



T H E

Harbinger of Light.

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DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM
AND THE HARMONIAL PHILOSOPHY.

“Dawn approaches, Error is passing away, Men arising shall hail the day.”

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WE had occasion to allude in our last issue to some fulfilled prophecies of Andrew Jackson Davis, formerly known as the Poughkeepsie Seer. Circumstances have occurred during the past month which bring into prominence another prophecy of his which appears on the eve of fulfilment. In volume three of *The Great Harmonia* (written about forty years since), speaking of the tendency of the human mind to attain more and more unto sovereignty of influence, he says that its mission is to subdue and adorn the soil, exterminate all unwholesome developments in the vegetable and animal worlds, and to transform extensive plains, now non-productive and useless, into gardens of health. The paragraph in this relation with which we have particularly to deal is the following :—

“By the magic of MIND, rough places will be made smooth, the crooked straight, the wilderness to blossom as the rose; and the cold, damp, pestilential winds which now sweep over the earth—spreading consumption and negative diseases in every direction—will ultimately be changed into a *healing* influence, calm as the zephyr breathing over the gardenised fields and vineyards of the east, fraught with sweet perfumes. *Man will yet learn how to create and preserve an equilibrium between earth and atmosphere*, The hot deserts of Arabia, now mere seas of sand and desolation will yet appear, under the well-directed mechanical treatment and scientific skill of man, as beautiful, productive, and habitable as the undulating valleys of Italy. He will be enabled to *instigate, control, and direct the fall of rain over such portions of land as need moisture*—elevating thus much parsimonious soil to the height of richness and abundance, and to the bringing forth of pure productions.

The italicised portions are the point to which we refer—the artificial production of rain. We wrote upon this subject during a period of drought some nine years since, but the idea, though philosophically presented, was doubtless looked upon as Utopian; at any rate, if it

came under the notice of any of our enterprising agriculturists or pastoralists, it did not stimulate them to action; and our American cousins have, as is generally the case, taken the initiative, and according to the cable reports which have recently appeared in the *Age* and *Argus*, the experiments made in a dry region in Texas, have so far been successful. In a series of letters addressed to the editor of the *Hartford Times*, and published in that journal, Mr. Davis enters into the philosophy of the production of rain, and affirms that “Electricity” is only capable of eliciting the constituents of water in a pure and simultaneous condition. He shows by illustration that water is always diffused throughout the air as an invisible vapour, no matter how dry the atmosphere may seem. After analysing the different theories of the cause of rain, and pointing out their deficiencies, Mr. Davis says: “It is my impression—indeed I may say I ‘see’ it to be unqualifiedly the case—that all atmospheric and meteoric phenomena are wholly referable to the alternate action of electricity.” He further asserts that the earth’s atmosphere is stratified like the crust of the earth, or the successive peels of an onion; it has several different currents also going in opposite directions. He explains the causes of this, and says :—

“The upper air is composed of electricity in different degrees of refinement and states of activity. And in order to provide for its more complete accumulation and development, the lowest stratum of air—that which we inhale—is generally rectified from humidity (or moisture), and so constitutes a kind of *non-conducting pedestal* for the rest of the air to repose upon. This lower stratum is what electricians term an ‘Insulator.’ This, in clear and dry weather, detaches the electricity of the upper regions from the earth, and cuts off all communication between them.”

He shows how invisible vapours are drawn from the earth and remain suspended so long as positive and negative union is maintained between the various atmospheric strata; but this union is disturbed by high points of earth or volumes of electricity discharged from it. He goes on then to show that the artificial discharge of electricity in large volumes from the earth at a sufficient elevation would bring about the same result, and by disturbing the equilibrium of the magnetic currents, cause condensation of moisture and its discharge on to

the earth's surface in the form of rain. Mr. Davis, who is eminently practical, does not stop at theory, but after supporting it by scientific evidence, gives a feasible plan for the practical testing and utilisation of the knowledge imparted, making provision for the control as well as the production of rain. The method of the recent experimenter, Edward Powers, though different, produces the same result, "the disturbance of the magnetic currents"; but so far nothing has been said about means to stop or divert the rain should it come in excessive quantities. Probably if a difficulty of this sort occurs, Mr. Davis's revelations may come to the front and be utilised; anyway, this prophecy, published in the third volume of the Great Harmonia, appears to be nearing its accomplishment, and the fulfilment will be fraught with blessings to humanity.

OUR FOREIGN EXCHANGES.

THE Viscount di Torres Solanot, our gifted Spanish *confrère*, complains in the *Revista de Estudios Psicológicos* (Barcelona), that the worst enemies of Spiritualism are Spiritualists themselves; or, in other words, that small section of them whose lives fail to exhibit its influence upon their character and conduct. For while it claims to be a science, based like all sciences upon experiment and demonstration, it also proclaims a great moral and ethical law of the highest authority, obedience to which should manifest itself in purity and righteousness of life. The Viscount proposes to write a series of articles upon this important subject, which we have no doubt will be in every way worthy of his accomplished pen.

The August number of *Psychische Studien* (Leipzig), contains a tolerably full report of the controversy that is being waged in Magdeburg, over Miss Fay's spiritual séances; also a report of a sitting with Dr. Slade, by Mr. J. F. Snipes, of New York; and a letter from Professor A. R. Wallace, addressed to "A. M. (Oxon)," on the Mysterious Power of Mrs. Annie Abbott, as witnessed by his brother at Stockton, in California.

O Psychismo, Revista Espirita Portuguesa (Lisbon), asks whether the time has not now arrived for the organisation of the Spiritualist movement in Portugal? "Ought we or ought we not?"—observes our contemporary—"as the depositaries of truths whose scientific interest is enormous, and whose moral interest is the amelioration of humanity, to put forth all our energies for the propagation of these new ideas?" As this question admits of but one reply—an emphatic affirmative—*O Psychismo* proposes the formation of a Portuguese Spiritual Union. We trust that so good a suggestion will soon bear practical fruit.

The greater part of the current number of *Op de Grenzen van Twee Werelden* is occupied with a highly interesting essay by Dr. Carl Mayrhofer, entitled—"Thoughts on Apparitions of the Vital Magnetism;" in which he sets out with the proposition that man is a trinity, composed of spirit soul, and body; and defines the nature and functions of each. Mme. Elise van Calcar contributes an excellent paper, entitled "God's Great Gift," showing that Spiritualism is the noblest present the Almighty has yet conferred upon the human race.

We have been reminded by our contemporary, in San Paulo, Brazil, *Verdade e Luz*, of an interesting fact, which had entirely slipped our memory, with respect to our distinguished countryman, Sir Humphrey Davy; and that is, that in his "Consolations of Travel, or the Last Days of a Philosopher," he mentions a curious phenomenon of a spiritualistic character. He was seated one day in the midst of the ruins of the Coliseum, in Rome, when he felt himself involved in a luminous odour, and heard melodious sounds like those of a harp; and he fell into a sort of a trance, during which a spirit showed to him, and at the same time explained in a clear

voice, the different epochs in the history of terrestrial humanity, and of other humanities occupying contiguous spheres.

El Precursor, the organ of the Central Spiritist Association at Mazatlan, in Mexico, publishes the "Revelations of a Suicide." The spirit of the unhappy man related the story of his crime to a writing medium; and the following extract from the narrative shows how mistaken men are when they look upon self destruction as a courageous act:—

"The suicide is a coward. A horrible fear urges him to quit life, makes him afraid of his friends, his acquaintances, and his relations. Then his faults make him believe that all the world knows them; and thus deceived and nervous, the most criminal cowardice impels him to terminate his life, foolishly believing that the invisible world will release him from his sufferings. Deception of deceptions! The spirit of the suicide lives tormented, suffering the terrible punishment of constantly supporting the burden of his remorse, until the termination of that long period of expiation which is naturally proportioned to the sins he has committed."

La Fraternidad (Buenos Ayres) mentions a remarkable phenomenon produced in a circle at Paysandre, Uruguay. At the request of the guide of the circle, a stearine candle was placed inside a small stove, and on examination, the melted material had resolved itself into a crown, a cross, and the word Juan (John), all beautifully modelled. The phenomenon was repeated ten times in succession.

We observe that *La Revista Espiritista*, of Montevideo, has just completed the twentieth year of its existence. It is issued at the sole expense of Senor Justo de Espada, and is distributed gratuitously.

Spiritualism is evidently flourishing in Buenos Ayres, where a single association, *La Constancia*, numbers no less than 266 members. Its fortnightly organ, bearing the name of the Society, publishes some philosophical articles and lectures showing that its contributors, both male and female, are persons of a high order of intelligence; and we have been especially struck by a paper in the number for the 30th July, entitled "The Origin, Nature, and Development of Spirits," written with equal logic and perspicuity.

We learn from the *Mitteil. Spirite et Magnetique* (Brussels), that the Federal movement among the Spiritualists of Belgium is making steady headway, and is regarded as an important step gained in the direction of that international federation, the idea of which was first brooded by Mr. Stainton Moses five years ago.

The *Revista Espiritista de la Habana* informs us that a circle has been formed at Matanzas, in the island of Cuba, for the prosecution of psychological and magnetic studies. It will be known as "La Investigacion."

La Lumière (Paris-Auteuil), publishes an extract from "Profils and Grimaces," by Auguste Vacquerie, the distinguished French journalist and man of letters, who is, like his famous kinsman, the late Victor Hugo, a zealous Spiritualist, in which the writer makes the following profession of faith:—"I believe firmly that the 'dead' are alive. Where do they exist? Probably in those innumerable worlds which we see at night. There are some without doubt who do not mount so high all at once, who are obliged to remain near the place in which they have committed some fault not expiated, or who have left behind them some dear being from whom they cannot separate themselves. These inhabit our atmosphere. I do not imagine that all the storeys of the terrestrial mansion are occupied. Under the water the fish; on the deck of the vessel, man; above the sails, the birds; above their wings, the spirits of the departed. The fish does not see man until the angler's hook draws him out of the water. To see man is to die. It is also when dying that we see the 'dead.'"

A well-known medical man, in the city of Mexico, has communicated to Don Refugio J. Gouzalet, editor of *La Ilustracion Espiritista*, a curious incident which has happened in his own practice. He had made an appointment to perform a surgical operation upon a patient, and had called at the house of the latter for that purpose, when the wife of his patient requested him to

postpone it because she was sure her husband would be obliged to leave home on that day, for in the previous night she dreamed her husband had received a telegram from his father in these words:—"Come all of you, or at any rate, you and my daughter, for I am very ill." Before the doctor had left the house, a messenger arrived from the telegraph office, with a message which was, word for word, a repetition of the one the lady had seen in her dream.

La Nueva Era, Guadajajara, in Mexico, which is not a spiritualist publication, gives the particulars of a remarkable manifestation which has taken place at the rancho of Milpillas, in the jurisdiction of Talpa; and it excuses itself for doing so on the ground that the accuracy of the statement is attested by numerous trustworthy persons. It appears that a certain cattle-dealer, named Manuel Izas, was in the habit of making journeys down to the coast for the purpose of buying stock, and on such occasions used to call at the rancho, which was the residence of his niece, Secundina Izas. One day when she was standing in the market-place of the neighbouring town, conversing with a friend, she saw her uncle approach. She asked him to accompany her home, but he excused himself, saying that he had a long journey before him, and many commissions to fulfil; besides which he had his last will and testament to prepare; which startled his niece, who asked him if he was ill. He said "No," but added that no one could foresee the future. Still declining the hospitality offered by his niece, he took his departure, at about the hour of eight in the evening. Secundina returned home much disquieted in her mind, and told her family of what had occurred, and the anxiety his words had occasioned her with respect to the state of his health. Next morning she sent a messenger over to her uncle's house to apprise his family of what had happened, and was thunderstruck on learning, when the messenger returned, that her uncle had never left home on the day previous, but had been seized with intermittent fever, and had died about seven o'clock in the evening. Secundina is a good Catholic, and those who authenticate her narrative are also orthodox believers.

Manuel Izas was evidently unaware, at the time of his interview with his niece, of the fact that he had passed out of the body, and his thoughts were still running on worldly matters, while the consciousness that he had been ill would explain his anxiety to make his will, which he had presumed neglected to execute.

We learn from that excellent monthly journal, *La Revista Espiritista de la Habana*, the official organ of the Reincarnation circle, that that organisation is in a flourishing condition, and is about to take a census of the Spiritualists in the island. It has also formed a committee for the purpose of entering into literary relations with other groups and circles in Havannah.

Il Vessillo Espiritista, of Vercelli, Italy, publishes a striking communication on the subject of Occultism, by a spirit signing himself "Domenico," obtained through the medium Aimée.

Esoteric Buddhism, it is observed, contains, like Christianity, some sublime truths, but like it, it has been misinterpreted, disfigured by human inventions and clouded in mystery, for the purposes of priestcraft. All that is really vital in both is to be found in Spiritualism, which is accessible to all, and while satisfying the humblest intelligences, opens an immense field of enquiry to the scientific. Not only so, but "it demonstrates the solidarity of the two worlds, visible and invisible; proving that the bonds of affection are indestructible, are maintained beyond the tomb, and form a solid chain, which ought to exclude all Egoism, if we would avoid future suffering."

"Esoteric Buddhism is declared to be an able manoeuvre on the part of certain evilspirits to attract those who being disgusted with Clericalism are disposed to renounce Christianity. Between Occultism and Spiritualism, a great conflict, it is predicted, will inevitably arise; and Domenico asks: "Will the question be definitively resolved before the cataclysm occurs, which is to prove the cradle of a new era? I do not know," he says, "but in any case it is for us to lay the solid foundations

of the superb and lofty civilisation, which will succeed our own." In many parts of Europe, it may be observed, spiritual intelligences are speaking of an impending social cataclysm.

