

Harbinger of Light.

A
MONTHLY JOURNAL

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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If ridicule were capable of killing truth, Spiritualism would have been dead and buried long ago. But, being invulnerable, it remains unaffected by the sneers of the sceptic, the clumsy jests of the scoffer, and the silly sarcasms of the scorner. For it has in it an element of divinity which enables it to bear down all opposition and to triumph over every adversary. Not only so, but—speaking of it as a science—it rests upon such a solid foundation of facts, observed and recorded in all parts of the world, that those who have accepted it can afford to regard with a compassionate smile the puny efforts of writers in the press to discredit it in the eyes of the public. On the appearance of the first number of Mr. Stead's "Borderland," the *Argus* devoted a column of ponderous jocosity to belittle the efforts of its founder to elucidate the nature and origin of "the unknown forces which surround us." One might have imagined that such efforts would have commanded the approbation and sympathy of every journalist engaged in the formation of public opinion, and the diffusion of information and intelligence. One might have supposed, also, that in analysing a new publication of this kind, common fairness would have been observed in stating its contents. Nothing of the kind. Everything was picked out, from the replies of various persons to Mr. Stead's circular, that could tell against Spiritualism; and everything was carefully suppressed that was calculated to impress readers in its favour. We are even treated to the astounding statement that "the phenomena of hypnotism, spirit-rapping, etc., for the most part ought to be impossible, if they are not; and the healthy (?) reason abhors them." But the phenomena do exist; and they are opening up avenues into realms of psychic and mental science, which

are not merely inconceivable by, but utterly destructive of all the theories of, the materialists; who are the most inveterate enemies of Spiritualism. And hence the protest; hence the solemn declaration that they "ought to be impossible." According to the *Argus*, there is finality in science. It is lawful to investigate physics, we presume, but not to explore the infinite domain which lies outside their boundary. "Thus far shalt thou go, and no further," is the dictum of our leading journal. This is surely a Conservatism worthy of the Inquisition. "Prove all things," said the greatest of the apostles. "O, no!" exclaims the *Argus*, "there are some things it ought to be impossible to investigate;" because, we presume, the proofs, when obtained, will run counter to, and will overthrow, the materialism which is the cheap and easy creed of so many scientists and journalists.

After all, this attitude of hostility to new ideas and new discoveries in science, is as old as the hills. "This fellow," said the Scribes and Pharisees, speaking of Jesus of Nazareth, "is beside himself;" because he cured people of diseases by methods altogether unknown to the medical men of his day. And just as the Roman Catholic Bishop of Nottingham tells Mr. Stead, that the power which controls his hand for automatic writing, is "no other than the devil;" so also we find the Pharisees and chief priests in Jerusalem solemnly declaring of the Founder of Christianity, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils." Some of our scribes and multitudes of our ecclesiastics, in this nineteenth century, are immersed in a mental darkness as profound as that which blinded their prototypes in the first century of our era. They are as much afraid of a new truth, of a new idea, of a new phenomenon, as a child is of a bogie in the twilight. When, in the third century, people began to study astronomy, Lactantius, one of the earliest writers of the Church, stigmatised it as "mad and senseless." That same Church, in the year 1327, caused Cecco de Ascoli, who was then seventy years of age, to be burned alive, for affirming that there were people at the Antipodes. Again, when Copernicus proclaimed the revolution of the earth around the sun, Martin Luther reviled him as "an upstart astrologer;"

adding, "this fool wishes to reverse the entire science of astronomy." The Dominican father, Caccini, insisted that "geometry is of the devil," and urged that "mathematicians should be banished as the authors of all heresies;" fully impressed with the conviction that their demonstrations "ought to be impossible, if they were not so." Kepler, the illustrious discoverer of the three great laws which bear his name, was not only persecuted, but his mother was declared to be a witch; and people were significantly reminded of the Biblical injunction, "Ye shall not suffer a witch to live."

Andrea Vesalius, the founder of the modern science of anatomy, was hunted to death by the religious bats and moles of his period. Less than fifty years ago, geology was anathematised by English clergymen as "a dark art," as "dangerous and disreputable," as "infernal artillery," and as "an awful evasion of the testimony of revelation." About the same time, Mr. James Simpson, the celebrated surgeon, was preached at from the pulpits in Edinburgh for using anaesthetics in obstetrical cases. Its employment was reprobated because it removed "one part of the primeval curse on women."

But we might take the whole of the sciences *seriatim*, and it would be easy to show that every one of them has been assailed, in the beginning, with opprobrium and ridicule. They were "despised and rejected of men," just as the saviours of the race have been. But scientific researches continued to be prosecuted with unflinching courage and determination; and every triumph that has been achieved, has been won in brave disdain of dogged opposition of the sneers of the sceptics, the gibes of the witlings, and the vociferous alarm of those who are startled by phenomena, of which they can offer no rational explanation, and which, therefore, they think "ought to be impossible to exist." No doubt it is very inconvenient that such things should be; but they are, and ten thousand leading, or leaden, articles will not sweep away the facts. They are not only open to investigation, but they challenge it; and we never met with the man or woman yet who, having investigated them by the ordinary methods of scientific research, did not come out of the inquiry firmly convinced of their genuineness and of their supernal origin.

"BORDERLAND."

The publication of the first number of Mr. Stead's new quarterly review has excited quite a commotion in the camps of the Orthodox, the Materialists, and the Pseudo-Scientists. That he should apply himself to the examination of facts which they deliberately ignore; that he should resolutely "push forward a little the outposts which mankind has been able to thrust into the great illimitable expanse of the invisible world;" and that he should endeavour, by rigorously scientific methods, "to discover proofs of the permanence of individual existence after death;" are regarded as something equivalent to the "unpardonable sin" of the theologians. The Roman Catholic Bishop of Nottingham tells Mr. Stead that the intelligence which controls his hand for automatic writing "is no other than the devil;" and he adds—"if you continue such unlawful intercourse with the unseen, you will necessarily be visited to your ruin by the enemy of God, the murderer of souls, and the liar from the beginning." From which it will be seen that the high priests and the pharisees have not changed one whit in nineteen hundred years. "He casteth out devils

by Beelzebub, the prince of devils," was what men of the Bishop's own stamp said when Jesus was performing wonders before their eyes in Jerusalem. They could not gainsay the obvious and undeniable facts any more than they can to-day; and so they coolly attribute them to the devil. They began by declaring Jesus of Nazareth was in league with Beelzebub, and a few centuries later they deified him. And so, too, with that great and noble medium, Joan of Arc, who was tried by a tribunal presided over by the Bishop of Beauvais, with the assistance of the Vicar General of the Inquisition, was condemned to death and burnt alive, because she was adjudged to be a sorceress. She had listened to spirit voices, and those voices, it was affirmed, must be of the devil! And now, 460 years after the perpetration of that infamous crime, the Church of Rome is seriously contemplating the admission of Joan of Arc into its Calendar of Saints! Supposing it were to last for two or three centuries longer, who knows but what it might canonise "Allan Kardec," "Eusapia Paladino," or Mr. "W. T. Stead?"

In the meanwhile, the last named gentleman is about the last person in England to allow himself to be diverted from his purpose by sneers or ridicule, by misrepresentation or abuse. He is resolutely determined to apply the methods of the Agnostic to the phenomena of the region which has hitherto been relegated to superstition. He will "try all things, and hold fast to that which is good." He seeks the scientific verification of that Life and Immortality which was brought to light 1900 years ago. And what but good can result from investigations simultaneously pursued, under rigorous test conditions, by careful inquirers in all parts of the world? The orthodox religionists on the one hand, and the materialists on the other, ought to rejoice at the new movement. But they do not. They are loud in their outcries against it. And why? Because they dread it. They are afraid of the truth. If the Bishop of Nottingham really and truly believed that mysterious personage, the devil, to be at the bottom of Spiritualism, he ought to hail, with something like rapture, the detection and exposure of its diabolical origin. And if the materialists, on their part, honestly believe that there is no after-life, what could they desire better than a scientific demonstration of the alleged fact that spiritual communications of all kinds are mere delusions?

As to the millions of Spiritualists, in all parts of the world, their cry is "Light, more Light." They are of one mind in courting the most searching inquiries, the most minute investigations of psychic phenomena of all kinds. They know that the day is not far distant when Spiritualism will take its place among the positive sciences; when the laws which govern its manifestations will be clearly ascertained and precisely formulated; and when the man rash enough to deny or dispute the one or the other, will be regarded with as sincere compassion as would be the unfortunate simpleton who should be found to declare that the sun revolves around the earth, or that the moon is made of green cheese.

OUR FOREIGN EXCHANGES.

THE *Revista Espiritista de la Habana* exposes the preposterous absurdity of the ridiculous cry raised by the Roman Catholic priesthood, that Spiritualism is the work of the devil. "It will be very difficult," observes our contemporary, "to persuade a mother that the beloved child she has lost, and who comes to her after death, to give her proofs of identity and affection, can be either Satan or one of his dependents. On the other hand, if the devil only communicates, how is it that he, being the enemy of God and man, recommends us to pray to God, to submit ourselves to His will, to undergo without a murmur the tribulations of life, to seek after neither riches nor honours, to practice charity and all the principles of Christ, and in a word, to do all that is necessary for the destruction of the devil's empire?" And, if, we may add, spiritual manifestations are Satanic in their origin, what about the apparition at Lourdes? Why is that to be excluded from the category of diabolical phenomena?

The Coming Day, edited by John Page Hopps, is not a spiritualistic publication, but it is impossible to read the article, or address, entitled "The Octave," in the August number, without feeling that it was written under impression, and that it is full of spiritual truth and beauty.

Speaking of the glorious new world which is being opened up to us, outside the range of our physical senses, the writer says:—

"Let Huxley and Paul, Tyndall and John, sit together in these 'heavenly places,' and make the glorious circle of revelation complete. I confess it, I was never so tired of the infatuation of the unbeliever's denials, the insolence of his assertion, 'It cannot be.' We know nothing as it is, not even the secret of the denier's power to say such a thing as that 'it cannot be.' We know nothing so surely as our ignorance and insignificance; and we ought to know that nothing becomes us so well as faith and hope and love. The possibilities are boundless. Why not give the glorious possibilities the benefit of the doubt? The world that is seen is greater than we know. What must the unseen be? We only know that there is room for our most lavish faith, for our most enchanting hope. No dream of spirit-life was ever half so glorious as that which our knowledge now allows us. No faith in angel-presences was ever half so vivid as that which science must now at least condone. That fine religious thinker who lately bade us believe that fathers and mothers and dear children 'dead and gone,' were only just beyond the line of the visible," no longer indulged in mere rhapsody. He stood on the rock of science. This is the gospel for our day, in the presence of which, old creeds and dogmas seem but as dust and ashes. Believing this, we might make a new world of it. The common streets, the fields, the clouds, the roaring city, the burdens and those who carry them, the ceaseless, dim, inexorable struggle, the bed of sickness, the still, silent clay, might all receive a new and deep significance."

The August number of *La Revue Spirite* (Paris), commences the publication of an admirable series of articles, entitled "The Adversaries of Spiritism," in which the whole question is dealt with philosophically and historically; the objections raised against some of the phenomena by the Roman Catholic priesthood, being demolished by passages quoted from the writings of the Fathers of that Church.

Another interesting communication is a letter from Miss Craddock, the well-known American authoress, at Philadelphia, who volunteers her own experience of the "Daestu." Less than two years ago, she was a materialist; but consented, at the earnest solicitation of a friend, to experimentalise with the apparatus. She soon discovered that she was a writing and inspirational medium, and is now a fervent spiritualist.

M. P. E. Buret contributes an account of some séances at which he was present in England, with Mr. Husk as the medium, when the following phenomena were observed:—

1. Various voices of spirits were heard speaking.
2. Musical boxes floated in the air, and were set playing by unseen hands.
3. A dozen partial materialisations, with luminous faces.

Anything like fraud was impossible, as I was seated near the medium (observes M. Buret), and the figures appeared clearly visible above my own head.

The *Revista de Estudios Psicologicos* (Barcelona), for July, contains a full report of the large and enthusiastic meeting of Spiritists, which has been held in the Teatro Euterpe, at Matero, in Spain, and a summary of the eloquent addresses delivered on that occasion. Some idea of the importance of the demonstration may be formed from the fact that it was made the object of a scurrilous attack by a clerical paper published in that city under the title of *El Semanario de Mataro*.

Our Barcelona contemporary mentions the appearance of a new periodical at Rancagua, in Chili, under the title of *La Revista Espiritista*. This is in addition to *El Pan del Espiritu* of Santiago. We may likewise mention

that Lima, in Peru, has its *El Sol*; Chalcupa, in San Salvador, its *El Espiritismo*; Cisiola, in Mexico, its *El Precursor*; and Tenerife, in the Canary Isles, its *La Caridad*.

The *Spiritualische Blätter*, of Berlin, mentions some extraordinary cases of slate writing which have been obtained in that city through the mediumship of Mr. A. Johnson. Two slates were procured, washed perfectly clean, nailed together, and plunged in a basin of water. In another instant, the spirit informed the medium that the work was done. On the slates being opened, they were found to be covered not only with writing, but with designs in various colours.

