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THE

Harbinger of Light.

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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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MR. W. T. STEAD'S collection of Real Ghost Stories referred to in another column, and forming the Christmas number of the *Review of Reviews*, has since come to hand. There is not much that is new to the student of Spiritualism or Psychology, in the stories, most of which have already been published by the Society for Psychical Research. The new matter is that pertaining to the collater, who gives incidentally his own experiences and observations, the significance of which have apparently never been adequately recognised until the writer was brought face to face with numbers of similar experiences in connection with the compilation of the volume before us, the introduction to which indicates the profound effect the evidences brought under his notice have had upon his mind. He analyses the objections which he foresees will be made to the publication, and replies to them *seriatim*, laying most stress upon the religious one, that it is irreligious and contrary to Christianity to chronicle such phenomena. So far from its being irreligious, he asserts that "there is a subtle impiety in the refusal to face phenomena whether natural or supernatural."

He says :—

> Either these things exist or they do not. If they do not exist, then obviously there can be no harm in a searching examination of the delusion which possessed the mind of almost every worthy in the Old Testament. and which was constantly affirmed by the authors of the New. If, on the other hand, they do exist, and are perceptible under certain conditions to our senses, it will be difficult to affirm the impiety of endeavouring to ascertain what is their nature, and what light they are able to throw upon the kingdom of the unseen. We have no right to shut our eyes to facts and close our ears to evidence merely because Moses forbade the Hebrews to allow witches to live, or because some of the phenomena carry with them suggestions that do not altgether harmonise with the conventional orthodox theories of future life The whole question that lies at the bottom is whether this world is divine or diabolic. Those who believe it divine are bound by that belief to regard every phenomenon as a window through which man may gain fresh glimpses of the wonder and the glory of the Infinite. In this region, as in all others, faith and fear go ill together.

He analyses the *cui bono* question, and demonstrates that facts, apparently insignificant, are often of supreme importance, pointing out that in these latter days the phenomena under notice have singularly vindicated their power over the minds of men, and that some of the acutist minds of our time have learned to recognise in them scientific demonstration of the existence of the fact that personal individuality survives death. Further, referring to the evidence of the projection of the "double," he says :—

> If it can be proved that it is occasionally possible for persons at the uttermost ends of the world to communicate instantaneously with each other, and even in some cases to make a vivid picture of themselves stand before the eyes of those to whom they speak, no prejudice as to the unhealthy nature of the inquiry should be allowed to stand in the way of the examination of such a fact with a view to ascertaining whether or not this latent capacity of the human mind can be utilised for the benefit of mankind.

He sees nothing extravagant in this idea; its realisation would be no more wonderful than the photograph, the telegraph, and other developments which are common in the present day would have been to our ancestors. In conclusion, he remarks that it is idle to say that this investigation should be left to experts.

> We live in a democratic age, and we democratise everything. It is too late in the day to propose to place the whole of this department under the care of any Brahmin caste; the subject is one which every common man and woman can understand. It is one which comes home to every human being, for it adds a new interest to life, and vivifies the sombre but all-pervading problem of death.

Mr. Stead, however, is evidently a neophyte in the subjects he treats upon, and his impressions are apparently based upon his readings of matter emanating from the Society for Psychical Research. His opening chapter, entitled "The Ghost that dwells in each of us," is legitimate and appropriate, but it deals almost entirely with instances of duplex consciousness, finishing off with one

well-authenticated case of triple consciousness, the second and third of which are only manifest in the hypnotic or Mesmeric state; and here it is where the "Psychical Researchers" fail to give any reasonable explanation of the phenomenon, the Spiritualistic theory, though based upon a much larger experience than their own, being ignored.

In this particular instance the subject is a French peasant woman, "Madam B——." She is hypnotised by Prof. Janet, who says that she is in her normal state "a serious and somewhat melancholy woman, calm and slow, very gentle, and extremely timid;" and further,

> No one would suspect the existence of the person whom she includes within her. Hardly is she entranced when she is metamorphosed; her face is no longer the same; her eyes, indeed, remain closed, but the acuteness of the other senses compensates for the loss of sight. She becomes gay, noisy, and restless to an insupportable degree; she continues good-natured, but she has acquired a singular tendency to irony and bitter jests. . . . . In this state she does not recognise her identity with her waking self. "That good woman is not I," she says; "she is too stupid."

Madam B.'s first name is Leonie, and the secondary intelligence is called Leonie II. Leonie II. makes use of Leonie I.'s limbs, without her knowledge or consent, sometimes writing postscripts to Leonie I.'s letters, of which she is perfectly ignorant. Prof. Janet describes the artifices adopted by Leonie II. to prevent Leonie I. from destroying her writings and otherwise interfering with her plans. Leonie II. again treats Leonie III. as a distinct personage, and is apparently not in harmony with her. He relates how Leonie II. had a sort of hysterical crisis, and was so restless and noisy that he could not quieten her. Suddenly she stopped and said to him, "Oh, who is talking to me like that? it frightens me." "No one is talking to you," says M. Janet. "Yes there on the left; and she tried to open a wardrobe with her left hand to see if someone were hidden there. "What is that you hear?" I asked. "I hear on the left a voice which repeats, 'Enough! Enough! Be quiet! You are a nuisance!' etc. Leonie III. exercised a controlling influence over the more turbulent Leonie II., for which the Professor was thankful. He asks the third personality what had happened to frighten Leonie II., and is answered, "Oh, nothing; it was I who told her to keep quiet. I saw she was annoying you."

The explanations put forward by the scientific (?) hypnotisers are purely theoretical. One is, "Different arrangements of the elements of our personality" another (M. Fouillée) gives us the following learned but not very lucid explanation :—

> Contemporary psychology deprives us of the illusion of a definitely limited, impenetrable, and absolutely autonomous I. The conception of individual consciousness must be of an idea rather than of a substance. Though separate in the universe, we are not separate from the universe. "Continuity and reciprocity of action exist everywhere. This is the great law and the great mystery. There is no such thing as an isolated and veritably monad being, any more than there is such a thing as an indivisible point, except in the abstractions of geometry."

There is more of the *mystery* than the *law* about the above, and not much to be learned from it. Contrast it and the previous theory with the simple explanation of Spiritualism, founded on experiment and demonstrated over and over again by careful investigators, and the scientific element supposed to pertain to them is reduced to a minimum. Madam B. is controlled when in the mesmeric state by two distinct disembodied spirits, but the non-acceptation of them by the hypnotiser as such prevents their demonstrating their separate identity as post-human beings. Just so soon as the dogmatic theorists recognise spirits as factors in the induced phenomena, will the way become clearer to explain at least a portion of the mysteries at present connected with it.

OUR FOREIGN EXCHANGES.

THE *Moniteur Spirite et Magnetique*, of Brussels, publishes the report of an excellent address delivered to the members of the Society of Scientific Spiritualism in Paris, by its President, M. A. Laurent de Faget. The spirit which pervades it bears a striking resemblance to that which animates the lecture on the Higher Spiritualism, delivered by the controls of Mrs. Harris, which we gave in our last issue. Indeed nothing can be more striking, and nothing should be more convincing to sceptics than the oneness of spirit teachings in all parts of the world. Receiving, as we do month after month, publications in French, German, Dutch, Spanish, Italian, and Portuguese, constituting the recognised organs of circles and societies in Europe, in North and South America, and in the West Indies—the identity of the simple and sublime truths from spiritual sources which they promulgate, is most remarkable and impressive. And yet —paradoxical as it may sound—it is not at all remarkable; for it would be astonishing if it were otherwise, inasmuch as the Source of all truth is One, and in Him there is and can be no variability, neither the shadow of a turning. Nor can any unprejudiced observer of what is passing in the world around us, doubt for a moment that we are living at a period in the history of our globe in which the ancient prophecy is being fulfilled :—"It shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions."

The *Psychische Studien* (Leipzig) for the month of November contains the particulars of a séance held in the house of M. M. Fiddler, at Gothenburg, in Sweden, at which fifteen persons were present, including the Russian General, Golindo, and Herr Aksakow, the editor of the above-named magazine. The phenomena produced were so extraordinary that we have given the subject special prominence elsewhere.

La Constancia (Buenos Ayres), quotes from *La Nacion*, one of the leading journals of that city, an article written by a distinguished journalist and man of letters, on the subject of the cures which are being performed by magnetism, by Moriano Perdriel. The genuineness of these had been impugned by the reporter of the *Diario;* and the writer in the *Nacion* replies to this by stating that his own wife had been cured of a serious malady by a single application of the magnetizer's hands; and that his little boy who had been suffering for two years from a purulent skin disease, which had baffled the skill of the medical faculty, had been completely restored to health by a bi-weekly submission to Perdriel's treatment for a period of four months. Rheumatic, scrofulous, cancerous, and other afflicted patients, whose cases had been given over as hopeless by the medical profession, have regained a vigorously hygienic condition under the magnetizer's hands; and the joy and gratitude of those who have been thus rescued from the jaws of death, as it were, manifest themselves in so touching and pathetic a manner as to bring tears into the eyes of those who witness them.

"Mariano Perdriel is no impostor," writes this gentleman. "He cures and heals the sick of all classes, and particularly those whom the faculty pronounce to be incurable. These are those indeed whom he receives by preference, advising those whose cases are amenable to ordinary treatment to consult a professional man.

Neither does he insist upon payment. He accepts such remuneration as his patients can afford to give him; and those who are too poor to offer him any equivalent, he heals for nothing. He keeps a book in which people record the benefits they have derived from his magnetism, and this is filled with grateful testimonies to the wonders he has performed."

Of course it will be said by the incredulous, "O, this is all the effect of the patient's imagination!" Well, why cannot the faculty accomplish similar results by working on the imagination of the people who resort to them for advice? It would be much simpler, much pleasanter, and much less harmful than taking medicine.

HOMER—SHAKSPEARE.

"THROUGH the mediumship of Mrs. Harris," writes one of our regular contributors, "I recently enjoyed the privilege of a long and—is it necessary to add—a deeply interesting conversation with Swedenborg. I use the word 'conversation' advisedly, for after enlarging on the higher aspects of Spiritualism, the Swedish seer invited me to question him upon any subjects relative to which I might be seeking for information. I gladly availed myself of the permission, and among other queries was one relating to Shakspeare's former incarnation. "Guess," said the kindly sage. "Sophocles," was my immediate reply; for I had always surmised this to have been the case on account of certain resemblances between the genius of the great Greek and that of the great English dramatist. But my conjecture was entirely wrong. I guessed again. "Euripides?" "No," was the answer. For the third time I ventured a surmise. "Then it must have been Æschylus?" And once more I was completely at fault.

"Neither of the three famous playwrights of classical antiquity had lived again in the person of William Shakspeare. The marvellous poet who stands alone in the literature of modern Europe, was also the morning star of poetry in the antique world, when he was known to the Hellenic race as HOMER, the father of the Epic, and the sun of that solar system which is composed of planets like Virgil, Dante, Tasso, Ariosto, Milton, and Camoens; all of whom drew their vital heat from that central luminary, whose *Iliad* and *Odyssey* have been the delight of civilised mankind for eight and twenty hundred years.

We know from the 59th and 123rd of Shakspeare's sonnets that he was vaguely conscious of having lived before in human form; and that he wrote:—

> "No! Time. Thou shalt not boast that I do change:
> Thy pyramids built up with newer might,
> To me are nothing novel, nothing strange;
> They are but dressings of a former sight."

