

THE SPIRITUALISM

THE BIBLE



Identical with Modern Spiritualism.

A LECTURE BY JAMES CURTIS.

ART ROOM, ACADEMY OF MUSIC, BALLARAT,

THURSDAY EVENING, AUGUST 29, 1879.

"But whither went his soul, let such relate
Who search the secrets of a future state;
Divines can say but what themselves believe.
Strong proofs they have, but not demonstrative;
For, were all plain, then all sides must agree,
And Faith itself be lost in certainty."—DRYDEN.

Ballarat:

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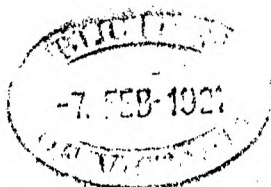
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"Spiritualism is the germ of the greatest discovery and the greatest revolution of human thought that any age of the world has witnessed. . . . Instead of being a superstition itself, as some are disposed to think it, they will find it the explanation and the extinguisher of all superstition. . . . It is a strange thought, but possibly some truths may have been knocking at the door of human faith for thousands of years.—Robt. Chambers, of Edinburgh.

"Even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism.—Lord Brougham.

"Now concerning spiritual gifts I would not have you ignorant. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles (wonders); to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."—I. Cor. xii. 1, 8, 9, 10.

"It is all very well for you, who have never, probably, witnessed spiritual manifestations, to talk as you do; but had you seen what I have witnessed, you would hold a different opinion."—Thackeray, in reply to a party of Scientists.

Probably, no book ever published contains so many accounts of manifestations of spiritualism as the Bible.

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Note.—This Lecture is, to some extent, a compilation, and the outcome of a vast compass of reading, and communications with the Spirit World. The writer acknowledges his obligations to Dr. Eugene Crowell and Mr. M. Hull, authors of several Spiritualistic Works.

THE immense importance of the subject now before us, and the interest which is rapidly gathering around it, must be the plea for my appearance before you to-night in the character of a lecturer.

The matter which follows may seem fragmentary, and, perhaps, sometimes abrupt; but the large area over which I have to travel, in a necessarily limited space of time, must be the excuse for these defects, if defects they be.

Spiritualism is now barely a question of opinion, but of facts. If facts can be established by human testimony, then is Spiritualism fully established ten thousand times twice told.

Yet, somehow, one's education, and prejudices, and perhaps interests too, are opposed to the reception of spiritualistic realities. It is difficult to believe that the Spiritual World is real, and that the Kingdom of Heaven is within us.

Many of the opponents of Spiritualism reason only from just what they know themselves, and pay no regard to the knowledge of others; much of the varied phenomena being entirely unknown to them.

A large number make it a subject for sneering and ridicule.

Others have called it humbug and delusion; but when facts have become too much for them, they have stated it to be the work of the devil.

Again, we are told that Spiritualism is not needed; the Bible alone being sufficient to assure us of our immortality. This may be true with regard to some, but with regard to the great bulk of men, even professing Christians, it is not true—the Bible does not convince them—they require something more; and that more may be found in the absolute knowledge of communion with spirits—individualities—of those who have left the earth life.

Probabilities and analogies will not convince the materialist or the scientist. It is only through the facts of Spiritualism that the question in the book of Job can be answered affirmatively: "If a man die shall he live again?"

Many deny the facts of Spiritualism without having made any personal investigation.

It has also been stated that Spiritualists entirely reject the Bible. But let me tell you I do not so find this to be the case; but, on the contrary, they find very much that accords with their own experiences.

It will be remembered by many that the Rev. Joseph Walker, of Ballarat, preached a course of sermons, a few months ago, antagonistic to Spiritualism, affirming that the Bible was opposed to it. After this, an advertisement appeared in the *Ballarat Courier*, offering a challenge to produce twenty texts in favour of Spiritualism for every one against it. A search for Bible texts was instituted by your lecturer, who has now the pleasure of presenting to your notice some of the results.

With these introductory fragments, I now proceed in harmony with the printed Synopsis, trusting that the lecture may neither be uninteresting nor unprofitable to you.

Man, Angel, &c.

But few Bible-readers seem aware that the words, *man*, *angel*, *messenger*, and *Lord*, are used in the Old Book as interchangeable terms. I will point out to you some of the chapters and verses where this is so plain as to be undoubted.

In Gen. xviii. 2, it is recorded: "And he (Abraham) lift up his eyes and looked, and lo, three *men* stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground."

In the next verse Abraham addresses them, or one of them, probably the chief, as *Lord*. It reads: "My *Lord*, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant."

Notice here the singular pronouns, *thee* and *thy*. Abraham continues in the fourth verse:

"Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree."

In this verse plural pronouns are used, *your* and *yourselves*.

At the end of the 5th verse, the *angels*, who are called *men* and *Lord*, make reply. The words are: "And they said, So do, as thou hast said."

In the next chapter, Gen. xix. 1, we read: "And there came two *angels* to Sodom at even," and so on.

Commentators of the Bible state that these angels which appeared to Lot were the same that conversed with Abraham, referred to in the 18th chapter. In Young's Bible, the word here rendered *angels* is translated *messengers*.

The second verse reads: "And he (Lot) said, Behold now, my *lords*, turn in, I pray you, into your servant's house," &c.

In the 5th verse these *angels* are called *men* by the people of Sodom. Lot calls them *men* in the 8th verse. In the 10th verse they are again called *men*. It reads: "But the *men* put forth their hand, and pulled Lot into the house to them, and shut to the door."

They are again called *men* in the 12th verse. In the 15th verse, they are again called *angels*, and in the 16th verse *men*.

In the 18th verse, Lot calls them *Lord*, for we read: "And Lot said unto them, not so, my *Lord*."

Several other instances of substitution of one term for another, in addition to those already quoted, may be found in this chapter.

In one of the headings appended to the 5th chapter of Joshua may be read: "An *angel* appeareth to Joshua."

In verses 13 and 14 of this chapter, there is the following: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a *man* over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us or our adversaries. And he (the man) said, Nay: but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua," and so on.

In Gen. xxxii. 1, 2, we read: "And Jacob went on his way, and the *angels* of God met him. And when Jacob saw them, he said, *This is God's host.*"

Therefore, the Lord's host is an *angel* host, and the captain or commander of the *angel* host is called a *man*, in the book of Joshua.

An *angel* appeared to Gideon. The 6th chapter of Judges seems full of *angel* and Lord.

Gideon, no doubt, thought it was a man that he had been speaking to. In the 21st verse it is said: "Then the *angel* of the Lord put forth the end of his staff that was in his hand," and so on.

In the next verse "Gideon perceived that he was an *angel* of the Lord," and "Gideon said, Alas, O Lord GOD! for because I have seen an *angel* of the Lord face to face. And the Lord said unto him, fear not, thou shalt not die."

In the 34th verse, it is said, "the *Spirit* of the LORD came upon Gideon." No doubt the same being before called an *angel*.

In Judges xiii. 3, an *angel* of the Lord appeared to the wife of Manoah. In the 6th verse, when telling her husband what had occurred, she said: "A *man* of God came unto me."

The *man* of God, in this chapter, is twelve times called an *angel*, and the *angel* is five times called a *man*. In the 22nd verse, the *man* or *angel* is called God. It thus reads: "And Manoah said unto his wife, We shall surely die, because we have seen God."

In Dan. v. 5, it is said that it was the *fingers* of a *man's hand* that wrote on the wall, at Belshazzar's feast.

In Dan. viii. 13, it is written: "Then I heard one *saint* speaking, and another *saint* said unto that certain *saint* which spake."

And in the 16th verse, it reads: "And I heard a *man's* voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision."

In the ix. 21, the *angel Gabriel* is called a *man*. The whole verse reads: "Yea, while I was speaking in prayer, even the *man Gabriel*, whom I had seen in the vision at the beginning being caused to fly swiftly, *touched me* about the time of the evening oblation."

In Luke i. 19, *Gabriel* is called an *angel*.

In Matthew xxviii. 1-3, we have an account of how an *angel* of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Mark tells us, in xvi. 5, that this *angel* was a *young man*.

An *angel* appeared to Cornelius, "and when he looked on him (the *angel*), he was afraid, and said, What is it, Lord?"

In the 10th and 11th chapters of the Acts, we have mention many times of heavenly visitants, as *angels*, *spirits*, and *men*.

Cornelius, in x. 30, says: "Four days ago I was fasting until this hour: and at the ninth hour, I prayed in my house, and, behold, a man stood before me, in bright clothing."

An *angel* goes to Peter on the house-top, but is a *spirit* when he gets there.

Peter said: "Cornelius showed us how that he had seen an *angel*."

In these chapters the being ministering is called *angel*, *lord*, *spirit*, and *man*.

In Rev. xxii. 8-9, it is recorded: "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the *angel* which shewed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

In the 8th Psalm, 5th verse, angels are stated to be but little above mortals. "For thou hast made him a little lower than the angels."