In the June number of *Lux* (Rome), appears an interesting article on Jesus and Buddha, by the editor, Signor Hoffmann, which is designed to show the close relationship which subsists between the two. "Buddha," he says, quoting Anna Kingsford, "is the Intellect; Jesus is the Heart. . . . No man can be really a Christian who is not also and first of all a Buddhist. Thus these two religions constitute respectively the exterior and the interior of the same Gospel. The foundation is in Buddhism, and the illumination is in Christianity. And just as without Christianity, Buddhism is incomplete, so, without Buddhism, Christianity is unintelligible."

Signor Falcomer has dedicated to Professor Lombroso his "Facts and Considerations concerning Spiritism;" and in a letter to the editor of the *Gazetta di Venezia*, of which he has obligingly forwarded us a copy, he states that he has since written a letter to him of such a character as clearly to indicate that he—the Professor—is on the high road to Spiritism, pure and simple.

In an earlier epistle to our Italian *confrère*, the distinguished alienist has said: "I have written and re-written to Sanangelo, declaring that I am continually coming nearer to the ideas of the Spiritists, because there are phenomena which I cannot explain by any known forces." Professor Lombroso's adhesion to the cause we all have at heart, would be a great gain; because it would induce other eminent men of science to investigate the subject; and investigation is all we ask.

SKETCHES OF THE HISTORY OF RELIGION,

BY DR. MUELLER.

6, THE PERSIANS.

As there are many words in Sanskrit and Zend that show them to be different dialects of a more primitive tongue, in which the ancestors of the ancient Hindus and Persians conversed when early in prehistoric ages they lived together in their original homes in Central Asia; so there is also a resemblance between the religious conceptions of these two Aryan nations, justifying the conclusion that their ancestors, whilst speaking the same language also worshipped the same gods.

It is more difficult, if not impossible, to decide whether the schism that at one time evidently took place between them, occurred whilst they were yet living together, or whether we have not to seek for its cause rather in the different circumstances under which they were placed after their separation.

Both nations spiritualised the simple nature-worship of their ancestors, and from the ideas of many gods suggested by it in the first instance, gradually arrived at the conception of the unity of the Godhead. But whilst the dreamy, metaphysical Hindu, in his luxuriant new Indian home and his happy seclusion from all disturbing external influences, could devote all his mental powers to religious and philosophical questions, and work out for himself the ultimate problems of existence in a manner both unique, and till then unprecedented in ancient history, the Persian was less favourably placed for religious development. Though, in his white skin and handsome appearance the pure Aryan type was fully preserved, and his intuitional faculties were apparently of a high order, his energies were more diverted from the Inner to the Outer life.

In his mountainous country, only interspersed with fruitful plains, he had to battle with nature, and wring from her those means of subsistence which the Hindu received almost as a gift, without toil. Surrounded by powerful states, he had also to form a state, in order to keep his neighbours at bay, and to prevent encroachments on his territory. He was also constantly exposed to contamination from the lower, far more idolatrous religious systems of his neighbours.

Through all these causes combined, the Aryan mind did not rise in the Persian to that monistic purity of the god-idea which the Hindu realised in the conception of Atman, "*the Divine Self, in whom all minor selves are contained,*" as all the spokes of a wheel are contained in the nave and the circumference. Instead of this supreme Oneness of the Godhead, we find in the old Persian a strong leaning towards that unhappy dualism which personifies the bad principle and gives to it an independent existence and an almost equal share with the good one in the government of the world.

This conception, foreign to the Aryan mind, but a leading feature in all Semitic religions, was probably due to Semitic influence. Though strongly accentuated by the priests of later times, this dualism is only an apparent one in the Zend-Avesta, and actually discountenanced as a pernicious doctrine. We find Ahura, the uncreated, all-embracing Deity, calling the world into existence by the creative fiat, "Honover," but afterwards dividing itself into two opposites, Ormuzd, the god of light, the representative of the good principle, and Ahriman, the god of darkness and of evil.

Light, therefore, or the good principle, and darkness, or the evil one, are thus represented not as opposing inimical forces, but as necessary manifestations of the one Supreme Deity; the absence of light being darkness, as the absence of good is evil. Evil to these old Aryans was nothing positive, but merely a negation of good, the good undeveloped, and as such only it can have a place in God's universe, where the evil of to-day becomes the good of to-morrow.

In the so-called fire worship of the ancient Persians, there is a far deeper meaning than is usually assigned to it. It was the worship, not of fire as such, but of light as the emanation of fire, as the condition of all physical life, and the symbol of all spiritual knowledge. In the purifying, light-diffusing action of fire its worship symbolised the ever-recurring victory of light over darkness, of good over evil.

The grand old religion founded by Zoroaster fully 1400 years B. C., is as yet not as well known to us in all its features as it seems to deserve. Of its sacred records ascribed to Zoroaster and his disciples, the greater part was destroyed during Alexander's and the Mohammedan conquest of Persia. The Zend language, moreover, in which all the books were written, is but imperfectly known to us yet, and Zend scholarship varies greatly in translating the few records we possess of Zoroaster's teachings. For these we are indebted to that faithful band of worshippers, the modern Parsees, who saved them from the Mohammedan vandals when they fled from Persia and sought refuge in Western India. They are the Vendidad, the Yazashné, the Visparad, the Khordeh Avesta, the Vistasp Nusk, and a few Pehlevi books.

From these books, only partially translated as yet, and from the traditions and present worship of the Parsees, we derive our scanty knowledge of that highly interesting religion which flourished in Persia as the state religion of the empire from 1400 B. C., up to Alexander's conquest, and once more in the new empire under the Sassanian kings, from the third to the seventh century of our era, when Mohammedanism supplanted it on Persian soil.

The religion of Zoroaster was essentially monotheistic. The Vedic poets, as we have seen, affirmed the principle of monotheism in many of their hymns; the Zend Avesta does so throughout, and as firmly as the Old Testament. In many of the Yathas, written either by Zoroaster or his disciples, polytheism is emphatically denounced, and the alleged antagonism between Ormuzd and Ahriman is no more an infringement of the mono-

theistic principle than the battle between God and Satan in the Old and New Testament, even if the Zoroastrians had not reduced Ahriman to a very different position from that which some Christian churches accord to Satan even now.

Another feature of the Vedas is also clearly and distinctly brought out in the Zend Avesta, namely, spirit-intercourse: Spirits appeared to Zoroaster in brilliant superhuman, yet human-like, bodies, exactly as they did to the Vedic poets, to Abraham, Moses, and Christ, and as they appear to us now under special conditions.

It is impossible to read the accounts of the interviews between Zoroaster and the spirit, whom he supposed to be Ahuramazda himself, without being reminded of modern séances; such, for instance, as are now reported in *Light*, by Mrs. S——, in which M. A. (Oxon.) was the medium; or those historical ones in Mr. Crooke's library, where night after night a spirit of superhuman beauty appeared, conversed freely with the circle, and was actually photographed.

The ancients took these visitors from the spirit-world, seeing that they were not human, to be gods and goddesses, and worshipped them as such. But if such beings can appear to us now, why should their appearance in olden times be denounced as old wives' fables? more especially when, by acknowledging them as actual facts, we get the key to unlock the mystery of these ancient religions, and explain their very existence at a time when the human mind, unaided, could never have conceived them! What, for instance, can we make of the following interview between Zoroaster and his spirit guide?

"Zarathustra asked Ahuramazda for the most effectual spell to guard against the influence of evil spirits. He was answered by the Supreme Spirit, that the utterance of the different names of Ahuramazda protects best from evil. Thereupon Zarathustra begged Ahuramazda to communicate to him these names. He then enumerates twenty. The first is Ahmi, *i. e.*, I am; the fourth Ashavaista, *i. e.*, the best purity; the sixth, I am wisdom; the eighth, I am knowledge, etc., etc."

Ahuramazda then says further: "If you call me by day or night by any of these names, I shall come to assist you, etc."

The Zend Avesta teems with similar records of such intercourse and other phenomena, all perfectly intelligible to those who know them by their own experience. To a learned professor who shuts his eyes against such facts, and fails to grasp their import, they must, however, appear as mere trash, which it seems folly for him to spend years of his life in translating.

Zoroaster, born about 1400 B. C., was a medium of the highest order, to whom the spirit-world was fully revealed, and who in trance was frequently transported into the celestial spheres. He commenced his career as a religious reformer, at the age of thirty, after qualifying himself for it by years of seclusion, fasting, and communion with the spirit-world. The rapid propagation of his religious system over the greater part of Persia, was owing to the help he received from an early royal disciple, Vistaspa, the king of the Bactrians, in whose capital he commenced his teaching.

Zoroaster put in the place of polytheistic nature-worship, the belief in one God, Ahuramazda, or Ormuzd. The attributes of this Supreme Being were somewhat anthropomorphic, and lacking in metaphysical depth as compared with Hindu conceptions, but all through the Avesta they are in strict accord with the pure moral code that distinguishes the Zoroastrian religion, and bear a most favourable comparison with the early Semitic monotheism. They are certainly deficient, but spare us those painful shocks which we cannot help experiencing on reading certain portions of the Old Testament. Zoroaster's moral code may be summed up in the two words—Purity and Truthfulness. "Pure as the light from heaven," he said to his disciples, "must be your thoughts, your words, and your actions, sacred your promises, and inviolate your adherence to truth."

This was the ideal he placed before them—the shibboleth of all God-pleasing life-rule, short, simple and practical, but not the less grand, and calculated to produce in the faithful disciple a high degree of moral excellence.

In one respect only his doctrines were behind those of Laotze, of Buddha, and of Christ. His fiery zeal made him intolerant towards other religious systems, more especially against idolatry, and like Moses, he preached persecution even unto death. The great law of Love, in which all other laws are comprised, that makes all men brothers, and causes us rather to pity, and if possible to uplift, than to hate and smite the erring and the debased,—this heavenly law of the gentle Nazarene we seek in vain in Zoroaster's moral code. There is none of that extreme altruism in it which Buddha taught, but happily also none of his wailing pessimism, nor any demand for the superhuman self-abnegation and morbid asceticism of the Indian reformer.

That Zoroaster advocated persecution, was but natural, since it was a feature of nearly all ancient religions, especially the Semitic ones by which he was surrounded, and in these early times to some extent necessary for the propagation of truth and the compassing of error, especially idolatry. Unfortunately, whenever the vulture of persecution is on the wing, the gentle dove of love departs, for the two cannot live together.

If we compare Zoroaster's religious system with the other Asiatic ones, all of which have now been passed under review, we must unhesitatingly declare it to be second to none and superior to most of them.

Personal immortality, without which no religion deserves the name, is nowhere so firmly maintained and taken as a matter of course; nor do the conditions of the after-life, as depicted in the Avesta, so nearly approach our modern revelations of it as they do in this ancient faith.

If the battles of Salamis and of Marathon had been decided in favour of the Persians, the Olympian gods would have been dethroned by Ormuzd, and whatever the influence of this change of religion on Greek culture might have been, a purer morality at all events would have supplanted the voluptuous licentiousness of Olympus and Athens; but this was not to be.

The fate which invariably overtakes the heaven-born religious systems of inspired seers, that of being corrupted by posterity and overlaid with error, was fully shared by Zoroaster, both by change of doctrine and by an overpowering ceremonial; and, as usual, the priests were the offenders. The apparent dualism of Ormuzd and Ahriman satisfactorily explained in the Avesta as only apparent, was represented as a real one, and Ahriman was enthroned as the god of evil, ever bent on thwarting the designs of Ormuzd.

A host of good and bad demons, with the rank of demigods, were installed and represented as carrying on the battle incessantly with varying success. The whole of creation, in fact, was divided into two domains, and this division was actually extended into the animal kingdom—the animals of Ormuzd being protected, and killing them made a penal offence, while those of Ahriman were destroyed, and special instruments devised for that purpose.

The element of fear, which has always been the stronghold of priest rule, thus being thoroughly introduced, a crushing ceremonial followed as a matter of course. To ensure purity, endless ablutions were ordered, accompanied by set prayers, extending over the greater part of the day. Superstitious and disgusting rites were instituted.

To keep away evil spirits, the worshippers had to wash face and hands every morning in Nirang, or cows' urine, and on special occasions even to drink it. The rites at births, deaths, and funerals were most complicated and expensive, but the most disgusting were the funerals. Human nature dictates instinctively a certain reverence for the bodies of the departed, especially for those of friends and relatives, but the Persian priests thought differently. To prevent the pure elements of fire or of earth being defiled by either burning or burying them, they caused them to be exposed on high scaffolds called Dakhmas as food for vultures and crows. It would be folly to suppose that these rites were dictated by religious motives. They were simply carefully devised schemes to make priest-rule supreme, and keep the populace thoroughly under control. It seems lamentable

that it should be so, but the history of religion shows it to be a rule without exception. A high religious ideal is no sooner presented to poor, erring humanity, than it is almost immediately dragged into the dirt and overlaid with error, until but a caricature of its original beauty is left. But, fortunately, the ideal is not lost altogether. Even in its caricature it works for good, and it remains for posterity to clear it from the dust and debris of ages and restore its pristine beauty.