But he probably little suspected his identity with "the blind old bard of Scio's rocky isle." And was it altogether by accident, or was it by inspiration or impression that that gifted Spiritualist, Elizabeth Barrett Browning, coupled the two names together in her *Vision of Poets?*

> "Here, Homer, with the broad suspense
> Of thundrous brows, and lips intense
> Of garrulous god-innocence.
> There, Shakspeare! on whose forehead climb
> The crowns of the world! O yes, sublime—
> With tears and laughter for all time!

Read the *Iliad* and then read *Troilus and Cressida*, and you cannot fail to be struck by the fact that Shakspeare seems as perfectly at home in old Troy as Homer was; and Agamemnon, Ajax, Ulysses, Priam, and Achilles, Nestor, Menelaus, Thersites, Paris, Helen, Andromache and Cassandra, are just as vital, just as real, just as instinct with human passion in the drama as in the epic poem.

Speaking of the former, Coleridge says:—"I am half inclined to believe that Shakspeare's main object, or shall I rather say, his ruling impulse, was to translate the poetic heroes of paganism into the not less rude, but more intellectually vigorous, and more featurely warriors of Christian chivalry, and to substantiate the distinct and graceful profiles or outlines of the Homeric epic into the flesh and blood of the romantic drama."

What more natural? He had been fascinated by the men and women whom he had set in motion when he wrote "the tale of Troy divine;" and in his later incarnation, he gave them a new life in *Troilus and Cressida.* Perhaps it was after composing this historical tragedy that he penned the remarkable lines:—

> "If there be nothing new but that which is.
> Hath been before, how are our brains beguiled,
> Which, labouring for invention, bear amiss
> The second burden of a former child!"
>
> SONNET LIX.

MR. H. JUNOR BROWNE.

THE above well-known Spiritualist and author (accompanied by Mrs. Browne and family), returned to Victoria after a lengthened absence, early in December.

At the first subsequent meeting of the Committee of the Victorian Association of Spiritualists, a resolution was passed to tender Mr. Browne a public welcome. Mr. Browne, whilst thanking the Association for their kind intentions, expressed some diffidence in accepting the invitation on the ground that he was not a public man. The great difficulty, however, which stood in the way was the rather precarious health of Mrs. Browne, which might necessitate his leaving Melbourne at short notice. It was therefore determined to let the intended meeting lapse; Mr. Browne promising at an early period to meet the members of Association and other friends, and give an account of his Spiritualistic experiences during his two years' tour.

In the *Harbinger* for November last we gave the particulars (translated from *Lux*) of sittings held at the Hotel Geneve, Naples, attended by Professor Lombroso and other Italian scientists. In conversation with Mr. H. J. Browne, he informed us that whilst staying in Naples he occupied rooms in the Hotel Geneve, and was somewhat surprised at hearing raps which were evidently of spiritual origin. The raps were loud and frequent, and were heard by Mrs. Browne and other members of the family; but Mr. Browne could not get any coherent response to his enquiries from the producer of them. The landlord was called in, and though the raps occurred in his hearing, he professed ignorance of their origin, but offered to provide other apartments. This Mr. Browne declined.

It was not till he saw the *Harbinger* some time later that Mr. Browne became aware of the private séances held in the Hotel Geneve, and subsequently questioning a medium on the subject, he learned that the raps were produced by an Italian spirit, who being inexperienced in communicating and not understanding Mr. Browne's questions, was unable to reply intelligibly. He had probably been present at the original séances, had visited the place, hoping for a renewal of them, and finding mediumistic conditions in Mr. Browne's family, had availed himself of them to produce the raps, that being all he could do.

SUBJECTIVE HALLUCINATIONS.

M. A. (OXON.) in "Notes by the Way," takes exception to the term "Subjective Hallucinations" invented by the Psychical Research people and not unfrequently used by persons calling themselves Spiritualists. He points out that these so called hallucinations not unfrequently convey facts proving that they are realities and not subjective shadows, individualities who have left the body of flesh and are now differently conditioned. The "Notes" conclude as follows:—

"And so, if, I being a spirit conditioned, as I must be, here, and he, a spirit, otherwise conditioned—both of us spirits—if he can come close to me, spirit to spirit, recognised by my inner sense, it is to me a better and truer evidence of what I want than any physical evidence that I can get. I have seen much evidence of that kind. I realise how very striking it must be to an inexperienced mind. I think even that I do not attach to it sufficient importance as regards its effect on the minds that we have to deal with. But, admitting all that, the real proof of the life to come from one who had passed to it, the real

evidence that will stand test, is not to be had from any physical presentment but from the message of soul to soul. This latter is called 'Hallucination.' I should rather apply the word to the former, without defending a curious misnomer or casting a shadow of doubt on the reality of the materialised presentation of spirit. Minds are so various that there must be various methods of conviction. And I can conceive none more startling to a mind trained on materialistic methods than to be confronted with the body—real palpable, tangible—of a friend 'in his habit as he lived.' If he will pursue the quest, and ask what that means, I should think he would become a good Spiritualist. If he is content to take that presentation and make no further inquiry, to seek after no solution, then he will do what so many have done before him, and the search for knowledge will not be advanced by *him*. I think myself that Spiritualists are often preplexed and rent by the fact that they have to face both ways. All these phenomena have a meaning and they have to expose a sturdy front to the materialist who denies them *in toto*, as well as to the insidious friend, so representing himself, who explains them away. At the same time they have to discount the surface explanation and to lead those who can mount to a higher platform of knowledge. The task is a little difficult and sometimes lands one in seeming incongruities. They exist only on the surface and are apprehended only by superficial minds. I have seen lately several remarks in the Press that 'Spiritualism is dead: nobody believes in it,' Yes: it is dead to the man who says so. It has passed into a plane of thought which the ''Star' man' does not touch. It has even got out of the reach of the 'Pall Mall.' It puzzles the 'Times.' And yet it is more alive than ever it was: more energised by the vitality of spirit: more elevated in its influence and less dragged down to the plane of matter that it was once necessary to reach. Spiritualism is the same: the people that it reaches are better than they were. That is all. To continue this higher influence, to foster this noble aspiration, to spread abroad what has been the privilege of the few, this is the problem of the future."

To Correspondents.

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

SPIRIT-PHOTOGRAPHY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR:—Enclosed I beg to hand you photographs of a form and of spirit-drapery taken by me at a sitting held at Mr. Lampard's residence on Thursday evening, 14th January inst. The means used was the Magnesium Flash-light, Leisk's Centrifugal Flash-lamp being employed. The instrument was one of the well-known firm of W. Watson & Son's, of London and Melbourne, ¼ plate, carrying an excellent 5 x 4 Rapid Rectilinear lens by the same makers. On account of the shortness of the exposure, a very small fraction of a second, the lens was used with open aperture. The pictures were taken on an Ilford "Ordinary" plate, and one of Fry's (60 times Sensitometer) Celluloid Films. Being my first attempt at Flash-light work, and indeed at spirit-photography, I am rather encouraged by the results. My next attempt at spirit-photography during the current week will be made with Ilford Special Rapidity plates (red label), when I shall possibly be enabled to get greater detail than I did on Thursday evening, and I intend to use as a developer, Eikonogen instead of Pyro-ammonia.

I am exceedingly obliged to Mr. Fizzell, Mr. Lampard, &c., for kindly inviting me to this circle. I need hardly say that the manifestations are of a high-class character. The spirit-drapery, visible to all, is beautiful beyond description, but I must not omit to say that the form on No. 1 print was not visible to any of us; which proves the power of the photographic lens to portray the invisible.

It is a matter for regret that Mr. Lampard is to leave for England next month, but prior to the time of his departure we hope to witness materialisation, and to be able to send you further spirit-photographs. Any friends who desire may see the negatives taken, by calling at my address below.

Yours very truly,
F. C. S. HEWISON.

53 Henderson Road, Alexandria,
Sydney, 17th January, 1892.

[Copies of the two photographs referred to may be seen at our office.—ED. *H. of L.*]

FREETHOUGHT QUERIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Would the editor be kind enough to afford, if possible, a little information to a budding Freethinker whose attention has been arrested by statements which he has found lately in reading Freethought literature, especially that of the Spiritualistic school?

1. It is stated in regard to the formation of the New Testament canon, that one historian has related that at the Council of Nice the bishops there assembled decided the matter as follows:—All the books for which there was any claim to be regarded as canonical were placed under a table. The Council then prayed that God would cause the really inspired writings to jump on to the table, whilst the spurious ones remained on the floor. This statement has been ascribed to Pappus. I shonld like to know whether there is any historic foundation for the statement.

2. Is it true that Robert Taylor, the author of the celebrated "Diegesis," finally recanted his apostasy and returned to the Church?

3. Have Robert Taylor's very damaging writings ever been replied to by Christian authors? If so, who? And are T.'s works now regarded or discredited?

Answers to the foregoing would confer a favour upon

INVESTIGATOR.

[1. The statement of Pappus, a German who wrote early in the 17th century, has been accepted by a number of Freethinking writers, including some men of scholarly attainments, as well as others who are not safe guides; but it is most probably a fiction, and cannot be traced earlier than the 9th century.

2. There does not appear to be any solid foundation for the rumour that "Diegesis" Taylor recanted his skepticism. Mr. George Jacob Holyoake, the honoured 'father" of Secularism, whose authority on such a matter is second to none, expressly writes:—"All statements about Taylor are imaginary. He left England—it was understood for France—and he was never more heard of. There is neither likelihood nor proof that he changed his opinions.

3. So far as we are aware, the only opponent who entered the lists against Taylor was the Rev. Dr. John Pye Smith, who wrote an "Answer" to Taylor's "Manifesto." The latter replied in a pamphlet entitled "Syntagma" (London, 1828). It would be unjust to describe Taylor's writings as now discredited, though they have been largely *superseded*. They contain much that is valuable and instructive, but in the light of later knowledge they must be followed with caution.—ED. *H.* of *Lt.*]

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—Can you or any of your readers inform me the cause of the following experience: About thirty years since I was walking along the side of Mount Alexander, where the well known granite quarries are now worked, and I heard a voice which said "There could be a good quarry opened here." I looked round, but could see no one about. It caused me to examine the granite that was exposed to view, and I saw by the grain that it was very clean. From that time up to the time I commenced to open up the present quarry, the voice was often speaking to me; it seemed to give me no rest. Some time after, I saw in a dream the quarry opened up as plainly as I can see it now, and it has now become one of the best granite quarries in the world. Since then I have heard voices speaking to me, sometimes telling me of persons who were in need; to whom I

have often sent assistance, and being obedient to the voice, have never been deceived.

I am, sir, yours etc.,
JOSEPH BLIGHT.

[Our correspondent is evidently clairaudient, and some kind spirit interested in his welfare—and possibly of others connected with him—has prompted him to the opening out and development of the quarry, also to the fulfilment of his duty to others less fortunate than himself. So long as he continues to use the gift wisely it will be a blessing to him.—ED. *H.* of *Lt.*]

OCCASIONAL NOTES.

