thus we shall be led to consider how wide is the field of occult phenomena thus covered.

The writer's remarks on apparitions and Spiritualism generally deserve the most respectful appreciation. Accepting the evidence of apparitions of living persons and of the recently deceased, he goes on to say: "Of a different sort and more difficult of belief are objective apparitions of the long deceased. The improbability increases with the lapse of time. It would be unphilosophical to deny apodictically the possibility of such apparitions; but one may be pardoned for reserving assent to what if true perplexes one's view of the future state with added insoluble difficulties. The reason for greater slowness of belief in this case than in that of the recently departed is the feeling that souls once thoroughly severed from the flesh, new-bodied and new-sphered, cannot quit their new sphere except by way of new death. Were it not so—if, conscious of a former existence and inspired by its memories, departed friends and departed worthies could 'revisit the glimpses of the moon,' and make themselves manifest in earthly scenes to earthly sense—then assuredly such visitations would be among the unquestioned and common events of life. But what are the hundreds or the thousands of recorded apparitions to the sumless millions of the dead?" How many have cried bitterly with Wordsworth's "Margaret," quoted by the writer—

"I look for ghosts, but none will force  
Their way to me; 'tis falsely said  
That there was ever intercourse  
Between the living and the dead.  
For surely then I should have sight  
Of him I wait for day and night  
With love and longing infinite."

What Mr. Hedge here urges against the apparitional presence of friends who must be presumed to have entered new spheres of existence, is of course equally applicable to all communications supposed to be made to us by them. "Justinus Kerner, the most scientific and conscientious of modern pneumatologists, . . . agrees with Plato that only the souls of the brutal and depraved revisit the earth, and approach mortals with objective manifestations."

"Of modern sorcery, misnamed Spiritualism," says Mr. Hedge, "the number of those who agree in this profession amounts to many thousands; its votaries say, millions. Science has judged their pretensions and pronounced them groundless; and because here and there it detected imposture has rashly concluded that imposture and delusion are the only factors in the business—that all who engage in it are either knaves or fools." . . . "As for pretended communications with defunct worthies, there is, in my judgment, no sufficient proof of anything authentic of this kind. The examples which have hitherto been offered confirm this judgment; and when the necromancers (!) plead, as excuse for the platitudes of their utterances, that the communication is qualified by the 'medium' through which it passes, they fail to perceive that the admission is fatal to their cause. . . . For thirty years and more this sorcery has been in vogue, and not one ray of unquestionable light has it shed on that which it most concerns us to know of the future state." Can this be denied? Do we know more now, certainly, definitely, from consentient and consistent testimony, on this subject, than we did thirty years ago? But in the following passage the writer greatly misrepresents the later generation of Spiritualists:—"Granting the agency of Spirits in some of the manifestations, the grand mistake of Spiritism is the taking for granted that disembodied Spirits are necessarily wiser or more knowing than Spirits in the flesh." But this is just what "Spiritism," now, at all events, does not do. It is, on the contrary, a just and constant complaint that this supposition governs the criticism of opponents, who always discredit the Spirit origin of communications because the latter shew no advance on the intelligence and information possessed by the recipients. "For aught I know," further says Mr. Hedge, "there may be Spirits in the 'vast deep,' grovelling, lost creatures, who aid and abet these fooleries [the physical manifestations of the dark circle]; but for my part I wish to have nothing to do with these clowns of the pit." Naturally not; but can Mr. Hedge not see that these "fooleries" have an indispensable value—when scientifically authenticated—in the utter subversion of speculative materialism?

But if the writer is thus severe on the supposed beliefs and practices of phenomenal Spiritualists, he not less emphatically condemns the shallow arrogance of pseudo-scientific negation.

"The aversion of science to this class of phenomena is due to the prevalent assumption of supernatural origin. Call them supernatural, and you shut them out from the field of scientific inquiry, whose limits are the bounds of nature. Let us at once discard this phrase as impertinent and misleading. With what there may be outside of nature we have nothing to do in this connection. If nature means anything, it means the all of finite being. The question is: are ghosts a part of this all, subject to nature's method and rule?" "Incredulity in such matters is commonly regarded as the mark of a strong understanding. If so, a strong understanding is not the highest type of mind. The fact is, it is oftener the will than the understanding which refuses credit to spiritual marvels."

A thoroughly true remark, explaining all the so-called scientific rejection of evidence, which if honestly studied could be resisted by no rational understanding. It is to be hoped that this article is symptomatic of a reaction, in America at least, against materialistic prejudices assuming the airs of "science" and "common sense," among the educated classes. I must avow my own conviction that Spiritualists, on their side, will do well likewise to appreciate criticisms from a point of view they cannot fail to respect.

C. C. M.

CHANGE FOR THE BETTER.—It is but a few years since that a French law-court decided that Spiritualists' testimony could not be received, seeing that they were hallucinated. Here is a good sign of change: A legacy by Bourdier, a Spiritualist, to the Société des Sciences Psychologiques, on condition of its issuing periodically an edition of his book, *Les Rudiments Spirites*, has been ordered to be handed over to the Society, represented by P. G. Leymarie, its administrator, the man upon whom French law was so hard a few years ago.

## TO CONTRIBUTORS.

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

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

## SUBSCRIPTION RATES.

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\* \* All communications may be addressed to the Editor, 13, Whitefriars-st., E.C. Obseques and Post Office Orders may be made payable to EDWARD T. BENNETT, at the Chief Office, London. Halfpenny Postage Stamps received for amounts under 10s.

## NOTICE TO THE PUBLIC.

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

Subscribers whose subscriptions have expired will receive the last copy due to them in a coloured wrapper after which the paper will be discontinued unless the subscription is renewed.