To the student of religious history, the small community of the Zoroastrians, about 100,000 in number, known as the Modern Parsees of India, must be objects of surpassing interest. They hardly deserve the epithet *modern*, for the conservative section of them, which even now predominates, have preserved their ancient faith with all its ceremonials as intact as it was twelve centuries ago, when Khalif Omar caused them to seek refuge in India. They are therefore as interesting as a living specimen of some long extinct species of animal found in a remote corner of the earth would be to the palæontologist after he has carefully constructed a skeleton of its fossil remains.

A distinguished member of this community, Mr. Dadabhai Naorogi, Professor of Juzerati, at University College, London, has given us an account of his people in two lectures, read before the Liverpool Philomathic and the L. Literary and Philosophical Societies, on the Manners and Customs of the Parsees, and on the Parsee Religion respectively. Professor Max Müller quotes largely from these two lectures in his article, "The Modern Parsees," vol. I, of "Chips from a German Workshop." Abstracts from these quotations cannot fail to be both instructive and interesting to the thoughtful reader, and are therefore subjoined.

The revolt against priest rule and dogma, now so universally "in the air," throughout the civilised world, has even reached the Parsees. They are divided into two parties—the Conservatives and the Liberals; the former, as usual, are sticklers for all the ancient ceremonial; the latter are for doing away with the most obnoxious part of it, but at the same time devoted to the essentials of their religion.

Here is a picture of the "pious" Conservative Parsee:

He has to say his prayers at least sixteen times every day. First, on getting out of bed, then whilst washing his face and hands with Nirang. Whilst it is on the hands and face, nothing must be touched by them, and a second person is therefore present to pour water on the hands. Women, after child-birth, and children at their confirmation, have actually to drink some of this precious liquid. The Nirang operation finished, a third prayer is said whilst the Parsee takes his bath; a fourth one when he cleanses his teeth, and a fifth when he has finished his morning ablutions. Should he have to wash his hands at any time during the day, it must be done with an extra prayer. Then come six prayers at the commencement and end of the three daily meals, besides the grace. Even the meals must be taken in the old orthodox fashion. The person squatting on the ground has the various viands before him on a tray, from which he must help himself with his fingers. A prayer at bed-time finally closes this senseless worship—senseless, because all the prayers are in Zend, and learned by heart, without a single person, and frequently not even the priests, knowing what they mean.

Of the priests we are informed that far from being the teachers of the true doctrines and duties of their religion, they are generally the most bigoted and superstitious, and exercise much injurious influence over the women especially, who, until lately, received no education at all.

Here, then, we have a faithful portrayal of ancient priest rule, but it is far from complete. Only space forbids further description of the complicated and expensive ceremonies at births, the investiture of children, marriages—frequently of children—and deaths. The picture is not a pleasant one to contemplate.

Let us now turn to a more pleasing one—the Parsee Religion:—

The chief doctrines are contained in the following catechism, chiefly intended for the instruction of children,

but also, it appears, to guard against Christian proselytism. It is given in the form of questions and answers:—

Question. Whom do we of the Zurthostic community believe in?

Answer. We believe in only one God, and do not believe in any besides him.

Q. Who is that one God?

A. The God who created the heavens, the earth, the angels, the stars, the sun, the moon, the fire, the water, all the four elements, and all things of *the two worlds*; that God we believe in. Him we worship; Him we invoke; Him we adore.

Q. Do we believe in any other God?

A. Whoever believes in any other God but this is an infidel, and shall suffer the punishment of hell.

Q. What is the form of our God?

A. Our God has neither face nor form, colour nor shape, nor fixed place. There is no other like Him. He is Himself singly such a glory that we cannot describe Him, nor our mind comprehend Him.

Q. What is our religion?

A. Our religion is the worship of God.

Q. Whence do we derive our religion?

A. God's true prophet—the true Zurthost (Zoroaster)—brought our religion to us from God.

Q. What religion has our prophet brought us from God?

A. The disciples of our prophet have recorded in several books that religion.

Here then are mentioned the books destroyed, and a list of those preserved; and the catechism continues:—

“Resting our faith upon these few books, we now remain devoted to our good Madiashna religion. We consider these books as heavenly books, because God sent the tidings of these books to us through the holy Zurthost.”

Professor Müller ridicules these statements, and asks for Zoroaster's credentials as a prophet sent by God, when, as he knows, the Avesta affirms on nearly every page that Zoroaster was favoured by spirit intercourse. If his spirit-guide was not God himself, as he erroneously supposed, he surely was a messenger of God, as Imperator, teaching through M.A. (Oxon.), professes to be, and as the exalted religious truths proclaimed by Zoroaster amply certify him to have been. Surely if God revealed Himself to the Hebrews through Moses and the prophets, why not also to the Persians through Zoroaster? Why does the learned professor even as much as imply that exclusiveness which assumes one nation specially favoured by God, and all the others left to grope in the dark, as if the whole history of man did not bear on the face of it the working of Divine Providence by a revelation that commenced as soon as man became capable of receiving it.

But apart from all this, the Parsees have as good a right to declare their sacred records to be sent by God as Christians their Bible; and ridicule is no argument.

But to return to the catechism.

“Q. Whose descendants are we?”

A. Of Gayomars. By his progeny was Persia populated.

Q. Was Gayomars the first man?

A. According to our religion he was so; but the wise men of our community, of the Chinese, the Hindus, and several other nations dispute the assertion, and say that there was human population on the earth before Gayomars.”

When, it may be interposed here, will our orthodox theologians follow the example of the Parsees, and leave the story of “Adam and the fall” an open question, instead of making it the corner stone of their system?

“Q. What commands has God sent us through his prophet, the exalted Zurthost?”

A. To know God as One; to know his prophet, the exalted Zurthost as a true prophet; to believe the religion and the Avesta brought by him as true beyond all manner of doubt; to believe in the goodness of God; not to disobey any of the commands of the Madiashna religion; to avoid evil deeds; to exert ourselves in good deeds; to pray five times in the day; to believe in the

reckoning and justice on the fourth morning after death; to hope for heaven and to fear hell; to consider doubtless the day of general destruction and resurrection; to remember always that God has done what He willed, and shall do what He wills; to face some luminous object while worshipping God.”

This catechism is evidently the programme of the liberal section. They hold on to their religion, and only want to free it from the encumbrances of empty ceremonial. Our agnostics and freethinkers may well take a pattern here. They throw the child out with its bath, by denouncing all religion and relegating the belief in a God and an after-life into the domain of the Unknowable.

Appended to the catechism are some very significant admonitions. “Some deceivers,” it says, “with a view of acquiring exaltation in this world, have set themselves up as prophets, and going among the labouring and ignorant people, tell them: ‘If you commit sin, we shall intercede for you, we shall plead for you, we shall save you,’ and thus deceive them; but the wise among our people know the deceit. ‘If any one commit sin,’ they reply, ‘under the belief that he shall be saved by somebody else, both the deceiver and the deceived shall be damned to the day of Rasta Khez. . . . There is no saviour from sin. In the other world you shall receive the return according to your actions. . . . Your saviours are your deeds, and God himself. He is the pardoner and the giver. If you repent your sins and reform, and if the Great Judge considers you worthy of pardon, or would be merciful to you, He alone can and will save you.’”

This is the modern Parsee creed—pure thoughts, pure words, pure deeds, believing in the punishment of vice and the reward of virtue, and trusting for pardon of unavoidable shortcomings to the mercy of God. What need is there of sending missionaries to these people, and what wonder at their utter want of success? They might well be left alone, or, if there is to be proselytizing, in the name of justice claim the right of preaching their noble creed in our crowded thoroughfares to Christian pharisees and unbelievers.

In the Persians culminates the religious development of ancient Asia; and taking leave of it, until we come to the great turning point in religious history, the advent of Christianity, we pass over to the Asiatic peninsula, Europe, to review the religious cult of a third branch of the great Aryan family, the ancient Greeks.

A FAREWELL ADDRESS.

THE following is the address of which MR. TERRY is the bearer to our Brethren in the United States:—

The Officers and Members of the Melbourne Spiritualistic Progressive Lyceum to the Officers and Members of the Lyceums of America and elsewhere.

“WE have much pleasure in sending brotherly love and greeting to you by our brother and co-worker, Mr. Terry, whom you already know by repute as the Editor and Publisher of THE HARBINGER OF LIGHT, Victoria. He is a faithful Spiritualist and a zealous worker in our Lyceum; he was one of the founders, now more than twenty years ago, and has taken a prominent and active part in it ever since. And you may look to him as a worthy representative of our Lyceum; and we hope that by your recognition of him in that capacity, and by his observing the conduct of your Lyceums, he will be able to bring us instruction in the management of our own; also words of cheer and encouragement in the work of educating the young; and we hope that, by the blessing of the All Father, he will return to us strengthened and invigorated, both in body and mind, to enable him to carry on the work of the glorious gospel of the nineteenth century.

“Signed on behalf of the Lyceum,

J. W. DIBNEY, Conductor.

A. C. FLETCHER, Vice-Conductor.

J. St. ELLIOTT, Treasurer.

DANIEL CLAY, Secretary.”

THE SYDNEY SOCIETY FOR PSYCHIC
CULTURE WELCOME TO MR. W. H. TERRY

THE Society for Psychic Culture, Sydney, held a pleasant Social on the evening of the 1st September, at their room, 301 Pitt-street, to welcome Mr. W. H. Terry on the occasion of his visit *en route* to the Chicago Exhibition. About eighty members and friends were present.

Mr. W. D. Campbell, President, in introducing Mr. Terry, said: Ladies and gentlemen, we have met together to welcome Mr. Terry, President of the Victorian Association of Spiritualists. He is known to a great many of us, and to you all, through his paper, the *Harbinger of Light*, which has for twenty-five years ably advocated the cause of Spiritualism in Australasia. We meet to-night both to welcome him among us and to wish him a pleasant trip to the United States. There is nothing which rubs off the corners of our ideas so well as travelling. Then we recognise that good will come through the formation and strengthening of ties of personal friendship between leading Spiritualists in both countries, and Spiritualists generally will hope to participate in the advantages of closer intercommunication. Spiritualism is based on facts, and there is always something to learn in the development of the phenomena and the unfoldment of its beautiful philosophy. There are two delegates present from our sister Society in Leichhardt, who wish to join with us in our welcome to Mr. Terry, and as we have a musical programme to get through, I will not take up more time, but call upon Mrs. Harris to say a few words.

Mrs. Harris.—Mr. President, ladies and gentlemen, or as I prefer to call you on this auspicious occasion of reunion—brothers and sisters; although I am invited here as the representative of the Society in Leichhardt, to join you in wishing our beloved and honoured brother, Mr. Terry, a most hearty welcome, I feel that I have such a common interest in the success of our cause, that I am a representative of every true Spiritualist in N. S. W., who will, present or absent, echo our wish to-night that the honoured President of the cause in Victoria may have a happy and successful trip, a well-earned and propitious holiday, and safe return to our midst again. Having worked under Mr. Terry's supervision and wise direction for several years as a speaker, you all know with what feelings of reverence and affection I personally regard him; as a personal friend I esteem him "as a gift from God," as our poet says of every good man; as the Editor of the *Harbinger of Light*, he has won the esteem of every honest worker, and doubtless many hundreds of enlightened souls will likewise thank our Father for the labour of this noble brother. For myself, whatever good I may have been able to accomplish through angel agency, whatever beautiful thoughts may have since blossomed into my life, I owe the first glimpse of heaven's true beauty to the pages of our *Harbinger*, and bless the ministry of its worthy Editor. Therefore it is with mingled feelings that I take his hand to-night—the hand of an honest worker and a true friend—and in the name of every true heart in spiritual fellowship, wish him God-speed.

Mr. Wm. Johnston, J.P., said, as a delegate in conjunction with Mrs. Harris, from the Leichhardt Association of Spiritualists, as well as one of the Vice Presidents of the Society for Psychic Culture in this city—he thoroughly endorsed the high eulogium voiced by Mrs. Harris; at the same time tendering his heartfelt and warmest welcome to Sydney of our friend, Mr. W. H. Terry, one of the veterans in the ranks of Modern Spiritualism in Australia; one who has by voice and pen, as well as by physical exertion, worked long and well for the cause he and all of us love so well—I am told with little or no pecuniary reward. The publication of that excellent journal, the *Harbinger of Light*—that worthy exponent of Spiritualism and kindred subjects, in these Australian colonies—reflect great credit upon him and his co-workers. He also sincerely hoped and believed the trip across the ocean to the grandest Republic on this planet, the United States of America—would result in the re-establishment of his health, and that he would

return with renewed vigour to prosecute the noble work in which he has spent so many years of his life. He wished him a prosperous and happy journey and a safe return.

The President then called on the Rev. G. Walters to say a few words.

He observed that he was very glad to have an opportunity of joining in the welcome to his friend, Mr. Terry. On more than one occasion he had visited Melbourne, and delivered Sunday evening lectures, under the auspices of the Victorian Association of Spiritualists, and at every lecture Mr. Terry had presided. He welcomed that gentleman to Sydney, and only regretted that the visit was so brief. He welcomed Mr. Terry as an apostle of Spiritualism—a phase of belief that commanded his (Mr. Walters') sympathy in many ways. This was an age in which it was necessary for honest men to proclaim their honest and mature opinions—and after a careful and (in the best sense) sceptical investigation of spiritualistic phenomena—he was convinced in his own mind of the genuine nature of the phenomena as demonstrating the reality of life beyond the veil of death. For himself, he must say that this conviction had made earthly existence much brighter and happier, while it had robbed death of all its terrors. He was under a debt of gratitude to Modern Spiritualism for this higher and nobler aspect of life, and he cordially welcomed Mr. Terry as one who had spent many years in an earnest service of so good a cause.