THE following suggests a practice that might be advantageously adopted in many places outside of the Warwickshire village:—"The Rev. Osbert Mordaunt, rector of Hampton Lucy, Warwickshire, for nearly fourteen years has conducted a village hostelry, with the aid of a sober man and his wife, who, besides wages and free quarters, are allowed to get a profit out of the eatables they serve, but not one penny out of the beer. This, in fact, is the cardinal principle of the concern. Drink much or drink little, it is all the same to the rector's representatives behind the bar. If drink you will, you may rely that the beer has not been adulterated; but in no case will you be asked to take a glass. As to spirits or wine, the rector's public-house bids those who want them to go elsewhere—that is, to other villages, for there is no other public-house in the parish. It is satisfactory to note that after fourteen years' experience the rector's public-house is still found to be a paying concern, while drunkenness has almost disappeared, and the health of the people has greatly improved. The strangest part of the case is that although the beer is better, the customers drink less of it than of worse brews in ordinary publics. It is said that the explanation is that the rector will not allow salt to be put in the vats."

THAT inspired modern apostle of a truly spiritual and withal most practical religion, the Rev. John Page Hopps, of Leicester, has just issued a proposal for the establishment of a world-wide organization, based on the perception, acceptance, and application, of the following seven guiding principles:—The Fatherhood of God, who is the inmost uplifting Life of all things; the Brotherhood of Man, for sympathy and service; the ceaseless development and advance of the Human Race, by struggle and possession, sorrow and joy, death and life; the establishment of the Kingdom of Heaven everywhere upon the earth; the unreserved recognition of the "secular" world, as containing all sacred things; the unceasing inspiration of man by God; and the constant communion of kindred spirits in and between the unseen and the seen.

A Church, bearing witness to these truths, Mr. Hopps submits, does not suggest a new sect, but the reverse; it suggests a society of kindred spirits who, in testifying to universal facts and truths, call the attention of all the churches to that which is at the very heart of them all, and who may, perchance, encourage or incite them to pass beyond hindering survivals to living and essential things. A sect is the result of a dividing or condemning spirit; but "Our Father's Church" will never be a sect while it only testifies to universal truths, and throws a light on the deepest things which make devout spirits in all sects one. Touching the seventh "guiding principle," Mr. Hopps finely says:—"God and the angels are the greatest of all realities, and only the limits of the senses and the poverty of the earth-developed spirit prevent us knowing how completely right that ancient Christian was who said, 'We are compassed about with a great cloud of witnesses.' The faith and hope of Our Father's Church culminate in the glorious confidence that what we call *death* is only promotion to a higher form of life, and that wise teachers and loving saviours will provide for the needs of every wayfarer who passes beyond the veil."

ONCE a country clergyman had to preach a funeral sermon upon the death of a parishioner, but he forgot his sermon-book, so tried his hand at extempore preaching, taking for his text 14th chap. Job, 1st verse—"Man that is born of a woman is of few days, and full of trouble." "My friends," said he, "the roads are bad, the night is dark, and we all have a considerable way to go to our homes; I shall therefore sum up my discourse in as few words, and in as concise a manner, as the subject will possibly allow. I shall consider—first, man's ingress into the world; secondly, his progress through the world; thirdly and lastly, his egress out of the world. Now—

Man's ingress into this world is naked and bare,
His progress through the world is sorrow and care,
His egress out of the world is no one knows where,
But if we live well *here*, we shall do well *there*,
And I could tell you no more were I to preach a whole year."

Will "the brethren" in general please copy.

MR. GLADSTONE is so splendid a character, and is so pre-eminently a "Grand Old Man," that friends and foes alike are prone to look leniently upon his faults, foibles, and follies. And yet there is much reason to wish that the great statesman would keep to politics, in which he is so strong, and hold aloof from science and theology, in which he is so weak. Perhaps the sorriest of all his performances on behalf of a fading faith, is the volume which he published not long since under the title of "The Impregnable Rock of Holy Scripture." The author's great name and reputation may have misled unwary readers into thinking that something like a case has been made out for the peculiar form of "Orthodoxy" which Mr. Gladstone has sought to set forth and vindicate. To all such, may be cordially commended a pamphlet just issued by Mr. G. W. Foote, the successor of the late Charles Bradlaugh as President of the National Secular Society. Mr. Foote's work is entitled "The Grand Old Book," and it is a crushing exposure of Gladstone's very immature production.

AN appeal for subscriptions is now being made to the public by the National Scripture Education League, whose object is to introduce into our State Schools "a knowledge of the Scriptures without dogmatic teaching." The treasurer of the League announces that a vigorous campaign has been arranged for the approaching elections when a strenuous attempt will be made to remove "a fatal blot from our educational system." There is every probability that the "campaign" will prove utterly abortive. Still, we Liberals must not be supine. It behoves all who have shaken off the shackles of superstition, and who wish to see their children grow up free from the debasing influences of Bibliolatry and cant, to be on their guard against the machinations and subterfuges of the Protestant priesthood, and Presbyterian Jesuits—male and female.

ASTROLOGY isn't exactly in the *Harbinger's* line, yet it is a little interesting and curious to note the fair degree of accuracy reached by the prophetic indications of the two leading London astrologers, "Zadkiel" and "Raphael," in their Almanacs for this year, when referring to striking events to happen in the month of January, now just ended. Thus, Zadkiel, in his "Voices of the Stars" for January, says: "Mercury and Mars sing together a pæan for Old England over her foes." (The British troops early in January defeated a native tribe at Sadon, in Upper Burmah.) "Ireland, and Dublin especially, will be greatly excited about the middle of this month." (The sensational dynamite explosion in Dublin.) "The public health will be far from good, fever will be prevalent in several large towns; and several members of the Houses of Parliament will be among the sufferers." (Influenza has been raging throughout England, and several prominent politicians, such as Lord Knutsford, Mr. Labouchere, and many others, have been severely affected by it.) Still nearer the mark is Raphael who, for the same period, prophesied "Troubles in the land, *strikes*,* murders, and outrages, far in excess of the average, and an unpleasant feeling between master

* Italics ours.

and man." "The square of Mercury and Saturn denotes the decease of an eminent scholar." (Cardinal Manning, Bishop Harold Browne, Bishop Philpott, Prof. J. C. Adams, Dr. Scrivener, &c.) "And as Mercury is in sextile to Uranus, we shall hear of new discoveries in science." (Edison's electro motor for railways? Or see cablegrams in Melbourne newspapers *re* the "the progress of science," Professor Anderson Stuart's discoveries in Optics, and Dr. Stirling's and Mr. Wilby's investigations in Biology). "The stationary position of Saturn in the first degree of Libra will affect this country (Great Britain) adversely, and will cause a tension in our relations with some foreign power..." (Incidents in Morocco and Egypt whereby France became excited as to England's "intentions")... "As well as fires and accidents at home." (Great conflagrations on 13th in London and in Leeds, destroying large flour mills and soap works). "Mars and Uranus, both in Scorpio, will disturb the peace of Ireland, and sedition and crime will again become prevalent. Russia will also suffer from these positions, and *plots or the existence of secret societies will come to light.*"* Perhaps some shrewd reader will ask, "Well, did any of these wiseacres foresee the great calamity that has just befallen the Royal Household and the Nation—the death of the Duke of Clarence?" The answer is, No, not directly at any rate. At the same time, Raphael has the following in his reference to Queen Victoria:—"The chief troubles will be political, and these are certainly serious. It is true Jupiter is lord of the 8th house, and the Sun lord of the 5th, but it is scarcely in the nature of the former planet to cause *bereavement*,† hence I hope that nothing of this sort will occur, although it is possible." And in his "General Predictions" for the quarter commencing December 22nd 1891, the same writer remarks: "The Sun lord of the 10th, and afflicted by Saturn in elevation, will cause sickness or death in Royal circles." The foregoing coincidences are cited for what they are worth, and "without prejudice."

[Since the foregoing was in type two other predictions have been partly fulfilled. Zadkiel wrote: "Shocks of earthquake will cause great alarm in the south of Europe about the 14th and 26th January." There was a severe earthquake in Rome on the 23rd. He also says:—"The Government will not be fortunate in bye-elections" (during the English winter quarter). On the 25th the Government candidate for Rossendale was overwhelmingly defeated by Mr. Maden, a Gladstonite. Several English journals declared the result a fatal blow to the Government party.—Ed. *H. of L.*]

Our good friend the *Australian Herald* (Dr. Strong's), a journal that deserves hearty support from all liberal thinkers, is responsible for the following "goak":—Some boys were asked what they knew about the Pharisees. "They are a mean lot, sir," said one boy. "Why do you think so?" "Because some of them brought a penny to Christ once, and he took it in his hand, looked at it, and said, 'Whose *subscription* is this?'" (Matthew, xxii. 20).

X.

MRS. MELLON.

From correspondence which appears in *The Medium and Daybreak* for December 10th, we find that Mr. and Mrs. Mellon's arrangements had been altered, and instead of sailing from Liverpool for Melbourne by the Gulf of Trinadad, they have decided to leave by the "S.S. Genoa," sailing from London for Sydney early in December, and may possibly reach their destination before the publication of this paper. The *Medium* contains copies of testimonials from the firms in which Mr. Mellon has been employed for the past twenty years. His failing health has necessitated his removal to a warmer climate, and Sydney has recommended in preference to Melbourne. We gather from Mrs. Mellon's letter that Mr. Lamont, an old and much respected English Spiritualist, is *en route* for Melbourne by the ship Loch Katrine.

* Italics ours.
† Italics Raphael's.

REINCARNATION.

It is interesting to note how incessantly reincarnation is referred to in the Old and New Testament, and how blind those who claim to be its authorised exponents and interpreters have always shewn themselves to be to their plain and obvious language in this respect. Take, for example, the repeated occurrence of the words "last end," "latter end," and "last days." These phrases would be sheer nonsense if those to whom they were addressed, had only one life to live on earth. Jacob, being about to die, calls his sons around him, and says: "Gather yourselves together that I may tell you what shall befall *you* (not 'your posterity,' it will be observed) *in the last days.*" Moses exclaims: "Oh, that they were wise, that they understood this, that they would consider their *latter end.*" Solomon says: "Hear counsel, and receive instruction, that thou mayest be wise in thy *latter end.*" Here are other passages of a similar character: "His *latter end* shall be that he shall perish for ever." "That He might humble thee, that He might prove thee, to do thee good at the *latter end.*" "Let me die the death of the righteous, and let my *last end* be like his." How manifestly absurd would such expressions as these be upon the theory of a single terrestrial existence; but if we take them in the sense of the close of the final incarnation, when the sum of our pilgrimages has been accomplished, and our spiritual education is completed, so that there is no necessity for us to come back again and submit to further discipline; the meaning of the words "last end," and "latter end, a becomes as plain as the sun at noon day. So does that of the remarkable statement made by Solomon in the eighth chapter of his "Wisdom:" "For I was a witty child, and had a good spirit. Yea rather, being good, I came into a body undefiled." His previous incarnation had been evidently conducive to his spiritual development, and therefore the succeeding one took place under the circumstances indicated. Both the corporeal habitations of the spirit, in the two instances referred to, may have presented a certain dissimilarity, but the identity and individuality of the immortal principle animating each of the bodies in succession would remain unchanged.

