

PUBLISHED

EVERY

MONTH.



POST FREE

1s. 6d.,

PER ANNUM.

No. 4.—Vol. I.

OCTOBER, 1884.

ONE PENNY.

NOTICE.

THE SEER AND CELESTIAL REFORMER is published monthly, and will be sent post free to any address for one year in return for a remittance of One Shilling and Sixpence. Single copies post free at Three-halfpence each.

All Subscriptions and Donations to be sent direct to Mr. J. Thomas, Kingsley, by Frodsham.

Copies supplied from the above address, Cash received in Stamps, Postal Orders, or Cheques.

P. O. Os. on Frodsham.

THE SEER AND CELESTIAL REFORMER.

OCTOBER, 1884.

WE are presenting our readers with a big penny-worth this month. We had been told some time back that the Spiritual Wave was coming, and that we were to prepare our readers for this by pointing out to them primal principles, principles capable of holding the grand Superstructure. We have done so as faithfully as we were able to do, and when we closed our last issue, we did not expect the grand "influx" so soon. Consequently we have, for the time, left portions unfinished. And that for the present, matters must go on as they have started, without let or hinderance. We inform our readers, and through them the public at large, that the SEER has at last hoisted sail, and is about starting on its voyage, before a stiff breeze. It has got a steady helmsman, an experienced Captain, and a gallant crew. But the ship lacks stores. There is not provision for so long a voyage, a voyage of exploration, a voyage for grand discoveries. We are prepared to take our readers into regions and climes, within the provinces of nature, where the Microscope and the Telescope are of no avail. But in order we may do so, we *must* have support. And if you re-

fuse this, you at once destroy your instrument. But why should this be the case? There are wealthy persons who *profess* to be interested in such a work. If such would come to our aid according to their means and according to the urgency of our Mission we should very soon be able to enlarge our paper. And at the end of our year, which will be next July, we might start a weekly. What we say is this: You furnish us with the means, and we will furnish you with the material you need, but cannot now get.

Liverpool starts well, and our friends in that City are very energetic in our cause. We have a sprinkling of friends and supporters in all the great towns of England Ireland and Scotland. Also British Columbia and Canada. If each and all would put their shoulder to the wheel our paper would soon be what it is our intention that it *shall* be, viz: A larger paper, and issued weekly.

We are sorry to be deprived of the "Sketches of Great Musicians" this month. Our worthy correspondent is unwell. But we anticipate another contribution in due course ready for our next issue.

WHAT I HAVE SEEN AND HEARD: OR THE EXPERIENCES OF A SEER.

HAPPENING to possess certain faculties in a higher state of development than the majority of my fellows, I am therefore in consequence, liable to be considered eccentric. And yet, I do not pride myself on being eccentric. Nor do I seek for popularity by such a course. But I love truth, and whatsoever is true, or wheresoever it lies, I am not too indolent to seek; and when found, I never lack the courage to acknowledge it, and that publicly, if necessary. Should I be asked as to what is my creed? my invariable reply is: "whatever things are true." From my earliest days, I strove

The Seer and Celestial Reformer.

to shun, that one great stumbling-block to true progress: *prejudice*. Hence it is I can find something that is good and usefull in any place, book, or in the presence and conversation of any person. I am seldom led by high sounding professions of whatsoever nature those might be. I have very often found as much intolerance in the actions of so-called freethinkers, as I have in the sermons of the most narrow of orthodox ministers. For those who shout liberty the loudest are not themselves always the most liberal.