## NOTES BY THE WAY.

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

The long, brave struggle with Death has ended; and President Garfield has entered on a wider sphere of activity than that which he adorned on earth. Never, perhaps, has more universal sympathy been shewn by civilised mankind than the world has extended to this last victim of dastardly assassination. He must be a cold-blooded creature who can read the account of the great American meeting in Exeter Hall without a quickened pulse. "The Queen's wreath" laid on the coffin of the murdered President has eloquently shewn the true brotherly feeling that lies deep down at the heart of the great English-speaking peoples, and has evoked from the American nation a touching response. Those ringing cheers that greeted Bishop Simpson when he referred in graceful language to the Queen's gracious act were a happy augury to those who look in faith and hope to a time when brotherly love shall prevail to the effacement of misunderstandings and the abolition of bloodshed. If Guiteau's foul deed have hastened that day only appreciably, if it have made the dream one iota nearer to reality, then there is compensation even for an outrage on which humanity cries shame.

It is a striking fact that the President died on the anniversary of the Battle of Chickamauga, in which he bore so brave a part. The correspondent of *The Standard*, the best informed of all the many who chronicled the story of the struggle with Death, adds that the day of death was the subject of a premonition which Mr. Garfield frequently mentioned to his friends, even before what seemed, at the time, to be likely to prove the fatal relapse of August 27th. If I am not mistaken, the correspondent is Mr. Joseph Hatton, author of the interesting "To-day in America," once noticed in these pages.

In his "Buddha and Early Buddhism," which I recently noticed, Mr. Lillie gives us incidentally many glimpses of the Spiritualism of Buddhism. The central idea that pervades it is that, though the Spirit no longer dwells in the body, there is a certain magnetic force in the corpse which enables the disembodied Spirit to return and communicate with men when they are in the actual presence of the corpse. Hence the tomb-worship, relic-worship, image-worship of Brahminism and Buddhism. A saint, or Buddha, dies and is buried under a tree. Near at hand sits another holy man who is periodically obsessed by the dead saint, and exhibits the various marvels of mediumship. These were undoubtedly attributed to the departed Spirit; on no other theory can we account for the food offerings amongst the Brahmins, respecting which the belief was that the Spirits took the essence, or spiritual portion, and left the form, or material portion, for the priest.

Relic-worship is a plain development of the same idea; and the covering of Bengal with stately topes and shrines, each supposed to contain a minute fragment of a relic of the Buddha,

was a fairly ingenious attempt to solve this problem. Admitting that the influence of a departed saint is strongest in the immediate vicinity of his body, how can the influence of Buddha be most completely utilised? The Buddhist temple to this day is the home of marvels; and in front of many of the statues of Buddha there is in China a table where communications are sought by an apparatus similar to Planchette.

The departed Spirit was further supposed to make actual appearances in the presence of its body, and especially was Buddha believed to present himself in embodied form—materialised—in his temples. Thus at Hidda, a defile five miles south of Jellalabad, Hiowen Thsang, a Chinese pilgrim, records that he saw the *schin lecca*, luminous "shadow," of the Buddha, "not a dark outline on a light background, but a luminous appearance in a dark cave." The Chinese's belief in the presence of the departed with him is very strong. The unseen world is held by him, as it is by us, to be a perfected copy of the seen. When a family sits down to a feast it believes that its departed members are in its midst. The departed must be protected, and then they in turn will become protectors. Accordingly a spot for the tomb is selected by a geomancer with elaborate care, and everything is done to guard the body from evil. Then it becomes a guardian of the family.

The preparation for Adeptship among the Eastern races is very curious. Six supernatural faculties must be developed before the postulant could claim the grade of Arhat, to which he aspired as a perfected Adept. The "White Lotus of Dharma," one of the oldest Buddhist books, details them. The postulant must rise into the air, rain down water and then fire; make his body expand, and then grow indefinitely small; lastly, he "must disappear in the heavens and return to earth and then rise once more aloft." Here we have the levitation, elongation and contraction, with the luminous appearances, and invisibility of the medium, which are so familiar to Spiritualists. The explanation of the reasons for this training is singular. Man has a body, it is said, composed of the four elements. It is nourished on rice and gruel, and may be truncated, crushed, destroyed. In this transitory body his intelligence is enchained. Thus confined, the aspirant represents to himself in thought another body created from this material body, standing in relation to it as the sword to the scabbard. This body is what will survive physical decay, and contain his intelligence when the outer body is done with. He tries to purify himself by various means so as to become independent of this prison-house. By degrees he acquires power over it. "He finds himself able to pass through material obstacles, walls, ramparts, &c.; he is able to throw his phantasmal appearance into many places at once; he is able to walk upon the surface of water without immersing himself; he can fly through the air; he can leave this world and reach even the heaven of Brahma himself." A further development is added. He hears the sounds of the unseen world; "he reads the secret thoughts of others, and tells their characters; he becomes, that is, clairaudient, clairvoyant, and gains psychometric power; he discerns Spirits and triumphs over matter." Messrs. Huc and Gabet (and many travellers confirm the hideous tale) "report that they saw a Bokté rip open his own stomach in the great court of the Lamaserai of Rache Tchurin in Tartary. The court was deluged with blood, but the Bokté remained unmoved, and healed the gaping wound with a single pass of his hand."