Notice what takes place in the case of a silkworm. The egg of the moth is a little flattened spheroid, which adheres motionless to the substance upon which it is laid. In due time a little worm emerges from what had been a shapeless embryo. The egg as an egg has died, and a new form of life manifests itself. After feeding for a time upon mulberry leaves, this grub sickens and falls asleep; first of all weaving a shroud of silk. Then the vital principle within passes into the form of a chrysalis. Its feet disappear, and its soft skin becomes hardened into a horny mummy-case. By-and-bye, the mummy-case is burst asunder, the silken sepulchre opens of its own accord, and a little winged being, covered with the most delicate plumage, that looks like frosted silver under the microscope, with dark feathery horns adorning a head enriched with a pair of eyes exhibiting innumerable facets, comes fluttering forth into a higher life than was possible to the egg, the worm, or the chrysalis.

These and the moth constitute four distinct incarnations. Nor is there the slightest reason to believe that the worm remembers that it was an egg, that the chrysalis remembers it was a worm, or that the moth remembers it was a chrysalis. Yet nobody would venture to dispute the identity and continuity of the vital principle animating each. Why, then, should we call in question the fact of our having previously existed in other bodies, simply because we have no recollection—or perhaps only a vague and indistinct one—of our having lived before?

It will be seen by advertisements in present issue that the Advanced Literature business (comprehending Spiritualistic, Theosophical, and Reformatory works, usually sought for by readers of this journal), which was originally established by Mr. Terry upwards of twenty years since, has passed into the hands of Mr. Basil J. Atterbury, whom we have reason to think will do justice to it. His premises are in the Eastern Arcade a few doors from Bourke St.

MATERIALISATION OF A GOLDEN LILY.

One of the most beautiful manifestations of spirit-power hitherto recorded has taken place at a sitting held at Gothenburg, under circumstances which absolutely precluded fraud or illusion. All the fifteen persons present were ladies and gentlemen of the highest respectability and intelligence, and the proceedings were closely scrutinised by Herr Alenander Aksakow, who holds a high official position in St. Petersburg, and by M. Galindo, a General in the Russian army. Four of the sitters were English, five Americans, and four Swedes. The medium is only spoken of as Mrs. E——, and her control bears the spirit name of Yolande. She had prevously given instructions that as on a certain evening in the month of June she would bring a plant into the circle; some soil, seed, water, and a large flower pot should be prepared; and that a camera should be got ready to photograph herself and the plant. All these directions were literally obeyed, and the room, the cabinet occupied by the medium, were carefully examined. The flower pot was placed in the cabinet, and presently a soft fragrance filled the room, and a plant began to gradually evolve itself until it reached an altitude of six feet, and the camera was immediately called into requisition; but, while a successful photograph of the plant was obtained, the spirit's figure was somewhat indefinite, and therefore unsatisfactory.

By this time the medium was becoming exhausted, and her control stated that it was her intention to have carried the flower away with her; but that under the circumstances, if they would place it in a dark room, she would leave it with them, and return when the conditions might be sufficiently favourable to allow a well-defined photograph of herself to be taken.

Upon examination the plant proved to be a superb *lilium auratum* — the golden lily of Japan — and the flower was eight inches in diameter. Herr Aksakow certifies to the genuineness of the materialisation.

SPIRITUALISM IN FRANCE.

The Saturday supplement of the Paris *Figaro* is now devoted entirely to correspondence, notes, and queries; and very interesting reading it is for the most part.

In the number of the 5th of December last, we find an inquirer propounding the following question: "What is the best course to follow for a person desirous of placing himself *au courant* with the science of Spiritualism?" Such a query, addressed to one of our Melbourne daily papers, would probably provoke a sneer at the presumed unintelligence of the querist. But *Figaro*, edited and contributed to by some of the ablest writers in Paris, replies to the question in a way that serves to show that that journal appreciates the seriousness and importance of the science referred to, and is also well acquainted with the best French literature on the subject. Its answer is this:—

"In 1840, a Spiritualist magnetiser, Cahagnet, discovered an entirely new order of researches, having relation to the action of the soul on matter, and to the successive existences of that soul. In 1851, Eugène Nus published the first philosophical studies upon the question of communications between the living and the "dead." In 1857, Rivail, the Schoolmaster, under the pseudonym of Allan Kardec, published "The Book of Spirits." Spiritualism was born.

The Spiritualist school immediately presented two clear currents—the dogmatic current, represented by Paul Aguez (1857), Esquiros (1862), and Pezzani (1875), and the philosophical and literary current, with Camille Flammarion (1863), Deleuze, and many others. In the meantime, the experiments of William Crookes with regard to the psychic force, verified by Dr. Paul Gibier, in his book *Le Spiritisme*, served to give a very great vitality to the new doctrine; and the International Congress of Spiritists and Spiritualists in 1889, obtain the adhesion of the different schools of Occultism. Since then Colonel A. de Rochas has been pursuing his scientific studies of Spiritualism.

"In Paris, the new doctrine has three principal reviews—Leymarie's *La Revue Spirite;* Gabriel Delanne's *Le Spiritisme*, and Mlle Lucie Grange's *La Lumiere.*" (The writer then goes on to enumerate the periodicals published in connection with magnetism, hypnotism, thesophy, and neo-Buddhism; and continues:) "In 1888, Papus founded the *Initiation*, a synthetic review, which comprises the representatives of all these schools; and since that epoch he has endeavoured to bring into union all the adepts of the various branches of occult science. A detailed exposition of everything relating to these questions will be found in 'the Methodical Treatise of Occult Science,' by Papus, published by Carré in 1891."

In addition to the French writers on Spiritualism, mentioned by *Figaro*, we may enumerate the following: M. M. Bonnemère (the historian), Rossi de Giustiniani, Stechi, Bonnamy (a magistrate), Bellemare (member of the superior Council of the Government of Algeria), Roustaing (leader of the bar at Bordeaux), Gonduri (barrister), Leon Denis, De Nartzoff, Guillet, Jaubert, (Vice-president of the tribunal of Carcasonne), Valles (inspector of roads and bridges) Christian, Rambaud (historian and editor of the *Gaulois*), Tournier, Sardou the dramatist), Lacroix, Grendel, Elie Sauvage, D'Anglemont, De Faget, Bonnefond, the Abbé Roca, Lermina, Almignana, Wichard, and Mesdames Louise Jeanne, and Antoinette Bourdin.

Thus it will be seen that Spiritualism has enlisted quite a little army of writers in its service in France, who have produced a body of literature of a most valuable character, the influence of which is extending day by day, and is tending in no unimportant degree to elevate and purify the tone of current thought, and to erect a powerful breakwater against the inrush of the tide of materialism and animalism which has hitherto done so much mischief in France.

THE VETERAN SPIRITUALISTS' UNION.

The following is the preamble of an institution with the above title recently started in Boston, U.S.A., under the presidency of Mr. H. B. Storer:—

"Realizing the value of co-operative action by those who desire to promulgate the truths of Spiritualism, and to derive the greatest benefit therefrom, we propose the formation of a society under the laws of Massachusetts, whose duty it shall be to enrol, organize and acquaint the advocates and adherents of Spiritualism; to aid, encourage and inspire those who demonstrate and declare its truths; to gather, arrange and classify and record the important facts connected with the movement and the lives of those most active, earnest and able in its service; to solicit bequests and donations from all Spiritualists who desire, through its agency, to alleviate the necessities of the sick or destitute among its members; and to formulate plans for further action along lines consistent with the advance of modern thought and to this end we propose the following charter and by-laws:"—

The officers consist of President, three Vice-Presidents, Clerk, Secretary, Treasurer, Auditor, Historian, five Trustees, and a Director.

One of the first works undertaken by the Association is the establishment of a Museum of Phenomenal Productions, in connection with which the following circular is issued:—

Museum of Phenomenal Ppoductions.

The Veteran Spiritualists' Union, a legally incorporated institution of Boston, proposes to establish, under the supervision of its historian, a *Museum of Phenomenal Productions*, as a depository of permanent and palpable evidences of the truths of Modern Spiritualism; these evidences to consist of writings, drawings, paintings, etc., produced independent of human volition, and the same by mediums impressionally or mechanically controlled by spirits; wax, paraffine and plaster casts of faces, hands and feet of invisible beings; endless cords in which knots have been made, and whatever else produced in like manner that can be obtained; also drawings and models of or the identical appliances which have been or are now employed in testing the reliability of mediums and the genuineness of the phenomena.

The name and address of the medium, and a certified statement of the time, place and conditions under which it was produced, are to accompany each article.

Special efforts will be made to form a department that shall contain evidences from Egypt, India, Japan, China, Mexico and the aborigines of this country that phenomena similar to those of Modern Spiritualism, a belief in a future life and communion with those who have passed to it, have existed in all ages among all nations and tribes.

Contributions in aid of this enterprise are respectfully solicited from all parts of the world, either as gifts or loans. Articles received—of which a descriptive catalogue will be prepared—will be properly arranged in a room or rooms, that will in due time be opened to the public. The value and importance of such an Exhibit, for the purpose for which it is designed, is plainly apparent, and, as a matter of history, beyond estimate.

Correspondence may be addressed to JOHN S. ADAMS, *P. O. Box* 1126, *Boston, Mass.*, who will receive contributions directed by mail as above, or delivered by express or personally at Room 11, BANNER OF LIGHT Building, No. 8½ Bosworth St., Boston.

A SPIRIT VISITOR.

IN the "Reminiscences" of the late Charles West Cope, R.A.,* the painter of the "Landing of the Pilgrim Fathers," in the public gallery of this city, occurs the following narrative—a narrative not disfigured by sneering comment or spiteful disparagement of the intelligence and culture of the two mediumistic ladies referred to. Mr. Cope was taking his autumnal holiday at Llanbedr, in South Wales, and met with a good deal of hospitality from a resident family, the members of which greatly interested him. It was in the year 1859 that the conversation took place:—

"Mr. R—— told me strange tales of his wife's powers. She was an accomplished woman, and had written an epic poem. She had lost an only son (age about twelve) and she told us with great detail and frankness how often he visited her. "How?" I asked. She said while at needlework she felt her hand laid hold of, and it was made to draw long curves on large sheets of paper (which she kept on the table for the purpose), and very intricate and involved patterns, a lead pencil being used. I asked to see specimens. She showed me dozens of sheets as large as newspapers. Sometimes writing was apparent, and the spirit hand had caused designs to be made, to be carved on his tombstone. We were taken to the churchyard to see it. It was a monolith, about six feet high, and the figures (geometric) were cut into it by a village mason from these designs. At the top there was an eye, from which lines or rays emanated, such as we see in old fashioned woodcuts. I think there was a motto, but I forget."

These geometrical drawings, traced by spirit hands, are among the most familiar of psycho-graphical phenomena. Nor is the reason far to seek. Geometry in its highest aspects is the most sublime of all the exact sciences. Plato, in a moment of inspiration, called God the "Eternal Geometer, the Supreme Artist, whose work is the Universe." Hence what more natural than that enfranchised spirits of a superior order should be attracted towards its study, and should take a delight in describing those circles and curves which play so important a part in the science, and receive so magnificent an exemplification in the orbits and movements of the heavenly bodies?

Mr. Cope continues: "The father told me that his young daughter, about fourteen, was frequently spoken to by her brother as she walked through a field of long grass, and that she saw the tops of the grass bend down as he brushed over them. The mother also, when playing on the piano any ordinary tune, would feel her hands influenced to play strange combinations of chords, and had no control over them. She sat down to play one day, and after playing some time, she thought the spirit influence was not coming; but suddenly she stopped, and then struck quite different chords, harmonious but strange.