I have therefore learned to discriminate, and to think matters over in a calm and in a quiet way. I have ever strove to avoid every undue bias, and it is to such a mode of living I attribute success in my development as a "Seer" of things of a physical, as well as of a Spiritual state. And my advice to all, who consider they possess this faculty is: If you wish to become a true "Seer," do not confine yourself to any one phase of opinions. Let your mind be ever open to the reception of truth, whenever a truth is presented. It matters not as to what source, or by whom propounded. Examine it, make it a subject of your most earnest thoughts. Try to shake yourself free of every little crotchet. Do not reject a noble thought, because it happens to be different to what you may have found in your favourite author. Or, because it is not exactly the same, as Mr. So and So, believes. But rather, "prove all things, and then hold fast what is good." Some Spiritualists are liable to err, through believing too implicitly what certain Spirits teach; supposing such Spirits to be much in advance of themselves. Whereas, in many instances, the reverse of this is the truth. The non Spiritualist on the other hand, will believe *nothing* propounded by Spirits, looking upon the whole as coming from the devil as delusion. Hence, however good and pure the teaching it matters not. The book may be highly moral in its tone, and good and pure in its tendencies, but, if it carries the stamp of having come through a spiritual agency, it will be thrown on one side as suddenly as if it were a scorpion. And thus it is in this way mankind are kept aloof from each other, and are disposed to look upon each other as common enemies. Such is not my mode of thinking. I am quite willing to listen to what another may have to say, and if what he says be good, or of a good tendency, I accept the good as far as it goes, and should there be a residuum of a rather dubious quality, I let it be. I will not create a disturbance over the matter. The person who propounds it believes it, and even should it prove an error, bad temper, and strong language on my part is not very likely to shake him in his faith. Thus it is I am on terms of amity with even those who do not hold with me—and are of opposite opinions. Now

because I am in the habit of tolerating the views and faiths of other people, it is but natural I should expect like treatment from them in return. And, as it has become my mission, to tell the readers of the SEER truths of no ordinary character, some of which will very likely prove new, I hope that each will possess the manliness to read what I have written, and in the next place to think over what they may read, and in the last place, if the same readers consider these revelations to be true, or in any way likely to serve some useful purpose, I earnestly intreat such that they muster up a sufficient amount of courage to stand up and acknowledge what they consider right.

WHAT I HAVE SEEN RELATIVE TO THIS EARTH'S SURFACE.

It was at the close of one winter's evening, when sitting with my family beside a very comfortable fire, that I felt, one of those strange sensations, known only to such as have graduated like myself in subjects of an Occult or Spiritual nature. When I suddenly felt, or perceived my position and all my then present surroundings undergoing a kind of transformation. I was no longer in my comfortable home beside the cheery fire and in the midst of my family. But apparently transported to a strange world, where existed scenery unlike what I ever saw before, and yet, there was the consciousness after all, that I was still upon the same old earth. But how different! It was excessively gloomy. At the first I could scarcely discern the surrounding objects. And yet it was day! But what a day! The light resembles the first efforts of the morning to open the gates of the east. I could at last see the landscape sufficiently clear, so as to make out the outlines of all I saw, and finally, to become acquainted with my new surroundings, and the peculiar character of those objects, upon which I was gazing in a state of bewilderment. I looked up to the heavens, and all I saw was what appeared to be a Star of the first magnitude, glimmering faintly through the dense dark fog. And yet I knew that this star was our glorious Sun, the Lord of day. But his rays had foundered in the murky atmosphere. Nor could they reach this cold cheerless and granite-like globe. Judging from the southern aspect of the sun, my position must have been the far North. For the season of vision was what we term midsummer. And yet the Sun appeared in the same position as we in England behold him on and near our shortest day. I must then conclude that the latitude was very far North. And yet strange to relate, I saw no ice or snow, nor did I perceive it to be cold. The scene was desolate in the extreme. Nothing but naked rocks interspersed with lakes, I saw no sea or ocean, such at that time did not exist. The earth had no soil upon its surface, nothing

The Seer and Celestial Reformer.

but stone, deep caverns and rugged rocks. But not a vestige of life could I perceive. Nor was there a sound of any kind to break upon the dark domain of universal death. My visionary powers began to grow dim and all became a blank, but only for a few seconds. I woke up and was yet upon the scene of my former vision. It was the same clime, nevertheless a change had taken place, a wave of light had visited this earth, and with that light a wave of life came as well. It seemed to have floated down from some stupendous heights upon this solitary looking world. The sun appeared larger. A slight change had crept over the face of universal nature. The rocks possessed a different hue. They looked less black and sombre, a kind of grey had overspread the whole, and upon inspection I found the insignificant *lichen*. That hard worker and forerunner of vegetation had taken a firm possession of the everlasting rocks. I tried to ascertain the period that had rolled by, to bring about this small change. And according to what my teachers say it was 10,000 years! I do not claim infallibility in the measurement of so great an epoch. Hence, in the measurement of time I must depend upon the teachings of those, who had seen this earth in its former glory, before the tide of life had left our planet, and when all nature danced beneath the glow of a brighter heaven. And these high Intelligences say, that when I saw the earth in its garb of death, that 100,000 years had elapsed since the reign of universal death had set in. And that it was at the beginning of the last 10,000 years when the first scintillant ray of coming life set in. Thus it took 10,000 years to develop the humble, but laborious and tenacious lichen! Although I am not a scientist of the accepted order, I am in a position to give to the scientific world what it will never get by its present modes of research and investigation.