M. H. Lacroix, a Franco-American correspondent of *La Revue Spirite* (Paris), communicates to that journal the particulars of some materialising séances at which he was present in Boston, the mediums having been Mrs. Fay on some occasions, and Mrs. Stafford on others. At Mrs. Fay's, he says, the spirits materialise and converse with great ease. At one séance no less than ten members of his family presented themselves, and the youngest of his daughters presented him with a large yellow rosebud, and repeated some verses in French. He then asked her to write him a few lines in that language, and she went into the cabinet and returned bringing the following, very well written and carefully punctuated:—

A un frère.

De ton amour, de tes bienfaits
Reçois, papa, ce nouveau gage;
Si ton cœur en est satisfait,
Le mien n'en veut pas davantage.

(Literally: To a father. Of thy love, of thy benefits, receive, papa, this new pledge. If thy heart is satisfied with it, my own asks for nothing more).

At Mrs. Fay's, M. Lacroix says: the spirits came two or three at a time, and often materialised on a sofa, a chair, or the knees of the sitters, and disappeared all of a sudden in the middle of the room. Their volubility of speech and gesture was very great, and the light in which they appeared was much stronger than elsewhere. At Mrs. Stafford's, curious to relate, only male spirits manifested themselves.

Among many spiritual communications received from time to time by M. H. Huet, and published by him in *Le Spiritisme* (Paris), we find the following given by a spirit whose earth-name was Oaxaca:—"I was born in the year 900, in the city of Zintzonizan, in the country of the Totanacks. After travelling a great deal, I died in the town of Tenochtitlan, built by the Aztecs. It then existed only as a hamlet under another name. Today it is Mexico. Some day I will relate to you my travels among the Chichimecas, the Tzen, the Toques, and others."

M. Huet adds, that the researches of a friend have verified the nomenclature employed by Oaxaca. We have done so ourselves, and find that Tenochtitlan, was the name of the Aztec city, which occupied the site of the present Mexico; that some of the Aztecs were known as Chichimecas; that Toton was a root-word in the Aztec language; and that the name of Tzendal survives in Mexico to this day as that of a district in the State of Chiapa. The Aztecs flourished, it may be added, in the 10th and 11th centuries, and after many migrations were almost exterminated by Cortez in 1520.

The time is not far distant, we believe, when, as we have previously remarked, the past history of the human race will be written for us by the spirits of those who were eye-witnesses of all its most important events.

Le Messager (Liege) reports the proceedings of the annual regional congress of the Spiritualists of the district, which was held in the great manufacturing town of Seraing (Belgium), and attended by 400 persons; at which it was resolved to support the progress of a national federation of Spiritualists, such as probably has been effected by this time, as a mass meeting on the subject was to be held in Brussels last month. A number of resolutions were passed with a view to placing the exercise of mediumship on a sounder and more trustworthy footing; to the promotion of experiments; and to the encouragement of a scientific study of the phenomena of Spiritualism.

Enthusiastic votes of thanks were passed to M. Bouvery of Paris, and to M. Sausse of Lyons, for their admirable defence of Spiritualism against the attacks of the Occultists.

In the *Australian Herald*, for October, there appears a criticism, by Wm. Gay, of Mr. Addis' discourse on "Personal Immortality." Mr. Gay writes from a spiritualistic standpoint.

THE RAINBOW ;

OR, THE PHILOSOPHY OF LIGHT AND COLOUR.

A Lecture delivered at Leichardt, by Mrs. T. Harris.

Down the echoing ages comes the Voice of the Immutable, Unchangeable One, whose word is truth, whose covenant is everlasting, whose nature is love.

"I have set my bow in the cloud."

The soul who is akin to nature hears and sees everywhere and in everything the Voice of God. By the immutable law of correspondence the things of heaven should ever become the things of earth; 'tis only when man, by violation of natural law, breaks the mystic spell that holds him close to nature's heart, that heaven seems to retire from his life, and consequent pain and sorrow ensue.

Beautiful indeed are the evidences of this Divine law when taken up and studied by the spiritual mind; earth's choicest manifestations of God's wisdom being the purest reflections of similar, though a thousand times brighter, realities in a higher sphere.

So it is with the celestial and terrestrial arch that spans the horizon of earth and heaven.

Its glowing tints are but the reflection of heaven's purer, brighter rays; for earth is not the only land of rainbows. The seers of old beheld and described the angels of heaven as being surrounded by rainbows, or circles of various coloured light, in accordance with the spiritual sphere they inhabited.

Ezekiah speaks of the angel of the Lord around whose head shone a rainbow, and whose raiment was white and glistening, while his feet were as brass or yellow gold. John also speaks of the same varicoloured aura surrounding the head of the celestial being who held the book of life.

The significance of these rainbow hues is very helpful to mediums in relation to returning spirits, showing at once the grade and condition of the mind desirous to communicate. The blending of the primary colours, red, blue, and yellow, is expressive of the love, truth, and wisdom to which the spirit has attained, some spirits being surrounded by an aura of one pure light; others, by distinct colours; while others glow like stars in the scintillating rays of the blended tints, representative of the full-orbed perfected angel mind. The grey neutral tints usually emanating from the sphere of an undeveloped, unprogressed soul, warn the sensitive against accepting his communications altogether as perfect truth; while the mellow, golden light encircling the brow of those ministers who are sent by the divine Father's will to assist and instruct His children of the earth-plane, give to the clairvoyant at once an assurance of their purity and wisdom.

But it is not only angels or spirits who are surrounded by this rainbow, or celestial aura; every mortal gives forth unconsciously the emanations that form his or her spiritual atmosphere, and spirits returning earthward are attracted to the corresponding colours of their own aura. Thus it is that like attracts like; thus also that a spirit leaving the mortal plane is forthwith drawn into or attracted towards its own natural grade or sphere.

The deep red glow, a crimson line of light set in the rainbow arch of earth, is symbolical of spiritual love; and whenever this rich tint surrounds the brow of spirit or mortal, it indicates the pre-eminence of that spiritual attribute—the divine Presence of the arabula or dove guest within the soul.

The character of that spirit will be unselfish in its efforts to produce and promote good; there will be a daily manifestation of that divine Love that overcomes evil, suffereth, beareth, overcometh, in the strength of that noble principle that is the attribute of the Divine nature.

The clear, distinct line of blue, pure, radiant, and un-fading, denotes spiritual truth—the correspondence of the Divine infallible nature. This aura seen around the brow of man or angel, at once gives confidence, attracting to him influences like unto himself, and invoking the outpouring of still further inspirations of Divine truth.

It may be possible on the earth-plane for mortal to deceive mortal by word or deed; to present a false character, to play a part, or disguise his true nature; but to returning spirits, as also to most sensitives sufficiently developed, to intuitively perceive the atmosphere surrounding souls, the spiritual aura, its density, clearness, tint, and brightness, at once reveal the emanations from his character, his true plane and sphere of condition.

The clear yet scintillating yellow rays that blend in the uppermost arch of the spiritual rainbow, indicate the wisdom and progressive power of the spirit, and also show the goodwill to man that emanates from the love of God, and the desire for truth—thus forming the perfect arch of correspondence to the Divine nature, of which it is the reflection or result.

For as every spirit is a thought of God, the creative love force and sustaining power of the eternal universe, it answereth in the law of correspondence that he should be like unto him, even "in his image," the reflection of His nature, which comprises love, truth, and wisdom. So shall ye discern the spiritual interpretation of the "bow in the cloud."

All things have a second or spiritual meaning; so also the allegory of the bow in the cloud, placed there as a token of the covenant made between God and man, that nevermore should the earth be totally destroyed by a flood, bears with it a beautiful interpretation to the receptive, discerning soul. 'Tis only mid the storms of earth, only through a misty veil of tears that the rainbow arch of the covenant appears.

We do not say to you that God ever destroyed the world by a flood; but we do say that the soul whose atmosphere is clear and pure enough to reflect the love, truth, and wisdom of God, cannot possibly be overwhelmed by the floods of passion, pain, or sorrow that sweep across life's troubled sea. Through shimmering showers of tears the light of God's presence loves to shine, causing the Divine reflection of love around the brow of earth's children.

Brighter and purer glow the celestial tints in the soul's serene atmosphere of peaceful calm, as the storms pass over and the dark clouds roll back their mantle of sorrow, revealing the celestial arch of hope spanning the horizon.

Even so there comes to the troubled tempest-tossed spirit the still small voice of the Divine Presence, and richer grow the deep tints of red and blue, mingling with the pure amber, as the love of God reveals itself more and more to the chastened child of sorrow; the truth of His promise re-echoes through the silent chambers of the soul, and the pure desire to prove the grateful love of the life flows out in beneficent, unselfish goodwill to man.

Thus the rainbow becomes truly the "road to heaven," even as the little child, seeing the celestial arch touching and uniting earth and sky, went forth intent on pursuing his journey thither, met an angel by the way, who gently bore the weary child through the archway men call death, into the gardens of Paradise; so shall the sons of men also in the development of medial power, spiritual gifts and heavenly love, bring heaven to earth, reflect the nature of the Divine Father, and produce that blessed result of correspondence between man his brother, and God his Father; that once again shall angels walk the earth and commune with them, and the spiritual arch beam in celestial beauty between earth and heaven.

Beloved, ere we part, let us ask one question: What are the mystic colours emanating from our lives? What is the aura surrounding our spirits by which our thoughts, desires, and actions are known to God and angels? Are our hearts aglow with deep spiritual love for good, the eternal Presence of the Living God? Do we worship with our soul's deep consecration the pure and beautiful, the true and noble attributes of the Divinity within and around us? And when the crimson tints glow and blend in the light of God's smile, does the clear electric line of blue stand out clear and distinct on our soul's horizon?

Are we true to the light of truth? Are we partaking of, corresponding with, or reflecting with all the love

force our souls are capable of, the nature of the Divine? Do we, by the aura surrounding us, attract to ourselves the good, the true, and pure of earth and heaven?

Is the atmosphere surrounding us pure from selfishness, pride, hatred, evil of all kinds, so that to our sphere may be drawn those whose emanations tend to elevate and ennoble our lives, filling us with spiritual power and celestial illumination?

Let us make this the aim of our existence, the goal of our pilgrimage, to be to others a reflection of the Divine character, to produce in our works the similitude of heavenly harmony, blending in the atmosphere of our surroundings the love, truth, and wisdom that are typified by the bow in the cloud.

REASONS FOR THE HOPE THAT IS IN ME; OR EVIDENCES OF A FUTURE LIFE.

BY H. JUNOR BROWNE,

*Author of "Rational Christianity," "The Holy Truth,"
"The Grand Reality," etc., etc.*

[FROM "THE TWO WORLDS."] (Continued.)

FROM what we reported that we had witnessed at Mrs. Moss's séance, our three daughters, second youngest son, Arthur, and Miss Rea, the governess, expressed a desire to attend one of her séances. This they did on the following Friday afternoon, when, much to their astonishment, no sooner had the sitters commenced singing, and before the medium had entered the cabinet, than several spirits appeared by her side. Almost immediately after Mrs. Moss took her seat in the cabinet, a little American-Indian girl came from the cabinet over to where my son—a boy of eight years of age—sat, and said that some one wanted the *papoose* (the Indian for child).

Taking my son by the hand she led him over to the cabinet, where he saw his sister, Ada, whom he recognised from having seen her at Mrs. Moore's in San Francisco. She embraced him, and taking his hand in hers walked across the room to where his sisters sat, addressing them as "My sisters," she embraced them. Turning to Miss Rea she embraced her also, and addressing the latter by her name, "Lizzie," she said to her, "your sister, Emily, is here."

After Ada had given some messages which she wished conveyed to her mother and myself, she asked her sisters, brother, and Miss Rea to accompany her to the cabinet. On their doing so they were met by our son, Archie, who conversed with them for some time, and while he and Ada held each a hand of their little brother, Arthur, they both began to dematerialise in the same way as Archie did on the evening on which his mother and I were present. They continued to hold their brother's hand until he had to stoop, and it was not until Arthur's hands were close to the floor that theirs dematerialised.

Before the séance closed, Miss Rea, who with our daughters and our son had resumed their seats in the circle, was beckoned to the cabinet by a female spirit. Having heard from our daughter Ada that her sister was present, she naturally expected to see her materialise, but on approaching the spirit who had beckoned, she recognised a cousin of hers, a Mrs. P—, who had passed to the higher life several years previously. The latter informed Miss Rea that her brother Tom was ill, which proved only too true, as he passed before she reached her home in the north of Ireland.

In a conversation my wife and I had with a gentleman from Chicago whom we met at a séance, he spoke very highly to us of the mediumship of Mrs. Hesse, residing at 261 West, One Hundred and Thirteenth Street, and he said if we would call on her and mention his name he was sure she would give us a sitting. We accordingly called on Mrs. Hesse, whom we found a very ladylike and evidently highly intelligent person, and who at once consented to give us a sitting.

Before, however, relating what occurred I must explain that our son Archie, who was of a jocular disposition, used generally, when he communicated with us through a medium in Australia, to introduce himself in a very peculiar manner, namely, by giving a short whistle,

then flipping with his thumb and second finger, followed by his holding the medium's hand out to shake hands with us, at the same time saying, "Well, ma, well pa, how are you?"