In the 104th Psalm, 4th verse, it is thus: "Who maketh his *angels* spirits."

In Luke xx. 36, *saints* and *angels* are said to be equal. In all probability the words means precisely the same thing. It reads: "Neither can they die any more, for they are equal unto the angels, and are the children of God."

Josephus says: "The souls which are severed from bodies in battles, become good demons, and manifest themselves as such." The word "demons," as here used by Josephus, must not be understood to mean *evil* spirits but *good* spirits.

Thus, I have endeavoured to show you, without producing perhaps a tithe of the evidence to be found in the Bible, that the words *angel*, *messenger*, *man*, *saint*, *God*, *Lord*, and *spirit* are used interchangeably.

Ministry of Angels.

Perhaps there is not a book in the Bible that does not contain something about the Ministry of Angels. You may open your Bibles at random, and the chances are much in favour that your eyes will light upon a verse referring to this subject. The texts are indeed so numerous that only a very few can now be selected, as we must pass on rapidly to other divisions of our self-imposed work.

Milton, the poet, sings:—

Millions of spiritual beings walk the earth
Unseen, both when we wake and when we sleep.

In Heb. i. 14, there are these words: "Are they not *all* ministering spirits?"

Is it true that *all the angels* are ministering spirits? Are the spirits of our friends, who have passed over, *angels*—ministering spirits?

Paul makes mention, in Heb. xii. 22, 23, of "an innumerable company of *angels*, . . . *spirits* of just men made perfect."

David says, in Psalm lxxviii. 17: "The chariots of God are twenty thousand, even thousands of angels."

Moses, in Deut. xxxiii. 2, affirms: "He (the Lord) came with ten thousand of his *saints*."

John saw "ten thousand times ten thousand, and thousands of thousands" of angels.— Rev. v. 11.

A lady friend of mine, in Melbourne, told me that, when the streets of the city were crowded with visitors, as at holiday periods, she could see, in mid-air, over the heads of the people, tens of thousands of spirits.

John, in Rev. vii. 9, states that he saw "a great company which no man could number, of all nations, and kindreds."

The Assyrian army, at war with the Jews, numbered more than one hundred and eighty five thousand; yet, Elisha said that the angels that surrounded him were more than the opposing army.

Abraham made his principal servant swear that he would fetch a wife for Isaac from his own kindred, assuring the servant that an angel would select her. The words are in Gen. xxiv. 7, "He shall send his angel before thee, and thou shalt take a wife unto my son."

Moses saw what he considered a wonderful sight, namely, a spirit light, such as is frequently seen nowadays: a bush burning with fire without being consumed. "An angel appeared unto him in a flame of fire out of the midst of the bush." In the conversation which followed, Moses called the angel *Lord*.

An angel went before the Israelites, in the wilderness, to guide them, as stated in Ex. xiv. 19: "And the angel of God, which went before the camp of Israel, removed and went behind them."

The history of Shadrach, Meshach, and Abednego is so well known, that I shall just now only refer to one portion.

King Nebuchadnezzar said, Dan. iii. 25: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." In the 28th verse, the king said it was an angel who had delivered them. The king had become clairvoyant, and could see the angel, which others, standing around, could not see. Here is a clear case of Angel Ministry, in a position of extreme danger.

It was an angel, Daniel said, who shut the lions' mouths in the den, so that they did not hurt him. (Dan. vi. 22.)

It was an angel that delivered Peter out of prison. The story is too long to be repeated in full, but may be found in Acts xiii. After Peter was delivered, he knocked at the door of some house where he was known. The people inside heard the rapping, and said, "It is his angel." They probably thought it was spirit raps.

Well authenticated cases of deliverance from prison, by angels, in our day, can be found, backed up by excellently attested evidence.

Time would fail me to tell of all the cases mentioned in the Bible of Angel Ministry—of Jacob's ladder, and the numerous visits of angels to Abraham, Isaac, Jacob, and Lot, and Hagar, and Joseph, and Moses, and Joshua; to Samuel, and his mother, and to David, and Elisha, and Elijah, and Isaiah, Jeremiah, Ezekiel, and Daniel, and to Jesus Christ, and John, and Peter, and Paul, and Mary, and Elizabeth, and a host of others. Hunt up the records for yourselves. It will no doubt be an interesting search.

With regard to testimony and records outside the Bible, they are so numerous, that were I to speak till this time next year, not a tithe could be told.

There can now scarcely be a doubt but that every individual has one or more angels or spiritual guides about him, who are, either consciously or unconsciously to himself, guiding and guarding him, and delivering him from many evils and dangers of which he is unaware.

Many can and do personally communicate with their angels or spirit guides; and many more could do so if they chose. There are now many means or channels open for spirit communion or communication, which each one should earnestly seek and find for himself.

That our friends and relatives, who have passed over, are ever willing and anxious to communicate there can be no doubt whatever.

I myself have sought out and found many ways of communing with spirits. I frequently get communications from my own relatives and friends. Indeed, I have so many that they would fill a good size volume. To show you how anxious your friends and my friends (who are said to be dead) are to minister to us, I shall quote occasionally from my own memoranda.

I now extract from a communication to me, dated March 20, 1879.

" . . . How happy we feel when we can send even one thought back to the loved ones of earth—the joy we experience you cannot imagine. Just fancy being in a country from whence you have no postal communication—shut up from all former much loved friends and associates—no means of hearing of them save by a mere chance—to be suddenly surprised by the glad tidings that there is a ready means of communication established—would you not feel overjoyed? Ours, then, is a greater joy; more so than yours could be. We know that you can hear from and of us. We will have much more pleasure in speaking direct to you, as there is a pleasant prospect before us of a quick means of establishing a closer relationship, through . . . which comes to bridge our world and yours. . . ."

I will give one more extract from my numerous letters, omitting portions that are the more personal:—

17/4/79.

" . . . Nearer and nearer you come to us daily. Soon, very soon, we will speak to you face to face. Then, how many tales we can tell each other, and express our own thoughts to each other in our own way. Mine will be the duty to instruct in the manners and customs of our beautiful world, and tell you how delightfully we pass our time, and the inexpressible pleasure we derive from performing those obligations which are to us a pleasure—not an irksome task. We have no duties laid upon us by way of task; they are given us to do because we find pleasure in doing God's work in our own way. This is our pleasure and our employment. You may wonder how we become instructed in the higher laws of our being which tend to increase our happiness. It is by hearing the wisdom poured from the lips of the bright bands who are our instructors and guides. They teach us even as we attempt to teach you. They instruct us in all our work. They direct our thoughts into the smooth, easy, and harmonious plan laid down for our redemption from the lower sphere, to grow fitted for the higher and more perfect ones. Oh! begin by striving to redeem your-

self whilst on earth. Purify your mind, your thoughts, and your affections. Set guards over your every thought. To us all thoughts are material—they can be felt; and let me tell you they are real. No thought ever dies—it lives, and will again meet you, it whether be good or whether it be evil. A glance at your past life may thus be had in a moment; and many past thoughts will be lessons for your spirit—lessons which will cleanse your spirit; they will rise up to bless, or give you the lessons which, seen in the rays of the Divine Sun of Wisdom, will be to you lessons of infinite value. Oh! let love and wisdom regulate your thoughts—your actions will then become perfect. Now we will once more withdraw our influence, and say, Good night.”

Many of these communications concluded with a Benediction, bearing the signature of an ancient high-class spirit. The following are examples:—

“May the loving Father, whose tender care is ever extended towards all His children, guard you. May his love encompass you, and His sweet smile encourage you. May His divine light shed its lustre over your spirit, and unfold those gifts which are the inherent attributes of his children.”

“We now, in the name of the Most High Lord of All, give you our solemn blessing. May His arms encircle you, His truth sustain you, His wisdom guide you, and His love ever have its seat in your soul,—all combining to improve you spiritually, day by day.”

“May the blessing of the Father, whose home is the abode of all Truth and Wisdom, shed upon you divine rays from His great central seat of control, and give the bright bands of His angelic messengers authority and power to pour down upon you those grand thoughts which tend to enrich the mind and cause the spiritual essences within you to spring out again with joy and rejoicing.”

Spirit Writing.

In II. Chron. xxi. 12-16, there is an account of some spirit writing. This writing was given by Elijah after he had been in the spirit world at least seven years. The writing is to Jehoram, one of the kings of Judah. It reads thus: “And there came a writing to him (king Jehoram) from Elijah the prophet, saying.” The writing is not pleasant to read, but it speaks of his many crimes and wicked deeds, and how he and his would be dealt with, and the terrible sickness with which he would be afflicted, and is, in fact, his death warrant.

In the 28th chapter of I. Chron. we are informed of the means by which David was instructed as to the patterns from which to build the temple; the form and weight of the vessels of the service tables, candlesticks, utensils, and so on. These detailed instructions were from a spirit, and they were given in writing, for so it is declared in this chapter.