Whilst musing upon my strange surroundings, a terrible movement took place in one of the adjoining lakes, the water became agitated and a monster, such as I had never before seen stood up erect from the depths with outstretched wings of bat-like shape. This creature's element was water. Nevertheless, when its instincts propelled it to seek what it wanted, in other lakes, it made use of those mighty wings. It appeared to feed upon the smaller brood of the fishy tribes. To me it appears strange, how the atmosphere could carry so ponderous a beast. I am inclined to think it impossible for a creature of such proportions to ascend so high as to scale those jutting peaks of granite rock. I would at this point remark, that granite was the kind of stone that came beneath my vision. I saw no marble or limestone. But I saw a certain kind of metal of a very dark appearance, the atmosphere did not appear to affect its surface, so as to form an oxide, not how-

ever at that period. And yet, the atmosphere appeared murky and looked humid. But I am inclined to think it could not have been so, or there would have been more indications of life and growth. But, to this my teachers say, that it matters not how humid the air might be, or even how salubrious the clime, (had such been the case) the life principle had only just appeared! And in the absence of this a "Paul may plant and Appollo's water."

That which destroys builds. Where there is an oxydising power there is the life power. And where this is absent, life is absent. Brethren, so long as iron will rust when exposed to the air, so long the life principle will continue. You might think this a strange expression. But there was a time when iron might have been exposed on the surface of this earth for thousands of years and never rust. I again became oblivious as before, and on my awaking, I found myself surrounded by a greater degree of light, and the sun appeared larger, and the life principle had evidently begun to manifest itself on a grander scale. The humble mosses had succeeded the lichen and a tinge of verdure had taken the place of dingy grey. But I saw no sign of life in the form of any kind of land animal, unless that monster of the lakes alighted by accident upon the land, but such I did not witness. Now prior to the development of the lichen, I had not seen this monster, and from what my teachers say, it was in a state of development during the ten thousand years preceding the development of the lichen, and that the birth of this creature and that of the lichen were coeval. But the big Bat-fish is a thing of the past the far far past, and though there has been found the fossil remains of animals bearing a resemblance to this, yet nowhere exists the fossil remains of such a being at the present day. This is gone and gone for ever, and his place shall know him no more. But the humble lichen still lives to do its work of disintegration upon the barren rocks, and thus prepare a place for nobler tribes of herbs plants and trees. I felt a little curious to know what was the prior state of this Bat-fish for such I shall call him. And am informed that for thousands of years it was growing from a jelly, or a spawn and fastened itself to the bottom of the lake. It grew like a large and gigantic fungus, until at last it became developed in a higher, and yet a higher form, and finally it deserted that dubious frontier of existence, and became loosened from its granite mother.

ALBUS MAGUS.

(To be Continued.)

THE GRASSLESS GRAVE.

IN Montgomery Church-yard North Wales, may be

The Seer and Celestial Reformer.

seen a barren spot amid the surrounding verdure. Such has been the condition of that one spot of earth for many generations, notwithstanding the repeated efforts made to frustrate the unseen power which is the alleged cause of so strange a phenomenon. Generations back a man was executed in that said town for a supposed capital offence. But he declared his innocence up to the last. And when upon the scaffold, with upturned face he is said to have uttered the following strange prayer: "As a proof of my innocence may God grant that the grass may never grow upon my grave." The writer of this lived within seven miles of the said town. His wife when young lived within three miles and saw the grassless spot forty years ago. Possibly the wise men of this materialistic age will ignore the facts of this matter and may throw stumbling-block in the way of honest inquiry.

A. B.

REVIEW.