On Mrs. Hesse going into the trance state, one of her guides held a conversation with us for some time, and concluded by saying that there was a spirit who was very anxious to speak to us through the medium. On her giving up the control to this spirit, what was our surprise to hear the old whistle, the flipping noise, and see the hand of the medium held out to shake hands with us, while at the same time—"Well, ma, well, pa, how are you?" was spoken to us in the old familiar accents. My wife and I both exclaimed at the same time, "Well, Archie, we need not ask who you are, that is a grand test." After conversing with him for some time he told us he could not keep control of the medium longer, and said adieu! On Mrs. Hesse coming out of trance we told her that our eldest son had manifested through her in exactly the same way as he used to do through a friend who is a medium in Australia, and that we were delighted with the séance, at which she seemed pleased. After thanking Mrs. Hesse for her courtesy, we bade her good-bye.

While at Mrs. Moss's on one occasion—for my wife and I attended two or three of her séances—she mentioned that she was going to give a sitting at a Mrs. Wallace's, on behalf of a charity, in a day or two, and that she was sure Mrs. Wallace, who was a very earnest Spiritualist, would be very happy to see us. We accordingly called on Mrs. Wallace, whom we found a very pleasant and refined lady, and she kindly invited us to attend the circle referred to by Mrs. Moss.

On our going to Mrs. Wallace's house at the appointed time, we found a number of Mrs. Wallace's friends there before us. After we had been introduced to them the circle was formed. Mrs. Moss took her seat in an improvised cabinet for the occasion, and a hymn was sung. After several spirits had materialised and been recognised, and had held conversation with some of the other sitters present, our daughter Ada appeared in front of the curtains forming the cabinet, and my wife at once went up and embraced her.

Thinking she might like to speak to her mother privately, I kept my seat, but Ada beckoned me to come also. On my going to her she embraced me most affectionately, her beautiful golden hair falling over my shoulder as she did so. I told her how grateful I felt to God for the privilege granted to me to be enabled to embrace, even in this life, one of my children who had passed from earth so many years previously. The dear girl seemed, like myself and her mother, overcome with joy. She told us how exceedingly happy she was in spirit-life, and with what joy she looked forward to the time when we all would be re-united in that world where the word "farewell" is unknown.

When the séance was over we took our leave of Mrs. Wallace and her friends, and thanked the former for her kindly inviting us, who were perfect strangers, to her circle.*

IN a recent sermon, Rev. M. J. Savage, referring to "the great army of Spiritualists," said: In spite of frauds and delusions, which are only too numerous; in spite of learned "explanations" of all the strange phenomena—it is still true that this army is on the increase. Converts from science, the church, and the world are swelling their ranks. Only still more evidence of depravity, thinks the church; only another swelling toward the flood of the ever-turning tide of popular superstition, thinks science. In any case, it is true the tide is rising, whatever be the cause. Scientists, philosophers, physicians, statesmen, novelists, poets, artists, jurists, people of every rank and country, are declaring their conviction that those we call the dead do live, and that they can send back proofs of both their existence and their identity.—*R. P. Journal*.

*NOTE.—The whole of the articles from "The Two Worlds" have since been published in neat pamphlet form.

SOCIETY FOR PSYCHIC CULTURE, SYDNEY.

THE first Annual Meeting of the above Society was held on Wednesday evening, Oct. 1st; the President, Mr. C. Havee, in the chair.

The Secretary read a report and balance-sheet showing a credit balance of 14s. During the year we have received a large donation of spiritual papers, pamphlets, and books, which have been bound and put in order by our energetic Librarian, J. O. Avis; and some of the pamphlets donated by the family of the late J. Tyerman have been sold and a bookcase bought with the proceeds.

Through the liberality of our members we have been enabled to procure an organ, which will greatly assist our Sunday evening services, which are now well attended and increasing weekly.

The nomination and election of Office-bearers resulted in the re-election of present officers unopposed:—President, Mr. C. Havee; Vice-president, Mr. W. D. Campbell; Hon. Secretary and Treasurer, Mr. A. Clarke; Committee, Mesdames Havee, James, Tyler, and Kerr; Messrs. G. F. Taylor and J. Moses.

Special votes of thanks were accorded to our Mediums and the President.

The President then delivered an address on "Socialism in Spiritualism."

An outline of the President's address as read by him:

SOCIALISM IN SPIRITUALISM.

As we are essentially Freethinkers in the truest sense of the term, there are no hard and fast rules, creeds, or dogmas by which we are bound or fettered; still there are certain fundamental principles upon which we can all agree; principles that are necessary for the government of the people. Anarchism, to my mind, means confusion, as it does not recognise *any* form of government; and that is impossible, at least at present. What we have to deal with is society as it *is*, and as it *ought* to be.

Spiritualism, as I understand it, takes in all that is good in all religions, and also all that is necessary for our moral and social guidance. When I say Spiritualism I do not mean phenomenalism, but the true harmonial philosophy that enters into our every day life in practice and dealings with our fellow man.

Spiritualism as well as Socialism advocates Liberty, Equality, and Fraternity. Liberty, which means the right of every man to act as he pleases, providing that he infringes not upon the equal rights of all other men. Equality, that to *all* the same opportunities of obtaining knowledge and power shall be thrown open unreservedly. Fraternity, that every man is bound to assist his neighbours, and to work *with* them as a brother, instead of *against* them as an enemy.

Then Spiritualism teaches us to do good; a man must act from the love of good, and not with a view to reward here or hereafter. It also teaches us a religion of use; that every human being must be able to obtain the necessities for physical health and happiness; that social irregularities must be removed, and the unjust divisions of labour and possessions regulated; that a clear and accurate understanding of the spiritual universe be the common heritage; universal education, including knowledge of the bodily frame; and in all cases a Spiritualist will show a proper regard for the rights and interests of others, and endeavour to promote the elevation and happiness of mankind, without regard to creed or nationality.

Now, if this philosophy became universal and adopted in our daily lives, what a different state of society we should have; but Christianity, or I should say, the clergy of all denominations, are mainly to blame for the existing state of things; they do not understand the precepts of the religion they profess, at least as laid down by the founders of Christianity. St. Paul, for instance, said: "whoever does not work, neither shall he eat." St. Paul, you see, was a Socialist, and Christ was a Communist.

But now let us see what this great wave, called Socialism, that is sweeping over the world with such mighty force is aiming at; and you will see that Socialism only differs

from Spiritualism in stopping at man's physical needs and comforts, leaving us each individually to work out our own salvation, as regards our inner or spiritual natures; but a true Spiritualist, who lives up to the above standard, must of necessity be the most advanced Socialist in the world. The earliest account we have in history of practical Socialism was among the Spartans, who flourished about 1000 years B.C. In later times especially towards the close of the last century, various attempts were made to organise communities on Socialistic principles.

Then we come to modern Socialism. Although in the past it has been associated with revolutions and bloodshed, of course in some cases extreme measures have been resorted to, perhaps they were justifiable.

The Socialists say there is something wrong in society which vitally affects the whole nation, and every individual of it. In prosperous years it may not obtrude itself on the attention of thoughtless people, but let hard times come, and it makes everybody feel uneasy. What is this *something* wrong? Socialists say that it is nothing less than the method, the policy, which governs all activities of the principle nations of our time.

The aims of the Socialists, as I said before, are like ours—"Liberty, Equality, and Fraternity." Freedom and independence for all—everyone to live the life worthy of a human being—a state of society in which there shall be enough for all, and too much for no one. If the new order of things did not effect a vast improvement in the lot of woman, it would not be worth hoping for; Socialism will place her on an EQUAL footing with man economically. I do not mean that woman should become a second-rate man, to compete with man in man's work, but instead of free competition between the sexes, *special vocations* for the sexes; she will have suitable employment and be rewarded according to results, just the same as men are at present.

A number of well-rendered songs, readings, and recitations were given by the members, and an inspiring trance address through Mrs. Havee, brought a very pleasant and harmonious meeting to a close at 10 p.m.

The outlook for the coming year is bright, our Society being now firmly established.

A. CLARKE, HON. SEC.

To Correspondents.

Communications intended for this Journal should be written legibly, and on one side of the paper only.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

GENERAL BOOTH AND ETERNAL DAMNATION.

SIR,—

In the *Evening News* of 30th Sept. General Booth is reported to have stated in his address on the subject of his work, entitled "Darkest England and the Way Out," which he delivered at the Congregational Church, Pitt-street, Sydney, "that without exaggeration there were 3,000,000 of people receiving parish relief in England. With these people morality was difficult, and religion impossible. All these souls were doomed to misery and despair in this life, and eternal damnation in the next." To which, in the main, unwarranted expressions, none of his Christian (?) hearers appear to have taken exception.

The following is my reply thereto, which was published in the *Evening News* of the 2nd Sept., and which you may perhaps deem worthy of a place in the columns of your valued journal:—

It is no doubt true that morality is at a very low ebb with many of those unfortunates; but religion with them, even in their pauperised and miserable condition, is, in many cases, not altogether impossible, for evidence is not wanting that there are equally as many devout religionists to be found among distressed recipients of parish relief, as there are among those who are independent thereof, and I see no reason why a pauper should be less religious than General Booth or any of his fol-

lowers who have the wherewithal to keep the wolf from their doors.

Unfortunately we don't always find religion and godly piety running in the same groove with worldly plenty, or material wealth and prosperity. Had General Booth carefully considered the statement in question, I am inclined to believe that he would have modified, or left out that part of it referring to "Eternal damnation in the next life." For no one, I opine, who believes that the chief attributes of God are justice, love, and mercy, could reasonably persuade himself to believe that He would ever arbitrarily condemn to eternal damnation any of His frail, fallible, and therefore erring creatures, no matter to what depths of pauperism, misery, or moral degradation they may have descended or fallen, although they may never have come under the influence of religious conversion, which General Booth apparently considers the only genuine passport to happiness in a future state. If all those who have not been converted according to General Booth's notions of conversion, are to be eternally damned, it makes one shudder to think what a fearful punishment will be meted out by a just (?) God to the teeming millions of heathens who "know not God," nor anything of the Christian plan of salvation. We are told in the Bible that "to whom much is given much will be required;" but, happily, it does not tell us that the helplessly ignorant shall for no fault of their own be punished everlastingly.

I am, dear Sir,

Yours faithfully,

THOS. PETERS.

MR. BRADLEY'S LECTURES.

MR. BRADLEY lectured for the Victorian Association of Spiritualists at the Horticultural Hall on Sunday, Sept. 4th, his subject being "What Spirits Teach."

The controlling spirit said he would not lay down any doctrine, for Spiritualism was not dogmatic. With Spiritualists generally no assertion was accepted without proof. He should endeavour from his standpoint to show what was good in practice, and they could accept or reject according to their judgments.

There were certain fundamental beliefs that were generally accepted by Spiritualists, viz.: That after the body is cast aside, the soul continues to exist, has power to return and hold communion with those still in the body, to teach, advise, and instruct; and further, that in its continued existence it carried with it certain qualities that enabled it to be identified. He was addressing himself more particularly to enquirers and disbelievers; the older Spiritualists would be familiar with much that he said.

The speaker said that in the spirit-world there was as wide diversity among the inhabitants as there was on earth, hence they might listen to the utterance of a spirit with faith on his reliability; and then to another whose teachings were at variance with the first. He wanted his hearers to remember that the ethics of Spiritualism were of a nature to convince that the soul of man continues to exercise power to communicate and progress. Spiritualism stood midway between theological teachings and the higher realm of spirit teachings. All religions have sufficient soul to render them worthy of some respect; there is a true principle underlying all seeking to find expression. Those who have laid down the systems were of the earth; their standard was not high enough for the present generation.

There is nothing in the system of Spiritualism that any candid mind need fear to investigate. Spirits taught that man has within him a portion of the Divinity—power to progress from the lowest to the grandest state of spiritual knowledge—give expression to his God-nature, and so uplift himself and others; it calls into action every power for good. The question was wide and full of deep meaning; the teaching was scientific and practical, placing the recipient in a position to prepare for his future life.

If you listen to spirit teaching and do not profit by it, it were better that you knew it not; for with knowledge

comes responsibility, whilst with ignorance there is none. Had his hearers made good use of the knowledge they had? It was not wise to pin their faith on any particular medium; all mediums and all spirits were fallible and only to be relied upon so far as their teachings were consistent with the soul's reason or intuition. A wise spirit would not dogmatise, but appeal to the reason of his audience.

Spiritualism teaches that if the soul of man is to advance, it must purify itself whilst in the body; there was no literal hell in the spirit-world, but mental suffering, as a means of purification. The ever present knowledge of the evasion of duties and responsibilities on earth was hell enough, and there was no release till these shortcomings were compensated for. Spiritualism met the want incident to the decadence of Christianity, and the prevalence of skepticism; it widened the conception of this glorious universe and its Architect.

The speaker concluded with an eloquent peroration on the elevating and comforting influence of a realisation of Spiritualism and the prospects of the future.

A different control here took possession and spoke prophetically of a spiritual outpouring in the near future, which would fill the minds of men with higher spiritual knowledge.

A SCIENTIFIC INVESTIGATION OF
SPIRITUALISTIC PHENOMENA.

WE quoted in our last issue Professor Lombroso's manly expression of regret "for having combated with so much tenacity the possibility of the so-called spiritualistic facts;" and his explicit declaration that "the facts exist."