"Mr. R—— told me, in reply to my inquiry, that he never heard any similar experiences, but was convinced of their reality. I asked him what good could come of unmeaning or unintelligible scrawls, and was it likely that a spirit from another sphere would communicate with his mother for no more serious purpose? He said: it was a great comfort to them to be assured of their son's continued existence, and that at one time he had informed them that they would not see him for two years, as he was about to undergo some change. They both were quite free from reticence on the subject, and seemed never tired of being cross-questioned."

Mr. Cope's question, *Cui bono?* might be equally applied to the first scratchings of a savage, representing some form of animal life, on the walls of a cavern; and yet in those rude essays were enclosed the germs of the beautiful art which culminated in the glorious pictures of Raffaelle, Titian, Da Vinci, Velasquez, and Rembrandt. And so with the knockings at Rochester, and the table-rapping in all parts of the world.

"What good can come of such unmeaning or unintelligible physical manifestations?" was the question asked by hundreds of supercilious scoffers and self-opinionated sceptics. And what is the reply? Enormous, incalculable good has already resulted from them; and far more stupendous good will accrue from them in the time to come. They were the first feeble and tentative efforts of the inhabitants of the unseen world to penetrate the veil which screens them from our ordinary vision. They happened at a time when civilised mankind seemed to be descending into the slough of materialism, sensuality, and mammon-worship. They convinced first hundreds, and then thousands, and then hundreds of thousands, and then millions, and then tens of millions, of the immortality of the spiritual principle within them, of the actuality of eternal life beyond the grave, of the nearness of the unseen world, and of the possibility of freely communicating with those who have preceded us thither.

Spiritual communion has become so close and frequent and so many avenues of intercourse have been opened up between this world and that, that our spiritual guides and teachers have been able to promulgate a science, to reveal a philosophy, and to formulate a code of ethics, which the human conscience—itself an emanation from the Divine—instinctively accepts as of supernal origin. And that philosophy, that science, that system of morality are found to be in exquisite harmony with the teachings of Buddha, of Zoroaster, of Confucius, of Plato, of Christ, of Marcus Aurelius, of Epictetus, and of all whom God has called to be torch-bearers to races and peoples sitting in intellectual and spiritual darkness.

"What good can come of Spiritual manifestations?" May not the question be answered by the triumphant exclamation of Paul? "Oh, Death, where is thy sting, oh, grave, where is thy victory?" For Spiritualism has robbed death of its terrors and the grave of its grievousness.

"REAL GHOST STORIES."

THIS is the title of the Christmas number of the *Review of Reviews;* in collecting the material for which, the editor, Mr. Stead, seems to have advanced considerably more than half way to Spiritualism:—

"I can only speak for myself when I say the net result of the careful examination of the narratives which I have received, and some of which I shall publish, has been to place the whole matter on a far more solid basis than I ever dreamed it would have had. When I projected the publication of "Real Ghost Stories," it was, more or less, in jocular mood, little thinking that the proposal would lead me to the knowledge of suspected powers of the human mind which hold in them promises of almost infinite development.

"The mysterious subject of the duality of our personality, and the fascinating possibility of projecting your thought in absolute bodily shape to the uttermost ends of the earth in a moment of time, are much more real to me now than when I began the compilation of the new number. It will be published towards the close of the present month."

* Just published, in one volume, by Bentley & Son, of London.

THE PROJECT OF UNIVERSAL FRATERNITY.

We have received from the Spiritist Centre of Mayaguez, Porto Rico, an "open letter," in which the project of an Universal Spiritual Association, formulated by Don Anastasio Garcia Lopez, of Madrid, is carefully discussed, and the opinions which have been expressed upon it by various groups of Spiritualists in Spanish-speaking countries, are duly set forth.

Upon the whole those opinions are adverse. It is believed that such an Association would not be productive of advantage to the cause, which can be best promoted, it is argued, by exhibiting the influence of Spiritualism upon our daily life and conduct. "Instead of thinking of ourselves," observe the writers of this document, "let us endeavour to alleviate the condition of our unfortunate brethren; our brethren who suffer and are in need of our assistance. And when we have done this; when our hearts find themselves spontaneously united by love, peace, and charity, then our spirits, prepared by so beneficent a dew, will receive from heaven the resplendent light of intelligence and wisdom."

THEOSOPHY, OCCULTISM AND SPIRITUALISM.

(Concluded.)

Much evidence of spirit identity has transpired in Australia and found a record from time to time in the *Harbinger of Light*, but as the majority of those testifying to it are comparatively unknown in other parts of the world, we select one who, as the author of several books on Spiritualism and kindred subjects, has a wider reputation. We refer to Mr. H. Junor Browne, author of The Holy Truth, Rational Christianity, The Higher Branch of Science, etc.

Mr. Browne, with whom we have been intimately acquainted for many years, is a shrewd, clear-headed gentleman and careful investigator. The *Two Worlds* (Manchester) recently contained, under the heading of "Reasons for the Faith that is in me," a series of contributions by Mr. Browne, giving an outline of his experiences in connection with Spiritualism; these were reprinted in pamphlet form, and from it we make the following extracts. The first describes a visit to Charles Foster, to whom Mr. Browne had gone as a stranger. Foster having left the room, Mr. Browne says :—

"As soon as Foster closed the door behind him I looked around the room to see if there were any mirrors to act as reflectors, or any wires to act as conductors. Finding none, I wrote the name of my father, who at that time had been 'dead' for thirty years, and folded the paper up as directed.

On Foster's re-entering the room, I handed him the paper, which he grasped in his left hand folded as it was, and he said to me, 'The spirit whose name you have written will manifest his presence by causing his initials to appear on the back of my hand, the one in which I hold the paper.' I sat on his left side, and his folded hand with the paper in it was never out of my sight from the time he grasped it. As I looked at the back of his hand, I observed my father's initials, A. B.. appear, at first a pale pink colour and then gradually darken to a deep red. After a few seconds they as gradually got lighter and lighter in colour until they faded away.

Being very sceptical, the thoughts that passed through my mind at the time were: 'This is a very clever trick, but how comes he, a perfect stranger to me, to know my father's initials without opening the paper?' As I was thus thinking, Foster, still with the folded paper grasped in his left hand, suddenly went into a trance, a state I had never before witnessed, and thus addressed me: 'My dear son, I am your father, Archibald Browne; this is an opportunity I have long looked forward to.'

I here interrupted by observing that my father did not speak with an American accent. The reply to this was, 'I am merely making use of this man's vocal organs to express to you my sentiments.' I then said, 'That may be, but I shall require more evidence before I believe that you are the spirit of my father, as you profess to be.' The answer was: 'When you were a little boy I took you to so and so' [mentioning several places in Scotland where I had visited with my father in my childhood; my father passed to the other life when I was about fourteen years of age]. 'When you went to Liverpool' [that was after his death] 'I was with you. When you went to Africa, I was with you, and ever since you came to this country [Australia], I have been with you.'

These remarks brought to my mind the woman of Samaria, who is reported to have said, 'Come, see a man which told me all things which ever I did.' He continued by saying, 'You have been changing your theological views for some time past, and have been giving your own reasoning powers the credit for this.' I said that was the case, and that it was alone from reading my Bible carefully that I had been obliged to reject the divine authority of it, as popularly claimed. To this he replied, 'You must, however, give me a little credit for enabling you to see it in a new light. I was a number of years in the spiritual world before I discovered that what I taught on earth was not true, and as soon as I did so, I began impressing your mind to view theology in a different light.' I said 'that may have been the case, for it explains what I never before could understand, namely, how from extreme orthodoxy I had almost suddenly drifted into extreme heterodoxy about six years previously.'"

* * * * * *

"On Foster coming out of the trance, and while I was contemplating what had been said to me through him, he said to me in his normal condition, 'Have you any one in the spirit world of the name of Ada, for there is a little child standing beside you with blue eyes and golden curls who gives that name?' I said I had lost a little daughter of that name, and answering to that description, some years previously, but that she had not crossed my mind for several weeks past. He then said, 'She desires me to tell you she is very happy, and is frequently with you and those at home, although you do not see her.'"

* * * * * *

"Foster then said to me: 'There is some one here speaking to you in a curious language.' I asked him to repeat it, when he said, 'It is something like *saca bona*.' To which I replied, '*Saca bona waitoo*,' and I asked if he could get the name of the spirit who spoke this language. Foster replied, 'He gives the name of Henry Shire,' which greatly surprised me, as I knew an old gentleman who spoke that language. I then inquired if Foster could see the spirit giving that name, and he said, 'Yes, he appears as a very stout man.' I then said, 'If it is my old friend, Henry Shire, will he give me the nickname the natives used to call him?' Foster said, 'He states it was *nonguambeen*,' to which I replied, 'That is quite right.'

Foster then asked me what *nonguambeen* meant, and I answered, 'A big pumpkin, which the natives called him on account of his being so stout.' He weighed nearly 19 stone. Foster then said, 'He is speaking some more of that language,' which on his repeating it, I understood. Foster then asked me what language it was, and I informed him it was the Kaffir language, which I, as a young man, had learnt to speak in Natal many years before."

* * * * * *

"On another occasion I got a young friend who was greatly opposed to Spiritualism to accompany me to Foster's rooms. As Foster entered the room in which we were he said to my friend: 'Young man, your spirit friends desire me to tell you that you have not long to live on earth. They say at the utmost three years. Spirits seldom make such a remark, so your spirit friends must have a particular object in view in telling you this.' I interposed by saying that I hoped, even on my account, it was not as Mr. M— was the friend I had named in my will to act as my executor and trustee of my estate at my demise.

My friend, who was under thirty years of age and in good health, ridiculed the prediction, which, he said, only confirmed his contempt for Spiritualism. Within three years from that date my young friend 'died' of hydatids. I followed his body to the grave, and since then was trustee to his widow and children, until I left the colony on my present visit to this country.

The first time Foster called at our house he took up a photographic album that lay on one of the drawing-room tables. Turning over its leaves he pointed out the likenesses of more than a dozen friends who had passed over, and who had appeared to him during sittings we had with him at his rooms. On my saying that there was the likeness of one he had described to me which he had not recognized, he turned back a few leaves and observed, 'That is J. P.,' naming the son of a cousin of mine who had 'died' in the colony a short time previously from consumption, adding, 'But when he appeared to me he had whiskers.' I said, 'You are quite right; he had before his 'death,' but this likeness of him was taken in Glasgow before leaving for this colony, and at that time his whiskers had not grown."

Mr. Browne next describes the development of his daughter as a writing medium, and the receipt through her hand of messages in different handwritings and languages of which she was not conversant, and gives the following remarkable instance :—

"As an instance I may mention that one evening when we were sitting for communications her hand suddenly grasped the pencil in a curious way. It was held between the second and third fingers, with the stem pointing upwards between her thumb and forefinger, and went off forming, very hurriedly, what appeared like Chinese characters.