Buddhism in this aspect is "plainly an elaborate apparatus to nullify the action of evil Spirits by the aid of good Spirits operating at their highest potentiality, through the instrumentality of the corpse, or a portion of the corpse, of the chief aiding Spirit." What are these Spirits? "Those who have not yet attained Bodhi or Spiritual awakening cannot be good. They are still in the domains of Kāma (Death, Cupid, Appetite). It can do no good thing; more than that, it *must* do evil things." The good Spirits are those of departed saints, the Buddhas, the dead prophets, whose power on earth is in inverse proportion to the length of time they have left the body. "The Spirits that have recently departed are accredited with greater power than those who may perhaps have reached remote Arupalocas, when body becomes so etherealised that individuality seems to depart." This is precisely in accordance with the experience of to-day. The more powerful manifestations of physical force are not produced by the progressed Spirits, whose hold on earth and earthly things is slight, but by those who have probably never been fully emancipated from its fetters, and



possibly have not risen above its atmosphere. The connection between the Spiritual phenomena and the dead body is very curious in the light of the experience of some mediums when near a grave-yard. The visit of a medium to a place which an earth-bound Spirit haunts, be it the grave where his body lies, or the place where his crime was committed, will apparently enable the Spirit to attach himself and communicate. At times, as I know by personal experience, such Spirits, so released, will rise superior to the conditions which enthralled them. At others they can but tell of their misery without being able to escape from it. But in either case it is the body, as the Buddhists say, that is the attraction.

Though it is not a subject for exoteric discussion, I may be permitted to notice the connection which Mr. Lillie traces between Buddhism and Freemasonry. His information as to the mystic ceremonies of the great brotherhood is sometimes deficient and erroneous, but he shews very conclusively that the great weapon of Buddha against the huge priestly tyrannies that he assailed was *Secrecy*. He quotes some account of a secret society in China that is "fenced about by secret signs and Masonic passwords," and which is perhaps the best illustration of the primitive rites of Buddhism. The rite of initiation bears a more than superficial similarity to the mystic rite in Masonry; and the ceremony of perfection, alike in the esoteric societies of the West, in the sepulchral cave of the old Rishi, and in the inner crypt of the Buddhist temple, is connected with the open grave. Mr. Lillie has no difficulty in answering affirmatively the question, "Is there any evidence that early Buddhism was propagated in India by a system of Freemasonry?" "From the nature of the Indian initiation, from the Triad Society of China, from the Buddhist (as opposed to priestly) nature of most Masonic rites—the bloodless sacrifice, the poverty, the charity"—he concludes that the modern Freemason is a survival of the ancient Buddhist.

More than this. The indefatigable Eastern missionary would seem to have left his traces on the major part of Asia, to have penetrated to Alexandria within two centuries of Alexander's death, and to have largely prepared the way for Christianity by the foundation of various secret societies, Therapists, Essenes, Neo-Pythagoreans, and the like. It is by no means improbable that the same ubiquitous power evangelised America in the fifth century A.D. Sir William Jones considered that Buddha and Woden were philologically identical, and that Buddha was the early God of Northern Europe. Thus a purely Spiritual religion, a faith virgin of coercion, a Spiritualism of most ancient date, embracing now one-third of humanity within its fold, has influenced religions in a way hardly credible to a Western mind.

M. A. (OXON.)

**ERRATUM.**—"Spiritual Telegraphy." In the paragraph thus headed in our last, p. 298, there is a clerical error. The word "rapped" should be "tilted," as applied to the hinged squares of the tablet spoken of.

**MR. S. C. HALL.**—The ceremony of restoring the flags of the "Devon and Cornwall Fencibles" to the parish church of Topsham, where they had previously hung for a period of over seventy years, took place on the 20th ult. The restorer of these colours to their old resting place was Mr. S. C. Hall, F.S.A., whose father—Colonel Robert Hall—raised and commanded the regiment which served under these flags in 1794, and who presented them to the church in 1802. The party who took part in the ceremony assembled at the Salutation Inn, Topsham (the head-quarters of the old regiment), at 3 p.m. After having viewed the colours, which were laid out in the room, the party proceeded to the church, where a short service was held. On leaving the church the party re-assembled at the Salutation Inn, where, the Vicar having taken the chair, they were addressed by Mr. Hall. The venerable gentleman spoke of the time when his father first enrolled his Regiment of Fencibles, and he (the speaker), then a boy, remembered seeing his father enlist the men in that very room. During the whole time that these Devonshire men were in Ireland they shed not a drop of human blood, but when the French attempted to land at Bantry Bay these same men were equal to the emergency. Mr. Hall concluded his remarks with an expression of gratitude to Major Keating, into whose hands the flags had fallen, for enabling him to return them to the church, and also to Mr. Bartlett for the trouble he had taken in the matter. Major Keating then explained how the flags had come into his possession, and how at the request of Mr. Hall, he had cheerfully given them up to be returned to the parish church.

## A MATERIALISED CARD, AND A SPIRIT POST.

To the Editor of "LIGHT."

SIR,—As the time approaches for Mr. Eglinton's departure for India his power as a medium increases. Things were done at our last séance on Saturday more astounding, and I fear more incredible, than I have before witnessed.

Mr. X., a New York lawyer, wanted some personal manifestations. His brother came and gave him, through the medium, some advice on business, shewing a perfect knowledge of his affairs, and the persons he was dealing with—matters and persons quite unknown to all of us.

Mr. X. then took from his pocket his business card; a corner was torn off and given to me. It was put between two slates for a message to be written, but the Spirits chose another way. Mr. Eglinton held the card in the gaslight and burnt it to cinders. At his request I gathered them in a bit of paper, crumpled them fine, and scattered them out of the window. Mr. Eglinton then took down a volume of Dickens' works from the shelf, laid it on the table, and placed his hand and Mr. X.'s upon it, the rest of us holding hands and forming a separate chain. In a few seconds, taking his hand from the book, Mr. Eglinton said: "Open at page 143." Mr. X. found the page, and his card, which we had just seen burnt to ashes, and upon it written a message from his brother. I applied the torn off corner; it fitted perfectly. Before the book was laid upon the table it was carefully examined, and certainly contained no card.