Since then, we have received the August number of *Lux* (Rome), containing a full report of the séances at which the Professor was present, and where he witnessed the phenomena which carried conviction to his mind as to their genuineness; although he still refuses to believe in their spiritual origin. But this belief *must* follow. It is simply a question of time and accumulative evidence. He has done what few scientists will consent to do. He has investigated the matter for himself, and is perfectly satisfied that the phenomena of tiptology are inexplicable by any physical causes. His inquiring spirit will soon lead him to the discovery of their psychical causes.

But before proceeding to describe the séances above referred to, we will say a few words of Professor Lombroso himself, by way of showing the important position he occupies in the scientific world.

Cesare Lombroso comes of an Israelite family, and is now in the 55th year of his age. In early life he wrote many romances, poems, tragedies, and studies in philosophy, archæology, and sociology. Studying medicine, he obtained his diploma as a physician, and was attached to the medical staff of the Italian army during the campaign of 1859. In 1862 he was appointed Professor of Mental Maladies in the University of Pavia, the Oxford of Italy. Then he undertook the control of a large asylum at Pesaro; but was soon afterwards offered the Professorship of Clinical Psychiatry in the University of Turin, which he accepted. There he undertook those original studies of criminals which have made his name famous all over Europe. The results of many of these are recorded in the *Archivio di Psichiatria e Scienze Penali*, which he edits in conjunction with Professors Ferri and Garofalo. Between 1880 and 1890, he published nearly twenty books or treatises upon various diseases—crimes, madness, the jurisprudence of insanity, hypnotism, anthropology, and cognate subjects; and he is admittedly one of the highest authorities upon criminal heredity in the world, being recognised as such by French writers more particularly.

Invited to visit Naples by the Cavaliere Ercole Chiaia, one of many eminent Spiritualists in that city, he did so in February last, and two séances were arranged to be held in a spacious room in the Hotel Genève; the medium being Signora Eusapia Paladino, who is not a professional medium, and whose high character and irre-

proachable conduct place her above all suspicion. Six other Professors, all of them as skeptical as Lombroso, and his nephew, a young man living in Naples, were present. Their names are Ascensi, Tamburini, Limoncetti, Raffaele, Bianchi, Penta, Vizioli, and Gigli. The last-named gentleman may be remembered as that of the scientist attached to the royal transport "Europa," when she visited Melbourne on the occasion of the International Exhibition of 1880.

At these séances, Lombroso, Tamburini, and Ascensi formed the committee of investigation, and carefully examined the room. The medium was tied to her chair, and was seated between two of the Professors, who held her hands in theirs, and placed one foot upon each of hers. Every disengaged hand was placed upon a good sized table which swayed to and fro, rose from the floor, and gave forth sounds as if it were cracking in two. The lights were then extinguished, and the sitters felt their hair and beards pulled and their limbs cuffed. A light was seen behind a curtain covering a recess, and all present heard a noise as if something had been suddenly overturned. On examination, it proved to be a plate brim-full of flour, which had been turned upside down without spilling a grain. Professor Lombroso testifies that the pressure exerted on the table by the sitters, in order to prevent its rising, was from five to six kilogrammes (11 to 13 lbs). Knockings and scratchings were heard inside the wood. A hand-bell which had been standing on a small table, about a yard off, began to ring, and was heard in the air above the heads of the circle, both to the right and the left. As the bell weighed about a pound, Professor Ascensi was so fearful of its dropping on his head, that he precipitately quitted the table, and could not be prevailed upon to resume his seat at it. As the bell continued circling and ringing in the air, Ascensi stealthily glided to the side of the medium, and suddenly struck a match, expecting to detect some trick. But the bell was seen to descend vertically upon a couch two yards off. Great was the discomfiture of the Professor, and the astonishment of all present. Darkness having been re-established, the mahogany table upon which the bell had been originally placed began to move across the room, jostled up against the chair upon which Lombroso was seated, and endeavoured to mount up on the other table. At this unexpected phenomenon, Professor Vizioli rose, and Professor Ascensi slipped into his place, the former interposing himself between the medium and the ambulatory table, and placing his hands upon the latter with a view to retain it where it stood; but although he employed the utmost pressure, the table slipped from under his hands and went spinning round like a top, for a distance of about three yards. All this time the hands of the medium were firmly held by Professors Lombroso and Tamburini; and great amusement was created by the complaints of Professor Vizioli that he was being punched by invisible hands. At the same time Professor Tamburini was touched upon the cheeks and hands by the same mysterious agency. The committee of investigation was so much astonished by these phenomena, which they acknowledged to be perfectly genuine and not explainable by any theory of animal magnetism, that Professor Lombroso, who had expected that one sitting would have enabled him to prove the whole thing a ridiculous imposture, or a melancholy delusion, postponed his departure from Naples in order to prosecute his investigations of such mysterious occurrences.

A second séance took place in the same room, and with the same medium, on the 2nd of March; and the whole of the investigators made a minute and careful examination of apartment. In the recess previously referred to, was placed a small table, upon which were deposited a china plate containing some flour, in the hope of obtaining impressions of spirit hands, a tin trumpet, some writing paper, and a sealed envelope containing a blank sheet of paper. A stuff curtain separated the recess from the room. The medium sat with her back to it, and four feet and a half distant from it. A much heavier table was used, and around it sat nine other persons, seven of them Professors; while inside the circle stood Professors Ascensi and Bianchi; at the

backs of Professor Tamburini and Dr. Penta. They were not going to be imposed upon—not they! The first experiments were commenced with lighted candles; and the usual movements of the table began. It also rapped out a request that Professors Limoncelli and Penta should exchange places; which was done, and the lights having been extinguished, the movements became much more powerful. At the same time, a chair standing on Professor Lombroso's left, endeavoured to mount the table, and remained suspended on his arm, while the curtain over the recess became suddenly agitated and flung itself upon the table, to the manifest alarm of Professor Lombroso, which he expressed audibly. The sound of something falling was heard, and a light struck, when it was found that the tin trumpet had been brought out of the recess and thrown under the table around which they were seated; but this, as it afterwards turned out, was a silly trick of Professor Bianchi's. The candles were extinguished, and after a time, lights were seen fluttering about the room: a phenomenon which produced a great impression upon the minds of Professors Ascensi and Bianchi, who had hitherto treated every manifestation in a jocular spirit. Simultaneously, Professors Limoncelli and Tamburini stated that a hand was touching them in various parts of their bodies; and young Lombroso, who was immensely suspicious, declared that he was being touched by a hand of flesh, and asked whose it was; forgetting that every member of the circle formed part of a chain of clasped hands.

As it was now late, the sitting broke up; the candles were lighted; but the medium remained bound to her chair. Then, to the amazement and stupefaction of all present, a noise was heard behind the curtain, and from it issued the small table, which advanced towards the medium. Professor Bianchi and young Lombroso made a dash at the curtain, expecting to find some one hidden behind it, but were astonished on discovering the recess to be empty, and the table still careering over the floor. Still greater was their wonder when it came to a standstill and Professor Lombroso perceived that the plate of flour had been turned topsy turvy without scattering a grain; a fact, as he observed, which no juggler could possibly have performed. It was admitted also, that the theory of an electro-magnetic current was inadequate to cover the phenomena they had witnessed; and Professor Lombroso administered a well-deserved rebuke to Professor Bianchi for having introduced a practical joke into a scientific investigation. The former announced his intention of returning to Naples in the summer, for the purpose of renewing his enquiries with respect to the origin of phenomena, the spiritual causes of which he refuses for the present to accept. But this will follow, as we have said, all in good time. No honest investigator, with a mind open to the reception of new truth, who has reached the half-way house, makes it more than a temporary halting-place.

ON SECLUSION.

*Through the Sensitive of Society for Psychic Culture,
Dunedin.*

"I pray not that thou should'st take them out of the world,
but that thou should'st keep them from the evil."

Not in the dim and cloistered cell

The soul can grow to purity.

It is not always wise and well

To court obscurity.

The mountains rear their lofty peaks

That seem to touch the sky;

And not a cloud and not a storm

Doth pass them by.

Seek not seclusion from the world,

But teach the world to look,

And gazing upward at thy thought,

Yet read it like a book.

The maimed limbs must lie in sling,

Uncrippled do thou fight;

And when thou see'st a thing to dread,

Go—put it right.

Sept. 4th, 1891.

AUTOMATIC WRITING.

THE *Religio-Philosophical Journal* for August 29th contains an article on the above subject by the celebrated Freethought writer, B. F. Underwood. Mr. Underwood has not avowed himself a Spiritualist, though it is difficult to conceive of his being a disbeliever in spirit communion in the face of the evidence his article presents. We reprint the major portion of the matter, omitting the introductory part which consists principally of Alfred Binet's affirmation of the fact of automatic writing, which he attributes to the second consciousness of the writer.

"My purpose in this paper, however, is not to discuss the cause or philosophy of automatic writing, but to relate a number of facts belonging to this class of phenomena which have come under my own personal observation. I have been familiar with automatic writing for a number of years, having first witnessed it in Boston more than thirty years ago, when a Miss Nickerson, a young woman, was the subject whose hand did the writing. What was written puzzled me then and I have never since been able to explain it. But what I shall now relate is of recent occurrence.

The answers to questions given below are selections from several hundred statements, many of them much more extended than these, which have been written automatically by the hand of Mrs. Sara A. Underwood, in the last few months in our home and at different times when she and I have been the only persons present. They were written without conscious effort on her part either in the composition or in the movement of the pen. They were written rapidly, much more rapidly than she is able to write of her own volition or by her own conscious effort, and in handwritings the style of which is in marked contrast to her own chirography. I have in no way consciously contributed, directly or indirectly, either to the writing, or to the thought expressed in these answers, except by my presence which seems to be a condition of obtaining any coherent writing or connected thought; and generally, but not always, by my attention and questioning, which are invariably invited by the controlling intelligence. The theories and opinions presented in these writings are more often at variance than in accord with our own. They are often expressed in an oracular manner. Direct dissent from, or vigorous criticism of statements made are often met with replies to the effect that the limitations of sense perceptions make our conceptions of things as they actually are, inadequate and distorted. With some of our adverse comments upon unverifiable statements, more petulance than patience is shown, but generally the spirit exhibited is kindly and generous.

The writing purports to be from extra-mediumistic and extra-mundane sources—from invisible human beings who once inhabited this earth. The writing always, whether purporting to be from a person of high or low degree, claims that the controlling intelligence is a spirit—a discarnate human being. Any intimation that the communicating intelligence may be the medium's sub-conscious ego, a fraction of which only rises to the level of conscious knowledge, is met with responses to the effect that it is strange anybody can believe such a vagary. One claim, to which there has never been an exception in any writing purporting to be a message, is that a "spirit," a discarnate human being, moves the hand that holds the pen.

During the writing Mrs. Underwood's mental condition is entirely normal, and there is nothing unusual or peculiar in her physical appearance—in her expression or manner. She questions, criticises and denies with a freedom which sometimes seems to irritate her unseen friends, or those claiming to be such. When she or I ask a question she writes it down in her own usual handwriting, and then waits for the answer which is written rapidly under the question. So that the unmistakable contrasts in penmanship are easily noted. (Sometimes the hand is moved to write the answer so quickly and forcibly that the record of the question verbally asked is deferred until the answer is written out).

Many of the alleged messages received relate to persons and events, and the contents of some of these were not

in the conscious knowledge of either of us when the messages were written. (These messages will be the subject of a future paper). None of those given below belong to this class, but are such as merely express views in regard to questions that have been subjects of interest to multitudes of thoughtful men and women. These statements are not submitted by me as samples of extraordinary wit or wisdom, much less as messages from spirits, for I am acquainted with the different hypotheses in regard to the phenomenon of automatic writing, and it is not my purpose at present to enter into any discussion of that subject. These statements, purporting to be statements made by spirits, I submit simply as some additional facts to be added to the data of psychical science. Whether these answers to questions are really from discarnate spirits who once dwelt in the flesh and lived on this earth, or are from the sub-conscious or subliminal self of the medium—a self, as Eduard von Hartmann claims, that possesses telepathic power that may perceive the entire past and present of another person's life, and that at times is clairvoyant and brings the subject into relation with absolute being—whether either of these theories is the true one, or the truth is contained in neither, I do not here consider.

Whether the medium is one personality, as I have been accustomed to regard her, or is a whole platoon of personalities manifesting themselves successively while her superficial consciousness remains unbroken and undisturbed, need not be discussed now.

I may however say here that I see no reason for speaking of personality and consciousness synonymously, as French physiological psychologists, like Ribot and Binet, in their writings frequently do. Ansel Bourne and A. J. Brown were beyond doubt one and the same personality; the difference was in the consciousness of the same individual at different times. The education and experience of Bourne, his automatic movements originally learned and his knowledge of language, numbers, customs, business methods, etc., were quite as manifest during the weeks that he lived in some sort of a hypnotic state under the name of Brown as when he was in a normal state of consciousness.

Without further introductory remarks I now submit to the readers of THE JOURNAL a number of questions and answers, merely as such, affirming that they were written under the circumstances stated above:

QUESTIONS AND ANSWERS.

What was the essential point of difference between the characters of Buddha and Jesus?

Ans.—One—Buddha—was of the governing class. He for love of the Race lowered himself to the level of the lowliest sufferer. Jesus was of the people. He raised the standard of morality, so that both high and humble could march under the one banner.

Wherein was Buddha mistaken as to his mission?

Ans.—Misconceptions are the legitimate outcome of earth's undeveloped phase of life, of being. Buddha, like many other earthly philosophers had caught a gleam, but only a gleam, of Divine Truth. He acted promptly upon the light shown, but as that light could be but partial, he made mistakes as all humanity is liable to.

In what respect was Jesus misled?