Mr. Terry, in responding, said that he had very much pleasure in meeting the Sydney Spiritualists, many of whose faces were familiar to him. He would say only a few words, as he had come away on a trip to recoup his health and strength, and he hoped to find himself refreshed by travel in the United States, the birthplace of Modern Spiritualism; and he looked forward to meet again such old pioneers as Mr. Morse, Mr. Peebles, and others. He looked upon Spiritualism as something more than a philosophy. The knowledge of Spiritualism entailed a moral growth, and developed the higher faculties in our nature, and as such commended itself to all. He thanked them all for his kindly reception.

After the speeches, a musical and elocutionary entertainment took place. Refreshments were served, and a dance concluded a very pleasant evening.

MR. W. H. TERRY IN SYDNEY.

A most interesting event in our spiritual life has been the visit of our esteemed President, Mr. Terry, to Sydney. His presence acted as a tonic upon our flagging energies, inducing the most harmonious feelings, and renewing our zeal in the good cause.

Mrs. James, Tennyson House, Darlinghurst, invited our honoured President to her residence, where several prominent spiritualists and mediums were present, including Mr. Gale, Mesdames Mellon, Cross, and Gellatly, and a number of other friends; our host and hostess doing all in their power to render the occasion an agreeable one. Several excellent vocal and musical selections were given, and much harmony prevailed; indeed the guest of the evening felt and appreciated the sincere tribute rendered to his work by the assembled friends. Not alone were mortal friends unanimous in wishing him God-speed, and a safe return, but friends from the other side of life rendered their acknowledgment of his worthy mission by striking manifestations of their presence.

After supper, when the toast of the evening was proposed, our hostess asked our unseen friends to express their sympathy in the usual manner; and, almost immediately, the raps were heard on silver and crystal, and on the table itself, which was lifted and literally waved up and down with magnetic force, without however displacing one article upon it. Then, while the guests sang "Auld Lang Syne," the spirit-friends accompanied it by musical rapping on glass and silver, producing a perfect melody that was very pleasing.

Finally, they lifted up the table, heavily weighted, and then gave several "bumpers" in front of Mr. Terry, who was much affected by this display of spiritual sympathy.

Thus ended a most enjoyable evening, and with hearty good wishes for a happy reunion in the future, the guests departed, feeling that there had indeed been "entertaining angels unaware."

Mrs. James informed us that these happy visitations were by no means rare in her home; and as that lady is a most happy, earnest worker in the good cause, we felt thankful for such tokens of good-will from "behind the veil"; as also to be able to state that a greater and wider interest is being taken in Sydney than ever we have witnessed, and that many souls are being led heavenward by angel hands.

A goodly number of friends assembled—though it rained heavily—to see our President off, on Monday last, by "Maripoza." He seemed in better form, and in good spirits, as with many a hearty hand-shake and tremulous "God bless you," we left the vessel, feeling that he, our beloved brother, was in angels' keeping, and hoping ere long to see his face again.

JENNY WREN.

THE *Sydney Morning Herald* of the 2nd of September says:—"The members of the Sydney Society for Psychic Culture last evening tendered a welcome at their rooms, 301 Pitt-street, to Mr. W. H. Terry, of the Melbourne Society of Spiritualists, on the occasion of his visit to Sydney en route for Chicago, where he will represent Australia at the forthcoming convention of Spiritualists. The chair was occupied by Mr. W. D. Campbell, president of the society, and about 100 persons, including a large proportion of ladies, were present. The welcome took the shape of a social gathering, congratulatory speeches were delivered, and a musical programme of 14 numbers was gone through. During the evening the Rev. George Walters, of the Unitarian Church, contributed two recitations."

The *Daily Telegraph* of the same date, under the heading of "Spiritualism Not Dead Yet," devotes a column and a half to a report of an interview with Mr. W. H. TERRY, which we subjoin:—

"Dead! Not dead, but living and growing." This is what Mr. W. H. Terry, a leading Victorian spiritualist of some note, and editor of the *Harbinger of Light*, has to say about the faith which he professes. The little we hear of spiritualism nowadays makes one inclined to doubt whether it is an existent belief among any considerable section of the community. Mr. Terry is on his way to the United States to recuperate his mental energies. He is particular to specify that it is the mental capacity for whose benefit the tour is more particularly intended. The truth of it is, no doubt, that the practice of the occultism which surrounds the remarkable belief in the communication from the nebulous denizens of the unseen world; and the exercise of the magnetic art during a long series of years, requires periodical rest and relaxation just as the grosser forms of material effort so frequently do. A suggestion, however, that spiritism is seeking its own long rest "down among the dead men," and that it will there be allowed to lie, the evidence of a once extraordinary craze, Mr. Terry will not allow for a moment. It may have been stripped of some of its fantastic elements but the principles of the phenomena exist all the same. "They must," he says.

The great wave of spiritualism which passed over Australia 15 years ago, more or less, and swept away the sceptical in shoals, would, when contrasted with the reaction and apathy of to-day, seem to negative the enthusiast's assertion. "The phenomena may be dying out, but the number of genuine adherents is increasing," he tells you. "The evidence in favor of spiritualism has accumulated to such an extent, and is so solid, that you can dispense with the phenomena."

"But can it exist without its phenomena?" you ask.

"Without its physical phenomena" is the response. "There are test mediums, mediums from whom you can obtain tests of spiritual identity. There is a good deal of this. But such phenomena as table-turning and rapping are not so common as they used to be. Indeed, they are largely discounted. They are too frequently made

use of in an improper way. People pressed all sorts of ridiculous inquiries, and it was often the case that evil spirits stepped in. On the other hand, look at Ada Foy. She was the most perfect test medium that we have had out here. She could give repeated tests and never make a mistake."

Mr. Stead's acceptance of the doctrines and phenomena Mr. Terry regards as of signal value to spiritualism. The editor of the *Review of Reviews* professes to have received messages not only from the spirits of the dead, but from the spirits of the living—that is to say, the doubles of the living without the cognisance of the individuals who furnish the information. This is certainly a tax on one's credulity. Mr. Terry is asked his opinion.

"The receipt of messages from the living is not generally accepted by spiritualists as possible," he answers. "It is an open thing. Those who have had large experience have had evidence of the phenomena having occurred sometimes. The peculiarity in Stead's cases is that some of the spirits of the living gave him communications which he tests, and which he finds that the person in his normal state knows nothing of. Stead really pumps him, as it were, and obtains private information unknown to the actual individual himself. Mr. Terry is not wholly satisfied with the evidence, and, until the phenomena are more satisfactorily demonstrated, he gives in the old Scotch verdict of "Not proven." "Personally," he says, "I have had some experience with the spirits of the living but, in most instances, the individuals have been unconscious."

This reverses the common experience. The individual who generally becomes unconscious is the person who receives the spiritual communication.

"What may be called the ruder physical phenomena, then, have died out?"

"Not died out. They have become discarded. The reason is that there has been so much imitation of them, and it is only an expert who can discriminate between the real and the fictitious. The impostures which have been practised have put people off inquiry. Those who have proved it themselves, and satisfied themselves of its verity, do very little of that sort of thing now."

There is, however, Mr. Terry says, a large number of people who privately investigate. "The fact is," he goes on to remark, "that few people care to ally themselves with spiritualism. Still, in the higher grades of society more particularly, the movement is making great progress." He mentions leading gentlemen in Melbourne who have either dabbled in it or have been led into accepting its principles. In Italy, he adds, men of high scientific attainments have conducted searching inquiries, and been convinced that it is perfectly rational, and then its manifestations are indisputable. "You don't perhaps, hear much about it as regards the United States, but if you look at the American Spiritualistic Press, the *Banner of Light*, which has been in existence 35 years, and the *Religio-Philosophical Journal*, and you will find lists of speakers and mediums—hundreds of them, in short. Ada Foy is generally engaged 12 months ahead. I hope that it will not be long before she is here again." While in the United States Mr. Terry intends to make an effort to induce her to re-visit Australia.

You ask Mr. Terry what he thinks of the Steens. "I've never seen these persons," he replies. "As a rule, people of this kind rail at spiritualists, denounce mediums as frauds and impostors, and thus endeavor to get sceptics and believers alike to visit their shows. You can always produce bad coin," he observes, referring to their pretended exposé of the devices of mediums; "but that does not prove that the good coin doesn't exist. Of course, there is a good deal of trickery about what they do; but whether there is clairvoyance in it or not, I'm not prepared to say. I saw Baldwin, and his imitation of the Davenport Bros. was excellent; but I'm quite satisfied that he did not produce Slade's slate-writing test. I had Baldwin up at my house, and showed him a table which Slade had left with me. It was a different table altogether from Baldwin's. When I wanted Baldwin to produce the test, all that he did was to ask me to bet him £5 that he wouldn't repeat it, and to denounce Slade. Slade was a friend of mine, and we had some warm words about it."

"Perhaps you can tell me in what light spiritualists regard theosophy?"

"We regard it with different feelings. The fundamentals of theosophy, the bases which theosophists publish to the world, harmonise with the higher spiritualism. But when they come to doctrine there is a wide difference. Spiritualists affirm that they can demonstrate, or, rather, that it is demonstrable to them, that spirits, immediately they leave the body—that is, when they enter the next state after leaving the body—possess all their mental faculties, and lose only their gross physical frame. In a word, a spirit becomes a refined body, and can communicate with those who are left in the flesh. It is in fact, capable of making these communications if certain conditions are given. Theosophists, on the other hand, say that when a spirit leaves the body the essential spirit, the immortal principle, passes into a subjective condition like a dream. Everything seems real to it, but there is no reality, as we understand it. Theosophists on their side, affirm that what the spiritualists believe to be a spirit is the astral form, a sort of duplication of the body without intelligence. They call it the shell. It is like the cast off shell of the physical body. It seems to be the rule with converts from spiritualism to theosophy to drop investigation, or the exercise of their reason, and accept the theosophical dogma on authority. Spiritualists say that theirs is a rational faith, and court investigation of their principles and their evidences. Theosophists take the Mahatmas according to Mme. Blavatsky; she seems almost to be with the theosophists what the Virgin Mary is with the Roman Catholics. Indeed, she is virtually raised to the rank of a goddess."

"Then you don't, of course accept reincarnation?"

Mr. Terry does not. He applies to it the same Scotch verdict which he applies to Mr. Stead's communications from the doubles of existent beings. To him—and, no doubt, to most of us—reincarnation is relegated to the long category of ideas which require a substantial lump of faith before they can be accepted. He does not, as a spiritualist, say that he doesn't believe in it. He simply declares that it is "not proven." "There are a great many eminent men, a great many spiritualists, who believe that it is not demonstrable, as spiritual intercourse is. Still it is a matter to hold philosophical conversation about."

Mr. Terry has a fund of instances in support of his belief. Here is one. "I'm acquainted with a lady, the wife of a medical man. She knew nothing of spiritualism until she read Stead's book. After she had completed it she, with female curiosity, began to wonder whether she could do anything like that which she had been reading about." This refers more especially to what may be called the chirographic method of receiving communications from the shadowy realm which spirits are supposed to inhabit. "Well, she experimented, and almost immediately her hand was influenced, and she began to write spirit messages from friends. Also, she saw spirit forms. One very remarkable thing she told me. She was in church. During the service she frequently saw a light in front of the minister's face. The light was so strong that the face was nearly obscured. Then the skull of the preacher seemed to be lifted, and she saw his brain with drops of blood trickling from it. On her arrival home she told her husband, who, by the way, was a sceptic—a materialist, I think. On the evening of the same day her husband was sent for to attend the clergyman. When he arrived at the house, he found him suffering from an effusion of blood on the brain." Mr. Terry thinks that the phenomenon was a spontaneous presentation to the lady, apparently by spiritual means, of the minister's ailment."

THE immortality of the soul is not a probability, but a mathematical truth. God is wise, and proportions the means to the end. Now, the destiny of the soul is immense, but its physical life is measured by a few days only. God is just; and He gives, or will give to each, according to his works.—*Voltaire*.

WE came from and we return to heaven. Have we not all at some time or other recollections of our native country?—*A. Housaye*.

THE EXPERIENCE OF AN INVESTIGATOR.

(Continued.)

A FEW days later on, at a sitting, the medium said:—"Your mother is calling you," and going into the next room, Natty Brown, to whom the words were addressed, saw his mother, and observed her mouth move as if addressing herself to speak, but no words were audible.

On the same evening several forms were visible, each of whom wore a sort of luminous sash; lights were seen floating about the room, and delicate perfumes were perceptible. Nelly again saw not only his mother, but his brothers and sister. The spirit controlling the medium wrote a letter to my wife, from which I extract the following passage:—"What a pleasant change is this from the cares and troubles of the material world. . . . Do not forget to advise Natty to attend the little church we all used to go to, for by so doing, it will tend to make him think of us; and also to lead a good earthly life, which means a blessed and happy spiritual one."