The next manifestation was equally "impossible," contrary to the "known laws of nature," and therefore "unworthy of scientific attention." It was this: Mr. Eglinton clasped his two hands together, after shewing us that they were empty. Mr. X. clasped them in both of his. In a few seconds came signal raps, and the hands were unclasped. In the centre of the so-formed casket was a folded paper, which was passed to me. I opened it and read a note to Mr. X., in the well-known handwriting of a medium living two miles distant, dated the same hour. Her account is that "Ernest," one of Mr. Eglinton's guides, came to her, as she was alone in the darkness, asked her to write to Mr. X., whom she never saw, and held his Spirit light while she did so. I have compared the handwriting with a letter of this lady I happened to have. No expert could have any doubt that they were written by the same person.

—Very truly yours,

T. L. NICHOLS.

## THE SPIRITUAL EXPERIENCES OF "M. A. (OXON.)"

To the Editor of "LIGHT."

SIR,—I always read with great interest your selections from the "Spirit Teachings," given by automatic writing through the mediumship of "M. A. (Oxon.); and I shall be pleased if you will kindly allow me to ask "M. A. (Oxon.)" a question in regard to one of the messages reported in "LIGHT" of September 24th. The controlling Spirit says:—

"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 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."

I should like to ask "M. A. (Oxon.)" whether on the occasion referred to he did really and consciously "converse face to face" with his Spirit friends, and, if he did so, whether he had at the same time an objective vision of his body engaged in active automatic writing, in no way controlled by his own Spirit? I should not have ventured to ask "M. A. (Oxon.)" for this information, but that I think it will be quite as interesting to your other readers as to myself.—Yours very truly,

Z.

**AN INQUIRY.**—A private séance was held with Mr. Cecil Husk on Friday evening, last week, at which, in addition to the usual physical manifestations, an iron ring was passed on to the arm of one of the sitters without the hands of the sitters being released, and for which he was prepared by intimation from the Spirit, so that the company were fully alive to the necessity for observing test conditions. Prior to the medium recovering from the trance condition at the close of the séance, one of the manifesting Spirits spoke of his having to restore the "power" back to the medium, to whose exhausted condition my attention was directed by the Spirit; and, on obtaining a light, the medium was observed to be in a most profuse perspiration. So far as those who were in contact with him on each side can testify, he remained throughout the séance physically passive. What then does the profuse state of perspiration in which he was observed at the close of the séance point to, in relation to the Spirit's explanation of having drawn heavily upon his "power"?—THOMAS BLYTON.

## A MARVELLOUS TALE.

By one who is NOT a Spiritualist.

The following letter has appeared in the *Globe*. We recognise the writer and are pleased to see his story in print. We believe that what he states may be implicitly relied upon—but still, after the experience which he has had, we are a little puzzled by his declaration that he is “not a Spiritualist.” Except on the Spiritualist theory how does he account for the phenomena which he has witnessed, and which seem to have come to him unsought? The *Globe* introduces the letter with the heading “Among the Spirits,” having, apparently, more faith in “Spirits” than its correspondent himself has.

TO THE EDITOR OF THE “GLOBE.”

SIR,—There is always a difficulty in recounting a marvellous tale, especially if it describe phenomena relating to or allied with what is known as Spiritualism. The difficulty the narrator has to contend with is this—he is either totally disbelieved, or else silently put down as a lunatic—probably both. In spite of this anticipated doom I ask for a little space in your paper that I may tell the following story:—Last Sunday evening my sister and her husband, sitting alone in the drawing room, were attracted by a multitude of little hammerings on wall and wainscot. Unable to divine their cause my sister came to me in another part of the house to tell me and ask me to return with her. After being in the room (which was brilliantly lighted) a minute or two I heard what appeared to be muffled blows on the mantelshelf. It was then I remarked, “Perhaps they are Spirits, I’ll ask them to tap on the violoncello”—which was leaning up against the mantelpiece. A few seconds after my request was made a blow was struck on the ‘cello. I asked a second time, and again it was repeated with a louder rap. Intending to follow this mystery as far as possible, we agreed to conform to the conditions usual on such occasions, and so closed doors and windows, extinguished the lights, and sat in the dark close together, with a small table between us. The raps began to increase in number and volume, leaving the vicinity of the mantelshelf for the table. One or two flitting lights—exactly like small electric lights in shape and colour—showed themselves at the further end of the room, moved restlessly about, then disappeared. Presently we were aware that there was something in the room flying round, a “something” that sounded like a huge moth trailing against the ceiling with wiry wings; something that flew about emitting sharp little crackles of sound; a noise altogether peculiar and distinct, perhaps best described by saying it was something like the crumpling of tissue paper and the metallic little beats made by an electrical machine. After five minutes or so this ceased, and then the table began to sway backwards and forwards; we put questions to it which it answered with energetic thumps. The table, upon being asked to go off the ground, suddenly altered its movements, and apparently tried to rise off its four legs, but failed in every attempt it made, never getting more than three legs up at the same time. We noticed how persistently the table leaned in one direction, how repeatedly it touched the ‘cello and scraped gently on the strings, which suggested to me the remark that “perhaps it wanted the ‘cello on the table,” a quick confirmation of which was given by the volley of raps that followed the suggestion. The violoncello was lifted on, and placed in the centre; then after one preparatory attempt the table and ‘cello simply sailed away as lightly as if they had been feathers. This remarkable action was twice indulged in, the table returning as lightly to the ground each time. During the swaying movement my sister had exclaimed, “I wish the table would play the piano instead of the ‘cello;” and, as if remembering this, the table, after its second flight, at once dragged itself across the room, and, with the aid of the “finger end” of the ‘cello, struck several notes on the piano, then returned to its original place as we resumed our seats. As we sat there, I holding both my sister’s hands in mine, her husband, sitting apart, suddenly said, “Don’t push the table on to me.” We replied that we were not touching it, or even near it. My sister then asked the table to come to her, which it did at once, jerking itself afterwards on to me, and then going away of its own accord. We sat two hours, the whole of which time, from the first minute to the last, these strange occurrences were taking place. Afterwards, at supper, in another room, the taps continued faintly on the table. The next evening we sat again, but in another place—the house of my brother-in-law, a couple of miles away from the scene of the previous evening. Here also the muffled blows were repeated, and upon our asking “if the object that flew about would return,” a faint shadowy light appeared on the edge of a picture frame near, flickered, and then grew stronger, condensed itself apparently, and then to our astonishment, a brilliant purple white light appeared of a circular form, with a centre of light brighter still, looking and glistening like a beautiful jewel. This lasted for ten minutes, and though we sat for some time afterwards, neither the light nor the raps returned. It is a year ago this month since I made some charcoal drawings of two unknown faces that appeared to myself and some friends sitting in a darkened dining-room, an account of which I forwarded to you, and which you were