On my showing the nineteen pages her hand wrote in this way to a Chinaman who used to supply us with vegetables, and asking him if he knew what was written, he asked, 'Who write this?' and went on saying, 'like little China boy's writing; not know write well.' I said to him, 'Never mind who wrote it, can you read it?' He replied that he could read some of it, but that there were other parts so badly written that he could not make them out. I then told him it was written by the spirit of one of his countrymen through my daughter's hand. Instead of being surprised at this, as I expected he would be, he said: 'Ah, I know' and began describing how the Chinese communicate with their friends in spirit life, namely, by means of a trayful of fine sand, over which they hold a stick, and as the stick is moved by invisible agency the point of it forms the Chinese characters in the sand, and after each message has thus been received they shake the tray so as to render the sand smooth for the next communication.

On my showing him the way in which the pencil was grasped by my daughter's hand when controlled to write Chinese, he explained that was the manner in which the Chinese hold their pens when they write.

My daughter said that she felt a numbness come over her right arm every time it was controlled to write, and her chief spirit guide informed us, through her hand, that that arose from his cutting off the connection between her brain and the nerves of her arms, so as to render it susceptible of control by the invisibles. My daughter was what is termed an automatic writing medium, and afterwards developed other phases of mediumship, namely, clairvoyance, clairaudience, &c.

On one occasion I received a message through the hand of my daughter, and was then told that the spirit friend communicating would finish it through Foster's hand. On my calling at Foster's, the concluding part of this message was written through Foster's hand."

On another occasion her hand was controlled to write in the Kafir language, which she did not understand, and on the writing being shown to a Kafir, he expressed alarm at recognising the message as from a friend who was dead!

Mr. Browne gives a number of tests of spirit identity obtained during a recent visit to America, which space forbids us quoting. Moreover, we think we have given enough evidence from the Spiritualistic standpoint, and shall only mention one or two incidents in our personal experience before concluding this part of the subject.

Coming to Personal Experiences, our early ones were largely interspersed with physical phenomena, raps on the walls and doors, movements of solid bodies, including the bedstead we were resting on, touches from unseen hands, and the appearance of what are called "spirit lights." All these phenomena are admitted by our Occultist friends, who however attribute them to "Pisachas" and elementaries. It is useless, therefore, to refer to them in support of the spiritual hypothesis. Some evidences of the action of an active intelligence outside the minds of the circle occurred, one of which comes clearly to our memory :—

A friend whose interest had been awakened by witnessing phenomena, induced us to experiment at his lodgings, the circle being made up principally by his fellow boarders—one who was very skeptical preferring to remain an onlooker. The table moved readily, and messages were spelled out to most of the sitters, when the gentleman referred to asked in a bantering tone, "Haven't you got any message for me?" An affirmative reply was given, and a message followed, professedly from his father, which produced a marked change in his demeanor. He asked several questions, amongst others one in regard to a married sister in England, and was informed that she had given birth to a child fifteen days previously, and that the sex was male.

At that time there was no telegraphic communication with Australia, and the shortest passage on record between Great Britain and Victoria was 55 days. We had forgotten the circumstance when a month later we received from our friend a letter, in which he says :—"You will be surprised to hear that the communication given to Mr. H—— has proved true to the letter, *his sister having been confined of a son on the 23rd of August,*" the communication being received early in September. Subsequent to this, and arising out of the impromptu circle referred to, another was formed to carry on a more serious investigation. Communication was quickly opened by movement of the table, and after a few sittings, "F.'s hand" was spelled out. On F. taking a pencil in his hand it was controlled without his volition to write, in a somewhat laboured manner, answers to questions. Whilst conversing over these the hand suddenly rose, whirled round with great velocity, and descending on the paper wrote in a bold, free hand, "You now see we have full command over your hand, let us have as full command over your heart, and you will be nearer to God."

None could be more astonished as this unexpected phenomena than the writer, who declared that neither his mind or muscle, so far as volition was concerned, had anything to do with it.

The question was asked amongst others, relating to the best methods of pursuing our investigation, "Is it desirable to read on similar subjects?" Answer : "Go on reading whatever the mind really approves of." Question : "Is Judge Edmond's book a suitable work to read?" Ans. : "Decidedly, it is one of our own."

The members of the circle were of course somewhat elated to find themselves in apparent intercourse with such advanced intelligences, when the medium's hand was suddenly seized and wrote : "*Remember*, it was given to a circle the highest perhaps on earth." It was further written that we must not take credit to ourselves for peculiar fitness, but that we were the best instruments that offered, and the controling intelligences would make use of us to more or less advantage according to the conditions offered. This they did for several months, and the whole of the writings was consistent with the idea of distinct entities communicating to the circle individually and collectively.

The medium's mind was seldom directed to the writing during its reception. The style of writing varied, and two or three distinct handwritings were sometimes apparent in one evening's communications.* Very frequently the medium would be conversing with other members of the circle whilst his hand was writing.

We have the communications before us as we write ; they are dated 1863, and are as interesting and lucid as when first received.

For upwards of fifteen years we attended a circle held at the house of the late Dr. J. B. Motherwell, Collins-street, Melbourne. Amongst its members were several professional men, journalists, and two gentlemen who have attained the highest civic and political positions in Victoria. The evidences of spirit identity given during that period to the various members were innumerable and amply satisfied all of them that they were in communion with discrete intelligences totally distinct from the minds of the members of the circle. The average number composing this circle was eight members, most of them were members for several years, and three for the whole time.

From our personal experiences, inconsistent with the Occult theory, we reproduce the following, originally published in the *Theosophist* for Sept., 1882 :—

"Nearly three years since, a very dear friend passed out of mortal existence. For years before her death the spiritual nature largely predominated over the animal, and, according to the occult theory, the spiritual Ego would pass into a world of effects, whence there is no return to this world. Yet a few days after her departure a lady (who had but a slight acquaintance with her in the body) came to me and informed me that my friend had appeared to her (whilst in an apparently normal state) as a glorified human form, and given a message for me which had been literally recorded as given. The tone, words and sentiment of this message were eminently characteristic of her, and it conveyed a hidden meaning readily understood by me, but which would be unintelligible to others. Some months after, the same form appeared to another seeress who had not known the deceased in the body, and by symbols recalled to my mind some touching incidents of the past. A year later, whilst visiting in the country, I magnetized a sensitive to aid her development. This lady had never known my friend, and in her own person bore not the slightest resemblance to her. Having induced the magnetic sleep, I sat quietly by, not expecting any phenomenal result, but, on looking at her, a short time after, I observed, first a change of complexion from dark to fair, next a gradual alteration of the contour of the face, the nose became more aquiline, the lips thin, the face longer, and the expression more refined, until in about ten minutes the transformation was complete ; and, with the exception of the colour of the hair which remained unchanged, there was before me with all minutiæ the face of my deceased friend. That this was no hallucination is shown by the fact of there being another witness of the phenomenon, who was as fully conscious of the change as myself, though unable to recognize my friend, not having known her in the body. This was repeated subsequently and verified by three witnesses, one of whom, being called and asked if she recognized the face, immediately gave the name of my friend."

Three explanations are suggested in the same journal to account for the foregoing, but they are utterly inadequate and could readily be demolished. This, however, is not the time to discuss them.

We shall now bring this series of articles to a conclusion, not because the evidence in favour of the Spiritualistic hypothesis is exhausted, but that the limited amount of evidence in support of the Occultist one at present available does not call for cumulative evidence beyond what has been presented, the whole of which has

* One of these handwritings was reproduced through our own hand whilst sitting alone twelve months later.

a more or less direct bearing upon the salient points of difference between the teachings of Occultism and Spiritualism with regard to the condition and powers of the Ego after its severance from the physical body. Those of our readers who have facilities of access to the works referred to on both sides, would do well to peruse them; but the majority, who have neither the time nor the means for an exhaustive examination of the subject, will be able to form a fair opinion of the relative value of the evidence for the two different systems from the matter we have presented.

SIGNS AND TOKENS.

"How silent are the dead," the world makes moan;
There are no dead: one error lies therein,
Ye look in graves to find the loved one gone;
Nothing lies there except what ye called sin,
The body, with its ills—its failing dust,
And die that must.

Life sends ye tokens that ye will not see;
Touches and whispers that you do not heed;
But in the shadows seek reality,
And in the *real* see no thing ye need.
How can the living breathe its breath
In death?

"Dust unto dust," upon the coffin lid
The cold earth falls, and breaks the loving heart,
Believing that the grave its love hath hid.
Well may it ache in emptiness and smart,
If love so brief, so faithless thing could prove,
Thou dar'st not love.

But thou may'st love, and live; for not in graves
The soul is kept: the spirits that could light
The smiling eyes are not weak trembling slaves,
To shut themselves in endless, loveless night.
The smiles that lit thy heart and soothed all pain,
Will light thee yet again.

Psychic Society, Dunedin.
Through our Lady Sensitive.

AN APPARITION IN THE BUSH.

We have received from a gentleman upon whose veracity we can rely, the following narrative of an incident which fell within his own personal experience:—

In 1883, I was travelling down the Martaguy Creek in charge of stock, and one night camped in Shingle Hut Bend, so called, I suppose, from a dilapidated shingle hut that stood on the bank. In the old cattle days the place had been occupied by a stockman and his hut-keeper, but at the time I camped in the bend bearing its name, it was a ruin, and had been so, judging from its appearance, for some considerable time past.

Shingle Hut Bend was a good dry camp, such as stock like, with a few weeping myall trees well placed. I thought myself fortunate in getting such a comfortable camp for my stock. The night was warm but very dark, and on warm nights we, that is to say my men and myself, preferred to sleep on the tents instead of under them. So, after my sheep had been put on the camp, and the fires had been lighted round them, we had supper, a smoke, and turned in. I had the second watch, which is generally from 11 oclock to 2; so I turned in with the rest. The first was taken by a black-fellow known as Tenpound Tommy. My turn coming next, Tenpound Tommy called me at the proper time. I got up and had a look at the sheep; they were all still and well within the line of fires. I filled my pipe and sat down on an old myall log, smoking and thinking

I had not been seated long, when I saw a man, as I thought, walk round one of the watch fires. Thinking him a traveller, coming to the camp, I called out to him, but got no answer. I then went over to the dray, and to my surprise found my men fast aleep. I walked over to the fire I had seen the stranger at, and stood by it for some time. I had not long to wait before I saw the same man walk round the fire I had left. I walked quickly over to him, but he had gone before I reached him. I began to get uneasy; I thought perhaps my silent visitor might stray amongst the sheep and send them off the camp.

I went back to the log again, and thinking who this man could be and what was his object, when I again saw the same person standing at the fire I had seen him at first. I did not move, but contented myself with watching him. He looked over at me, then down the creek, and then up to the hut; after which he walked round the fire once or twice. I could see him distinctly; he was about forty years of age, with dark hair and eyes; his hands were clasped in front of him, and his face looked white and tranquil. After watching him for I suppose ten minutes I called to him and ran over, but he was too quick for me; he had gone into the dark before I reached the fire at which he was standing.

I sat down again, anxiously waiting the reappearance of my mysterious visitor. After an hour had passed, I began to think I would see him no more. When my watch was over I turned to call the next man, when I again saw the stranger standing at the fire—this time with his hands at his side. How long he had been there I don't know. Determined this time to catch my visitor as he walked away from the fire, I stood as I thought on his path down the creek; this being the direction he had taken on previous occasions. Failing to meet him, I walked to the spot where I had seen him standing only to find him gone.