Ans.—Christ Jesus built up his faith on the Jewish promise of a messiah who would govern this earthly plane—by Love, as he understood; by Force of Almighty Power, as the ignorant Jews thought.

What was the real character of Christ?

Ans.—Spiritual servitor, misunderstood and maligned. Does our personality continue through all planes of being or is it sometime merged into one great all?

Ans.—Man's being is not as you fancy, some atom by itself but "all are but parts of one stupendous whole."

But on your plane does the individual persist with its personal loves, hates and idiosyncracies?

Ans.—Spirit-life is life of the individual brought into harmony with those of the same sympathies.

With those whose moral natures attract? whom they love?

Ans.—Yes, love is the great principle of man's being—LOVE.

From your standpoint, do you consider death the end of conscious existence?

Ans.—Death, we know only as a phrase used to indicate change of environment.

Is death expected on your plane, as on ours, or do you all understand that the next change is progress?

Ans.—Slow even are those on our plane to understand the law of unending evolution.

Can you explain to us how the intellect is developed in man? Is it an evolution of lower forms of intellect in animals?

Ans.—Bear in mind that your too readily accepted theory of evolution takes on trust a great deal not borne out in fact.

Are not instinct, conscience and intuition evolutions from lower types of mind?

Ans.—Animal instinct as you guess is the beginning of conscience, and of so-called intuition; but instinct and intuition are in fact of spiritual birth.

Is the universe in its ultimate nature monistic or dualistic?

Ans.—Triunism, not monism nor dualism, is the law of the Great Whole of whose greatness ye have, so far, no conception.

Explain to us the trinity which makes the grand whole?

Ans.—Spirit—matter—and what you call motion.

One evening this was written:

Remember that we are using your mediumistic powers in behalf of those with whom you are identified.

Whom do you mean as being identified with us?

Ans.—Literary agnostic and pseudo-thinkers.

In the middle of some remarks the following was written:

Pending what B. F. U. has to say let us suggest that all you prepare from our point of view should take firm ground as to our advanced position. There should be acknowledgment that we are a step in advance, and a characteristic rendering of our views.

Can you give us an explanation of the existence of evil?

Ans.—Evil, as you who are the greatest sufferers from it name one of the conditions of progress, is as necessary as what you call good—aye, more so—to your and our elevation to higher spheres. It is the winnowing of the grain from the chaff. Children of truth, don't worry over what to you seems evil; soon you will be of us and will understand and be rejoiced that what you call evil persists and works as leaven in the great work of mind versus matter.

But to us it seems impossible that brutal crimes, like murders and assassinations, or great catastrophes by which the innocent are made to suffer at the hands of malicious and cruelty-loving persons, should work for ultimate good.

Ans.—Percipients of the Whole of Being can understand, but may not state to those on your plane, the underlying good making itself asserted even through such dreadful manifestations as the crimes you name.

Then what you state would seem to imply that man has no real voice in his own development, that there is no such thing as free will.

Ans.—Sharing your doubt as to whether there is any such thing as free will, we are obliged to confess that we are not sufficiently advanced in knowledge to be sure that there is no freedom of will.

We would like to know the names of those spirits now present?

Ans.—Names with us are of but little account and we grow to ignore them.

Why are names so often apparently forgotten in receiving messages from those who ought to remember them?

Ans.—Because the one thing necessary to spiritual development is ignoring of the ego—the self mind. The mind universal, the spirit of abnegation, the uprooting of vanity and selfishness is here most desired.

Why are false names frequently given?

Ans.—Love, the great Alchemist, amalgamates in its crucible all mind-matter worthy of perpetuation, and in this amalgamation many small individualities are lost;

but ever when sought for diligently by blinded seekers for light, the semblance to individual relationship seems to melt into what seems false.

Do family names and affinities persist?

Ans.—Years gone by this question was seriously discussed among us and this conclusion was reached: that names with you were but the signs of tribal relations between those of mere blood-relationship; here, blood-relationship does not count, and spirit sympathies come always to be classified by new readings.

The names of Lincoln and Garfield having been written, the question was asked:

Do you meet in your new sphere those who were the cause of your death, and if so, with your increased knowledge, do you feel anger or aversion toward them?

Ans.—Zones of spiritual life are so overlapped and intermixed that those of us who went out from your sphere through blind and bloody ways are so much aware of the sense barriers which shut off the perception of the boundaries between spirit and flesh, that no vengeful feeling can remain even in individual cases.

Then you bear such persons no ill-will?

Ans.—Brothers are we all, even Booth's.

If this is Lincoln who replies, tell us in what light you now view Booth's act.

Ans.—John Wilkes Booth was the ordained man whose maddened brain was used to emphasize the divine way to martyrdom for the sake of the work of life's progress.

We are then to understand that you are now from you higher point of view content with the manner of your death.

Ans.—You ask am I content that my life went out as it did. You want to get evidence as to the higher wisdom evolved in my painful going out?

Yes, we wish you to state your thought in regard to it.

Ans.—Warfare of all kinds marks life's progress. Soldiers of life are as surely bound to eternal law as earthly soldiers are bound by military discipline.

Have you yet personally met John Wilkes Booth?

Ans.—Soul paths diverge, so sense paths do.

Here a little fault was found with the indirectness of these replies, when "Pharos will answer," was written. Pharos (or Light-tower) being the name assumed by the intelligence generally in control. The question was asked: What is it Pharos wishes to say?

Ans.—Charitable as B. F. U. is to his needy followers, his charity does not seem to extend so strongly to those of his ilk who have passed on to a higher phase of being. We wish he would think of us as he would—as he does—of those on his own plane who do the best they know how.

Yes, but the fact that you are on a higher plane causes me to expect more direct answers from you than from our more fallible friends on this earth plane.

Yes, fallible is the word. Thou shalt better understand the fallibility of spiritual being on its onward way to development when you have reached our round of Being's ladder. Infallibility belongs only to the higher evolution of spirit. When ye shall come into true spiritual harmony with our sphere many of our earnest queries will be most easily answered, but our environment makes many of our answers now enigmatical.

Pausing a moment, the hand was moved to write the following, which referred to nothing that had been said:

Bounded by our spirit bars

Waves of psychic rhythm wars

Against your cold, phlegmatic souls

Which see and seek but selfish goals.

This unprovoked display of petulance amused us and evoked the remark: "Don't you think your insinuations are rather severe and unjust?"

Ans.—

Sometimes spirits grow severe,

When everything they feel and hear

Takes the form of selfish quest

To gain from every spirit guest.

Sadly doubtful souls e'en here

Grow humanity to fear;

Sincerity and courteous words

With spirit being best accords.

It seems to us that it is you who are lacking in sincerity and courteous words, was remarked in reply, and you know quite well that we ask the questions we do from no selfish motives whatever. Don't you think it is you who are in the wrong?

Ans.—

Brought before our spirit court
Shall not the verdict be *en tort*?
Perfection's phase is not yet ours,
Far higher spheres may give such dowers.

What was the relation between Kant and Hume?

Ans.—Kant was aroused from his scholastic commonplaceness by the discovery that Truth could not be driven in ruts nor be formalized; so he was driven to test formulas by Reason. Ideas of so called holy men put to test by Hume's logical powers, showed so spurious in the light of common sense, that Kant was forced with many thinkers to hew out a new path for his own awakened thought. His thought was nearer truth than Hume's.

Are the different religious beliefs held by men on our plane carried on and held by them after they have reached your state?

Ans.—Clear thinking is not at once attained by even the fairest minded who experience the change you call death, and with new meanings attached to old ideas the sects still persist for one or more changes or planes.

Will any one write for us this evening?

Ans.—Of whom seek ye speech?

Of whosever is ready and willing?

Ans.—Soul of (—)

Can you tell us which is nearer truth, theosophy or Spiritualism?

Ans.—Both theosophy and Spiritualism contain germs of soul truth, but your sphere is so enwarped with phantasms that we who are cognizant of Being's realities may not spiritually explain what to us is very clear.

What is the sub-conscious ego?

Ans.—Your ideas are all wrong.

Please give us then your ideas of the so-called sub-conscious ego.

Ans.—So called—that is, consciously understood on your plane. There is no sub-conscious ego from our point of view. There are multiplex egos conceived through one sense organism when that organism is multiplex in formation and design.

Are these multiplex egos so many distinct personalities or spirits?

Ans.—Soul atoms which go to make the all of Being.

Do you know about the case of Ansel Bourne?

Ans.—Take the case of Lurancy Vennum.

Well, in that case were there two distinct souls manifested through one body?

Ans.—Yes.

Where was the first inhabitant of that body when the second took possession.

Ans.—Lurancy and Mary were but two phases of one individuality, common-place and easily assimilable.

They seemed to be two distinct persons. Did they have a deeper underlying common personality?

Ans.—When you come over on our side the Vail you will understand that planes of Being make common-place individuals all as one, and those of no great persistence can easily adopt sympathetic forms.

The answer seemed vague and contradictory, and the question was asked: Have you anything further to say as to the so-called sub-conscious ego?

Ans.—Purblind scientists are at fault, but their inquiries are of use. Over on our plane we are not quite sure as to the philosophical answer to the question.

When can you give us a more definite answer?

Ans.——evening after consultation. Good-night.

Wait a little, I want to ask another question.

Ans.—What ask ye?

Whom do you call purblind scientists?

Ans.—Whom do you call clear-sighted scientists?

Those who observe correctly, state clearly what they see and know, and do not indulge in assumptions about matter of which they know nothing, I replied.

Ans.—Name such.

Darwin, Tyndall, Humboldt.

Ans.—Darwin spiritually was decidedly purblind with all honesty of purpose. Tyndall is stubbornly purblind, because of limitation of research. Humboldt was imprisoned in sense perceptions and necessarily purblind.

Don't you sometimes characterize as purblind those who ask questions difficult to answer?

Ans.—Difficult to answer to those whose spiritual vision is confined to sense limitations.

When one of us enters into your sphere—when we are called dead—is there at first a period of unconsciousness, or is there an unbroken consciousness—a remembrance of what has transpired?

Ans.—When what you call death occurs—which is really a new birth—unconsciousness is the stage of transition, but as soon as the new born spirit is found strong enough to understand the very natural change which has taken place—a change which, if he or she has been an observer of thousands of metamorphoses occurring in earth life with lower forms will seem the most natural possible in evolution—then the knowledge of such change dawns upon the sense perceptions and all becomes clear.

THEOSOPHY, OCCULTISM AND SPIRITUALISM.

(Continued.)

WE had desired to introduce here some evidences in favour of the Spiritual Hypothesis by the late Dr. Robert Hare, Professor of Chemistry in the University of Pennsylvania; but his book, "Experimental Investigations, or Spiritualism Scientifically Demonstrated," is not obtainable, and it is so long since we read it that memory is only clear on one or two points, the first of which is that with an apparatus constructed by himself, on which it was impossible for the medium to exercise the slightest physical control, a message with his father's name attached was spelt out, followed by some expression in Latin which his father had used whilst in the body. The Professor at this time was a skeptic, and his mind not active with any thought of spirit-presence. We find from Mrs. Hardinge Britten's Modern American Spiritualism, p. 117, that at the New York Conference of Spiritualists, 1854, Dr. Hare, after describing a number of remarkable physical phenomena, refers to a boy medium whom he often had alone in his lecture room, and through whom he had a number of test manifestations. On one occasion the spirit of a brother who had passed on sixty-four years previous, stated that he had died of dropsy, in intense pain, occasioned by the water oozing through the skin. Dr. Hare said he was now seventy-six years of age, had survived all his family, no one living knew the circumstances of that brother's death but himself.

He gave another instance of a relative whose relationship he had forgotten, identifying himself by giving the particulars.

Mrs. Britten, in the same book, gives two instances of communications pointing directly to the action of individual minds other than that of either the medium or investigator. The first of these was in connection with a letter she had sent to Mr. Mansfield, the spirit postmaster, to whom she was a stranger. The letter was to her father in the spirit-world; the reply came from a sister whom she had not asked for or mentioned in the letter. The next we give as related by Mrs. Britten:—

During my last visit to Boston, my friends observing my passionate love for flowers, kindly adorned my platform with sweet floral offerings, which I as regularly transferred to the dear friend I was visiting, in order that she might carry them to the grave of a sweet little girl who had passed away in the spring, and after whose earthly form the poor mother's eyes still yearned. One night I had returned from my lecture at the Melodeon with a lovely wreath and a large bouquet. The arrangement of the flowers was somewhat injured in the carriage, and I gave them, as usual, to my dear hostess, to carry to the cemetery. The next day, when the mother was about to depart with her prize, she sent her maid into the garden to gather two large dahlias which she placed in the wreath, and a very small one with which she renovated the bouquet. I had never visited the grave myself, and had no idea how the flowers were to be placed. The next evening I was dressing to lecture at the Music Hall, when, just as I was about to quit my room, the bright spirit of the child stood in my path and be-ought me in her sweet winning way to give a message to her mother.

"I have seen spirits from my earliest childhood, had oft en before seen this fair little apparition, and did not question but that her mother would place perfect reliance on my report; but as the message contained no particular test, and it has always been my custom to require tests both for myself and others, I said, 'You must tell me something, Nannie, that will convince your mother you have really appeared to me.' 'You will have such a sweet nosegay to-night at your lecture, Emma,' said the fair spirit, 'and that shall be a test.' 'Not enough Nannie,' I replied; 'I often have bouquets; that will be no test.'