kind enough to insert. I then stated, as I do now, that I am not a Spiritualist, and cannot by any possible means account for these phenomena, which I have here truthfully described. I am, sir, yours faithfully,  
C. J. L.

3, Oxford and Cambridge Mansions,  
Marylebone-road, W., Sept. 22.

## SPIRITUALISM IN PLYMOUTH.

The *Western Daily Mercury* of September 22nd gave a long report of a lecture on Spiritualism, which it prefaced with the following remarks:—

In October last, chiefly as a result of the visit of Mr. E. W. Wallis, trance medium, an interest began to be awakened in this town (Plymouth) respecting the subject of Spiritualism. Immediately subsequent to that visit, a young lady belonging to a highly respectable and influential family of this town was said to have become developed as a trance medium; or, as it is explained, became subject to the control of unseen intelligences, and meetings were thenceforth held every week, at which constantly-increasing numbers were gathered. Among those who became converts to a belief in the possibility and practical value of communication with the inhabitants of the Spirit world, was the Rev. C. Ware, who had been labouring for two years as a minister in these towns. Mr. Ware was at length called to account by the authorities of his denomination respecting his views, when he promptly acknowledged his full belief in Spiritualism, claiming it to be the greatest blessing he had ever found, and more valuable to him than any earthly consideration whatsoever, and confessed himself ready to cheerfully submit to their judgment, were they disposed to proceed against him in the regular way. As the result, Mr. Ware was, in January last, suspended from his position, but a congregation was at once formed of those holding similar views, to which the rev. gentleman has from that time ministered. A society was formed in March last, calling itself the Free Spiritual Society; regular services were commenced at a private house; thence a room was taken at the Octagon, where they continued for some two months; whence they removed to Richmond Hall, Richmond-street, where, as a Spiritualist Church, they regularly hold their public services and private meetings. Last evening Mr. Ware delivered a lecture at the meeting-room, Richmond-street, Plymouth, on ‘Spiritualism: What is it?’—[This lecture, as we have said, the *Western Daily Mercury* reports at length].

## OUR CONTEMPORARIES.

## “The Spiritualist.”

Readers of the *Spiritualist* will remember the “Hindoo Brothers” of theosophical fame, concerning whose existence and claims no little controversy has arisen. The editor declines to accept their existence as a fact, and in an article upon “The Deification of the Sons of Moonshine,” thus proceeds to banter one Sohrabji J. Padshah, who has composed a hymn in honour of the “Brothers.” The article commences:—

“One would have thought that as much attention as the subject is worth has already been devoted to those red herrings trailed by Theosophists across the path of Modern Spiritualists, the Himalayan Brothers. The gigantic assurance given by Theosophists to the public is, that these Brothers form a secret society living in the Himalayas, and that they, with their colleague, a good woman living in Bombay, are able to control and produce nearly all the phenomena known to Spiritualists. No evidence of weight to that effect is before the world, and the absurdity of the position is enhanced by the circumstance that a hymn in honour of the Himalayan Brothers, recently written by a Theosophist, is already published, and in circulation among Theosophical believers in assertions given through physical mediums. The whole subject, therefore, is growing too temptingly amusing to be easily let alone.”

And the editor in some verses, which he states “were not published in the *Theosophist*,” where the hymn in question appears, thus attempts to be satirical:—

“Hail! Awful Brothers! Hear my howl, my yell!  
List to my mournful dying-swan-like cry;  
Seize me by nape of neck, by stern of breech,  
Then quickly to your far-off mountains fly.  
List not to Padshah—a tin whistle he;  
I’ll sound your praises like a mighty gong,  
The Himalayan poet of the skies I’ll be,  
And burst the ears of sceptics with my song.”

The editor disclaims the idea that he ever considered the publication of a journal in the North as being in active hostility to himself, and he characteristically comments upon the matter as follows:—“Those who have tried for years to harm us, are two or three London men, by inventing injurious untruths which they cannot substantiate, and are destitute of the moral courage to honourably withdraw, or to withdraw where they are circulated.” London readers, who know the facts, will rub their eyes with astonishment at such a statement, to say nothing of the grammatical construction of the language in which it is couched.