Commencing with the 11th verse, it reads: “Then David gave to Solomon his son the patterns of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers

thereof, and of the inner parlours thereof, and of the mercy-seat, and the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things."

These details go on, and in the 19th verse it reads: "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

A forcible writer remarks: "It will be noticed in the 11th verse that it is said he had this by the spirit, and there is no sufficient reason for supposing that any agency higher than that of a human spirit was concerned in communicating this knowledge or giving these directions. They probably were given through David's hand, the spirit controlling its movements, as we know by this means the object could have been most readily obtained, even as now it might be possible for a work of equal magnitude to be accomplished under the most favorable conditions, by similar means."

In Daniel v. 5, a verse reads thus: "In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick, upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote."

A friend of mine, a resident of this city, often sees spirit hands writing on walls as he walks the streets.

The two tables of stone were said to have been written by the *finger of God*.

Spirit writings of all kinds are very much more common now than in ancient times.

The collected spirit writings through Henry Slade would fill a large number of volumes. Dr. Carter Blake, of London, attests to Slade's ignorance of all foreign languages; and on one occasion, when referring to some French conversation which had taken place in his presence, he said that Mr. Slade was entirely and hopelessly ignorant of every word. Amongst the spirit writings through Slade may be found ancient and modern Greek, Hebrew, ancient Egyptian, Arabic, Chinese, Spanish, Portuguese, Russian, German, Dutch, French, and many other languages. I have been witness to spirit writings, in Slade's presence, in four languages, written on slates, in the clear day-light, the slates in full view. A slate, taken from a heap in a stationer's shop by a young lady, was filled with spirit messages in three languages. I was a witness to the writing being done over the young lady's head, and it was accomplished at Lester's Hotel within fifteen minutes of the purchase of the slate.

I have now in my possession thirteen pages of slate-writing—all new slates. More than twenty times I have obtained, through the medium Slade, messages, written and signed by my own friends who are said to be dead. I think it just next to impossible that Slade could have known the Christian and surnames of my relatives and friends, some of whom have been many years in spirit-land.

Amongst the most remarkable writings that I have heard of are those produced through a Russian nobleman, Baron Guldenstubbé. These writings commenced in 1856, and continued many years. The

Baron has issued a book in the French language, containing selections from many thousands of writings, in *fac simile*. He was enabled to get writings from the world of spirits in any place—in the streets, in the fields, in private houses, and public buildings. His favorite places, however, were churchyards, and cathedrals, and churches. Writings have been obtained in nearly all the principal buildings in Europe—in the British Museum, Westminster Abbey, and the Houses of Parliament, &c. The method of obtaining the writing was by simply placing a piece of paper a few feet distant from the Baron, and in a short time the writing would appear. The writings have been produced in the presence of a large number of English and continental gentlemen, many of whose names are published. One English gentleman states that he accompanied the Baron to a palace. In one of the rooms he laid down his own paper, without pencil or writing materials; retiring a few paces, but never losing sight of the paper, he found an intelligent message written upon it in every case. It would be interesting to give a long account of these extraordinary phenomena instead of a very few words as I am compelled to do.

I have seen a large quantity of writings, in many languages, done by a person in *trance*; the writer, a lady colonist of many years standing, ignorant of all languages but English.

I possess myself a large quantity of spirit writings which would fill a good volume, and which were done in my own presence, and they are to me of an extremely interesting character. The writings are mostly from those whom I knew in this life, and who are now inhabitants of the spiritual world.

Trance.

In Acts xxii. 17, Paul, speaking of himself, says: "And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance."

The narrative of Peter's trance is recorded in the 10th chapter of Acts. I will quote two verses, the 9th and 10th.

"Peter went up upon the house-top to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance."

In Numbers xxiv. 16, Balaam speaks of himself as "falling into a trance, but having his eyes open."

Paul says in II. Cor. xii. 1: "I will come to visions and revelations." And in the 2nd verse he says: "I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven."

And in the 3rd and 4th verses it reads thus: "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

If time would permit it would perhaps be interesting to hunt up

and examine the many extasies and trance conditions of the prophets Isaiah, Jeremiah, Ezekiel, and Daniel, and so on. But I have quoted sufficiently to show you that trance was probably not an uncommon occurrence with the prophets and apostles, as it has been in all historic ages, and with all nations, notably with the high-class Hindoos. It is now a daily occurrence. I have seen trance more than a hundred times in various individuals; and volumes of matter, teaching the purest morality, and worthy the very highest place in literature, have been uttered in my own hearing.

I have already quoted to you, from the New Testament, that Paul was caught up to the third heaven (or sphere), and heard unspeakable words, which it was not lawful for man to utter. I have many times been alone with persons in trance, when words were spoken to me revealing secret things which I must not utter to any one. Friend after friend came to me, and spoke, as it were, face to face, in wonderful language, and words of love and affection—words pure and holy and beautiful.

Spiritual Gifts.

“Now concerning spiritual gifts, brethren, I would not have you ignorant,” are words ascribed to Paul the apostle in I. Cor. xii. 1.

In the same chapter, from the 7th to the 11th verse, may be seen: “But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles (wonders); to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.”

This is a long list of spiritual gifts, but there is no gift here mentioned but what has been abundantly manifested in our own day, and testified to by tens of thousands of living witnesses—present testimony.

Paul, in the same book, chapter xiv. 1, asks the Corinthians to “follow after charity, and desire spiritual gifts.”

Now if these gifts have ceased in the church, is it not because of unfaithfulness?

Paul was guided by spirit directions, as may be inferred from Acts xxi. 4.

Many are now guided in their daily life by instructions given them through spirit directions.

Paul was clairvoyant. Acts ix. 12: “He saw, in a vision, a man named Ananias coming.”

He was clairaudient. Acts xviii. 9: He heard spirit voices.

He was a physical medium, as may be gathered from Acts xvi. 26.

He was a magnetic healer of high character. He magnetised handkerchiefs and aprons; and these were brought to the sick, and they got well.

There is not the slightest doubt that he was the possessor of high and wonderful mediumistic gifts, yet there are some in the present day who have, no doubt, brought their gifts to a higher state of culture or perfection than he did; and there are spiritual gifts exercised now that are not mentioned by him, and probably were unknown to him.

There was another gift, very little thought of nowadays, which was possessed at least by some of the apostles. I refer to their power of conferring on certain organizations the powers possessed by themselves.

The laying on of hands of a strong physical or healing medium sometimes works a change in the magnetic currents or relations of persons, and renders them accessible to spiritual influence. A single application has instantly developed, in many cases, latent mediumistic powers in persons who never suspected their existence, and they have thus at once come under spirit control.

We thus find that the great apostle himself was developed in this way by Ananias, as recorded in Acts ix. 17. Ananias laid his hands on Paul, that he might receive his sight, and be filled with the Holy Ghost.

Paul conferred this power on others: "And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied."—Acts xix. 6.

Some of the people of Samaria had received the word of God, and were baptized in the name of the Lord Jesus, and yet had not any spiritual gifts; accordingly Peter and John were sent thither, and they laid their hands on them, and they received the Holy Ghost.—Acts viii. 14-17.

This power was also conferred on others by breathing on them.

We find Moses exercising this same power of conferring spiritual gifts upon others: "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him."—Deut. xxxiv. 9.

The terms "Spirit," "Spirit of God," "Holy Ghost," "Holy Spirit," and "Spirit of the Lord," were phrases, it seems, indiscriminately used to represent the higher spiritual influences, and the agency of spirits.

The disciples and apostles usually called the power which came upon them the "Holy Ghost;" and the identity of meaning of the words "Ghost" and "Spirit" can be proved by many texts.

The word "Holy" is constantly occurring in the Bible. We find, "Holy prophets," "Holy angels," "Holy covenant," "Holy grower," "Holy hands," "Holy mount," "Holy kiss," "Holy Jerusalem," and so on. The Holy Ghost was often spoken of as an influence, or an emanation; a spiritual influence.

The Greek words, from which we derive the term "Holy Ghost," are *pneumatos hagios*. One of the definitions which Greenfield gives the word "pneumatos," is "human souls." An American writer says: "We know of no better definition of the word *hagios* than *good*." Thus a spirit power comes upon the apostles and disciples known as the *good spirit*. Jesus said he would be with his disciples. The power given to them is just such an one as works in modern mediums.

The word "Ghost," as vulgarly or commonly understood amongst the English community, is the spirit of a dead man's body.

We are nowhere commanded to pray to the Holy Ghost; but always

to the Father: "There is none good but one, that is God." "For there is one God, and none but he."—Mark xii. 32.

The word *hagios* is translated in the New Testament by the words "holy," "saints," and "saint," as follow:—

"Give not that which is *holy* unto the dogs."—Mat. vii. 6.

"With the *holy* angels."—Mark viii. 38.

"The *Holy* Ghost said, separate me Paul and Barnabas."—Acts xiii. 2.