The medium through whom this was written was only fourteen years of age, and we admitted to our circle only persons whom we knew to be leading pure and honest lives; while every precaution was taken to render fraud or trickery impossible. (Our contributor then proceeds to describe some remarkable physical manifestations, such as the transposition of articles of furniture without any physical agency; and thus relates some phenomena observed on the 24th of September, 1888):—

"This séance differed somewhat from its predecessors; for at first the room was draped as if with mourning by the spirits present, who seemed to be those of recently departed persons; and then it grew lighter, and one of the spirits gave her name as "Edith," and the other as "Mrs. D. Reid." At our request, the table was lifted four feet above the floor, and the clairvoyant described three spirit forms under the table top, forming a circle and lifting the table, but the medium had hardly spoken before they let go, and down came the table with a thud. On closing our meeting, we were told to put our left hand behind us, and keep it there until the whole had shaken hands with us. The medium then described them as going behind each of us until the whole had said good night; she then saw them depart.

On Wednesday, September 26th, we were called together by rapping all over the house; and thinking that there was something extraordinary, we held a sitting. But the only thing worth notice was the perception by the clairvoyant of six figures in full dress Highland costume; also a young female spirit who was at one time the organist of a church choir to which I belonged; together with other spirit forms in clerical attire. Many strange spirits were looking on at this séance; and what appeared to be a black board, was raised up by two spirit forms, whilst answers to questions were written thereon in very bright letters, and as they were written, the medium followed each word slowly until the sentences were finished; the spirit friends then gathered round in a circle, preparing to close the sitting, and wrote on the board in bright printed letters, "Close your sitting as soon as you read this message. Evil spirits are coming to disturb the meeting. Close at once. Good-bye; good night all." The medium then saw the spirits and spirit light disappear.

On September 30th, we heard the warning raps; went to the room and sat for a short time. A letter was written through the medium, intimating that the spirit of a young man who had recently been killed on the tram-line, was present and wished to communicate, but when the newly arrived spirit friend controlled the medium to write, he twisted her hands to such an extent that the message could not be read.

The physical phenomena were good. We played the organ and sang a number of sacred songs: the spirit of the Rev. G. Greenwood wrote on the black board to the effect that the sitters were to read the following chapters from the Bible: 1st Epistle of John, 4th chapter; 1st chapter 2nd Samuel; Hebrews, 10th chapter, and the Funeral Service of the Church of England. We having done so, our spirit friends then began to retire, and told us, through the medium, to close the séance, which we did.

Among the phenomena observed on the 4th of October, was the following:—When my daughter, the medium, held her hand about a foot above the table, it would follow her about as a metallic toy follows a magnet. On the 8th, she saw a spirit form robed as angels are conventionally represented; and also many other figures of a similar character. When I took my seat at the organ, the clairvoyant saw the spirit of Miss M. L——, who had been an organist, leaning over my shoulder, as if endeavouring to assist in the performance. She likewise recognised the figure of an engine driver we had known. On the 12th, my son Frank was controlled by the spirit of the Rev. J. Greenwood, who influenced him to read the 17th and 18th Psalms. The room was full of spirits; and some of the sitters received by impression information which they desired to possess, while others obtained answers to mental questions.

On the 22nd, the spirit of my aunt who had passed away in Scotland, manifested her presence, and wrote through the hand of the medium as follows:—"My dear John. I passed away in Scotland on the 15th instant. Your father and mother, as well as many of their friends, have brought me here to see you. I must soon return to my friends in Scotland. Good-bye. Your aunt, J. S."

I may remark that, although I endeavoured for two years after this to ascertain the circumstances connected with the death of my aunt, this is the only intelligence I have acquired concerning it; as she had left the district she had previously resided in, and it is now four years since we ceased to hear from her.

GEORGE JOHN SHERAR,

10, Jay Street, Redfern, near Sydney.

(To be continued.)

THE DUALITY OF MAN.

A SPIRITUAL COMMUNICATION.

THE following was given by a spirit who wished to be known by the simple appellation of "Marcellus," through a writing medium, and occupied only seventy minutes in transmission; the impression continuing without a break from beginning to end:—

"Contemporaneously with the first appearance of man upon this planet, there was born in him an aspiration toward higher things, resulting from his spiritual origin. He was and is a complex being, deriving a portion of his nature from his lower ancestry and an upward tendency from what may be called his supramundane origin. On the one side, he is related to those forms of life over which he has been given dominion, and on the other to the angels. Within him lie the evidences of his lowly beginnings and the possibilities of his ultimate attainments. Thus composite in his nature—thus akin to two worlds, the one of sense and matter, and the other of spirit and intangible substance—he is the battle-field upon which two powers are constantly arrayed in opposition to each other; and, according as the one or the other prevails, is he drawn earthward or heavenward.

"It is an interesting, I had almost said an imposing, spectacle to witness this conflict, especially as it is surveyed by spectators of whose presence he is entirely unconscious; for there, as witnesses of the battle, are those powers of the air, who being of the earth earthy, tainted with all its passions, corrupted by all its vices, and degraded by all its worst influences and habitudes, are evermore alluring him towards the commission of evil, fostering the coarser instincts of his animal nature, and dragging him downwards through the mire of materialism, until he is tempted to deny God and to believe in his own ultimate annihilation.

"On the other hand, there are those guardian spirits and benignant guides who, while respecting and conserving his freedom of will and liberty of action, would fain inspire him to resist and overcome evil, to seek what is good and to ensue it, and would inspire him with loving thoughts, true and noble words, and beneficent actions. Listening to these, his mind and soul are directed to a higher life. He is prompted to seek for a living and loving God as the Creator and Sustainer of the Universe,

and is impelled to commit all things to His Fatherly hands; desiring only to do His will and to fulfil His sublime purpose, which embraces the redemption of the human race from the dominion of evil, and the setting of it on the path which leads to peace and happiness.

"Such, then, is man in his dual aspect; and such the warfare in which every child of Adam is destined to take part. It may be well called the battle of life; for a battle it is indeed, and glorious is the victory when the human being—strong in himself, strong in his trust in the omnipotence of his heavenly Father, and strong in his reliance upon those unseen powers of good which are ever ready to hasten to his assistance when he earnestly desires their help—comes out a conqueror over self, and when man's animal nature is surrendered as a freewill offering upon the altar of sacrifice.

"This is a triumph over what is low and base and sensual and material, in which the very angels rejoice. As well they may, for it is the gain of another soldier to the legion of those who, not alone on this little planet, but in numberless other worlds, are doing the will of the Father. Man knows not, in very truth, his relationships to the invisible world, or how the events of the seen and the unseen are interlocked and interwoven. Neither is he conscious that everything he thinks and says and does, endures for ever. A word of love or anger escapes from his lips—does it perish with the uttering? Is it the transitory expiration of so much human breath? Nay, it is much more. It is imperishable; and it is prolific of good or of evil results, according as it is itself pure or impure, beneficent or maleficent. It influences the thoughts and actions of others, in a way that is inconceivable by the finite mind in its limitations by matter. It is blessedly or terribly fruitful; and it purifies or contaminates the mental and moral atmosphere of your globe, which is just as real as the physical atmosphere which your scientists can gauge and weigh and measure and analyse.

"Have you ever noticed how great crowds are strangely taken possession of, and to what sinful and criminal excesses they will be suddenly led when anything of the kind was far, very far, from their individual purposes? They are acted upon by the ambient atmosphere which is vitiated by the mental emanations of a possibly small number of persons; probably of their ringleaders. The brains of that crowd seem to be simultaneously subject to a common impulse, inflamed by a common fire, dominated by a common idea; and this multitude of human beings—many of whom, in their normal condition and in cooler moments, would shrink from the commission of crime, and from the perpetration of violence—feel themselves, nevertheless, borne along as if by some invisible and irresistible power to the performance of acts they afterwards shudder at in fear and wonder.

"It is thus that most great revolutions have been effected, and wild outbursts of fanaticism, folly, and superstition have taken place. And populous cities are naturally the hot-beds of all such tumultuous manifestations of popular delirium. And hence are they inimical to spiritual growth and progress. For the same laws operate in the immaterial as in the material world. So that just as, in the contaminated air of a thickly peopled metropolis, many of the conditions of a healthy physical existence are altogether wanting, and many of the auxiliaries of disease are abundantly present and very malignant in their activity; so also in the moral, mental, and spiritual atmosphere of a great city are there innumerable influences at work prejudicial to spiritual health and conducive to a relaxation of the moral fibre. The sources of contamination and debility lie in the exhalations or emanations from the minds and souls of others. Where many drunkards, many gluttons, many sensualists, many worshippers of obscene gods, many slaves to lust and mammon-worship, many faithful followers of evil, in all its multiform manifestations, are gathered together, there, of necessity, will be just so many distilleries of subtle poison in continuous operation. The poison is unseen, but it is not the less potent; and it is all the more deadly because its existence is unsuspected, its mode of working is so insidious, and its nature is so exceedingly venomous in its effect on spiritual life.

"Men take no heed of these things, partly because they lie outside the range of the human senses, and partly because they are so self-confident, so self-centred, and so blindly trustful in their own strength, that they do not perceive and feel the need of perpetual prayer to the Father of all Spirits, and of continual appeals to their appointed guardians, who only await the expression of an earnest wish to hasten to their succour and support. 'Lead us not into temptation,' which may be interpreted as signifying 'Suffer us not to fall when exposed to temptation,' is a petition which should be constantly on the lips of men and women; not as uttered in places of worship, where they are the empty and heartless repetition of a form of words; but welling up from the depths of the soul and wafted Godward with all the strength that is capable of being added to it by the sympathetic love and power of the angels through whom it is transmitted. And be sure that it will be answered, and oh! how gladly, by the Author of all Good. Nay, as one of your writers has said, 'He is ever more ready to hear than they to pray.' And prayer, being an emanation from that which is divine in man's nature—from the soul which crieth out from beneath the altar—purifies the atmosphere I have spoken of, just as evil thoughts and words and deeds contaminate it. It forms indeed a little avenue of light through which the angels approach more nearly to the unfortunate children of this sorrowful star, to cheer, to comfort, to instruct, sustain and bless them. It brings heaven closer to the earth; and in proportion as the atmosphere of your planet becomes more spiritualised, will the malignant influences of the powers of the air diminish in potency and virulence; while that of the legion of angels who obey the Christ Spirit, and who are labouring for the redemption of mankind from the appalling domination of their animal lusts and passions, will become more and more powerful until the arrival of that 'far-off divine event,' the extinction of evil, and the consummation of the great and glorious work to which all the world's saviours have contributed."

SIR RICHARD OWEN'S SPIRITUAL EXPERIENCE.

MR. ALAN OWEN, of Santa Barbara, California, a near relative of the "Newton of Natural Science," as he has been called, contributes to the *San Francisco Chronicle* of the 18th of June last, the following circumstantial narrative of what happened to the deceased scientist while he was residing in Sheen Lodge, Richmond Park; the use of which had been granted to him by Her Majesty the Queen:—

Just at the time the Professor took possession of it, his wife was not enjoying the best of health and was wakeful and restless at night, for which reason she slept in a room adjoining that occupied by her husband. For more than a week the professor had been greeted the first thing in the morning after this fashion: "Richard, my dear, there was that child in my room again last night. I could hear the pattering of its little feet."

He finally remarked: "I'll see if I cannot put a stop to this infant's wanderings, even if I have to sit up all night; if, indeed, the whole thing does not originate with your imagination and the state of your health."

Accordingly, one night after the rest of the household had retired, Sir Richard placed a table in his wife's room, taking in also his favourite books and his writing materials. He settled himself then to pass a night in work instead of sleep.

For an hour or two he wrought steadily, turning now and again to his books of reference and secretly congratulating himself upon the facility with which his thoughts arranged themselves into sequence as his pen flew over the paper, owing to the perfect quiet which prevailed, unbroken save by the ticking of the old clock on the landing. Mrs. Owen seemed to be enjoying an unusually sound sleep, possibly soothed by the presence of her husband in the room.

Long past midnight, the scientist had fallen to musing when an unusual sound recalled to him the purpose of his vigil. A rat, of course, he thought, an unusually

large and heavy one, but still a rat. It could be nothing else. Patter, patter, patter. Now close to his chair, now moving away, hesitating and irresolute, the sound continued.

Sir Richard agreed with himself that the sounds bore a remarkable resemblance to the pattering of a little child's naked feet, now indistinct as if on a carpet, again sharp and well defined, coming apparently from the border of polished oak, allowed to show free from carpet around the room a short distance from the walls.

Mrs. Owen was becoming restless, and Sir Richard feared that if she awoke, her nervousness would impede careful investigation. He followed the sounds carefully. Always they returned to one part of the room—the hearth. The professor rose from his chair and moved it close to the spot whither the sounds seemed to tend.

If it was a rat, a new species had been discovered—one that could run head downward like a fly, for the sounds were now directly in front of Owen. Still he could see nothing. Mrs. Owen was turning uneasily and seemed on the point of awaking. It undoubtedly sounded like the pattering of a little child's bare feet around the room, coming always to a halt in the vicinity of the strangely situated fireplace.