### "The Medium."

Mr. Burns gives his opinion upon Spiritualism, as it is to his mind, in a letter over his signature, in the course of which he remarks:—

"The present supposed prostrated condition of the Spiritual Movement is the very best thing that could have taken place—better far than a 'roaring trade' in lectures, séances, and subscriptions on the old basis. The empty shell of professionalism, and so-called organisation, with their appropriate husk of vagabondism, have been cast down and trodden under foot, as is the fate of all rubbish; but the kernel, Spiritualism, has not suffered in the least, nor can it suffer, for it is God's own holy Truth! No one that ever had a spark of true Spiritualism in him, has, at this present moment, the slightest diminution of that spark because of what has taken place of an objectionable character in connection with this Cause; those that belonged to the shell and husk sphere have been cast out with them—that is all."

One week the editor roundly condemns all professional services, while in another week we find him heartily commending them, as in the following paragraph, in reference to Mrs. Britten, than whom Spiritualism in Great Britain possesses no superior as a speaker:—

"We welcome Mrs. Hardinge-Britten again to the platform of Spiritualism in this country. We are glad to see that she is already thronged with engagements. Those who set her to work are wise. We wish them God speed in their laudable effort."

### "The Banner of Light."

The greatest of the camp meetings, that of Lake Pleasant, has just completed its season, which appears to have been a complete success in all respects. We take the following items from the letter of the correspondent of the *Banner*, reporting the events of the closing week:—

"The great Spiritualist camp-meeting closed its sessions yesterday. Regular services have been held since July 31st, and throughout the entire time the utmost harmony has prevailed."

"The preaching from the grand stand has been worth hearing, the exercises of the last week fully sustaining the power and influences of the preceding days."

"Dr. J. M. Peebles has been asked for frequently during the meeting. Many persons who have read his able publications are anxious to personally greet the Pilgrim. Dr. Peeble's last work, 'Our Homes and Employments Hereafter,' is meeting with a large sale. The book is intensely interesting, and should be in the library of every student and thinker."

"John Collier, an old-time lecturer on Spiritualism in England and this country, greatly enjoyed his sojourn here. Mr. Collier conducted a meeting in Moses Lyman's tent one evening, which was very interesting, living issues being discussed. Mr. Collier has many warm friends who will be glad to see him again on the spiritual platform."

"J. William Fletcher held a reception prior to his departure. Mrs. Anna E. Reed, of New York City, gave an impromptu poem of great merit, and several prominent speakers addressed the audience. Mr. Fletcher spoke with ability, and answered questions in his accustomed brilliant manner."

The attendance has been larger than ever during the term just expired, and the annual gathering has now assumed dimensions that have an international importance attached to them.

### "The Herald of Progress."

In an article upon "Gifts not always Graces," evidently from the pen which usually contributes our contemporary's leaders, the writer very sensibly and justly states that there are "evils in connection with mediumship which should be discouraged, if we would prevent the development of the black art amongst us, and chiefest amongst these evils is the tacit understanding that we are not to expect that consistency of conduct from mediums which we exact from others dissimilarly organised. By virtue of this unwritten law which prevails, we are fostering the growth of all kinds of disorders in our midst, under the delusive notion that we are developing in ourselves a charitable disposition, whereas we are all the while deadening our sensibilities to the finer sense of justice which abhors men with a moral squint or a crooked conscience. If a medium is overtaken in a fault, we will have to learn to call it by the right name, and not seek to cover it up simply by naming it obsession, which is only another form of palliating the offence. If they will posture before the public as lights of the world, or saviours of society, we must insist on some evidence of their practice being in accordance with their profession if Spiritualism is to reach a purer and higher standard. It is of little use mediums or any one else, perambulating the country preaching about Love, Justice, and Wisdom, if they are themselves the incarnations of selfishness, and the sooner they retire from the public platform the better."

### "The Religio-Philosophical Journal."

In a leading article devoted to "Mediumship, Psychism, &c." the writer commenting upon Spiritual problems says:—

"We are dealing with people, with human beings seen or unseen, some this side of the grave, some from beyond, but the same people, with like faculties and powers, only finer and stronger

often in the life beyond. The same Spiritual laws govern there as here, the same interior faculties act there as here. Do we have magnetic or psychologic power over each other? Can we read each others' minds? Are we clairvoyants? Do we control and sway each other more or less? So it is with these people from the other world. Is it impossible for us to meet together and not exert a constant influence over each other, so subtle often that we do not know it? So it is with them, wherever they are. More than this, and because we are all human together, we influence them, as they do us, and as we all do each other. Hence it follows that in a séance the magnetic power of the sitters must have its sway over the medium; how strong or weak depends on their power of character, and on his; and that if the unseen intelligence or Spirit-person be strong and earnest, the message or manifestation is almost purely wrought by supernal powers; if that intelligence be weak and those present in the body be strong, then the message or manifestation will be more the result of their power. We must remember and reverence both the wonderful interior powers of man in this life, and the still more wonderful powers, the same in kind but higher in degree, of men in the life hereafter, and bear in mind that each impinges on the other at every séance and so both must be taken into account." In concluding the writer says:—"We need have no fear; Spirit intercourse and mediumship will stand and last; we want simply to know better how people in this world and people from the other world meet and help or hinder each other."