"Tell mother," answered the bright spirit, 'I saw the angel she put on my grave, whose wings fan away evil spirits; also tell her, the two large flowers she put into the wreath yesterday from her garden are gone, but the small one is still there, in the bouquet—now remember.'

"I hastened to my lecture, on to the rostrum, and there lay test the first, a 'sweet nosegay.' The reporter of the Boston *Courier*, in a critique on my lecture more honorable to his gallantry as a gentleman than philosophical as a scientist, remarked, with some humorous attempts to account for my 'inspiration,' that I 'looked lovingly at the splendid bouquet.' Well I might! Ah, Monsieur Boston *Courier!* could you have known the happy thoughts that those flowers called forth, you would not have wondered at my loving look. I thought of the poor mother, whose faith that her darling was not sleeping in the cold ground might be strengthened through the intelligence connected with those flowers. I thought too of the rest of that mysterious little communication, but as I thought and wondered if it would prove true, no effort upon my part could shut out from my mind a memory of my old calling, the stage, and the oft-quoted phrase of the Danish Hamlet, 'My life upon the ghost!' The next day, when the bouquet which I had presented to my friend was about to be transferred by her once more to the cemetery, I rather hesitatingly told her I thought she might possibly find some disturbance amongst the flowers. Being urgently pressed for an explanation, I recounted to her the vision above narrated, when my friend responded, 'On my way to the cemetery yesterday, I bought and placed on the grave a little china image of an angel, with wings extended, which seemed to be hovering, to my morbid fancy, over the hallowed dust of my child. As to the flowers, I know all about the disturbance; for when arranging them on the grave I thought the large, flaunting dahlias looked so out of place, so I took them out of the wreath myself. The smaller one, being less intrusive in the bouquet, I suffered to remain. It is all true; and, Emma, I now know my child must have seen me, for not another living creature could be aware of either circumstance.'"

Another very striking test of the action of a discrete intelligence is given on page 257, on the authority of Mr. Stephen Albro, editor of the *Age of Progress*, as follows:—

"A gentleman who resides in this city [Buffalo], but who has not authorized me to give his name, called at Mr Redman's room last Sunday for the purpose of introducing a friend who was visiting him. Besides this friend, a brother of the first named was present.

"This brother was an inveterate sceptic, and decidedly opposed to Spiritualism. He called with the others for curiosity, but refused to sit at the table for investigation.

"The spirits, however, requested 'all present' to be seated at the table. The sceptic at length complied, when the spirit of a deceased brother who had departed this life in England at the age of seventeen years, addressed him, writing through the hand of the medium backwards, giving many proofs of his identity and signing his name in full.

"The sceptical gentleman then asked the spirit if he could tell the manner of his death, to which the spirit answered by affirmative raps, when the hand of the medium was immediately used to make numerical characters, as follows:

"9 23 1 19 19 13 15 20 8 5 18 5 4 9 14 20
8 5 5 1 18 20 8 4 5 1 18 2 18 15 20 8 5 18.

"What the meaning of these figures could be no one present could divine, till direction was given by the spirit through the raps to place numericals under the letters of the alphabet thus: A. B. C. and so on, up to ²⁶/_Z when the figures read: 'I was smothered in the earth, dear brother.'

"The fact thus uniquely represented was strictly true, the two brothers stating that he, the spirit, and another lad were at play in a sand-hole, the projecting bank of which caved in and suffocated him before he could be extricated.

"This test proved too strong for the sceptic, whose tears bore witness to the strength of his conviction.

"Truly and fraternally yours,

S. ALBRO."

The unconscious mental action of the sitters was certainly not competent to produce this puzzle.

Epes Sargent, a gentleman of high literary status, and author of *The Scientific Basis of Spiritualism*, gives in that volume several instances of independent spirit action, the first of which is in connection with a sitting he had with Chas. E. Watkins, where, holding a closed book-slate in his hand at a distance of three feet from the medium, several messages from deceased friends, who each signed his name, were written between the slates; in one instance the message containing 52 words was written with preterhuman celerity, the writing, which was neat and legible, being preserved by the narrator.

Another instance of independent spirit action is given by Mr. Sargent on page 61, viz.:—

There was a communication in the *Banner of Light*, of June 19, 1890, from a person known to the editor, the substance of which may be thus related:—A. B., who had never been in Boston before, had never seen Watkins, nor had Watkins seen him, went to the medium's rooms, 2 Lovering Place, Boston, early in June, and asked for a sitting. Watkins went out of the room, and A. B. wrote six questions on little slips of paper *belonging to himself*, which he rolled into small ballots as tightly as possible, and placed on the table. Among them he placed a ballot on which was a question written by an absent friend—both the question and the answer to it being unknown to A. B. This ballot A. B. had marked.

Watkins comes in, does not once touch the ballots, but tells A. B. to mix them up, and then point to them slowly. This he did; and at the touch of the fourth ballot, which was the marked one, Watkins tells him to take it up, which A. B. does, closing his hand so that the medium shall not see the ballot. Watkins walks about the room, looking very flushed and excited, and at last cries out "Pin-cushion." A note is made of this by A. B., and there is a long pause. Then Watkins, looking dazed and confused, says, "They speak of a Katharine." This was the name of A. B.'s friend who had written the question. Another long pause, and then, with a pleased, bright expression, Watkins exclaims, "Yes, I remember now; it was something I made for you." Here he stopped, seemed to be trying to grasp some impression, and at last said, "It is something to go around the neck; I don't know what you call it—a tie or something."

A. B. did not open the ballot, but told him that he could not say whether this was correct or not, but would let him know. When A. B. saw his friend he found that the question was, "Where is the pin-cushion you made me at Otter River, and what else did you make me?" The answer to the second part of this question was what the medium had given, "Necktie."

The remarkable points in this experiment are these: The ballot, untouched by the medium, contained a question addressed by an absent friend of A. B. to some departed acquaintance, and both the question and the answer to it were unknown to A. B. Let us set aside as not pertinent to our present inquiry the remarkable clairvoyant power manifested by Watkins, of being able to read the inscription on a tightly rolled-up ballot, (which he had never touched, and which was not written on in his presence,) so that he could give the leading word on it, "Pin-cushion." But by what conceivable power did he get at the second part of the answer, where the word was not written on the ballot, and where it was not in the mind of A. B., who was not the person to whom his friend's question seems to have been addressed?

Here is the puzzle. If there was mind-reading, then some transcendent power in Watkins must have gone a journey of miles to the Katharine who wrote the question, and got out of her mind the word "tie," or "necktie," or "something to go round the neck." This is one way of solving the mystery. Another solution is, that the deceased individual, to whom the question was addressed, was, in her capacity of spirit, enabled to impress corresponding spiritual faculties in Watkins with the needed words, until his normal consciousness could grasp them and prompt their utterance. Which is the easier solution of the two? Or are they not both equally insoluble?

Mr. Sargent introduces incidentally the testimony of Dr. T. L. Nicholls, the celebrated eclectic physician and food reformer, formerly of Great Malvern and now of Fopstone-road, London, from which we extract the following, as bearing upon the individuality of the communicating intelligences:—

"During the past year Mr. W. Eglinton, a young Englishman about twenty years old, and a very powerful physical medium, has been a member of my family. He first came to Malvern as a patient, and has been with us, in Malvern and London, ever since I have had, I think, about fifty sances with him, attended in most cases only by members of my own family, and sometimes intimate friends. I have applied many tests, and satisfied myself, beyond all doubt, of the individuality of the spirits whom we have seen and felt, and talked with for many hours.

"I have in my possession *direct writings and drawings done under absolute test conditions* by departed spirits with whose handwriting I am familiar as with my own. I have an endless cord—that is, one I carefully tied and sealed—which, while my hand rested on the seal, had five knots tied in it. I have had the observation of matter passing through matter, in a chair being 'threaded' upon the arm, while the hand firmly clasped another's hand, seven times—and tested the fact by tying the two wrists together with fine thread, and by myself holding the other hand.

"The last materializations I have seen were a few days ago at Malvern, in my own garden in the summer twilight, when every object was distinctly visible. There was no cabinet. The medium, Mr. Eglinton, lay on a garden bench in plain sight. We saw the bodies of our visitors form themselves from a cloud of white vapor, and then walk about, robed all in purest white, upon the lawn where no deception was possible. One of them walked quite around us, as we sat in our chairs on the grass, talking as familiarly as any friend. Arthur Hildreth, son of the late Richard Hildreth, the historian, and his wife, sat beside me, while Mrs. Nichols sat on a stone balcony some twenty yards distant. This was all our party.

"The 'sheeted ghost,' whose fine white drapery we had seen made from a white vapor before our eyes, came round behind me, took my hat from my head, put it on his own, and walked off

with it to where the medium was lying; then he came and put it on my head again; then walked across the lawn and up a gravel walk to the foot of the balcony and talked with Mrs. Nichols. After a brief conversation he returned to the medium and gradually faded from sight.

"I have known this 'ghost' for more than a year, and have no possible doubt that he is what he strongly asserts himself to be, as distinct an individuality as I am myself.

"I have to say, then, that, with some pretensions to science, with the training in accurate observation of a practised journalist, and an experience of spiritualistic phenomena running through some twenty-five years, I cannot see that any facts are established by stronger proof than the existence of individual human spirits, who have been separated from their earthly bodies, but who have, under certain conditions, the power of giving us evidence of their existence by signs, writings, speech, and the assumption of visible and tangible bodily forms.

JUDGE EDMONDS' experiences are so confirmatory of the Spiritualistic theory of the after-life that we are induced to make one or two extracts from the Introduction to his second volume. Referring to a young girl of the Roman Catholic faith, whose whole progress as a medium he had watched with intense interest, he says:—

"Her church told her to disbelieve in Spiritualism, and she refused to witness any of the manifestations, though they were frequent all around her. At length the house in which she resided became what in former days would have been called haunted. It continued so for nearly six months, during which she heard strange sounds and witnessed various acts, which she became satisfied were not the product of any mortal agency, but were evidently intelligent. Her curiosity was excited, and she sought a medium. She soon saw enough to convince her of a spiritual agency, and very soon became herself a medium. It is now about a year since she was developed as such, and her mediumship in that period has assumed many forms.

"At first she was violently agitated in her person. She soon wrote mechanically; that is, without any volition on her part, and without any consciousness of what she was penning. Having a strong will, she was able at any moment by exercising of it to arrest the manifestation. She next became a speaking medium. She was not entranced as some are into a state of unconsciousness, but was fully aware of all she was saying and of all that occurred around her. She, however, had not advanced far enough to know the source whence came the thoughts which she was uttering, and she imagined they might be the product of her own mind. To convince her upon that subject she was shown, through the instrumentality of her own mind, all the particulars of the wreck of the steamer San Francisco—that her upper deck had been swept off, and a certain number had thus perished; that the residue of those on board had been taken off in three vessels, and were then on their way in different directions for different ports, and that the steamer had been abandoned on the sea. All this was several days before any news had reached the land of the accident to that vessel, and she was told to wait and see if the information which had been given her, and which was much more detailed than I have written, was not strictly accurate, and then determine for herself whether it was her own mind. A few days brought minute confirmation of every incident which had been disclosed to her.

"Since then this faculty of knowing things at a distance has greatly improved. She saw the wreck of the Arctic when it was occurring. She saw and detailed with great accuracy, as subsequent accounts showed, the recent collision on the Canada Railroad, and that a few moments after it happened, and while the dead and wounded were being lifted out of the ruins. She has seen and described the state of things at Sebastopol and its vicinity, and she has frequently described scenes and conversations going on at the moment, at the distance of several hundred miles from her; and all this, not when she was in a trance, but in a state of mental consciousness to all around her.

"She next became developed to speak different languages. She knows no language but her own, and a little smattering of boarding-school French. Yet she has spoken in nine or ten different tongues, sometimes for an hour at a time, with the ease and fluency of a native. It is not unfrequent that foreigners converse with their spirit friends through her in their own language. A recent instance occurred where a Greek gentleman had several interviews, and for several hours at a time carried on the conversation on his part in Greek, and received his answers sometimes in that language and sometimes in English; yet until then she had never heard a word of modern Greek spoken.

"About the same time her musical powers became developed. She has repeatedly sang in foreign languages, such as Italian, Indian, German, and Polish, and it is now not unfrequent that she sings in her own language, improvising both words and tune as she proceeds—the melody being very unique and perfect, and the sentiments in the highest degree elevating and ennobling.

"Her next advance was to see spirits and spiritual scenes, and now scarcely a day passes that she does not describe the spirits who are present, entire strangers to her, yet very readily recognised and identified by their inquiring friends. This has of late been witnessed by very many persons, and many an unbeliever in spiritual intercourse has been overwhelmed with the evidence of identity which thus, by sight and by communion, has been presented."

Further particulars are given with regard to her mediumship, and the Judge concludes his reference to her as follows:—

"I do not mention this case as a solitary or extraordinary instance of spirit-power, for I am aware of many others of a similar character. But I refer to it because it is an apt illustration of the view I am endeavouring to present, and because the whole development having occurred under my own observation, I incur the less hazard of being mistaken."

Summing up the evidences that Spiritualism proves the immortality of the soul, Judge Edmonds concludes as follows:—

"No man lives but he may have, if he pleases, evidence most satisfactory, that the friends whom he has laid in the grave do yet live and can commune with him.

"This is a bold assertion to make, but I make it after years of careful investigation, conducted under most favourable circumstances, after having witnessed innumerable manifestations, and after having beheld the intercourse in all its known phases. I make it deliberately, and as the result to which my examination and that of many, very many others, has conducted me, and I know I cannot be mistaken."