This fireplace is a curiosity, the ingenious work of the Adelphi brothers. It would serve as a kind of architectural conundrum. Given a fireplace and grate situated immediately underneath a casement, find the exit for the smoke. The solution is that two passages are provided, one on each side of the diamond-paned window, forming a sort of double barreled-flue, uniting again and appearing on the roof again as one chimney. Modern imitations there are, and it is interesting to know with whom the clever device originated.

Down on his knees dropped the Professor, his ear pressed to the floor.

Pit-a-pat once more. Something passed close to his face, creating a slight draught. Suddenly he saw that the dust on the hearthstone had been disturbed.

Plainly printed on the white dust caused by the hollystoning of the hearth, was the print of a little child's bare foot.

"Richard, Richard, there's that child again; don't you hear it? Oh, Richard, don't leave me," cried Mrs. Owen, now wide awake.

Quickly crossing the room the Professor took up his position at his wife's bedside, stroking her face and hair. He spoke reassuringly, trying to soothe her. The room was perfectly silent, save for the pattering of the unseen feet. The impression on the hearth was visible from where he stood, but he was yet unable to persuade himself that it was due to naught but natural causes. Then as the clock chimed again, the sound ceased. For fully five minutes the scientist stood listening intently, but could hear no sound beyond the beating of his own pulse and the regular breathing of his wife, who had fallen fast asleep.

Leaving the bedside, the Professor hastily brushed over the imprint on the hearth with his handkerchief, blew out the candles and threw himself upon the sofa at the foot of the bed.

The next day Sir Richard had his wife's bed removed to another room, under the pretext of repapering. A stonemason was sent for and ordered to pull up the hearth-stone. The work was soon done.

It only remains for me to add that Mrs. Owen, to her dying day, knew nothing of the removal of the stone or of the discovery made underneath; for the work was well done, and after replacing it none could tell that the hearth had ever been disturbed.

Beneath the stone were found the bones of a child, not more than five months old, in a good state of preservation. The rector of Sheen, then only a curate, said the burial service over the little skeleton. The local sexton gave the child's remains a decent burial. The former and the son of the latter are living and will bear witness to the truth of these things

HE who would start out on the search for evil, should first turn his lantern fairly on himself. After he has exhausted the subject in that direction, he will be apt to have no heart for pursuing the search further.

"THE SPIRITS."*

THE majestic and sonorous language in which Ramon de Campoamor wrote his *Drama Universal*, and Garcia Gutierrez his *Trovador*, and Antonio de Alarcon his *Alpujarra*, and Emilio Castelar has rivalled the eloquence of antiquity, could not be more nobly employed than in disseminating the great truths of Spiritualism; and we hail with sincere pleasure the publication of the first volume of Dr. Otero Acevedo's valuable work, *Los Espiritus*, which has recently reached us from Madrid. It is all the more acceptable because it is written by a gentleman of scientific attainments, who has been constrained to become a Spiritualist by the hard logic of facts; and who approached the investigation of its phenomena with feelings of antagonism.

Dr. Acevedo tells us, in the preface before us, that when he was studying medicine in the University of Compostela, the question of Spiritualism came up for discussion among his comrades; and that in his opinion it was not the tables which were turned, but the heads of those who were sitting at them. However, he was induced to join some of his fellow-students in making experiments, and he very soon found himself face to face with certain surprising facts which were inexplicable by any known laws of physical science. He was so much struck by these that he wrote to various eminent scientists abroad, such as Professor Lombroso, M. M. Richet, Delbœuf and Charcot, and to Señor Teijeiro, none of whom were able to throw any light upon the subject. Then he learned that Signor Chiaia, of Naples, had invited Professor Lombroso to examine the phenomena produced through the mediumship of Eusapia Paladino, and he went to that city; and what he observed there, determined him to write *Los Espiritus*, in which he says, the only object he has in view is the presentation of beliefs, phenomena, and hypotheses, without any literary pretensions; while, at the same time, he acknowledges his obligations to Dr. Gibier's admirable book, *Le Spiritisme*.

The first volume is almost exclusively historical, and is preceded by a Prologue, in which he points out the opposition which all new truths encounter from the Roman Catholic Church, as the avowed enemy of intellectual progress and of scientific development; and from the conservatism of Associations professedly organised for the promotion of science.

As to the first of these antagonists, it has always remained faithful to the example of St Cyril, who sanctioned and authorised the assassination of Hypatia of Alexandria, for no other reason than because her enlightenment was so much in advance of that of her own country.

As to the second, Dr. Acevedo enumerates a long list of the martyrs of science—of men who have been put to death, imprisoned, persecuted, scoffed at and reviled, for carrying the torch of knowledge into regions of intellectual inquiry previously unexplored. It seems to be a law, he observes, to which all original ideas and great discoveries have to submit. "Combated and depreciated, they undergo the sneers of intelligences as yet unprepared to receive them until chance or fortune gives them admission to science. Humanity in its development is always the same. It learns nothing in its history, and forgets the very lessons which have been taught it. And something analogous to this is taking place with respect to the phenomena of Spiritualism. Known from the remotest antiquity, in the earliest civilisations of which we possess any record, they have subsisted in all ages, and among all peoples, because they are a manifestation of the human organisation. The ancients have observed these facts, have accepted them, and have ascertained the method of producing them at will. They have studied the human organism, and more sensible than ourselves, have made a serious examination of such phenomena, and have hit upon the secret cause obeyed by these marvellous manifestations with which we are almost unacquainted. From

generation to generation, from people to people, from family to family, they have been transmitted across so many centuries, following a more or less silent march, until the experimentalism of our own epoch has stamped with its severe approbation the popular asseverations, and the belief of the crowd, which is frequently more rational than that of academicians."

Dr. Acevedo first of all examines the beliefs entertained concerning the world of spirits by the savage tribes of Africa, Asia, Oceania, and America, quoting his authorities for his statements and proving the universality of the conviction that there is an after-life, and that the inhabitants of the two worlds can and do communicate with each other. Then he extends his inquiry to India, and shows what have been the philosophical teachings of Brahmins and Buddhists on the subject. Passing over into Egypt, he investigates the esoteric doctrines of the ancient priesthood with respect to God, the human soul, and the after-life; proceeding from thence to discuss the ideas of the Chinese with respect to pre-existence and apparitions. The Bible and the Kabbala are next subjected by the writer to a careful examination, and are found to be full of valuable testimony to the truth of spirit communion. The beliefs of the Chaldeans and Assyrians, the Phœnicians and the Greeks, the Etruscans and the Romans, as well as of the Druids, in regard to this all-important question, are ably and lucidly set forth; and a special chapter is devoted to the miracles and science of Christ; while the concluding section of the book deals with the famous school of Neo-Platonists, in Alexandria, as represented by Plotinus, Porphyry, Jamblichus, etc., and with its views in relation to good and evil spirits, a plurality of existences, and spirit intercourse.

Such is an outline of Dr. Acevedo's first volume, which we have read with equal pleasure and advantage; and we look forward to the appearance of its successor with the utmost confidence that it will prove no less instructive and valuable than the one which now lies before us. If in the dark ages of her ecclesiastical history, Spain was degraded and disgraced by the infamous horrors of the Inquisition, some of her noblest sons and daughters are doing their best to efface the recollection of these evil days, by holding aloft the Torch of Truth, and becoming "a light to lighten the Gentiles" in their own and in other countries. All honour to them for it.

LADY BURTON ON SPIRITUALISM.

LADY BURTON'S "Life" of her husband is the book of the season. Written by a medium of a medium, it will prove especially interesting to Spiritualists. Speaking on the subject itself, she says:—

"There is no doubt that some strange, new force or power is at work, trying to thrust itself up in the world, and is well worthy of attention. When I say *new*, I mean in our hemisphere. I believe it to be as old as time in Eastern countries. I think we are receiving it wrongly. When handled by science, and when it shall become stronger and clearer, it will rank very high. Hailed in our matter of fact England as a new religion, by people who are wildly, earnestly seeking for the truth when they have it at home—some on their domestic hearth, and others next door waiting for them—it can only act as a decoy to a crowd of sensation seekers, who yearn to see a ghost as they would go to see a pantomime, and this can only weaken and degrade it, and distract attention from its possibly true object—science."

There is considerable force in these remarks; but the physical manifestations which first denoted the rending asunder of the thin veil which separates the two worlds, have proved a "decoy" to multitudes of inquirers to prosecute their researches until they become the recipients of the higher truths of Spiritualism, and have caused them to know and to feel that this communion with the inhabitants of the unseen world, is intended not only to convince us of an after-life, but to exercise a purifying, elevating, ennobling influence on our conduct in the life that now is.

* LOS ESPIRITUS. Par Dr. M. Otero Acevedo. Tomo 1. Madrid: Revista Psicológica *La Irradiacion*.

SPIRITUALISM IN THE POETS.

No. VIII.

THERE IS NO DEATH.

There is no death. The stars go down
To rise upon some fairer shore ;
And bright in heaven's jewelled crown
They shine for evermore.

There is no death. The dust we tread
Shall change beneath the summer's showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

The granite rocks disorganise
To feed the hungry moss they bear ;
The forest leaves drink daily life
From out the viewless air.

There is no death. The heavens may fall,
The flowers may fade and pass away ;
They only waft through wintry hours
The coming of the May.

And ever near us, though unseen,
The dear immortal spirits tread ;
For all the boundless universe
Is life—there are no dead.

LORD LYTTON.

PRE-EXISTENCE.

While sauntering through the crowded street,
Some half-remembered face I meet,
Albeit upon no mortal shore
That face, methinks, has smiled before.

Lost in a gay and festal throng,
I tremble at some tender song—
Set to an air whose golden bars
I must have heard in other stars.

In sacred aisles I pause to share
The blessings of a priestly prayer,
When the whole scene which greets mine eyes
In some strange mode I recognise,
As one whose every mystic part
I feel prefigured in my heart.

At sunset, as I calmly stand,
A stranger on an alien strand,
Familiar as my childhood's home
Seems the long stretch of wave and foam.

One sails toward me o'er the bay,
And what he comes to do and say
I can foretell. A prescient lore
Springs from some life outlived of yore.

O swift, instinctive startling gleams
Of deep soul-knowledge ! not as dreams,
For aye ye vaguely dawn and die,
But oft with lightning certainty,
Pierce through the dark, oblivious brain,
To make old thoughts and memories plain—
Thoughts which perchance must travel back
Across the wild bewildering track
Of countless æons ; memories far,
High-reaching as yon pallid star,
Unknown, scarce seen, whose flickering grace
Faints on the outmost rings of space.

PAUL HAMILTON HAYNE.

IDENTITY.

Somewhere—in desolate wind-swept space—
In twilight land—in no man's land—
Two hurrying shapes met face to face,
And bade each other stand.

“And who are you ?” cried one agape,
Shuddering in the gloaming light.
“I know not,” said the second shape,
“I only died last night !”

THOMAS BAILEY ALDRICH.

THE MEETING.

I saw in dreams a dim bleak heath,
Where towered a gaunt pine by a rock ;
And suddenly from the earth beneath,
That rent itself with an angry shock,
A shape sprang forth to that wild place,
Whose limbs by chains were trenched and marred,
And whose sardonic pain-worn face
Was grimly scorched and scarred.

He waited by the spectral pine ;
Aloft he lifted haggard eyes ;
A woman's form, of mien divine,
Dropt earthward in seraphic wise ;
Chaste as though bathed in breaking day,
And radiant with all saintly charms,
She flew toward him till she lay
Close-locked in his dark arms.

I heard a far vague voice that said :
“On earth these twain had loved so well
That now their lives, when both are dead,
Burst the great bounds of heaven and hell.
Alike o'er powers of gloom and light
Prevailed their fervid prayers and tears ;
They meet on this bleak heath at night
In every thousand years !”

EDGAR FAWCETT.

GHOSTS.

Twelve by the chime : from idle dreams awaking,
I trim my lamp and mount the creaking stair ;
The shadows through the carven arches shaking
Seem mocking phantoms that pursue me there.

The fading portraits in the lamp-light's glamour
Look down with cold inquisitorial gaze ;
The sculptured busts, the knights in rusted armour,
Loom large against the window's pictured maze.

Thick dust falls from the time-worn tattered hangings.
Thick dust lies on the tessellated floor ;
My step sounds loud, the door's sepulchral clangings
Roll far along the dusty corridor.

Ah me ! amid my dwelling's desolation,
It seems some fable that my brain recalls,
That once a glad and gallant generation
Loved, laughed, and feasted in these lonely halls.

Silent the voice of song, and hushed the laughter,
Cheerless and cold the empty banquet-room !
The spider weaves in gilded groin and rafter,
The shrill wind whistles through the vaulted gloom.

Vanished those dear ones, by what sudden highways,
In what far regions, o'er what strong waves,
I know not, nor in what oblivious byways
The sere grass sighs above their nameless graves.

And yet, as if my soul's imperious longing
Were as a spell unspoken yet supreme.
Pale shapes seem through the hollow darkness thronging
Like those wan visitants which haunt a dream.

They gather round me through the silent spaces,
Like clouds across the waving twilight blown,
Till all the room is filled with flickering faces,
And hovering hands that reach to wring my own.

With friendly greeting and familiar gesture,
Wearing the form and feature that they wore
When youth and beauty clothed them like a vesture,
They come, the unforgotten ones of yore.