### "The Two Worlds."

The first number of this new American Spiritualist newspaper, published by Dr. E. Crowell, at New York, has just reached us. It is a neatly printed and admirably compiled paper, at present having four pages, the same size as the *Banner of Light*. Mr. A. E. Newton, a cultured and well-known American Spiritualist, is editor, and in his opening article he says:—

"In common with most intelligent Spiritualists, the writer has long felt the necessity for a journal of this character, in this great and growing metropolis of the country, and has expectantly waited for its appearance, hoping to see it established by some of the able and competent Spiritualists of this city. But as the years have passed and this field has remained uncultivated, the writer, though distrustful of his own qualifications, has assumed the role of publisher, and trusts that under the editorial management of Mr. A. E. Newton, so long and favourably known to the Spiritualists of this country and Europe, ably assisted by his accomplished wife, Mrs. S. J. Newton, *The Two Worlds* will realise the reasonable expectations and desires of at least a majority of Spiritualists. Other assistants in the editorial department will be announced hereafter."

Among other items is an interesting account of two séances the editor attended; one with Mr. A. H. Phillips, a slate-writing medium, whose communications are written by the Spirits without any pencil being provided for that purpose, by the sitters or the medium; and the other séance was with Dr. Slade. In each case the phenomena were pronounced satisfactory and convincing.

Mr. E. W. Wallis has a letter upon "Spiritualism in England," in the course of which he writes that—"We suffer to some extent from over-much respectability, and very many have been disheartened because of the obloquy and ridicule they have experienced; but in spite of all, the facts are becoming known, and phenomena continually occur."

Altogether the new aspirant for the patronage of the Spiritual public starts with excellent prospects; promises a speedy enlargement, to double its present size; and, being devoted to "The Higher Aspects of Spiritualism," will, no doubt, receive the liberal support which it is entitled to expect. We extend our fraternal greetings to its managers, and cordially commend the venture in which they are engaged. The subscription rate is 7s. 6d. per year post free; single copies, 3d. each, and Mr. J. J. Morse acts as agent for this country.

### "Revue Spirite."

In the September number, the editor of the *Revue* calls attention to Sociology, and inserts a letter opening the subject, to which he invites responses. It is one of growing interest, so we give a summary of M. Renucci's letter:—

Sociology, or social science, is a natural and direct branch of Spiritual science. In its completeness Spiritual science embraces:—

1. The study and classification of all Spiritual facts.
2. The doctrines logically deducible from them.
3. The practical applications of the doctrines.

Spiritual doctrines teach that:—

- (a) The happiness of Spirits is in accordance with their intellectual and moral progress.
- (b) Their intellectual and moral state dates from that to which they had attained on earth.
- (c) And therefore happiness in the world of Spirits is related to progress in this.

It follows, then, that the most useful application of Spiritual science is to the intellectual and moral advancement of men during earth-life.

This can be effected only by a social organisation which will assure to the rising generation integral instruction, and to adults conditions for intellectual and moral cultivation. And such is the ultimate of social science—the natural and direct branch of Spiritual science.

From the Spiritual stand-point, social science would divide itself into (a) terrestrial; (b) ultra-terrestrial; and (c) intermundane sociology. For real progress in the incarnated cannot be conceived by me without their having intellectual and moral relations (a) between themselves and those they are in affinity with on earth; and (b c) among themselves in association and collective action; if not, individualism would prevail, which would be for Spirits, as it is for mortals, an imperfect, retarding, and relatively unfruitful condition.

Theories from a Spiritual standpoint must, however, be left to our successors; they do not call for present discussion, as the application of social science does to the present and rising generation. This really is urgent and calls for all people of enlightenment, Spiritualists especially, to occupy themselves with it. If it is not settled peacefully and scientifically by the governing classes, attempts cannot fail to be made by the governed, ignorantly, and therefore disastrously to all, governors and governed alike.

RENUGLI.

Olimi-Capella, Corsica.

Spiritualism lives in Belgium. A society at Mont Guibert opens its rooms for gratuitous healing every Sunday, at certain hours. At Pironchamp is a society of about a hundred members, among whom are some good trance speakers. One controlling Spirit gives the name of Augustin, and addresses large audiences with much appreciation. Another gives the name of Demeure, a well-known deceased physician, who devotes himself to healing; he has directed a circle to be formed to which he is giving a course of instruction.

In Spain the *Revista de Estudios Psicologicos*, published at Barcelona, complains that the Colonial Office will not permit the institution of a Spiritualist society at Havannah; this it attributes to the ascendancy of clerical influence in that department of the Government. Two Spiritualist societies at Barcelona joined in presenting to Madame Amalia Domingo y Soler a casket and silver medal, in token of their estimation of literary work done in the cause.

## SPIRITUALISM IN LONDON AND THE PROVINCES.

### DALSTON.

On Thursday evening, the 22nd ult., there was a good attendance of the members of the Dalston Association at their rooms on the occasion of the usual monthly séance given to the Association by Mr. J. J. Morse. The first control dealt with two subjects, proposed by members: viz., "Phrenology," and "Correspondences," the remarks made being much appreciated. A second control, the "Strolling Player," followed with a witty commentary upon various matters, with occasional passages of pathos, alternately amusing and affecting the company. Mr. Morse very good-naturedly places his services at the disposal of the Association the third Thursday in each month, and, judging by the attendance upon those evenings, his action is much appreciated. Another soirée will be held in the rooms of the Association shortly.

### GOSWELL HALL.

At the usual conference and discussion, on Sunday morning last, the "guides" of Mr. Walter Howell delivered an address on the "Omnipotence of God." I need hardly say that most of those present had some comment to make for and against the ideas enunciated; to all of which the "guides" ably replied. We also had the pleasure of a visit from Mr. Johnstone, a gentleman who has travelled considerably during the past few years. He favoured us with an interesting account of his introduction to, and experience in, the movement; his remarks being highly appreciated. In the evening we once more had the pleasure of hearing Mr. S. Goss, who is one of the best normal lecturers I have yet listened to. On this occasion the subject of his discourse was "A Review of Theological Myths in the Light of Spiritual Revelation," the treatment of which left nothing to be desired. The frequent applause which greeted the lecturer shewed how the audience appreciated the matter presented for their consideration. Arrangements are pending for holding a séance every Monday evening to assist the financial requirements. Further information will be given next week.—J. N. G.