"Ye *holy* apostles and prophets."—Rev. xviii. 20.

"Called to be *saints*."—Ro. i. 7.

"Concerning the collection for the *saints*."

The Greek word *pneuma* is translated into English by the words "Spirit," "Ghost," and "Spirits," as below:—

"The *spirit* indeed is willing."—Mat. xxvi. 41.

"Give the *Holy Spirit* to them that ask him."—Luke xi. 13.

"Then the *Spirit* said unto Philip."—Acts viii. 29.

"Lord Jesus receive my *spirit*."—Acts vii. 59.

"He gave them power against unclean *spirits*."—Mat. x. 1.

"He commandeth even the unclean *spirits*, and they do obey him."—Mark i. 27.

Jesus "yielded up the *Ghost*."—Mat. xxvii. 30.

"Receive ye the *Holy Ghost*."—John xx. 22.

"Holy men of God spake as they were moved by the *Holy Ghost*."—II. Peter i. 21.

If we accept Greenfield's definition, and interpret *hagios* and *pneuma* to mean *good human spirits*, or *spirits of human beings*, all difficulties vanish. For myself, I have no doubt but that all spirits, and angels, and messengers, were human beings who have been inhabitants of this or some other of God's worlds. The *Holy Spirit*, expressed so variously, that came so strongly on the apostles, might have been a human being, who attained in the spirit world extraordinary power and influence, and was enabled to control, for good, the minds or spirits of the apostles. This, at least, I think is a reasonable view to adopt.

Jesus himself promises his disciples that he would send the Comforter, which he calls the "*Spirit of truth*." In another place, he says, that the Father would send the Comforter in his name.

This seems to imply an agent, or ministering spirit, at the request of Jesus.

Jesus said, in John xvi. 13: "The Comforter or Spirit of truth shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

In one place we find that the apostles spoke as the *Spirit* gave them utterance; and in another as the *Holy Ghost* dictated.

Thus we find in the *Old Testament* that when a medium, or seer, or prophet received any spiritual communication, it was mostly said to be from the Lord or God. In the *New Testament* the apostles and disciples attributed generally their powers to the gift of the *Holy Ghost*.

Jesus Christ said that the powers he possessed, and was able to confer on others, should continue. Who possess these powers now? If its continuance is denied, then it is implied that he made a mistake.

Healing.

“To another the gift of healing by the same Spirit.”—I. Cor. xii. 9

The Shunamite woman's child died. She came, in sorrow, to acquaint Elisha. Elisha, when he saw her grief, said, “The Lord hath hid it from me, and hath not told me.” Elisha then sent his servant with his staff, and his instructions were: “Lay my staff upon the face of the child.” Gehezi, the servant, did as he was told, but did not succeed in restoring life to the body of the child. Elisha expected that his personal magnetism, some of which had been absorbed in his staff, would be sufficient. After reported failure, the prophet went himself, and succeeded in restoring animation.

There is a curious case of restoration to life from the dead, mentioned in II. Kings xiii. 20, 21:—“And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.”

The story of the magnetised water, at the Pool of Bethesda, is well known.—John v. 2, 3, 4.

Jesus said signs should accompany his followers: “they shall lay hands on the sick, and they shall recover.”—Mark xvi. 18.

Those that were afflicted with divers diseases were brought to Jesus, “and he laid his hands on every one of them, and healed them.”—Luke iv. 40.

Paul recovered his sight through the laying on of the hands of Ananias.

A young man fell from a height in some building, and was taken up for dead, when Paul embraced him. By this means he was restored.

Elisha restored the widow's son by the following process: He went into the room where the child was lying, and shut the door upon themselves alone; he laid upon the child, and he put his mouth upon the mouth of the child, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child. This performance he repeated, and the child revived.

Naaman, the leper, apparently knew the usual process adopted for restoring the sick. He said: “I thought he (Elisha) will surely come out to me, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.”—II. Kings v. 11.

I cannot now spend much time in giving passages, which are so numerous and so well known, of the successes, and in some cases the non-success, of the seers and prophets, and apostles and disciples, and of Jesus. I wish to refer to modern instances of healing the sick, where recoveries have been perhaps equally wonderful with those recorded in the Bible.

Healing the sick, by magnetising, has been practised by all nations that have a history, in all ages. The early Christians were specially successful, but the gifts of healing were not confined to them.

Plutarch says that Pyrrhus cured persons with diseased spleens by passing his hand over the seat of the malady. Appolonius brought a girl to life by touching her, and leaning over her. Vespasian, the Roman Emperor, restored sight to the blind by rubbing their eyes and cheeks with saliva, and cured a paralytic by his touch. Hume says, that the cures of Vespasian are better attested to than any others of ancient history.

In the third century, Origen affirms that the Christians of his day performed many cures. He says, I have myself seen many cases healed, such as loss of senses, madness, and innumerable other evils.

I wish now to call attention to healers in our own times; notably Jacob, the Zouave, and Dr. Newton.

Henry Jacob, musician in the regiment of Zouaves of the Imperial Guard, was born on the 6th March, 1828, at Saint Martin (Soane and Loire), in France. After twenty years of faithful service in the army, having been in the Crimean war, and in Africa, he was honorably discharged.

His book is written in answer to numerous letters asking for information and instruction in the art of healing.

He says, "You demand of me to know how I became a healing medium. All that I can say is, that I have a conviction that this power is given to me for the relief of my fellow-men, and that I have brought it to its present perfection by practising virtue, fraternity, charity, and the love of God; and by instructing all who come to me in the doctrines of Spiritualism.

"Before my initiation into Spiritualism, I was living in darkness. My heart had never felt the sweet flowings of peace; my soul had never known true joy. I lived attached to the world, with all the excitements and turmoils of materiality, without realizing that there was a better world, which God the father of all had made for the ineffable enjoyment of those who practice goodness here below. . . .

"My intercourse with the spirits, and their good counsels, have filled me with a living faith, and confirmed me in the truths of Spiritualism, which have strengthened my faith, and by that faith the faculty of healing has been given to me.

"My first conscious healing was to make rise from his bed a comrade suffering with the severe pains of cholera. I laid my hands upon him by impression, and he was soon relieved. . . .

"Love ye one another, and ye will all find that ye possess more or less of the faculty of relieving each other's pains, and many of you will become skilful healers. Be ye always charitable and generous, and you will always be aided by good spirits. . . . This is my prayer: 'My God, give me power, and permit good and benevolent spirits to come and assist me, in my holy intention to do this work of charity, which I desire to accomplish, that this suffering one may be relieved, and unto thy name be the praise, and may thy blessing rest upon us all.'

"Believe, have faith; and when you would relieve pain, after your prayer, put your hand upon your heart, and ask for the living fire of God to be given you, and I have the conviction that a divine afflatus will fill you, and you will be enabled to relieve and heal your brethren who are suffering."

At the camp at Chalons, in 1866, the fame of Jacob as a healer created as great an excitement as it has more recently done in Paris. The crowds that assembled daily round his tent obliged the officer in command to put an end to his healing practice. His fame at Versailles became a trouble, almost a nuisance, to the fine corps to which he belonged. They were beset by enquiries from the curious from Paris and all parts of France, being stopped continually, and interrogated about the wonderful power of their celebrated comrade, so that they were inclined to hide themselves when they saw any one, especially a countryman, approach.

At Versailles, after attending to his duties as a soldier in the morning, he came to the city (Paris) in the afternoon to perform miraculous cures. The blind, the deaf, the palsied, the sick, and the dying, were restored at once to health. Crowds of crippled and diseased humanity pressed into the court-yard of No. 80 Rue de la Raquette, where he worked his cures, and came away, it was asserted, whole and well without taking any medicine, or submitting to any surgical operation.

He received no pay for the boon conferred; but rich and poor were freely healed. Daily, there was to be seen in the neighbourhood a great crowd of carriages and pedestrians, attracted by his fame; and two hours before the arrival of the Zouave, the court was thronged with invalids, sitting, standing, and lying, who beguiled the time spent in waiting by relating stories of his cures. Policemen were always at hand to keep order. As the cured came out, they were greeted with frantic cheers by the spectators; many of whom would climb to the tops of the houses to get a nearer view.

Persons were transported on litters, or carried in men's arms to his presence; many being so utterly helpless as to be unable to sit upright, and only able to support themselves by leaning against each other. As soon as the room was full, Jacob entered, and said, "Let no one speak until I question him, or I shall go away." Perfect silence ensued. He then went from one sick person to another, telling each exactly the disease from which he or she was suffering. Then to the paralytic he simply said, "Rise!" In about twenty minutes, Jacob dismissed the crowd.

M. De Chateau Villiard, who had been paralyzed for years, was present on one of these occasions; and, after Jacob had willed the disease to depart, he walked to his carriage without the slightest difficulty; and when his wife wished to express her gratitude to Jacob, he immediately imposed silence, and said, "Other sufferers await me; you are cured; let that suffice; begone!"