On cheek and brow I feel their chill caresses,
Like cold, faint airs of autumns long ago.
I hear the sighing of their ghostly tresses,
The trailing of their garments to and fro.

Up from the gulfs of time, the blind abysses,
Those radiant phantoms of the past arise
And bring again the perfume of their kisses,
The peril and the splendour of their eyes.

CHARLES LOTIN HILDRETH.

To Correspondents.

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

THEOSOPHY AND MADAME BLAVATSKY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In your publication for the month of August you give an extract from an article by Professor Max Müller on "Esoteric Buddhism and Madame Blavatsky." As the same article appeared in the daily papers in July, and was replied to by the president and other members of the Melbourne branch of the Theosophical Society, it is not my intention to deal with it, but with your kind permission will reply to your short criticism thereon, and as concisely as may be.

I will take your definition of the meaning and interpretation of Theosophy as being correct, *i. e.*, "a knowledge of Divine things."

Such, then, being the meaning of Theosophy, it must of necessity be a study deserving of all commendation from any or every earnest searcher after truth—especially in our present age of Materialism. Theosophy has no doctrines of its own, but is the essence, so to say, of all religions, and the receptacle of all truths uttered; and it is so only by comparing—and that with an unbiassed mind—the various religions, and collating the truths from each, that one can hope to arrive at this knowledge of Theosophy.

To simplify its study, Madame Blavatsky founded the Theosophical Society, taking for its motto, "There is no religion higher than truth." The members forming that Society embrace all sects and denominations, who take part in its study—the one object being truth and the universal brotherhood of humanity.

The teachings of Madame Blavatsky are purely theosophical, and entirely opposed to dogma of any kind, unless Theosophy is a dogma; and if such is the case, then of necessity it cannot be Divine knowledge. An exponent of such knowledge can scarcely, with justice, be termed dogmatic, and her teachings discarded on that account; consequently I consider your remarks illogical.

You further say that a study of Theosophy cannot fail to conduct to a belief in Spiritualism. Yes, that is so; but not in the generally accepted meaning of the word, as Madame Blavatsky says, it is Theosophy which is the true and unalloyed Spiritualism; whilst Spiritualism, as now practiced by the masses, is simply transcendental materialism. For whilst Theosophists are trying to spiritualise their grosser selves, Spiritualists, on the other hand, are trying to materialise—what they term—spirits. Consequently we would say in contradistinction that a study of Spiritualism must of necessity be the stepping-stone to Theosophy, or Divine Wisdom.

With respect to the intelligences referred to in your article, I would simply say that the theories advanced by Theosophy rest upon logical deductions from facts, and in themselves constitute a knowledge; and what is claimed by you for Spiritualism as a science and philosophy, we more than claim for Theosophy, because it scientifically explains the nature of all such communications and intelligences, which Spiritualism fails to do.

In conclusion, I would say that although our beliefs differ as to the agency of phenomena, yet we agree as to the reality of the manifestations; consequently the foundations of our beliefs are almost identical.

We have for our basis the one fundamental object—"immortal brotherhood;" and as you stated in your July publication, "if dogma is kept in the background, there is a broad field for each." That there is no need for friction, I also agree with, unless such is caused by assertions which must be combated to arrive at truth.

THEOSOPHIST.

[We demur to our correspondent's statement that Spiritualism fails to explain the nature of all communications and intelligences from the unseen world. On the contrary, the explanations it offers are so simple, so lucid and so intelligible, as to commend themselves alike to the educated and to the uncultured mind.—Ed. *H. of L.*]

OCCASIONAL NOTES.

THE diminutive, but so *very* "Christian," journal to which some measure of chastisement was recently administered in these columns, does not take its whipping meekly. The little thing actually tries to retort, and ventures the weighty opinion that the *Harbinger* is "a very poor champion" of Zoistic Science, Freethought, Spiritualism, and the Harmonial Philosophy; and it quotes as a sample of the "intellectual pabulum" (good old phrase!) provided for our readers the extract in "Our Foreign Exchanges" column, referring to Professor von Pusch's account of manifestations at Kielce, where, it is apparently alleged, a knife was flung by an invisible agent and hit a policeman's head without injuring his leather helmet. "To our mind," says this Christian critic, "no stronger condemnation of Spiritism is to be found than in the perusal of such nonsensical extracts."

This is a terrible indictment, truly! Still the *Harbinger* may hope to survive, although acknowledging humbly the imperfect quality of its "championship." But mark! The policeman incident is recorded without one word of comment to urge either acceptance or rejection. Our censor, however, is one of those who say, Believe in all the Münchhausen stories of the Bible—the rib-evolved woman, the talking snake, Balaam's inspired ass, Jonah and the whale, and a score more examples of sacred fiddle-de-dee; or, *have a grill!* Nay, the very journal that regards as preposterous the idea that a sportive specimen of post-mortem humanity could (harmlessly) hurl a knife at a "bobby's" helmet, accepts as perfectly trustworthy such statements as the following:—"And it came to pass by the way in the inn, that the Lord [Septuagint, *angel of the Lord*], met Moses, and sought to kill him." Exodus, iv., 24; "And, behold, the *angel of the Lord* came upon Peter, and a light shined in the prison, and he smote Peter on the side," etc. Acts, xii., 7.

No one who has intelligently read Mrs. Maynard's book, briefly reviewed in the *Harbinger* of February last, can have much doubt that Abraham Lincoln, the martyred American President, was a Spiritualist. There has been some controversy, however, as to whether he was a "Christian." A work just published, whose author is John E. Remsburg, an American writer and lecturer, may now be said to settle the question. After having spent some fifteen years in collecting his materials, Mr. Remsburg has produced an exhaustive treatise in which he marshals evidence from all quarters showing that Lincoln's religious beliefs, such as they were, had little in common with "orthodoxy," and in fact that the great President was a *Freethinker*.

In the *Arena*, an interesting controversy has been going on for some months past, on the question whether Shakespeare or Bacon wrote the plays commonly attributed to the former. Eminent literary specialists have debated the subject *pro* and *con*, and now a number of prominent writers, acting as jurors, are giving their verdict upon the evidence adduced. So far the majority are in favor of the Shakespearean authorship. Dr. Alfred Russel Wallace is emphatic in his opinion; he says, "Never, surely, was there so utterly baseless a claim as that made by the advocates of Bacon against Shakespeare."

A pitiable squabble took place a few weeks ago during a burial at Whitchurch, near Bristol. The pastor of the deceased, a Baptist, was conducting the service at the grave, when the Rev. Mr. Jarman, minister of the Church of England, interposed and asserted his rights as clergyman of the parish. The consequence was that both rev. (?) gentlemen read the burial service at the same time, and within hearing of each other! The effect produced upon the hearers was very naturally one of confusion and disgust.

According to an article on "The Moral Life of the Japanese," by Dr. W. D. Eastlake, the relations between

parents and children in Japan, are entirely natural, free, and unrestrained. "The truths of life and nature are unfolded to them as soon as the children 'are old enough to inquire about them. Nothing is left for them to learn from outside sources. The result of this perfect candour, so far from developing any undue precocity in the children, serves to preserve that indefinable, unconscious grace, so beautiful in childhood, which by the secret acquisition of some hidden knowledge, is so apt to be replaced by that glance of definable conscious disgrace seen in the faces of so many prematurely 'old' children of the Occident." A hint here for Australian parents—and legislators!

A hint also, and something more than a hint, namely, a mass of good practical advice, and sound, wholesome information, for those same parents and legislators, is to be found in Mr. W. T. Pyke's carefully compiled publication, just issued, entitled "Healthy Mothers and Sturdy Children." The chapter on Vaccination is an "eye-opener" for many.

Dr. Strong's able, though perhaps a trifle "dull," monthly, the *Australian Herald*, lately followed the fashion and "suspended, pending reconstruction." It has now, however, "re-opened" as a popular little periodical, at the convenient price of threepence.

Our Editor, lucky man, is off for a few months' razzle-dazzle through the States. May righteousness, peace, joy, and all sorts of good spirits, go with him! The "Staff" would like to follow suit; but, alas, must be content to continue to live on their deficits!

Stands Scotland where she did? Judging by the following extract from a very recent work—"Apologetics, or Christianity Defensively Stated" (*N.B.*, Not "Slated"), by Alexander B. Bruce, D.D., of Glasgow, one would incline to think that the Land o' Cakes, like the rest of the world, actually moves. For this is what the Rev. Dr. Bruce, who is a theological professor of high standing, says:—"With belief in the virgin birth is belief in the virgin life, as not less than the other a part of the veil that must be taken away that the true Jesus may be seen as He was—a morally defective man, better than most but not perfectly good." Is it any wonder that the holy Catholic *Dublin Review* characterises these as "dreadful words on Our Lord"!

Bless me! How these pounders, expounders, and several thousand pounders, members of the same Church too, differ in their interpretation of "Holy Writ," not merely as to the meaning of words and sentences, but even the very life-portraiture and mission of the founder of their faith. Lately, Archdeacon Farrar declared that "Jesus was not a priest by birth, and never in his life on earth performed a single priestly function." And now Canon Knox-Little writes in the *Contemporary Review* roundly chiding the Archdeacon, and asserts that the whole of Christ's life from first to last was sacerdotal.

A nice little controversy, arising out of some remarks by the Bishop of Melbourne, has been going on in the columns of the *Argus* as to the Origin of the Church of England, and whether the Church of Ancient Britain was papal. More is expected to be heard of the matter, and probably both Bishop Goe and Archbishop Carr will find themselves involved in the discussion. Perhaps both prelates will deem it incumbent upon them to address the public from the platform—the same platform, maybe, though scarcely at the same time. Meanwhile, one learned gentleman, a Dr. Meyer, is challenging evidence of the existence of any Christian Church in early Britain!

X.

THE LATE BISHOP OF LONDON, in a sermon preached in Westminster Abbey, said:—"The especial lesson taught by Jacob's dream is that God constantly controls our thoughts, and that we are constantly in connection with the world of spirits whilst we think we are far away amid worldly things."

SPLENDID MANIFESTATIONS AT CLEVELAND, OHIO.

To the Editor:—The Spiritualists of Cleveland, and also the skeptics, had the pleasure of seeing, the last Sunday night of October, what they never saw in Cleveland before, and that was a public materializing seance. Mrs. Effie Moss, the celebrated materializing medium, and Mr. Chase, a medium for independent slate-writing, were called upon by the officers of the Cleveland Progressive Lyceum, and asked if they would do anything for our cause in Cleveland. They both promised to give us something through their mediumship if they could, which resulted in the Lyceum holding a public seance, as stated above.

About one hour before the seance started, people were beginning to flock to their seats in the hall, and by the time the seance was to start, the hall was crowded. After a few remarks from our able conductor, Mr. C. Collier, and also Mr. Critchley, the lights were lowered and the audience commenced singing "Nearer, My God, to Thee." In a short time a form of a lady appeared at the opening of the cabinet that had been erected for the occasion, and said her name was Ann Russell, and she wanted to see her husband. An old gentleman, and a worker in our cause, went up, and fully recognised the spirit as his wife.

A little girl then materialized, and said she wanted to see her mother. A lady in the audience went up and recognised the little girl as her daughter. Lucille Weston then materialized, and came right out to the end of the platform where everyone could see her, and delivered a few remarks to the audience. After she dematerialized an old lady by the name of Granny Brooks materialized, and joined in with the audience in singing "Jesus, Lover of My Soul," which was sung at her request.

An aged lady materialized after Granny Brooks dematerialized, and asked to see her sons. Mr. John and David Critchley went up, and recognised this lady as their mother. Next there came a little boy, who wanted to see his mother. He was recognised by a lady who said it was her son, who passed over quite a number of years ago. A gentleman then materialized who said his name was Richard Coleman, and was a Freemason, and could give any Freemason in the room the "grip" if he wanted it. A few gentlemen went up, and they said this spirit gave the Freemason's "grip" correctly. Then another spirit of a man materialized, and said his name was Sandy Cummings, and he wanted to see his wife and daughter. A lady and her daughter recognised the spirit as husband and father. An Indian spirit, named Sunshine, materialized. A gentleman stated that she carried a message, and got a correct answer to same, between Waverly, N. Y., and Cleveland, Ohio. A spirit of a lady now materialized, who said her name was Mrs. Manning; she wanted to see her husband. A gentleman then recognised the lady as his wife. She came right out of the cabinet and talked. A little girl then came to the cabinet and said her name was Gertie Bruce, but she could not materialize. The name was recognised by a lady in the audience. A spirit then materialized by the name of Lilly Wallace. She asked for the light to be turned up as bright as possible. She stood in the bright light of our hall for fully two minutes, and then slowly dematerialized till there was nothing left of her. Lilly, the cabinet control, said in a few minutes after Miss Wallace had dematerialized, that she was trying to get a little boy to materialize, but she said that every time she got him thoroughly materialized he would fall down. This boy said his name was Walter Russell, and was recognised by a gentleman in the audience, who said that was a good test to him, because this boy, before he passed out, could not stand alone.

This ended the materializing seance. The most satisfactory thing about it was that all the spirits were recognized as soon as their friends saw them. The audience said that they all differed in some respects from the medium—some in stature, and others again in the color of the hair and the manner in which they were dressed. The spirit of Mr. Coleman had a long beard,

and he asked every one who came up to try and pull it off, but none could, which showed the genuineness of the materialization.