By this time the next man was ready to take his watch; so being tired, I turned in and slept till morning. Some time after I met an overseer, who told me he had camped in the same place and saw the same man I had described standing and walking about his watch fires. I never travelled down the Martaguy creek again, and therefore had no opportunity of clearing up the mystery.

MEDIUMSHIP.

Mediumship is not the work of chance, nor the sign of a more decided development of the human intelligence; but it is a means of reform in a difficult moment; and it becomes elevated by the will of its possessor as by the power of the cause it sustains. All intelligent men will be mediums when they comprehend the dependency of matter, and the origin of the moral and intellectual principle which binds them to each other, in order to make them participators in the general union of spirits and of worlds.

Human science is called to the light by the faculty which it now denies, and the new society will be the fruit of discoveries made in the domain of spirituality. The divine influence will manifest itself more and more, and the general run of mediums at present deceived by the spirits of disorder, will become enlightened in proportion to the increase of mediums illuminated by spirits of power and wisdom.

Mediumship, as times go, manifests itself either by inspiration or by the demonstration of a will which exercises an intelligent pressure, or only a magnetic one upon another will. Mediumship manifests itself either from like to like, which is generally the case, or from high to low, which is the exception. The light cannot shine forth in submission to an inferior nature; and the result is that mediumship, as it is now practised, produces only poor effects, and merely mediocre transformations, only deceptive promises, false statements, and pitiable methods of looking at God and nature.

Before long, men's suspicions will melt away before the sunshine of truth; and all will desire to be instructed both for their own happiness and for that of their posterity. By-and-bye, mediumship will be neither an honour, nor a trial, nor a shameful speculation; but it will be exercised by the modest truth-seeker who will submit his labours and his projects to those who are wiser than himself.

Mediums of the time that now is! Many have preceded you in the exercise of the faculty entrusted to them; and nearly all those who have thus gone before have suffered in their pride, and have had cause to be-

wail the ignorance and bad faith of men. Nearly all those who have been your precursors, have died martyrs to opinion, because opinion then slew those whom it condemned. To-day it merely ridicules and insults them.

It will not laugh if you become wise by contact with the wise, and it will honour you if you offer an example of courage and devotion. The truly wise are the spirits of God, and they can only inspire converts. Mediumship is now either an honour or a disgrace. Mediumship will hereafter be the consolation and the strength of humanity.—*Etudes sur la Spiritualité.* Second Part. Section Three.

PROPHECIES FULFILLED.

Speaking of the manifestations of "the Spirit," St. Paul says that "it is given to every man to profit withal," but that it varies in different individuals. To one is given "the gift of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits," and so forth; all of which phenomena are familiar enough to Modern Spiritualists.

In the volume elsewhere referred to, *Etudes sur la Spiritualité*, are many communications received just after the commencement of the Franco-Prussian war, and we give them in their chronological order:—

"At this moment (30th August, 1870), a horrible butchery is preparing. Alas! we are astounded at the prospect of these massacres. But we cannot prevent them; and the misfortunes which will follow compel us to adopt a powerful celerity, in order to alleviate their force."

Sept. 2. "The defeat of the French is certain, and they have yet to undergo many disasters."

September 6. "The Prussians are marching on Paris. They will enter it and maintain the direction of affairs until the demonstration of our doctrine."

September 10. "Honour to those who shall comprehend the holy word of peace and love, which appeals to the mercy of the Father in the midst of these sanguinary scenes; the holy union of the peoples upon the fields devasted by the peoples, the reign of fraternity in the bosom of the world."

There was a complete suspension of communications until the 27th February, 1871, when the following was received:—

"Engrave this upon thy mind. France will become the first of nations; because God will reveal himself to her. Our doctrine will confer the true science upon mankind. Prepare to aid us by your firmness in the light, and your prudence in discussion."

With respect to the first of these communications, it is important to remember that it was received three days before the *battue* at Sedan. With respect to the second, it was given in Paris at the very moment of the capitulation of Napoleon the Third and his army, which was not known in the French capital until some days afterwards.

With respect to the third, it must be remarked that the Germans were then no nearer Paris than Rheims; and that as Count Von Moltke's letters to his family show, he was by no means sanguine as to future events.

As regards the final communication, it might have been thought a few months ago, that nothing was more improbable than that France should regain her old position among the Powers of continental Europe; yet this is what has actually taken place. And if any will read the article by Mme. Blaze de Bury, in the November number of the *Fortnightly Review*, on the Spiritualisation of France, it will be perceived that there is a remarkable movement in that country in the direction of a higher and purer tone of morals in public and private life, and also in literature and art. No nation has been more severely tried during the last two centuries; and perhaps it is destined to emerge from the afflictions of the past, chastened and disciplined, and to become the torch-bearer to the old world.

Nowhere in Europe is Spiritualism stronger than it is in France; nowhere does it number in its ranks so many men of intellectual eminence; and nowhere does it possess a richer literature. The very book we have quoted from—*Etudes sur la Spiritualité*—is quite a treasure-house of spiritual wisdom and knowledge; and it will be a great gain for civilised mankind, if France should take the lead in disseminating the great and glorious truths of Spiritualism as earnestly as it did the political principles of 1789.

ANOTHER TESTIMONY.

In the Life of Watts Phillips, dramatic author, artist, and novelist, which has just been published, there occurs a passage taken from one of his letters indicative of his firm belief in the reality and the nearness of the unseen world. It seems to have been written in the year 1860, and to have been addressed to some sceptical friend. It is as follows:—

"Concerning your objection to the supernatural, and your utter disbelief in ghosts (though poor Goldy says 'appearances are in their favour),' I go half-way with you only. I *do* believe in a communion between this world and higher intelligences, also in the union of minds, or—how shall I term it?—Communion of spirit between those who lived sincerely and are separated. I *believe* in the possibility of that occurrence. "The voice" that echoes through the heart of Jane Eyre, as related by Miss Bronte, in one of the concluding chapters of that strange, great book—I allude to the cry of Rochester—Mrs. Gaskill declares on the word of C. B. (Charlotte Bronte), to be a fact. I *feel* the possibility of such things."

The italics, we may add, are those of the writer, who goes on to explain that he does not believe in mere superstitions, such as death watches, and the sinister portents which ignorant people associate with the howling of dogs during the illness of some one in the neighbourhood. But even the latter may be due to natural causes; for it is well known that dogs, cats, and horses can often see spirits and are much terrified at their apparition; and spirits related to, or appointed to the guardianship of, a sick person, would be drawn to his or her side, under such circumstances, either for the purposes of bestowing help and comfort, or of assisting the vanishing spirit in its passage to the spiritual world.

MISCHIEVOUS SPIRITS.

The Paris *Figaro*, of the 14th of November last, publishes the following communication from its correspondent at Quimper, a well known town in the department of Finisterre:—

"Cornouaille is decidedly haunted by spirits. A year ago, a farm house in the parish of Coray became uninhabitable. The furniture moved about of its own accord, sticks and stones rained down upon the place on all sides, and its occupants, as well as strangers attracted by curiosity, were slapped on the face and boxed on the ears without seeing the hands which struck them. All these disturbances lasted for a month and then ceased.

"After keeping quiet for a year, the spirits recommenced. They selected as the object of their malice, the farm house of Kermorvan, in the pretty little village of Pluguffan, about eight miles from Quimper. Every night, for upwards of a fortnight, the spirits returned; furniture was displaced, and objects disappeared. One morning upon awakening, the maid-servant found upon her bed a large knife, which she had seen in the kitchen on the over night. On another occasion, a pruning-hook had been brought in by some invisible hand from the barn, and planted against the head of her bed.

"Every evening from 70 to 80 persons assemble in the courtyard of the farm, and are pelted with stones or potatoes, or receive blows from some mysterious source. And the potatoes have not been softened by cooking! As to the noise, it has been on some nights quite deafening. One of the domestics, who is a heavy sleeper, found himself pitched out upon the floor. At length two brave gendarmes, sent from Quimper, passed the night at the farm house of Kermorvan. They were eye-witnesses of the shower of stones coming from all sides, but chiefly from above; and although they made a diligent search in every direction, they failed to discover any source of the flying missiles."

IN THE VALLEY OF THE SHADOW OF DEATH.

IV.

The Drowned Ladies.

It is so astounding a statemeut to the skeptic in spirit communion with those on earth to be told that death may occur and yet the individual may not be aware he has passed through the change, that I do not wonder if my narratives have been received with incredulity. Even some Spiritualists have told me that they had no idea such utter ignorance was possible as delineated in the sketches I have written.

Nevertheless, I again reiterate what I have stated in all my papers—it is a truth that the soul that leaves the earth-life without having gained the idea that there is a future life, may find itself in this awkward predicament. I do not say that this will necessarily be the case, but that it *may* so occur. Therefore I feel it incumbent upon me to whom this truth has been so vividly demonstrated, to do my best to make known the fact, so that some among the many God-disbelievers of the present age may perhaps be saved from the miseries attendant upon it.

The rocky coast-line that fringes Victoria from Cape Schank to Cape Otway, has become notable for the number of vessels that have been wrecked thereupon. A few months ago I spent a day rambling among the rocks in the immediate neighbourhood of the spot where the ill-fated "Cheviot" steamship was lost some years past. The day was fine, the sun shining brightly lighted up the still, clear pools of water left among the rocks by the receding tide, so that every branch of feathery seaweed, every anemone, every shell, was a thing of beauty. Each pool seemed more beautiful than the other, for no two are ever alike, and all are perfect pictures of nature's painting.

It is no wonder, therefore, that after the hours thus spent in admiring these God-made aquariums my psychometric faculties were exalted, and that when I lay down on my bed that night, the beautiful scenes were reproduced again and again. I seemed, too, to have in some way imperceptible to me, the power to walk *under* the water, and to wander about (*a la* Jules Verne's "Captain Nemo)," among forests of waving sea-weed, tenanted by curious fishes, crawling crustacæ, and an infinite variety of life.*

Walking round a jutting rock, still apparently under the water, I suddenly became face to face with two females, dressed too in the ordinary attire of well-to-do people. Our astonishment was mutual, but one of them exclaimed, "Oh! here is a man, and under the water!" Mentally I asked what they were doing there, and the reply was that the ship they had been voyaging in had been wrecked there. Knowing from similar instances that this experience had been brought upon me by spirit's power, in order that I might in some way do good to these ladies, I asked them how long it was since they had died. To my astonishment the elder of the two replied: "Dead! what do you mean? We are not dead." "Why did you not say you were wrecked in the ship?" "Yes, so we were, and *we were drowned then, we know, but we are not dead*," was the strange reply. "Well, is not drowning death?" I said. "Oh no," she answered; "we thought so one time, but it is not so, for we are just as much ourselves as before."

By this time we had apparently walked to the water's edge, and all three sat down on the sand. I noticed then that the elder lady was about 35 years of age, and the other some five years younger, and both were tall, with good figures and well-looking. "Tell us," they continued, "how is it that not one of the many people we have seen about here take any notice of us, or hear when we speak to them?" "Simply," I replied, "because you have died and they have not." "Then have you died also?" she enquired; "for you can speak to us and see us."

It is needless for me to continue our conversation, for I have told enough to exemplify the point I wish to inculcate. However, I will say that it took considerable argument to convince these two spirits that they had left their bodies, and that it depended upon themselves to get out of their distressing surroundings.