(To be Continued.)

IN THE VALLEY OF THE SHADOW OF DEATH.

II.

In my last month's paper, illustrated by the story of "The Lost Stockman," I pointed out how it was possible for a man who had no belief in the Deity, no idea of a future state, and no education, to die and yet not know he had died. I stated that this man, lost on one of our interior plains and wandering about looking for his horse until he died from exhaustion, necessarily awoke from what he thought had been sleep, but which in reality was the unconsciousness of death, with the same ideas still in his mind. The departed spirit to a great extent makes its own surroundings, so this man having no other thought than that he was lost on a plain, found himself still in that predicament, and would have so continued until the knowledge that he had left his body, and that there was a different place to that he mentally surrounded himself with, somehow occurred to him.

Such self-engrossed souls, I stated I was informed, could not be approached or spoken to by any spirit until the thought dawned upon them that there was some one somewhere who would help them, and that sympathising spirits used various methods of implanting this spark of desire, the chief of which was in some way to bring them into connection with spirits still in their earthly bodies. How this is done I cannot explain, but I write these papers to show that in some way I know not of, these stagnant souls are put in mesmeric connection with me, and by reading my thoughts can be told they have passed through the calm and quiet process termed death.

I am also told by my spirit guides that seasons of emotional excitement on earth are largely availed of for this purpose, and that at such gatherings as the Salvation Army services, Methodist revivals, Roman Catholic solemn ceremonies, prayer meetings, etc., many of these stagnant souls are brought into connection with unconscious sensitives, and so are enabled to get instilled into them the thought of a higher life, and of the goodness of God.

The next instance I shall relate as having occurred in my experience, differs considerably from that of the Lost Stockman, inasmuch as I am not conscious of spirit intelligences having anything to do with the matter. I will call the story

THE HAUNTED BEDROOM.

It is about five years ago that I was travelling in Northern Queensland. One of my fellow passengers on the steam-boat was a gentleman, and several times we got talking about Spiritualism. He was a non-believer, but took some interest in the subject. About a week after we had parted I met him again, at an hotel in one of those one-time bustling townships which start up with mushroom-like growth on the discovery of gold, as quickly collapse when the gold is exhausted, and for years appear to be in a state of retrogression, until some more stable industry gives them another push ahead.

We were sitting on the verandah after supper (all Queensland hotels have wide verandahs), smoking, of course, and talking, when my friend remarked to me,

"I am so glad you have come, for every night since I have been here there has come over me, just about this time, a most depressing feeling, indeed I almost feel inclined to commit suicide, and when I go to bed the sensation hinders me getting to sleep. My reply was that I did not wonder at such a feeling in such a decrepid township, for everywhere there were empty stores, tumbledown houses, and lack of life, or industry, and even the hotel we were at was a miserable, uncomfortable place.

"That is true," he answered, "and I can tell you I am very glad I am going away in the morning, for I shall be off by the coach before you are up; there is something about this house I don't like."

He retired, but it was late before I went to the miserable little room allotted to me to sleep in. This room adjoined the one my friend was sleeping in, and the only division between us was one of those thin board walls which, as is common in Queensland country houses, did not reach quite up to the roof.

I had been asleep apparently about an hour, when I awoke feeling an intense, heavy, uncomfortable impression. It occurred to me that the window was not open quite wide enough, and I was about to get up and see, when I was startled beyond measure by hearing in a solemn, slow tone, and apparently as loud as in ordinary conversation, the words: "*It is all thought—thought—thought! No drinking—No sleeping! All thought—thought—thought.*"

"Hallo," I said, "Who are you, and what do you want?" for my first idea was that some man had entered the room; but, on second thought, I recognised that this could not be as I had locked the door, and it must be a disembodied spirit. My reply drew his attention to me, and I found that we could interchange thought. He expressed astonishment at finding I could understand him, and wanted to know how this was, for he had seen so many sleeping in my bed, yet somehow, could never make them hear him, though he had tried so hard. I asked him, did he not know he had died, and he replied that he had imagined so one time, but he really could not have died for he was just the same, and yet he was not, for it was all thought; and it must have been a long time since this curious change had taken place in him. Altogether he was completely confounded, and could not understand how it was no one took the slightest notice of him.

We held a prolonged mental conversation before I could get him to understand that he was in the world of spirits, for he, although an educated man, had not lived a correct life, and he was a total disbeliever in God, or an after-death state of existence. My suggestion that he should pray to God for help, only brought forth a blasphemous reply, and it was with difficulty that I could make him comprehend that there were other localities than this room he had been haunting so long. However, at last the reasonableness of my statements seemed to strike him, for he made the remark, "Well, it must be so," or something to that effect, and I immediately lost touch with him, and so went to sleep.

It is one of the defects of this peculiar mediumship which unwittingly has fallen upon me, that I can get no reliable names, dates, or arbitrary information, so I never trouble to ask those ghostly visitors of the night (for I am not seeking tests), who they are, or where they were born, etc. Indeed it is immaterial to me who they are, or whether they stay or go, believe or not believe me; so I thought no more of this man, and never even troubled to enquire of the hotel owner if the room were supposed to be haunted. However, the next night he awoke me again, thanked me warmly for the truths I had told him, told me he had found his friends, that he now knew he had died, that there was a life after death, and that through me he had been enabled to sever his connection with the earth.

I stayed a week in the house, but heard no more about him. To this day, however, when I think of the circumstance—the solemn and sad tones of his voice, which in very despair the soul within him forced him to utter "*All is thought—thought—thought!*"—ring in my ears.

The sequel to the story is this:—

Five weeks afterwards I again by chance met my friend on board the steam-boat, returning to Brisbane. I remarked to him that it was no wonder he had felt the feeling of depression during the weeks he slept at the hotel. "Why?" he replied. Then I related my curious experience. "Well," he answered, "That is extraordinary, for I travelled back to that hotel, and one of my fellow passengers was a woman—a publican's wife—who had been a long time in the district, and knew all the old residents, and when we were being allotted our bedrooms, the one you slept in was pointed out for her, but she flatly refused to have it, for, she said, that poor Mr. — (my friend forgot the name) had died of the horrors in that room, and that he haunted it still."

This instance, similarly with that of the Lost Stockman, shows ignorance to be a sin that brings its own punishment. This we experience daily in earth-life, as for example, it is not until we have made too close an acquaintance with fire that we know it will burn us, or with water that it will drown us. We are endowed with the faculty of obtaining knowledge, and it is our duty to get it. Materialists' creed of "one world at a time," may land a man in a similar trouble to that endured by the unfortunate souls I am writing about. The Spiritualist could not possibly be placed in such a deplorable condition, because he *knows* there is a future life. The educated materialist who has come to his conclusions after thinking over the matter (such a man as Chas. Bradlaugh, for example) would not be at all likely to become a stagnant soul, because his reason would be brought to bear upon the change in his surroundings supervening upon death; but the ignorant materialist, with no lofty inspirations whatever, who has no knowledge of a future life, and his total disbelief in it, never troubling to think about it, is very likely, according to the teaching so strangely given to me, to find himself after the change called death, in a state of solitary existence absolutely incomprehensible to his mind. Such a soul may and must remain in this "hell" until the thought that there is some other place where he can get to, arises in his soul. Prayer would instantly bring him aid, but he knows not who to pray to, for God he ignores, and his own "dead" friends he does not believe to be still alive.

SUGKAMNO.

(To be continued.)

SPIRITUAL COMMUNICATIONS.

From "Spiritualism,"

By J. W. EDMONDS AND G. T. DEXTER, M.D.

(Section Twenty-four.)

Thursday, May 19th, 1853.

This evening the circle met at Dr. Dexter's.

It was written:

There are to-night with me many spirits of your friends, who have met accidentally, but who delegate me to say that their affection surrounds you, and their love is a part of your existence, as through it you receive many impressions for good, and by it you are supported to endure many of the troubles and ills of life. Cordially, heartily, and affectionately they with me greet you to-night. You are guarded bodily by your nearest relatives, and your spirits are the special charge of those friends who, when on earth, loved you most, and whose feelings assimilated with your own. SWEDENBORG.

Now your questions.

I prefaced my questions by saying that some of them were propounded in a spirit of caviling, because I was desirous of seeing how far the teachings would bear a treatment to which I knew they would by-and-by be subjected.

My first question was this: What do you mean by saying "that death is the first and last struggle where there is pain?"

It was answered:

This expression refers to death alone; and as there is no other death in the passage through the spheres, thi

wording is correct, as well as the idea. Death of the body is probably accompanied with pain, and when the spirit passes through the death of the spheres, it is rather a state of unconsciousness than death. This is my meaning.

I next inquired, What do you mean by the expression, "the spirit does not lay in its spirit-form?"

It was answered :

Not in the form of the body, the material body, but it assumes the body prepared for it. I rather imagine my meaning must be misunderstood. The idea I intended to convey was this : The spirit, after leaving the material body, probably assumes the exact properties and shape of the new body which it is to inhabit. Be it understood that the body of the spheres, in any condition, is a higher development than the earthly body. It approximates to the perfect man in proportion to the step it has taken. Thus the spirit passing from the body of earth, does not retain all the features which it possessed in connection with that body, but as it passes, it acquires the size, shape, and form of the body it is to enter.

My next inquiry was worded thus : I confess that I am not satisfied with the reasoning on Sunday ; for instance, the difference between our change of mind and theirs (the religionists of the day) you say is, that ours is founded on judgment, and theirs on feeling. Still, is not ours sometimes founded on feeling, and theirs on judgment ? If so, then, what is the difference ?

The answer was this :

My dear sir, the gist of your question is this : How do I know that feeling does not produce the same effect as the convictions of judgment ? I can answer that, if time would permit, but I can only say that whereas feeling produces the temporary and evanescent identification with any idea, judgment, or reason, convinced or satisfied, infuses into the whole action of a life the effects of that conviction. Thus, when you shall have compared the minds and conduct of the Spiritualists with those of any other religionists, you will observe that the fear of death is lost, the hope of eternal progress is the very life of their existence, and that the change or impression manifest by their belief is evident in the fruits of their works. As this, too, is a matter of comparison and time, I can but ask you to wait, and then *perhaps* you will understand the whole force of my argument. Let your mind be firmly fixed on the subject as it is.

I proceeded to my next question, in these words : You say that burnings and persecutions, etc., will follow a belief founded on judgment. Why will this be so ? for in everything religious, political, or scientific, man is ever prone to persecute the unbeliever.

It was answered :

I did not so express myself by implication, or otherwise.

I then asked : What do you mean by the remark, "there is just as much required of him here as after death," used in that connection ?

It was answered :

In his progressive development man begins here, and ends where ? There is, therefore, just as much required of him in proportion to the light he has in your world as in the world of spirits.

In no situation in either is more required than the light received demands. But in your world man knows God through his works, and were there no other idea of his existence, to my mind, the works are in themselves evidence enough of his attributes, to satisfy the mind of his truth, holiness, and love. Therefore it is required of him in your world that his life should conform to these principles of God's nature. No more is required of him here.

I next put this question : You say, "a certain class will never know the doctrines we teach, were they to live till the mountains totter with old age." Do you speak figuratively or literally ?

It was answered :

I mean that circumstances will so operate, either by the will of himself, or the will of others, that the conviction of the truth of spirituality to them will scarcely be possible. That man should never believe, I am not

ready to say ; but my expression referred only to the life on earth, not eternally.

I said that I did not understand the remark, that the "first evidence that spirits could communicate, was the evidence that God was of himself sufficient to the perfection of that which was of himself." It seemed to me that this was reasoning in a circle.

It was answered :

It sometimes requires circular reasoning to convince angular minds. But as God is able to perfect his own works, is powerful enough to contrive the most stupendous labours, and achieve them too, it proves that he is able to accomplish anything which is of himself. Spirit is of himself, and the evidence of spirit-communication is surely proof that the spirit being of himself, he is able to give it the ability to manifest its existence to spirit on earth.

I remarked that I was done with my questions.

And then it was written :

I am almost unable to continue to-night the teachings I designed, for the feelings of irritability in a circle, however evanescent, always retard the full flow of spirit influence. There are, to many minds, circumstances of such ecstatic pleasure that they produce, in their reaction, great pain. Oh ! how the eternal mind is governed and controlled by its connection with the body ! How many associations, dearly remembered as of joy, are not alone of the mind, but partake of the body's participation ! Thus we often feel, and sensibly too, those impressions which bring to the recollection the real affection of mind as well as the body. I mean we miss those with whom we are associated, whether on terms of intimacy or as mere common acquaintance, but whom we are daily and hourly in the habit of seeing. When they are gone we feel their loss. How much more must the mind feel the loss of those with whom we were associated, as well as by ties of blood ! But enough.

When spirits are weighed down by their own density, they sink, as I mentioned, to the places lower than the earth.

They are attracted thither by their minds. They desire no progress, or if they do, the desire is so little that it is swallowed up in the stronger desires for error. The condition of these spirits may demand notice.

I think I mentioned that it was said that their place of residence was a large plain, and I here remark that the plain is almost entirely alike in every part, suggesting scarcely any feeling of beauty or love of it, and is relieved only by one mountain. It is here that the spirits toil and wrangle. They labour, of course, more than the advanced spirits, as their organisation being more dense, requires more to support it. They cannot rise without a great effort, and being always compelled to associate with spirits whose internal is of the same erroneous and dark character, it generates all kinds of contentions and disputes, and perhaps deceit and falsehood. At any rate their affinities for good are, as it were, suspended. They do not possess the power to see the thought before its utterance, but they act toward each other as man and man on earth, that is, not entirely so, but nearly in the same manner.