The manner in which his cures were effected is thus described by a correspondent of the *Birmingham Gazette* and being the story of an eyewitness, it is worthy of transcription. The correspondent says:—

"The Zouave admits no one to his presence who is not really afflicted with disease or infirmity; those who are led to the Rue de la Raquette by curiosity, being compelled to remain in the waiting-room. Fortunately I was furnished with a letter from his best friend, and became privileged at once. I entered the room with twenty of the most ragged and dirty of the whole mob, and am thus enabled to describe the scene.

"The Zouave was standing as if in a reverie, when we entered pell-mell into the long low apartment where the cures were performed.

He was leaning against the wall with his eyes half open, after the fashion of somnambulists before entering completely into trance, the only difference being in the intense light shot out from the living orbs, beneath the drooping eyelids. He neither spoke nor moved, while his father busied himself in arranging the visitors on the low wooden benches before him. Every crutch and stick was taken from the infirm patients, and placed in the corner behind the door, amid the timid whines of the poor frightened creatures, accustomed to look upon the help afforded by these objects as absolutely necessary to their safety.

"When all were seated, thus leaning the one against the other, the father, going up to the son, whispered in his ear. He was aroused in a moment; and coming forward with a movement brusque and hurried, savoring of the military camp, and not in the least of the solemnity of the magician's sanctuary, he walked up and down for a few minutes before the eager line of sufferers. To each he told the disease under which he or she was suffering, and the original cause of the malady, and as no objection was made in any one case, I am led to suppose him to have been right in all.

"Presently, however, I observed him to stop suddenly, and fix his eyes upon one of the patients who sat at the extreme end of the second bench, and, after examining him for a moment, turn aside with a slight shudder, which, I observed, was neither of disgust nor dread, but a kind of involuntary recoil. He said, abruptly, pointing with his forefinger straight into the face of the individual he addressed, 'I can do nothing for your disease, it is beyond my power. Go, and remember it is useless to return.' . . . The Zouave again passed before the line, uttering simply the words, 'Rise, and walk!'

"The sound which simultaneously burst from the assembly, could find no fitting description in any language. It was a kind of infantine wailing, evidently produced by fear and doubt.

"One feeble old beggar-woman, whose hand had stopped its palsied shaking from the moment Jacob had fixed his glittering eyes upon her, was the one who gave expression to the feeling which had evidently taken possession of them all: 'Oh, how can I move without my crutches?' and having turned a yearning look towards the corner where those old friends and supporters were standing, with a host of others, she began to mumble and moan piteously.

"But the Zouave looked, for an instant, down the line, with an ominous frown upon his brow, as he found that not one of his patients had obeyed his orders. No pretensions to the sacred character of a prophet, or inspired seer, was there, for he stamped with such rude violence on the floor that the casement shook again. He almost uttered an oath, but it was unfinished; and he once more uttered the command to rise and walk, so that others might be admitted in their place.

"Then came the most strange and mysterious movement of the whole ceremony. One by one, did every individual seated upon those low wooden benches, rise and stand erect. No words can describe the singular spectacle offered by this fearing, hoping, doubting crowd, as each found himself standing firm upon the legs which for years had ceased to do their office. Some laughed like foolish children; some remained wrapped in stolid wonder; while many burst into the most

heart-rending paroxysms of weeping. It was then that the Zouave stretched forth his arm, and bade them pause. All was hushed and silent for a moment. The pause lasted some time. I have been told that it is always so, but have not been able to account for its necessity ; and then the door was thrown open, and the crippled, and the paralyzed, the halt, and the lame of the hour before, walked from that long, low, half-darkened chamber, with somewhat timid gait it may be, but with straightened limbs and measured steps, as though no ailment had ever reached them. . . .

"I subsequently enquired of the Zouave by what impression he was made aware of his inability to cure. He answered, that in cases of this kind a veil seemed to fall before his eyes, and impede his view of the patient. . . . His own statement is, 'I see the diseases, and sometimes from twenty to thirty spirits acting on the invalids, while I am standing in the room looking on.' . . . His character and conduct are excellent ; and he is altogether a fit subject for a mission of the highest order."

A letter, written at the request of Jacob, who does not understand English, by a friend of his to Mr. J. B. Lister, of London, contains the following statements :—

"In regard to his healing powers, he wishes me to tell you that he has cured all sorts of diseases, but not all the cases of any sort. . . . He has no idea why he succeeds better in some cases than in others, and supposes it must be the result of the Divine appointment which permits some to be healed, while in the cases of others a continuance of suffering is appointed for their ultimate good. He also wishes you to know that he can do nothing for patients at a distance. Sometimes his looking at sick persons produces a cure ; at others he is obliged to touch the patient, making a succession of slight pressures on the parts affected. In some cases the cure is immediate ; in others he is obliged to see the patient four or five times."

"He never accepts a fee, or gift of any kind, saying that he dare not sell what God has given him. But if he leaves the army, as his friends wish him to do, it will be necessary for him to live ; and it is probable that in such a case persons benefited by him, and desirous of showing their gratitude, would be allowed to send anonymous offerings according to their means and wish, as was permitted by the Great Teacher and Healer, whom M. Jacob tries to imitate in the work which he believes God has appointed to him, but will certainly never take a fee, nor allow the question of gain in any way to enter into his plans of action."

Thus, you see, this Zouave attributed the healing to spirits that he could see, Jacob himself being the medium or instrument through which the spirits were enabled to act. And were any of you sufficiently clairvoyant, you would probably see spirits and spirit hands accompanying every movement of the operator for the healing of the sick, and throwing their influences and directing the magnetism in connection with that of the healer.

In Daniel x. 18 we read : "Then there came again and touched me one like the appearance of a man, and he strengthened me."

Spirits do now touch people and strengthen them.

Of Doctor J. R. Newton's marvellous cures there has been very many accounts published, and he numbers his cures by tens of thousands.

Not long ago I remember reading an account of a case in one of the courts in one of the large cities of America. A boy fell down some stairs, and hurt his back very severely. The mother of the boy was a believer in Spiritualism, and in Dr. Newton's method of cure. The father was an inveterate hater of everything connected with Spiritualism. The Doctor, however, in the father's absence, cured the boy. The case in court was one by the boy's father with the charge against Dr. Newton of curing his boy through unlawful means. The report stated that there were present 1500 witnesses about the court, all of whom had been cured of various maladies by Dr. Newton, and were there for the purpose of giving evidence in his favour.

Dr. Newton was some time ago on a visit to San Francisco, and wherever he went he carried his healing powers, and was always willing to use them. He exercised his functions in this city, and I wish to give you an extract from the San Francisco daily *Evening Post*, of February 14, 1873.

The article first describes the Doctor's personal appearance, his rooms, and so on; then goes on to state: "Our reporter had a seat in a corner, and watched with interest the continued throng of patients who passed in and out. During the time he was there, a count showed their number to have been eighty, of both sexes, and of all ages and conditions of life, who were afflicted with pretty much all the ills the flesh is heir to.

"Dr. Newton does not pretend to cure all who come to him, and a number are turned away with the declaration that it is impossible to help them. Others he tells he can cure. The process is about this: The patients are placed in a chair. The Doctor then talks, telling them that he has love and sympathy for them, and himself feels their ailments. Then he makes a few passes with his hands, and taking the patient's head between his hands, declares a cure, and bids the disease depart. In cases of paralysis, he generally rubs the afflicted portions smartly, and if it is a joint that is stiff, he pulls the limb out straight, bends it two or three times, and telling the patient he is cured, bids him use the limb.

"All this seems very ridiculous, yet it is undoubtedly successful. While we were in the Doctor's rooms, one gentleman came in on crutches, limping along with great difficulty. The Doctor said he could cure him, and put him through a course of passes and rubbings; and in ten minutes the man had thrown away his crutches, and was dancing and gyrating in the most laughable manner. Some of the lookers-on laughed at his ridiculous motions; but he told them to laugh away—he had the use of his legs again, and could afford to let them laugh.

"Another case was that of a woman, who seemed to have a film over her eyes, and who said she was blind. The Doctor talked to her awhile, made some passes, pressed his thumbs upon her eyelids, and told her she could see. She winked slowly, like a bat brought into the sunshine; then declared she could see; and taking up a news-

paper, she commenced to read it—the first reading, according to her own declaration, that she had done for six years. Her joy was affecting.

“A little child was brought in on a pillow. It seemed perfectly helpless, unable to move any portion of its body except its eyes; yet in half an hour it was sitting up playing and laughing.”

There are numerous other cases mentioned, some of which were in process of cure; but I have extracted sufficient to show the genuineness of the cases cured. The report goes on to say:

“Dr Newton demands no pay, and in ninety per cent. of the cases does not get any. His treatment reminds one of the tenderness with which a pitying mother passes her soothing hands up and down over the body of her suffering infant. That Dr. Newton is a man of remarkable magnetic power there can be no doubt; his touch is electrical, like that of a shock from a battery.”