THE SCIENTIFIC BASIS OF SPIRITUALISM.—By Epes Sargent, Author of "Planchette," "The Proof Palpable of Immortality," etc. Cheap English Edition. Cloth, 396 pages. Four Shillings, postage six-pence. London: The Progressive Literature Agency.

THE publication of the above described book will undoubtedly be a boon to hundreds in the ranks of Spiritualism in this country. So frequent have the complaints been against the high prices charged for Spiritual literature,—in many cases it must be asserted that such complaints were unjust,—that in the book before us it is a pleasure to be able to emphatically recommend it alike for its reasonable price, and the value of its contents.

The work is written in that clear and judicial style which are the distinguishing marks of its able authors literary method. It carries the reader step by step from fact to fact, supporting each position, and statement, with unanswerable logic, and it is everywhere calm and dignified in method and expression.

In chapters 2, 3, 8, 10, and 12, particularly, the reader will find matters of intense interest if he wishes to grasp the subject of Spiritualism with a view to understanding the value of its facts, and the testimony in their support, with an examination of the criticisms of Wundt, and others of the Continental opposition, and a statement of the cumulative testimony in favour of the Spiritual Hypothesis. In chapter 12, devoted to "The Great Generalization," the philosophy of Immortality will be found discussed in a manner at once so scholarly and able as to leave nothing to be desired.

Spiritualists everywhere should give this book the widest circulation. It is an invaluable aid to their cause, and as the price brings it within the reach of all it should meet with a large sale, for certainly a cheaper book has never been presented to the cause.

THE PROGRESSIVE LITERATURE AGENCY,

[Established 1878]

201, EUSTON ROAD, LONDON, N.W.

J. J. MORSE, Printer, Publisher, Bookseller and Importer of all works upon Spiritualism, Psychology, Occultism, Health, Food, and General Reform.

Sole European Agent to COLBY AND RICH, Banner of Light Publishing House, Boston; JOHN C. BUNDY, The Religio-Philosophical Journal Publishing House, Chicago, U.S.A.; and to W. H. TERRY, Harbinger of Light Publishing House, Melbourne, AUSTRALIA.

Abridged List of American Works.

WORKS OF ANDREW JACKSON DAVIS.

Natures Divine Revelations	-	15	0
Gt. Harmonia Vol. 1 The Physician	-	6	6
" " 2 The Teacher	-	6	0
" " 3 The Seer	-	6	6
" " 4 The Reformer	-	6	6
" " 5 The Thinker	-	6	6
The Magic Staff	-	8	6
A Stellar Key to the Summer Land	-	3	6
Approaching Crisis	-	4	0
Answers to Ever-recurring Questions	-	6	6
Children's Progressive Lyceum Manual	-	3	6
Death and the After Life	-	3	6
Morning Lectures	-	6	6
History and Philosophy of Evil	-	2	6
Harbinger of Health	-	6	6
Harmonial Man	-	2	6
Memoranda of Persons, Places, and Events	-	8	0
Philosophy of Special Providences	-	2	6
Views of Our Heavenly Home	-	4	0
Free Thoughts Concerning Religion	-	3	6
Penetralia: Containing Harmonial Answers	-	8	0
Philosophy of Spiritual Intercourse	-	6	0
The Inner Life; or Spirit Mysteries Explained	-	5	0
The Temple; on Diseases of the Brain	-	6	0
Tale of a Physician	-	4	6

WORKS OF PROFESSOR WILLIAM DENTON

Geology: the Past and Future of our Planet	-	6	6
Soul of Things—3 vols. (per vol.)	-	6	6
Radical Rhymes	-	5	6
What was He? or Jesus in Light of the 19th Century	-	5	6
Is Spiritualism True?	-	0	6
Orthodoxy False since Spiritualism is True	-	0	6
Be Thyself	-	0	6
Common-sense Thoughts on the Bible	-	0	6
Christianity no Finality	-	0	6
Man's True Saviours	-	0	6
What is Right?	-	0	6
The Deluge in the light of Modern Science	-	0	6
Who are Christians?	-	0	6
The Irreconcilable Records: Genesis or Geology	-	1	6
Life of William Denton	-	1	6

Printed and Published for the Proprietor by J. J. MORSE, at The Progressive Literature Agency, 201, Euston Road, London, N.W.