Mr. Chase now produced his slates to try and get independent slate-writing. After the audience had thoroughly examined the slates they were cleaned and fastened together. Our conductor now came forward and took hold of one end of the slates, while Mr. Chase, the medium, held the other. In about five minutes the slates were opened, and found to be covered with names of some of our departed friends, many of which were recognised. After a few remarks from the conductor, the meeting came to a close. This was quite a great undertaking, and a most successful one. I think this is only the third time this has been given before a public audience, and a great deal of praise is due both Mrs. Moss and Mr. Chase for what they have done for our cause.

JOHN W. TOPPING,

Assistant Conductor and Corresponding Secretary
Cleveland Progressive Lyceum.

Cleveland, Ohio.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE Annual Meeting of this Association was held in the Office, on Thursday, 7th September, 1893; Mr. Debney in the chair.

The minute of last meeting was read and confirmed. The following report of the committee of management as to last year's proceedings was read and adopted:—

The Committee regret that they are not able to report anything of importance regarding the transactions of the Association during the past twelve months. Their endeavour has been to carry on the affairs of the Society in such a way as that it may be ready to resume an active part in spiritualistic matters whenever an opportunity occurs. In the meantime they do all they can to spread a knowledge of the great truths of the immortality of the soul, and the return of spirits to hold communion with mortals left behind them on earth.

The Committee engaged our amiable friend, Mrs. Harris, to deliver lectures; and she gave twenty-nine lectures during Sept., /92, up to end of March, /93. These contained a vast deal of information, and were listened to with evident gratification. The Session was wound up by giving her a complimentary entertainment prior to her departure for Sydney on the 28th March last. Three powerful and able lectures were delivered in the Rotunda Hall, early in July, by Rev. George Walters, Unitarian minister in Sydney. The universal regret was that circumstances did not permit of many more lectures being delivered by the same talented gentleman.

At the conclusion of their last report, twelve months ago, the Committee informed the Association that, in conjunction with the Lyceum, they had rented a hall for spiritualistic purposes in the very centre of the city. This hall was found most convenient, both for our Association and for the Lyceum, and arrangements were proceeding satisfactorily, until we attracted the attention of the Board of Health—an institution which is established by Government for good and useful purposes, under an act of Parliament. One of its important duties is to supervise public theatres, halls, and churches, and see that the occupiers and managers of these buildings make arrangements so as to provide for the safety and convenience of the public who frequent them; and no one can deny that the Board has been of great service to the community by seeing that proper means are provided for leaving the buildings in event of fire or panic, and of securing proper ventilation in crowded assemblies; but the Committee cannot acknowledge the wisdom of the Board's interference in the case of our little hall, calculated only to hold a small number of people, and acting towards us in the most arbitrary manner, under the sanction of their Act. A little exercise of common sense might have satisfied the Board that in our case no harm could possibly have resulted to the public either from fire or panic. As it is, we have been compelled to abandon the convenient little hall for public meetings, and the Lyceum has been compelled to return to the Horticultural Hall, in a remote part of the city.

The Committee have to report that Mr. Wm. Layley, of Sandford, lent them six beautiful spiritualistic pictures, done by Miss Georgiana Houghton, in London, about twenty-five years ago. These are hung in the office, and attract much attention, and are very much admired.

Our respected President, Mr. W. H. Terry, has just set out on a visit to the United States of America. The Thermopylæ Club, a new institution of young Spiritualists, gave him a farewell entertainment prior to his departure, and his old friends assembled in great force, on Saturday, 26th August, to bid him "Good-bye." He sailed from Sydney, for San Francisco, on the *Mariposa* on Monday, 4th September.

With respect to the land at Port Adelaide presented to the Spiritualists of Adelaide and Melbourne by Mr. William Overton, we have received information from Messrs. Malleson, England, and Stewart, as detailed in the minute of Committee, 27th June, 1893, that their agents in London had traced the title deeds, and that they were delivered to Mrs. Broad, in London, in 1867. The Committee think it would be very expensive to trace them further, and matters are so complicated that it would not serve any good purpose if we did receive them. The Committee think the only hope of obtaining possession of the land would be for us, or the Adelaide Spiritualists, to fence in the land and keep hold of it for fifteen years; at the end of which period it would be held in law to belong to the occupants. The Committee are informed that there is a large amount of taxes due on the land, which would require to be paid before taking possession of it.

The Treasurer's report and balance sheet was also read and adopted, subject to audit; the Auditor, Mr. Rodier, being from home.

The following office-bearers were elected for ensuing year:—President, Mr. George Spriggs; Vice-presidents, Messrs. Terry, Debney, and Redfern; Treasurer, Mr. Thomas Lang; Secretary, Mr. A. C. Fletcher; Members of Committee, Mrs. Aston, Mrs. Campbell, Mrs. Fletcher, Mrs. Stewart, Mrs. Mann, Miss Hinge; Messrs. Clay, Carson, William Clemesha, Walter Clemesha, Hall, S. A. Thomas, Scollay, Iggleston, Waschatz. Auditors, Messrs. Rodier and Redfern.

Moved by Mr. Spriggs, seconded by Mrs. Fletcher, and carried, that the members of the Rational Sunday Club be allowed the use of the books belonging to this Association at 3d. per week; that expensive books are not to be given out except the value is deposited; and the Sunday Evening Club to be responsible for ordinary books up to £1.

Mr. A. C. Fletcher consented to act as Librarian for the present on Sunday evenings.

A vote of thanks was passed to the retiring committee and office-bearers.

A SOCIETY FOR PSYCHICAL RESEARCH.

THE institution of a Society of this kind, modelled upon those of London and New York, has been the immediate result, in this city, of the publication of Mr. Stead's "Borderland." Its founders are professors of the University, ministers of religion, medical practitioners, journalists, and scientists; and the subjects of investigation will be not less comprehensive than those which occupy the attention of kindred Societies elsewhere.

Thoughtful people, both here and elsewhere, have come to recognise that what is vaguely called "Occultism," can no longer be dismissed with a silly sneer or be disposed of by stale jokes and clumsy witticisms. Take the phenomena of Spiritualism, for example. These are becoming so vast in number, and so universal in their manifestation, and their actuality and genuineness are attested by so many hundreds of thousands of credible observers, that it is impossible to disregard them. Either the facts are facts, or they are not. To disprove them is one thing, but to deny them because they are repugnant to the preconceived opinions and beliefs, opposed to the previous experience, and unacceptable to the views of numbers of men who are sinking into the mire of Materialism, is

altogether opposed to the scientific spirit of the age, and to the progress of rational inquiry. Impediments have been thrown in the way of every great discovery that has been made in physics during the last five or six centuries by a similarly blind, unreasoning hostility to any doctrine or principle which conflicted with established dogmas in religion, or widely accepted theories concerning the universe by which we are surrounded, and to which we are so intimately related.

The enemies of intellectual progress and of spiritual development, may be roughly divided into three classes—the conservative, the stupid, and the lazy. The first resist all new truths, simply because they are new; the second denounce them from inability to understand them; and the third gibe at, instead of patiently examining, them, because the latter course would give them a good deal of trouble, whereas the former involves none whatever. Fortunately for the welfare of the race and the advancement of the human mind, the pioneers of scientific progress, the torch-bearers who have carried the light of truth into the dark caverns of ignorance, error, and superstition, have been animated by such an ardent love of research, and by such an invincible determination to penetrate the secrets of nature, that even the combined antagonism of the conservative, the stupid, and the indolent, has failed to obstruct “the march of intellect;” although the great leaders of that march have not unfrequently been martyred, and have almost invariably been mocked at and persecuted. But “the blood of the martyrs is the seed of the Church,” that is to say, of the Church which includes within its comprehensive fold all the great interpreters of nature, which the Rev. Chas. Kingsley has so admirably defined to be “the Word of God revealed in facts.”

Now Spiritualism enlarges the boundaries of nature by annexing that vast domain which has hitherto been regarded as the supernatural. It discards the latter word from its vocabulary. There is and can be nothing above nature, for the simple and satisfactory reason that there is and can be nothing above God. For what is nature—*Natura naturans*—but the Mind of God in visible and never-ending operation?

Psychic phenomena are just as much the result of natural laws as are physical phenomena; and the time is close at hand, when by subjecting the accumulations of experience to rational combinations, we shall be able to build up a science of Spiritualism, in addition to the beautiful philosophy with which it has already provided us. Towards that end, the investigations of the Psychical Research Society cannot fail to conduce; and every Spiritualist will hail its establishment with satisfaction, because from all such investigations, honestly conducted, we have everything to expect and nothing to fear.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

ON Sunday, August 27th, was the election of Officers for the new session, there being two competitors for all the chief offices. The new Officers elected are:—Conductor, Mr. R. Williams; Vice-Conductor, Mr. Sharpe; Treasurer, Mr. Spriggs; Secretary, Mr. Gilbert Moore; Librarian, Mr. Warne; Musical Director, Mr. W. E. Naunton; Watchman, Mr. H. J. Campbell; Leader of Summer Group, Mr. Debney and Mr. Clemesha (jointly); Leader of Liberty Group, Mr. W. Brown; Leader of Excelsior Group, Mr. Lumley and Mr. Naunton (jointly); Leader of Shore Group, Mrs. Johnstone; Leader of Banner Group, Mr. Sharpe; Leader of Ocean Group, Mrs. Naunton; Leader of Sea Group, Miss Fennah; Leader of Lake Group, Miss Arnold; Leader of Stream Group, Miss Hinge; Leader of Fountain Group, Mrs. Campbell; Guardian of Aurora Circle, Mr. D. Clay; Guardian of Sunbeam Circle, Mr. Spriggs; Guardian of Mountain Circle, Mr. Warne; Guards: Miss Alice Lane, Mr. Arthur Lane, Mr. Fletcher, Mr. Wallace, and Mr. J. Williams.

The Lyceum opened its summer session on Saturday, September 3rd, on which occasion Mr. R. Williams, the new Conductor, gave an opening address. Mr. Williams being a young man, and not having held office before, it was thought by a few that it was rather like trying an

experiment by electing him as Conductor, but after hearing in his address two or three remarks of how he intended to conduct and work for the Lyceum, which seemed to give satisfaction to all, it was evident that Mr. Williams had made a good start, and if he kept on so, we will certainly will have the right man in the right place.

On Sunday, September 10th, Mr. Sharpe, the Vice-Conductor, gave an address on “Man and His Moral Progress,” which was enjoyed by everyone present, as it was a very able one, and we hope soon to have the pleasure of listening to Mr. Sharpe again. The attendance on these two Sundays has been very fair, and now the summer is coming on, we hope to enrol a few more members amongst us.

GILBERT MOORE, HON. SEC.

THE RATIONAL SUNDAY CLUB.

THIS Club meets every Sunday evening at 165 Collins Street; its objects are: To promote unity amongst Spiritualists by the holding of regular meetings every Sunday, at which short lectures will be delivered and discussed, on appropriate subjects, followed by music, songs, and recitations.

To afford Spiritualists an opportunity of relating their experience for the benefit and guidance of each other, and of inquirers, and collect and publish well-authenticated facts as are thus brought to light.

To give advice to investigators, and assist them in their researches, in forming circles, and in gaining knowledge and a proper understanding of the subject.

We have had very pleasant evenings so far, and good musical programmes. Mr. Spriggs and Mr. Kennedy have both given their experiences, which have been very interesting and edifying.

GILBERT MOORE, SECRETARY.

FORTUNE'S LADDER.

SOME good souls wonder why it is that, with their charitable natures, good intentions, and industrious and temperate habits, they should always be at the bottom of fortune's ladder, while other people, wanting in all these, revel in abundance.

They seem to think that, in some way, Providence is not dealing fairly with them. Now, if the “abundance” their hearts long for were the highest end of being, and there were no hereafter in which to adjust the losses and apparent mistakes of time, they might reasonably conclude that there was some injustice in the Divine order of things. But nature has all space, and all eternity in which to strike her balances.

In her own way, and in her own good time, we doubt not, it will be found that she has dealt fairly by all, and each one will see and realise that whatever his lot in life may have been, that however great the seeming disparity between his own condition and that of others, it was the very best condition for him—best suited to the higher needs of his spirit. In this faith we should live, and therein we could get out of life its highest measure of happiness for ourselves.

IN MEMORIAM.

PASSED on to the higher life, Sept. 16th, 1893, our esteemed brother and fellow-medium, David Monte Taylor, of Leichhardt, Sydney, aged 44 years. “His works do follow him.”

“God's son is lifted up, his mantle falling,
Rests tenderly upon the earth's cool breast;
But he himself in tender accents calling,
Says to our troubled breasts, ‘be ye at rest!’”

A number of friends from both Spiritual Societies assembled at the Necropolis to render loving tribute to the memory of our esteemed brother, Mr. D. M. Taylor, of Leichhardt, a well-known healing and trance medium, a thorough Spiritualist, and a good man.

The service was conducted by Mrs. Harris, and much sympathy was evinced toward the widow and family, who are left very much in need of assistance. Any subscriptions toward this genuine appeal will be thankfully received as a tribute of love to the life and labours of our risen brother.

JENNY WREN.

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