John Wesley was a healer; and it grieved him that the Church in his day should cause the exclusion of spiritual gifts, and he vented his feelings in these words: “The real cause why the gifts of the Holy Ghost are not to be found in the Christian Church, is because Christians are turned heathen again, and have only a form left.”

Levitation.

Philip (an apostle or disciple) was transported from Gaza to Azotus, a distance of thirty miles, as may be read from Acts viii. 39-40: “And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more. . . . But Philip was found at Azotus.”

Elijah requested Obadiah, his servant, to go and tell Ahab that he was there. The servant at first was unwilling, and said: “And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me.”—I. Kings xviii. 12.

Here are several levitations recorded by Ezekiel:—

“Then the spirit took me up, and I heard behind me a voice of a great rushing.”—Ezek. iii. 12.

“So the spirit lifted me up, and took me away.”—Ezek. iii. 14.

“And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem.”—Ezek. viii. 3.

“Moreover the spirit lifted me up, and brought me unto the east gate of Lord’s house.”—Ezek. xi. 1.

The levitations of Daniel Douglas Home are so well known to readers of Spiritualistic literature that I will only just barely refer to them. More than 100 levitations have taken place during his lifetime. One of the most remarkable was that which took place at

Ashley House, in London, when his body was carried out of one window into another, on the third floor. This was witnessed by Lord Lindsay, Lord Adare, and his cousin. Other levitations of Home have been witnessed by numerous noblemen of highest intellect and standing in England.

A remarkable work was issued, for private circulation only, in 1869. The title was: "Experiments in Spiritualism with Mr. D. D. Home, by Viscount Adare; with introductory remarks by the Earl of Dunraven." Only a few copies were printed; but the names and addresses of fifty ladies and gentlemen are recorded, after the introduction, all of whom are persons well known in high society, and who were witnesses of some of the facts described.

Many instances of levitation can be found not only in spiritual but other literature.

Even in this city several cases of levitation of individuals have occurred which I am not at liberty to particularise.

There is a French work, published so late as the year 1875, which gives an account of travels throughout India, and researches into its history, antiquities, and religion, by M. Louis Jaccoliot, who, at a palace in Benares, becomes very friendly and intimate with a high-class Hindoo, who exhibits extraordinary feats of levitation and other wonders, which the Hindoo ascribes to spiritual influence; and I remember reading that he stated that he could if he chose ascend beyond the clouds.

In II. Kings vi. 5, 6, there is a story thus recorded: "But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim."

In I. Kings xix. 5, 6, there is an account of cake and water being brought to Elijah by a spirit, enough to sustain him forty days and nights: "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head." And so on.

Iamblicus, in the fourth century, wrote: "The signs of those that are inspired are multiform. . . . Again the body is seen to be taller, or larger, or is elevated, or borne aloft through the air."

Conditions.

I have read somewhere the following paragraph:

"A miracle would be a violation of the laws of nature, therefore there can be no such thing as a miracle."

In Mark vi. 5, it is recorded: "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."

In another place we find Jesus using the means which he considered necessary; and that they were necessary, or he would not have had

recourse to such means for restoring the normal state to a man deaf and dumb.

In Mark vii. 33, it is stated: "And he took him aside from the multitude, and put his fingers in his ears, and he spit, and touched his tongue." Of course with the saliva.

Mark viii. 23: "He took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he could see ought."

Jesus was compelled to work in harmony with laws and conditions, as his acts and words testify in numerous instances.

Referring to some work which his disciples were unable to accomplish, he said: "This kind can come forth by nothing, but by prayer and fasting." This may account for the frequent seclusions, prayer, and fasting of Jesus:

The photographer pays strict attention to conditions. The chemist could not analyze without strict observance to rules or conditions.

II. Chron. v. 13, it says: "It came to pass as the trumpeters and singers were as one (or in *harmony* as we should state it) . . . that the house was filled with a cloud, even the house of the Lord."

Darkness is undoubtedly a necessary condition, at present as well as of old, to some few forms of spiritual manifestations.

"And the Lord said unto Moses, Lo, I come unto thee in a *thick cloud*, that the people may hear when I speak with thee."—Ex. xix. 9.

"And he made *darkness pavilions* round about him."—II. Sam. xxii. 12.

"Then spake Solomon, The Lord said that he would dwell in the *thick darkness*."—I. Kings viii. 12. This refers to the darkness of the sanctuary, the holy of holies.

The stone was rolled from the sepulchre when it was *dark*, just before the dawn of day; and it was *night* when the prison doors were opened for Peter.

Clairaudience.

In Ezekiel ii. 2, it is recorded: "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."

One of Job's friends gives an account of a spirit which he heard speak: "Then a spirit passed before my face; the hair of my flesh stood up: it (the spirit) stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying," and so on.—Job iv. 15, 16.

I. Samuel ix. 15, is reads, "Now the Lord had told Samuel in his ear a day before Saul came," and so on.

Peter was clairaudient, as may be inferred from Acts x. 19: "While Peter thought on the vision, the Spirit said unto him."

Zechariah was clairaudient. In the book which bears the name of Zechariah i. 9, it is stated: "Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will show

thee what these be." And so on for several verses, *man, angel, and Lord* seems to be terms freely used here, when referring to beings from the other world.

In the 12th verse it reads: "Then the angel of the Lord answered and said," and so on. Throughout this book may be found conversations with angels, and with the Lord, and man, and spirit, and messengers from other spheres.

I have often wondered why the press and the pulpit are so silent regarding the numerous psychological events which are scattered like grains of gold over the vast literature of the past and present. Who ever told you that Dickens's works were in any way whatever spiritualistic? His own testimony to his friends is conclusive regarding his mediumship, and what I am about to relate will be new to many.

Mr. G. H. Lewis, in an article in the *Fortnightly Review*, stated: "Dickens once declared to me that every word he said by his characters was distinctly heard by him."

Mr. James T. Fields, in his lectures on "Fiction, and its Eminent Authors," remarks: "Dickens was at one time so taken possession of by the characters of whom he was writing, that they followed him everywhere, and would never let him be alone for a moment. He told me that when he was writing the "Old Curiosity Shop," the creatures of his imagination so haunted him that they would neither allow him to sleep or eat in peace; that Little Nell was constantly at his elbow, no matter where he might happen to be, claiming his attention, and demanding his sympathy, as if jealous when he spoke to anyone else. When he was writing "Martin Chuzzlewit," Mrs. Gamp kept him in such paroxysms of laughter, by whispering to him, in the most inopportune places—sometimes even in church—that he was compelled to fight her off by main force when he did not want her company, and threatened to have nothing more to do with her, unless she could behave better, and come only when she was wanted."

The biographer of Cowper, the poet, asserts that the most important events of Cowper's latter years were announced to him before they occurred.

Many other of our best writers were no doubt clairaudient, or clairvoyant, or impressional mediums, as I could show you in the cases of Sir Walter Scott, and Thackeray, and Mrs. Harriet Beecher Stowe.

Of that very popular work, "Uncle Tom's Cabin," which has passed through more editions and translated into more languages than any other book—the Bible excepted—Mrs. Stowe says, "that she did not write it: it was given to her; it passed before her. She told but what she saw." Of course she was clairvoyant.

NOTE.—A chapter on "Clairvoyance," and another on "Evil Spirits," was designed; but this would have made the lecture too long, and was consequently abandoned. Clairvoyance has already been incidentally referred to in several passages quoted from the Bible.

Circles.

Moses ordains Joshua to carry out the work which he had begun, and could not finish. He laid *his hands* upon Joshua, and developed the latent mediumistic powers within him. See Deut. xxxiv. ix.

"Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in."—Joshua vi. 1. The Israelites were conquering the inhabitants of the land of Canaan. Jericho was surrounded by towering walls, and the besiegers had but little means of making any immediate impression on this stronghold. Joshua becomes clairvoyant, and sees a man with a drawn sword in his hand. Joshua enquires: "Art thou for us, or for our adversaries?" The man, who was an angel or spirit, said: "As captain of the Lord's host am I now come." He then told Joshua what he was to do to gain the Jericho city. The substance of the telling was, that a circle must be formed seven days round the city. Six days they were to go round it once a day, and on the seventh they were to compass the city seven times. They marched round, carrying the ark of the covenant with them. Joshua's soldiers at last gave a shout, and the priests blew the trumpets, and down came the walls of Jericho. Here was a new method of destruction; a method of warfare perhaps never used before nor since; a circle was formed; the atmosphere filled with the magnetism of a mediumistic people; the magnetic currents were directed probably by the noise, and the wall fell down flat, and they took the city.

Jesus told his disciples that where two or three are met together in his name, he would be there with them.

On the day of Pentecost all the disciples met together, as we read in Acts ii. 1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house (or room) where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak as the Spirit (who controlled them) gave them utterance."