### LADBROKE HALL.

At the evening service at this hall, on Sunday last, Mr. F. O. Matthews publicly resigned his connection for the future with the movement as a public medium. After the service a number of persons remained, at the request of Mr. Knight-Smith, to consider whether the services should be continued; and a committee of management was elected to carry out the necessary arrangement for securing speakers, forming a choir, and otherwise sustaining the Sunday evening services at this hall. Ladies and gentlemen of musical abilities, who are willing to aid in forming an efficient choir, are requested to attend to-morrow (Sunday) evening, when Mr. Knight-Smith, the organist, will be in attendance.

### NEWCASTLE-ON-TYNE.

On Monday and Tuesday, September 19th and 20th, Mr. Ogle gave a mesmeric entertainment at Weir's Court, Newcastle, the proceeds of one evening to go towards the debt of the society, and of the other to assist the proprietors of the *Herald of Progress* in their finances; and on the Saturday evening he gave a final entertainment, the proceeds of which were for his own benefit.

On Sunday morning last, the platform was occupied by the usual promiscuous talent; and in the evening Mr. Hope occupied the platform, with an address, which elicited much commendation from the company present. The president occupied the chair.

Our Felling friends, since their opening services on September 11th, have been doing good work. They have got about 30 members together, and they have secured the Good Templars' Hall for the holding of meetings, at which place, on Sunday evening last, Mr. Grey, of Newcastle, discoursed to a large audience. I am happy to state that, in conjunction with the Wreckington friends, our co-workers at Felling are likely to succeed in securing the services of Mrs. Hardinge-Britten, during her visit to Newcastle.

On Sunday evening last Messrs. Burton and Westgarth officiated at the house of Mr. Penton, Low-Fell, in the presence of a highly respectable and intelligent audience. This is the first meeting that has been held at this place upon Spiritualism for about two years.

I am glad that you somewhat pointedly referred, in your "Contemporaries" column of last week, to the leader in a late issue of the paper published here, which speaks so flatteringly of Messrs. Burns and Harrison, and so disparagingly of others, whom, bye-the-bye, it fails to mention. It is really a great pity that this writer does not name those persons whose lack of ability and whose conceit are "overburdening" the cause, so that they might be removed and the cause purified. It would be better, however, if the writer would allow all to work unmolested and unenvied who are willing to do so. As to his appreciation of the two contemporaries referred to, there is no doubt that they will take his praise for what it is worth; for it is well-known here that the *Herald* was established as a protest against the attitude of the *Medium*, in respect to Spiritualism in Newcastle and the North.

### Séances with Miss Wood.

I append reports of two very successful séances lately held with Miss Wood at the house of Mr. G. Scott, Ashington. On the first occasion 14 sitters were present, and the medium was placed in a cabinet, improvised in a corner of the room, two of the sitters thoroughly securing her to her seat with tapes, which were tied, knotted, and sealed—seven seals being used. The arrangements were duly inspected by all present, and pronounced satisfactory. In fact, it was impossible for Miss Wood to extricate herself without breaking some one of the seals. The light was subdued, but left strong enough for the sitters to see each other's faces. After an hour spent in chatting with "Pocka," one of the medium's controls, we began to despair of seeing any "forms," but, presently, being requested by the "raps" to sing, we were rewarded for doing so by seeing a "form," about five feet four inches in height, and of graceful appearance, emerging from the curtains. The form came out of the cabinet a distance of quite seven feet, touching several sitters, Mr. S. Stafford being especially favoured. At brief intervals two other "forms" came out, and then "Pocka" told us that no more could be done that evening. All the sitters present were then allowed to fully and freely examine the fastenings upon the medium, and all who did so pronounced them sound and perfect. It was one of the best séances we have had.

On a subsequent occasion Miss Wood gave another séance, at the same house, when 29 sitters were present, and the tying and securing of the medium were accomplished in the same secure and effective manner as adopted upon the previous occasion. A sitter wondered if the forms could display their feet, upon which the next form, which came out in response to the question, lifted its drapery, and sure enough the feet were fully discernible! The fastenings were again inspected, and found secure and intact. As many present were quite sceptical, and had never attended such meetings before, it is gratifying to state that they considered everything so satisfactory and straightforward, that they have, in most cases, been led to admit the reality of the phenomena witnessed.—NORTHUMBRIA.

A HINT WORTH TAKING.—The *Revue Spirite* says that a popular paper in the north of France, *Gayant et sa Famille*, inserts a summary of the contents of each number of the *Revue*. This is at the instance of a Spiritualist. Could not such an example be acted upon here, by Spiritualists who have influence, in favour of our own publications?

THE *Athenæum* of Sept. 24th makes the following announcement in its Literary Gossip:—"Messrs. Tinsley Brothers will publish in October a novel entitled 'Merely Players,' a story of Æstheticism and the Stage, by J. Fitzgerald-Molloy, who now abandons the *nom de plume* of 'Ernest Wilding,' under which he has heretofore written."

MR. J. J. MORSE'S APPOINTMENTS.—GLASGOW: Sunday next, October 2. KEIGHLEY: Sunday, October 9. STAMFORD: Sunday, October 16. EASTBOURNE: Tuesday, October 18. LONDON: Sunday, October 23.



## 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 Mæsses, 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 Guldenstübke; 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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