One great evil which attaches to these spirits is the obscurity of their ideas concerning God. They realise that there is a God, but they cannot comprehend why that God differs from themselves. Then again, their ideas of beauty are buried in the accumulation of error which surrounds their minds. They have but little conception of the duties which belong to them. And they do not love God, they do not love their neighbour, but they are always ready to mislead and provoke, to disturb and annoy. They are, as it were, incapable of much information. Were the desire to learn to be raised in their souls, they would begin to progress. Still, they are not entirely beyond the reach of improvement ; they have not entirely lost all appreciation of what is beautiful in the works of God. For it is told me that when they are led to ascend the summit of the mountain, and behold the glorious brightness of the space beyond, their spirits yearn to leave their dark sphere, and they commence to make the effort.

Their habits of life correspond with the tone and cha-

rafter of their minds. They have no pleasures, no associates. They do not study. They do not sing, write, or enjoy life in any way, except the delight they may have in tormenting those around. They toil for sustenance, and as their land is sandy, and no sunlight, there must be great labor to enable the earth to bring forth enough to sustain them.

When one of these spirits has a desire to leave that sphere, and by that desire and its effects is awakened to come nearer the earth, he does not lose the disposition which placed him in that sphere all at once. It is by these spirits that the accounts, garbled and untrue, of the world beyond your earth are given, through some medium with whom they have come in contact.

They delight in error; and you can imagine what that condition must be when the soul recognises no God, but a being as themselves, what their unhappiness is—who cannot appreciate either love or truth—what their minds must be when their whole enjoyment is the wickedness of evil and the production of error.

Do they suffer? Yes, when their minds receive the light of truth, when by its rays their whole nature is laid bare, when they can understand how much they have lost, how much they must regain.

Are they unhappy? Yes; after having left those dark spheres, they daily and hourly feel how much their affinity retards their upward progress, and draws them downward toward those spheres again, when they know how little they can appreciate what is before, when they know the nature of those with whom they associate.

Perhaps there is no greater unhappiness to the soul of man than the full conviction that his heart is evil, and that he is daily and hourly struggling to overcome its tendencies.

Thus it is with them, and I must leave to your minds to imagine what I confess I am unable to describe.

SPIRITUAL BARRENNESS.

It is the fashion with the modern sceptics to contemptuously speak of religion as a form of mental disease. According to them it is a wrong bent given to human nature, a warping of sound reason by a strong emotional bias. According to this theory the religious state is an abnormal state;—a deformity of the human mind.

But two ugly facts present themselves to call in question the reasonableness of this assumption. The first is the universally acknowledged fact that religion wherever it is true and natural produces the most beautiful harmony of character. It feeds all the noblest and purest emotions of the soul, strengthens the heart and the will and disposes the mind for generous self-sacrifice. If it is a disease and a deformity, how does it produce such beautiful harmony? Whatever partakes of the nature of disease introduces an element of disorder into the system. No more can the soul attain to healthy conditions of peace and progress under a form of insanity than can the body attain perfect rest under a form of disease. If the body uninterruptedly performs all its functions, and enjoys full vigour of health, then its condition is not certainly one of disease. Similarly any condition of mind that produces the most beautiful symmetry and feeds all its nobler faculties cannot be regarded as a condition of deformity.

The second fact is equally perplexing to the sceptic. He boasts of his freedom from the prejudices and superstitions that clog the way of the religious man. The latter's aims he considers to be misguided and mourns the waste of human energy, over objects which have very little concern with human good. In the place of the service of God of the votary of religion, the votary of science proposes to substitute the service of man. But in spite of all his professions of altruistic principles he lags behind the religious man in point of philanthropy. Actual enthusiastic devotion to the good of humanity, diminishes in an inverse ratio to the progress of such "liberality" of religious sentiments. With all their preaching no body of sceptics have been able to produce from its ranks devoted workers like Mr. Spurgeon or General Booth. However they may wish for it there is

something in unbelief which tends to produce spiritual barrenness.

The modern educated Hindu, who has learnt to disbelieve the cherished doctrines of his forefathers, and who has grown indifferent to all religions, views with a feeling of secret envy the contented self-forgetfulness of his unenlightened but superstitious neighbours. The educated man amongst us sighs for that simplicity of trust with which his uneducated wife or sister, lays down her very life for the service of others. He highly prizes those virtues and wishes that the same spirit of self-sacrifice should also permeate his conduct. But he finds that somehow or other the fountain is dry in him. The old time-honored traditions that have moulded the life and character of the masses of his countrymen, have lost all their force on him. They no longer awaken emotions of loving admiration in his breast. He is no longer incited to great deeds by stories which have become fabulous and untrustworthy to him. The few things he still believes in he wishes to see enforced by loving devotion of men. But he is sorely disappointed to find that his own heart does not come up to that level. He has tasted the baneful fruits of the tree of knowledge and his knowledge seems to have sucked up all his enthusiasm. Such is the spiritual condition of the modern educated Hindu. Scepticism has produced spiritual barrenness in him.

Where are we to look for the cause of this fruitfulness of religious faith? It is to be found in the fact that religion in its very nature is a form of personal attachment. The heart of man is mainly concerned in *persons*. Though the mysterious nature of man has the wonderful power of loving abstractions, such as *fatherland, liberty, honour, chastity* &c., yet careful examination will always reveal the truth that the intensity and volume of that love are largely contributed by concrete and personal associations. The more personal is the object the stronger is the sentiment of love. Hence perhaps is the strength and vigour of the religious sentiment. Religion does not deal with mere abstractions but allies man to a living personality. How was it then, we may be asked, that Buddhism which professes complete agnosticism on the subject of the existence of a supreme being, had yet risen to the state of a powerful religious faith? It was due, we answer, to the reality of faith in the personal existence and permeating influence of Buddha himself. He occupies in this agnostic system the place of God. It is man raised into a supreme being possessing all the attributes that are generally ascribed to the godhead. Men quarrel about names when to the eye of discrimination there is very little difference in the substance. Thus to the mind of many Christians Jesus and God are synonymous. To them Jesus is God made tangible, understandable and loveable. Were it not for these strong and active personal associations Christianity could not have achieved those miracles of self-sacrifice and endurance which have shed such a lustre on the pages of its history. All agnostic and impersonal systems undermine the very foundations of enthusiastic devotion by removing personality from the sphere of religious thought.—*Indian Messenger*.

BE KIND.

IN MY chequered walk through life I have often met with those whom the world calls "not respectable." I have studied their characters closely, and with few exceptions I have found them kind to any person in trouble.

A few years ago, as a party of gentlemen were leaving a club room in Melbourne, one cold, wet night, as they buttoned up their big coats and hurried along, they heard a little boy crying bitterly. He was sitting alone on a door-step. One of them said: "Poor little fellow," another: "Were are the police that they don't take that child from there?" Yet not one of them thought it his duty to ascertain the cause of the child's grief, or to speak a kind word to him. But a woman belonging to the unfortunate class heard that piteous cry. And, Oh! to see her hasten, and in the cold, wet street kneel beside the weeping child and draw his little head to her bosom, trying with loving words of kindness to comfort the

little fellow, as only a woman can soothe and comfort. What a contrast between this poor outcast of society and her more respectable brother man. Angels might look with pity on this fallen one as she knelt on the cold, wet stones to comfort the sorrowing child.

OCCASIONAL NOTES.

In the "Voice of the Stars" for September, in *Zadkiel's Almanac* (1891), appears the following:—"Saturn creeps up to the quartile of the place of the solar eclipse of 12th December last, and so brings some serious trouble on Melbourne and its vicinity, and this season will be an unhealthy one there." What about the "Influenza" epidemic, to say nothing of shipwrecks, the Government finances, and the political outlook? Perhaps some of our *quid nuncs* will explain.

Efforts are being made to render illegal the practice of Hypnotism, except by medical men. This is rich! "For years," says Rev. J. Page Hopps, "these doctors have been deriding Mesmerism and everything connected with it, and now they want to turn the occult region in which it occurs into a private preserve!" The vagaries and inconsistencies of the medical profession are a theme for constant amused meditation. How few of the Collins-street gentlemen would publicly admit even the existence of "Animal Magnetism," and yet how very popular with them has "Massage" become of late!

Admittedly great as is the scholarship, and earnest the enlightened zeal, of Rev. W. E. Addis, M.A., the assistant minister of the Australian Church, it seems to be very generally felt that the preacher added nothing to his reputation for philosophical insight, practical common-sense, and logical consistency, by the sermon he preached on "personal immortality," which was editorially commented upon in last *Harbinger*. The rev. gentleman's references to Spiritualism have been traversed with considerable force and acumen by a writer in the October number of Dr. Strong's admirable monthly, the *Australian Herald*—a religious-social magazine deserving of wide support, and which has lately opened its columns to a discussion of Modern Spiritualism.

The intensely interesting narrative of his personal experiences in Spiritualism, contributed by Mr. Hugh Junor Browne, of this city, to the *Two Worlds* journal (England) and now being reprinted in the *Harbinger*, has attracted much attention. Mr. Browne has consented to its republication in England in pamphlet form, Mrs. Hardinge Britten appending a few words in which she directs attention to the unchallengeable character of the author's testimony. Mr. Browne may be expected again amongst us before many months and it is believed that he will employ his "slipped ease" in preparing for publication an extended account of the unique, overwhelming, and irrefutable evidences afforded to himself and his family that the so-called "dead" still live and love.

Says an English exchange of September 11th:—"At the present time a discussion is in progress as to whether Mrs. Annie Besant will consent to debate on the relative merits of Spiritualism and Theosophy with Mrs. Emma Hardinge Britten. The latter is willing, but whether the former lady will consent to pit unproved theories against proven facts, is yet to be seen. Colonel Olcott's recent refusal to debate on these subjects with Mrs. Britten is not yet forgotten." Of this we may be sure, if Mrs. Besant does consent, she will debate with intellectual vigor, cultured eloquence, and the earnestness born of honest conviction. The lady claims to have experimented for many years in Spiritualism and to have found "some facts and much folly—at most, a mere record of certain unexplainable phenomena."

Not a few inquiries have been made as to when the Royal Commission on Vaccination, at present sitting in London, may be expected to bring to a close its protracted

labors. The question is not altogether easy to answer. Mr. William Tebb, President of the London Anti-Compulsory Society, wrote in August last that "an enormous amount of valuable testimony has been laid before the commission, and about forty witnesses have yet to be heard." A later communication from Mr. John Pickering, F.S.S., F.S.A., who for the past thirty years has been fighting a good fight against medical tyranny in Great Britain, states:—"The Royal Commission will in another twelve months be at an end. We think it will report in favor of the withdrawal of the compulsory clauses of the Vaccination Acts. We feel pretty certain on that point."

Before the London Spiritualist Alliance, Rev. Mr. Hopps has been reading a brilliant and thought-provoking paper entitled "Who was Jehovah?" His answer is that "Jehovah" was the name applied to a number of unseen beings of varying grades who, at different times, got control of the Hebrew mediums, also of varying grades—with results everywhere discoverable in the Bible. They were beings, he says, "who were neither higher nor better than their communications, which must be taken on their merits, good or bad, wise or foolish, sensible or insane. . . . Continually we have the *spirit*, or the *angel of the Lord* mentioned in connection with manifestations and appearances more or less familiar to all Spiritualists. If one spirit or angel, why not many? If the good and wise, why not the bad and foolish? Remember the Book of Job, with Satan lounging about the corridors of heaven, mingling with the Sons of God, and departing only to test and worry the sons of men. Was he not equal to some of the things attributed to Jehovah, and to the use of his (Jehovah's) name?" X.

THE REAPER AT WORK.

DEATH has been busy among the Spiritualists of Melbourne lately, especially amongst the members of the Lyceum. In our last we announced the passing away of Mrs. Reynolds and Mr. Rice. Mr. Pride, an old and respected member of the Lyceum, who gave his professional services with the violincello free to that institution for many years past, preceded them by a few days, and Mrs. Rice, Leader of Fountain Group and beloved by the children composing it, passed on a week later. On the 18th ult., Mr. Elliott, the Conductor conveyed, in an impressive manner to the children and officers of the Lyceum, a message he had received from her to the effect that she would still be with them and working for the Lyceum from the spiritual plane. Mr. Adams, senr., an old Spiritualist, formerly of Castlemaine, who has been in failing health for some time, died early in the month. Mrs. Hutchens, a former Member of the Lyceum, also left the physical body in the early part of the month, after a lingering illness. We have since heard of the decease of Mr. F. G. Eggleston, of Barnawartha, the Pioneer Spiritualist of the Ovens District. Mr. Eggleston was a true, consistent and earnest Spiritualist, and will be much missed by his co-religionists and friends.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

OWING to the illness of Mr. Bradley, the Sunday lectures have been discontinued since the 4th ult. Arrangements, however, have been made with Mrs. Harris to deliver a course of lectures commencing on Sunday, November 8th. Mr. Bradley has now recovered, and will give a séance for the benefit of the Association in the Library, Austral Buildings, Monday, November, 2nd, 8 p.m. Admission, 1s.

We have received No. 4 of *The Woman's Suffrage Journal*, published in Sydney. A series of reasons are given "why women want the suffrage." This is one of them: "Because the political life of our country is becoming tainted and corrupt, and good men need the pure minds and clean hands of good women to help them in their work." We observe that Lady Windeyer is the President of the Womanhood Suffrage League, and the Hon. W. H. Sutton is a Vice-President.

NOTICE.

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