The conditions necessary for a spirit circle were here present; they were all with one accord in one place; they were harmonious in feeling and purpose. The "rushing mighty wind" was one of the evidences of spiritual presence. Wind is often one of the first indications of it in spirit circles now. Every member feels it more or less—a cold wind passing round the circle, striking either the hands or the face. The "tongues like as of fire" were perhaps spirit lights, similar to those that are so often seen by some sitters in circle.

I have myself seen, on several occasions, when sitting in circle, spirit lights floating in all directions. Once, when sitting in my own house, with a friend, I saw a variety of lights, taking many shapes, one like a cloven tongue. A strong cold wind, affecting every member, is a common occurrence in my own circle.

Woman of Endor.

"Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city." So it is stated in I. Sam. xxviii. 3.

The most troublesome enemies of the Israelitish people—the Philistines—were gathered together for a battle; and they seemed so formidable to Saul, the king of Israel, that "he was afraid, and his heart greatly trembled." Saul enquired about the matter, it is said, of the Lord, and got no answer by dreams, nor by Urim, nor the prophets. He had exhausted the means of enquiry of the priests and prophets. He could obtain from none of them what would be the result of the coming struggle with his enemies. In this strait, he betook himself to the woman of Endor. The narrative occupies a whole chapter. Probably the woman was a better medium than any of those who kept the sanctuary, and were trained for giving spiritual communications. However, this woman gave Saul a sitting, and Saul soon got some wonderful manifestations. Most spirits who communicated in those days were called "God" or "Gods." The woman said: "I saw gods ascending out of the earth." She describes one of these: "An old man cometh up, and he is covered with a mantle." Saul knew that it was Samuel. They converse together, and Samuel told him some hard things, and that his career in this life was about ended, and on the morrow Saul and his sons would be in spirit land.

This story shows emphatically that the spirits of those we know do come from the other world after they are said to be dead, and that they can and do hold converse with people in this life. If this is not true, then the Bible is a fraud. It says that Samuel was there, and Saul and Samuel, old friends, conversed. Josephus says the woman saw Samuel.

The woman is nowhere called a witch in the text. In the chapter heading she is called "The Witch of Endor." She is also thus nicknamed by the great majority of Christian people, for the purpose of casting a slur on her character, and indirectly on the characters of all mediums. But this woman has a defender, and she is one of the very few good and exemplary women who have a history in the Bible.

Josephus says: "It is but just to recommend the generosity of this woman, because, when the king had forbidden her to use that art whence her circumstances were bettered and improved, and when she had never seen the king before, she still did not remember to his disadvantage that he had condemned her sort of learning, and did not refuse him as a stranger, and one she had no acquaintance with; but she had compassion upon him, and comforted him, and exhorted him to do what he was greatly averse to, and offered him the only creature she had, as a poor woman, and that earnestly and with great humility, while she had no requital made her for her kindness, nor hunted after any future favours from him, for she knew that he was to die: whereas men are naturally either ambitious to please those

that bestow benefits upon them, or are very ready to serve those from whom they may receive some advantage. It would be well, therefore, to imitate the example of this woman, and do kindness to such as are in want, and to think that *nothing is better, nor more becoming mankind, than such general beneficence; nor what will sooner render God favourable, and ready to bestow good things upon us.*"

Haunted Houses.

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at the table than the host
Invited; the illuminated hall
Is thronged with quiet inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear.

We have no title-deeds to house or lands;
Owners and occupants of earlier dates,
From graves forgotten, stretch their dusty hands
And hold in mortmain still their old estates.

Living Witness.

In numerous places, and at various times, I have had opportunities of witnessing many of the forms of spiritualistic phenomena; and, knowing that personal experience is the best touchstone by which its various alleged phases can be tested, I now present you with a plain outline of bare facts which have come under my observation, and which it has been my privilege to witness.

I have been shown a large quantity of spirit writings, in many languages, written through a lady in Melbourne, and which were accomplished under trance conditions. Much of the writing was done in shorthand, of which she knows nothing, nor of any language other than English. The genuineness of these writings has been well attested to, notices of which have appeared in some of the Melbourne daily newspapers. I have twice seen this lady in trance.

The narrative of my two sittings with Mr. Slade, in Melbourne, was published in a letter to the editor of the *Courier*, on the 3rd of September, 1878, and to which I shall not now further refer.

I have had sittings with the same gentleman in Ballarat. Mr. Slade carries no apparatus with him. He obtains his pencils and slates at the nearest stationer's shop in the locality where he holds his séances; but in most cases slates are brought by the sitters themselves. While he was staying at Lester's Hotel, he used a table which was lent to him by me, and which I can assure you contained no fittings for tricks or conjuring of any sort. I have now in my possession about a dozen pages of slate-writing, written by spirits on my own slates, which were placed either on my own arm or shoulder. I distinctly heard all the writing, which bore the signatures of my own friends who are said to be dead. The language generally is couched in most lovable and beautiful terms.

Twice, while sitting with Slade, I distinctly saw a perfect hand; it was a hand that I knew—the exact form of the hand of one who has been twenty-seven years in spirit land. I have seen other materialised spirit hands (both large and small) as distinctly as the daylight and an object before me could make anything visible to human eyes, whilst both Slade's hands were on my own on the table. My right hand was grasped by a spirit hand, and my wrist so tightly clutched that the marks from the pressure were visible several days afterwards. All this in the full daylight. A full spirit form materialised twice in my presence. The magnetism, within three or four feet of where I was sitting, gathered and grew until it assumed life-size, when it came toward me, and bent its form, and gracefully bowed to me several times. Heads and faces have materialised and come to me. A spirit hand was twice in my inside breast coat pocket, and once took out a letter and shook it before my face, and then placed it on the table, whilst our hands—Slade's and mine—were upon each others. My watch has twice been taken from my pocket, and dangled about just before me, and at last placed on the table. My button-hole bouquet was fondly handled by spirit hands, and afterwards alluded to by the control, whilst Slade was in trance; and reference was made to some things which took place over twenty-seven years ago, and which no one on earth now could possibly know anything of but myself.

I saw a young lady, whom I took to Lester's Hotel, to a Slade séance, levitated or lifted in the chair in which she was sitting. The chair rose with her a foot or more from the floor, and remained some time suspended in the air without visible support.

Many other wonderful things I have seen and heard, which, I firmly believe, were done by spirits for the very purpose of trying to convince me of the reality of their presence, and that they are not dead; and that my present life—my individuality—will be still continued, under other conditions, without a break, when the earthly one is ended; and that, under favourable circumstances, they can actually and positively hold communication with me.

About six or seven months ago I was in Melbourne at a séance held in Dr. Motherwell's drawing-room. There were present, Dr. Motherwell, three ladies, and myself, with the medium, Mr. Jesse Shepard.

Shepard was seated at a grand piano, almost in the centre of the large drawing-room. The other ladies and gentlemen sat back about ten feet from the front of the piano, with a small table immediately before them, on which were placed a guitar, a tambourine, and a speaking-trumpet. The five persons formed a semi-circle; Dr. Motherwell at the right end, and I at the left. The music at the piano commenced. In a few minutes I felt quite sure that there was a spirit standing by my side. I could feel the peculiar pressure of spirit's immediate presence, and which, since that evening, I have felt very many times. The spirit that was by my side whispered its name close to my ear—a name that is well known to me. Almost immediately after the name was repeated with other words; and a little later the name was given a third time, accompanied with a message. At one time, during this sitting, a beautiful tenor voice sung a verse of a well-known hymn close to me. The verse consisted of six lines, and the voice was certainly within about twelve inches of my face. All the other sitters were singing to the piano-music at the same time. A few words were also several times sung close to me. The other sitters were similarly favoured. Spirit hands were about me—on my head, shoulders, face, and so on. Names were given of some of my relatives who had long passed over. I saw the guitar sailing or floating around the room, near the ceiling, and over and about our heads, sometimes touching one and then another; and at the same time beautifully soft music came from this instrument, both close to us and far away. The tambourine would occasionally fly about the room, first to one and then to another, in a boisterous manner. The speaking-trumpet floated about the room, voices coming through it first to one and then to another, sometimes with startling emphasis. The grand piano, whilst these things were being enacted, gave out its emotional music, or an accompaniment to a song or hymn. Much other phenomena, of a wonderful nature, occurred, a tithe of which I cannot now particularise.

One evening I was strolling with this medium in the streets of Ballarat. We came to my place of business, and entered alone—that is, Shepard and I. We managed to get a small table, and a chair each. After sitting a little while I saw lights appear hovering about in many shapes. One light was like a cloven tongue. Spirit's hands were frequently placed on mine. Materialised faces appeared, and voices came with messages. The medium sat about two feet from me. I saw him twice elongated; he was drawn out at least a foot higher each time. Other things took place, which are too wonderful to relate here, and which would be received by the uninitiated with incredulity.

At one of Shepard's semi-public sésances I was called out from the sitters to the window or aperture of the cabinet, which had been prepared here for materialising phenomena, and in which the medium sat. There and then appeared the most beautiful female head I ever beheld; indeed, grand beyond any adequate description of mine. The figure was complete nearly to the waist. There was a wreath of gold and green ivy-leaves binding the beautiful hair. The colour in the face was perfect. There was great depth in the wonderfully soft eyes,

with perfect eyelashes. Indeed, I could occupy much of your time by relating what I saw of this magnificently grand figure; but I should only mar it by attempting description, and I know time presses. She appeared to me three times, and her name was also whispered thrice to me outside the cabinet. At this same sitting several full forms were materialised, and emerged from the cabinet, and were seen by every sitter.

I have been fortunate in my enquiry into the nature of Spiritualism in meeting with a lady in Melbourne whose mediumship consists of both clairvoyance and trance. At my first sitting, the clairvoyant described in a wonderful manner the spirits who were surrounding me, and gave their names—names of some of whom I should probably have never remembered again had they not been thus brought back to memory. Directly following this, the trance conditions ensued, and my own immediate relatives and friends took control, and spoke to me, through this medium, wondrous language of love and affection, and revealing secret things of a pleasing and gratifying nature to me. I passed three hours thus, hearing of love, and words of wisdom, and of the beauties of the spirit land, which could only come from those spirits who gave their names. Indeed, I knew well enough who the spirits were before they gave their names, or before one word was uttered. At this and several subsequent sittings with the same lady, I heard language which, for beauty and diction, surpassed any that it has been my pleasure ever to listen to. Much of these wonderful and beautiful communications I could not speak of to you, even if I had the time, as they were of a private nature.

I have seen many persons in trance, and have witnessed more than a hundred ecstasies. In the circle at which I regularly sit there occurs several kinds of spirit manifestation such as trance (through which the members receive teachings of a high character and messages from their spirit friends), clairvoyant sketches of individual spirits from the celestial spheres, spirit lights in various shapes, and spirit raps, &c. Many of the spirits are known by the speciality of their raps as you would know what friend comes to your door by the peculiarity of the knock. Almost every member can at times see spirit forms, either singly or in groups, in the circle room. Writings appear on the table and on the walls. Mental questions are answered. Members are frequently touched by spirit hands. I seldom sit in this circle without feeling a spirit hand touch me. In addition to these manifestations others are presented. Minute-book after minute-book record the details of the meetings of the circle, in which some curious things are revealed.

Most evenings I spend half-an-hour or so by sitting quietly alone, when I can feel the presence of a spirit or spirits close to me, and hands will touch me on my arms, shoulders, and face. Spirit manifestations sometimes occur to me in an extraordinary manner when alone. I have felt spirit heads on my pillow close to my head; heard sounds like feet moving on the floor; and once, waking up suddenly, saw my eider-down quilt agitated like the waves of the sea. Not long ago I saw a spirit very distinctly. It was one night, or rather morning, for I know it was past the midnight hour, that I felt as if slightly disturbed; and a long time before I was

fully awake I was aware that a spirit was standing beside my bed; and gradually becoming quite awake, I distinctly saw the apparition, when I said, "Who are you?" and after a little while the spirit stooped, and put its hands on my face, and then disappeared. I knew who the spirit was, but for further confirmation I mentally enquired, when the usual signification of affirmative was immediately given me by a rap. These raps I frequently get when alone, sometimes on the walls, or on the furniture or windows.

I must now conclude with a quotation from Washington Irving:—
 "What could be more consoling than the idea that the souls of those whom we once loved were permitted to return and watch over our welfare?—that affectionate and guardian spirits sat by our pillows when we slept, keeping a vigil over our most helpless hours?—that beauty and innocence which had languished into the tomb, yet smiled unseen around us, revealing themselves in those blest dreams wherein we live over again the hours of past endearment? A belief of this kind would, I think, be a new incentive to virtue, rendering us circumspect—even in our secret moments,—from the idea that those whom we once loved and honoured were invisible witnesses of all our actions."

Addenda.

On the evening of September 5, 1879, I was discussing with a friend the *objective* and *subjective* phases in connection with the phenomena of Spiritualism, when the following message came in writing from my special spirit friend and guide:—

"Be not unwilling to accept any theory which carries with it the force of reason. But provided you set up theories for yourselves, they should be well examined, and reasoned well upon, prior to your adopting them. Do not dogmatise upon pet theories, whatever they may be. We do not come to force our convictions upon you. We have already told you that thought itself is material. Then, if thought is material, in what way do you think it impossible for us to handle that—to us, mind you—material something, and reproduce it upon glass, the wall, paper, or any other substance? You might as well affirm that shadow is not real but subjective; yet your photographers can use it, and cause the shadow reflected upon a sensitized plate to become objective and permanent. We have an impression that ultimately the many scientific minds we have in our great world will very shortly discover the laws regulating the action of thought so thoroughly that we will be able to give our own mediums, whom we use, a plan for the production of photographs of them. Should we succeed, will that be a subjective proof, or will it be an objective one, that thought is real? We have listened to your conversation; and as it interested some of the scientific intelligences who accompanied me, they have thought fit to say a few words on the subject. You, my friends, have all much to learn. We have much work to do prior to being able to convince all classes of minds of our being a power in the midst of society, who, though not present in an objective sense, have still individualities as

strongly human and personal as any of you, even although we have laid aside the former garments of flesh, and covered ourselves with the more enduring garments of the spirit. You cannot tell what deep truths often lie hid in many idle sayings, or, as you would say, the extravagant fancies of overworked brains. Yet you must always reason well upon any information we may voluntarily give you. Do not permit any of our sayings to be accepted as true without pondering well upon them; and should you at any time adopt our ideas, do not dogmatise upon our words because we have said so and so, and because you have been led to our way of thinking. What may appear right to us to-day may appear wrong when we get more light. Truth is absolute when you have discovered it, but in mere terms it is difficult to discover what is truth. In your conversation we saw the two sides of it, and we viewed it from your stand-point and ours, and we must say truth lay on both sides. We have now said all upon this particular subject we should say at this time; and we hope that, in the future, with small matters, when a term only is in dispute, you will leave it alone. We have spoken this much in order to put your minds at rest with regard to objective and subjective phenomena viewed from our stand-point. [Then followed a long personal communication to me, which cannot be published.]

Extract from a communication in writing, March 24, 1879, from the same spirit :—

“ . . . We have much pleasure in meeting you again this evening in this way, whereby we have the power to send back to you a few thoughts from our sphere of life, where all is activity, each one bent upon the soul's inmost heart-work, each striving as best they can to usher in the kingdom of God to the souls of the dear ones still in earth-life. Oh! when you repeat that beautiful prayer—*Thy kingdom come*—are you not aware that loved ones are near you, doing their utmost to prove to you that the kingdom is come, and is within you, if you will but lay hold on it? . . . The kingdom of heaven is a world of bliss, where we can enjoy sweet and glorious communing with spirits who are blessed with divine wisdom received from the Father in the higher spheres of spirit life. They come to us and teach us of those higher mysteries which are the sole property of the inhabitants of the wisdom spheres. Oh! what beauties our souls dwell upon—what glorious visions their inspired words fill our minds and delight our inmost senses. We know that our Father throws his protecting arms around all his children, which are universal love, justice, mercy, and wisdom. These, oh! beloved, are the arms of God—sufficiently large to hold in their embrace all the brotherhoods of the various worlds who have ever lived, or who will ever be called into being. . . .”

Spiritualism embraces all truths relating to man's spiritual nature, duties, and destiny; all that is known or can be known relative to every species of spiritual existence, God, Angels, and Spirits. It is not limited to any nation, people, tongue, or sect. Spiritualists may be Pagans, Jews, Christians, Mohamedans, or aught else; Romanists or Protestants—none but Materialists exclude themselves from becoming members of the vast family of Spiritualists, the children of one universal Father.

FROM "THE EVENING POST," AUG. 29, 1879.

"The Spiritualism of the Bible Identical with Modern Spiritualism" was the title of a lecture delivered last evening, at the Art Gallery of the Academy of Music, by Mr. James Curtis, under the chairmanship of Mr Maconochie, and in the presence of a large assemblage of persons. The subject matter of the lecture was evidently the result of earnest Biblical research and theological study, whilst the arguments cited were based not upon mere heresay but upon actual personal experiences by the lecturer, who concluded a highly interesting address by recounting several circumstances and citing facts in connection with spirit communications that he had himself witnessed privately, and at the séances held by Dr. Slade and Mr. Jesse Shepard. We regret that we have not space to give Mr. Curtis's lecture *in extenso*, because the arguments used and proofs cited in support were so eminently well chosen and apposite, that much instruction might have been imparted to those whose attempts to refute the doctrines put forward by Mr. Curtis have ended in sorry failure when compared with the powerful and, to some extent, convincing proofs adduced by the speaker in the present instance. Mr. Curtis's address was considerably more than a mere jargon of words and hollow assertion, and therefore might with much advantage be delivered again on a future occasion