The curious point about their circumstance is, that they knew they were *drowned*, but did not know they were *dead*. At first thought this seems impossible, even to the enlightened ideas of a Spiritualist; but further consideration of the matter will show that it may by no means be so unlikely to occur. Those ladies, like all the spirits I have been brought *en rapport* with who do not know they have died, had no belief in a future existence, and had never given a thought to God in the way of prayer.

Now, what happened in their case? Simply this: The ship struck on the rock; the ladies found themselves struggling in the water; then they experienced the one fearful choke of asphyxia, and consciousness was lost. When consciousness was regained, they found themselves in bodies apparently identical with those they had been used to, and, mentally, with similar feelings and ideas. Their conclusion naturally was that "drowning" was not death after all, for they were still upon earth, and on the very spot, too, where the accident had occurred.

The orthodox teaching that death is the doorway opening upon either heaven or hell, is responsible for so many of the cases of earth-bound spirits. The sincere Christian who dies with a prayer on his lips to God or Christ, and who believes in a heaven, is either met by loving friends, or through the spirits' law of attraction, gravitates towards the spheres of goodness and beauty.

Now these ladies, though they were possessed of the advantages of ordinary education, had never cultivated spiritual sympathies, therefore they could not be approached by any of the ministering angels of the heavenly spheres. Personal friends they may have had in the less advanced communities of spirits, but these not being gifted with omniscience doubtless did not know this shipwreck was going to happen, or even that it did happen. It was thus left to the drowned spirits themselves to get out of the surroundings they so strangely had found investing them. One prayer to God would have brought them help, but this was never uttered.

Thus for years they had been earth-bound to the very spot where their troubles had commenced. Nevertheless, they were not forgotten by the Almighty, for loving angel-eyes had wept over their beclouded condition, and the unusual visit of an earth-sensitive like myself was eagerly seized upon by these watchful guardians to bring knowledge to the two poor lone dwellers of the seashore.

"SUGKAMNO."

* On referring to Professor Denton's work, "The Soul of Things" I find it is a common experience of the Psychometer to feel the sensations of the picture he sees.

SPIRITUAL PRECURSORS OF SCIENCE.

The existence and agency of Microbes as the origin of any form of zymotic disease, were announced for the first time in February, 1878, when M. Sedillot read a paper before the Academy of Sciences in Paris, on the clinical application of the discoveries of M. Pasteur. But it was not until the year 1885 that the specific microbe of cholera was discovered by a Spanish practitioner named Ferran. And yet as far back as the 5th of October, 1865, the following communication was made to a French lady, by the spirit of her daughter:—

"The plague is the decomposition of the blood resulting from putrid exhalations. The cholera causes the congelation of the blood *by the invasion of insects* predetermined by the corruption of the body; *and these insects are empoisonnables by medical treatment* (as has since been proved). Savants have asserted that cholera is not contagious. It can become so in many instances, and the horrible malady, which is implanting itself in Europe, will devastate it in proportion to the aliment which human beings will furnish it with:" (in other words, according to their wilful and criminal neglect of hygienic laws).

The cholera broke out in Mecca, seven months after the date of this communication, and attained its maximum severity in the month of October, when the deaths amounted to 264 daily. Nor did it cease its ravages

until January, 1867. And after this visitation the contagiousness of the epidemic began to be generally recognised by the faculty.

When, it may be asked, was the communication of this spirit relative to cholera being the result of the rapid multiplication in the human system of a minute living organism, first made public? In the year 1871; that is to say, seven years before the discoveries of Pasteur.

The book itself now lies before us. It is a volume of nearly 500 pages, edited by M. Edme Laurency, and prefaced by a letter from Victor Hugo, to whom it was dedicated. It is entitled *Etudes sur la Spiritualisté*, and is composed almost entirely of spiritual communications, of so sublime and elevated a character that we venture to declare no human mind could have dictated them.

WITH ROBESPIERRE.

M. HUET contributes to *Le Spiritisme* the narrative of a conversation he had with the spirit of Robespierre. After he had established his identity, the following colloquy took place:—

Q. Are you happy?
A. No.
Q. Why not?
A. Because I exceeded my power. I abused my strength.
Q. And your victims—how have they received you?
A. Their forgiveness has been my greatest punishment.
Q. Which was the most ferocious republican, without really being such?
A. Danton.
Q. Have you seen Marie Antoinette, and Louis the 16th?
A. Yes; but I dared not approach them.
Q. Did Louis the 17th die in the Temple?
A. He did.
Q If you are reincarnated, what existence would you choose?
A. I would choose one in which I could be useful to mankind, to their bodies as well as their souls.

A century, all but three years, has elapsed since Robespierre, after having shed rivers of blood, perished miserably on the scaffold; and yet his expiation is still incomplete; although it is a hopeful sign that he experiences remorse for the crimes he committed while in the flesh, and is frequently touched by the forgiveness of his victims. Neither the fear of the theologian's hell, nor the hope of the theologian's heaven, exercised the slightest influence on his mind, or restrained his hand from signing the death warrant of a single person. But supposing he had *known* the truths of Spiritualism; supposing he could have listened—as most of us have done—to the cries of mental anguish wrung from those who have done evilly, or lived sordidly in this life, might not his career have been very different?

There was a time when, having been appointed diocesan Judge in the See of Arras, he renounced his judicial office rather than pass sentence of death upon a malefactor. That was when his good angel stood by his side. Years afterwards, when he had drawn around him a host of evil impressors, his thirst for human blood appeared to be altogether unquenchable.

Would he have laid himself open to their malignant influences and inspirations, if he had known what we know concerning the nature of the spiritual world and its inhabitants? In common charity, we may hope not; and reflecting upon his career, so humane and incorruptible at the outset, so ferocious and pitiless towards its close, we may well grieve for those who, now that the "light has come into the world," wilfully close their eyes against it.

"LIGHT," for December 19th, contains a good account of a recognised spirit photograph, by the professional gentleman who is contributing a series of articles under the *nom de plume* of "Edina."

J. SYMES AND SPIRITUALISM.

SOMEONE has called our attention to a short article by Mr. J. Symes, in a recent number of the *Liberator*, headed "Mr. Denton," from which it appears that some indiscreet Spiritualist has advised Mr. Symes that the late Mr. Wm. Denton was anxious for Mr. S. to complete a work on astronomy which he left unfinished. The Spiritualist referred to may have received such a message, but that it came from Wm. Denton appears to us highly improbable and altogether inconsistent with his earthly character, which was shrewd and logical. Had he deemed Mr Symes to have had the ability to complete the work for him, he would have known from his keen perception of character the necessity of convincing Mr. Symes, first, of the existence of individual spirits, and secondly, of his (Denton's) identity (which anyone knowing Mr. Symes would realise was no trifling task), and would never have had the folly to approach an utter disbeliever in spirit with such a request.

Mr. Symes's idea of Spiritualism is amusing; he appears to think that this unnamed and unknown individual who brought him the message, is the accredited representative of the Melbourne Spiritualists; that it is incumbent upon them to produce the spirit of Mr. Denton, and complete the arrangements about the book, or acknowledge themselves humbugs and impostors, and for ever after hold their peace.

We wonder if Mr. Symes holds himself responsible for the vagaries of every individual secularist in Melbourne, and would be content to let secularism stand or fall upon the saying or doing of any member of his persuasion, either attached or unattached. Mr. S. is a shrewd man, but we don't see where his logic comes in in this case.

CONCERNING A BENARES "MAGNETIC LADY."

BY A SUBJECT.

ONE day when inspecting some of the temples which are in such numbers all over Benares (writes a correspondent of the *Daily Graphic*) I happened by a mere chance to ask my Indian servant as we passed a small but very smart temple in a narrow, crowded street, "Is there anything worth seeing here?" He immediately replied, "Oh yes; devil woman." Naturally this reply roused my curiosity, and I inquired whether the lady was a difficult person to visit, and whether she was dangerous to approach. Hyder said, "Oh, no, very quiet; no hurt, but very much devil." He further volunteered the fact that two rupees was the fee for a seance.

The chamber was a very small one, with at the end a sort of raised daïs, on which was crouched a most hideous old woman. She was a mere skeleton, and her face was wizened and shrivelled up as small as an infant's, but a pair of dark eyes seemed to blaze with light. A small lamp was in the room, but even with it I could see that her hair, which was in tangled grey masses about her shoulders, showed a distinct phosphorescent light. Noticing that I was looking at her hair, she raised her shrivelled hands, and passing them through and through the long locks, she made sparks fly out and bright gleams of light show all over it. I saw that the little platform was made of coarse, dull, greenish glass. The woman stood up, and at that moment the old priest brought to the doorway a small goat. It looked in and seemed very frightened. No sooner did the woman raise her hand than it became still, slowly advanced sideways towards her, and, as it reached the platform, fell down, and was quickly drawn towards her, lying perfectly passive on its side. She then went through the same sort of thing with a cat (which was brought in a basket), two pigeons, and a snake, making them do all sorts of curious antics, making the snake stand perfectly perpendicular, like a stick or young sapling. The birds she brought to her by a curious drawing process through the air; they did not fly, and they seemed averse to going, but were invisibly compelled to advance to her.

She then asked through my servant whether I would care to be operated on myself, or should they get ina

native. I despatched my servant for a coolie. He brought in an exceedingly tall, handsome lad, who had a devil-may-care expression on his fine face. The woman ordered him to throw off his loose gown, so he had nothing on but a loin-cloth. She then motioned him on the edge of the platform, and almost immediately after a few passes she placed her hand under his, and slowly raised him off the ground to the height of about two feet, the chamber being so low that he could not get up much higher. She then made a few hypnotic passes, and he became quite stiff, and by a deft turn of her hand she somehow turned his body sideways, and raised him in that position as high as her own breast. She did several other things, and then placing his arms out straight, signed to me to come and put them down. This I attempted to do, but they were as rigid as iron, his fingers and his hips the same, and his eyes, though evidently seeing, did not have the slightest motion. Thoroughly convinced of her power, I then allowed her to practise on myself, and the sensation caused by her even pointing her hand was like an intense discharge from an electric battery into my body, but by no means an unpleasant sensation. She raised me up in the same way as she had done the coolie, and my power was entirely gone and I was under her her control completely, but again with rather agreeable results than otherwise. On her removing her hands and making evidently one or two back passes, a shivery feeling came over me, and I was able to step down from the rough platform.

A CONGREGATIONAL MINISTER ON SPIRITUALISM.

THEY are coming round, one by one; hesitatingly at first, but they will gain more courage by-and-bye. Mr. Haweis led the way from his pulpit in London; and now the Rev. Henry Kendall preaches Spiritualism in the pages of the *Primitive Methodist Quarterly Review*. It will soon be as it was in the old times, and we shall be enabled to say, "The stone which the (clerical) builders rejected, the same is become the head of the corner." Scorned and ridiculed, decried and denounced for many years past, as frauds and delusions, the truths of Spiritualism are now being vindicated by some of those who were formerly their most vehement opponents. Even the Rev. Joseph Cook, of Boston, appeals to the spirit-photographs of Professor Wallace and Dr. Crookes in proof of "the science of the doctrine of Christ's resurrection."

Mr. Kendall's article, referred to above, is to the following effect:—

"Suppose that the ultimate verdict, not only of the Society of Psychical Research, but of intelligent men generally, shall be that in a considerable proportion of instances the strange sights seen and sounds heard which have been the subject of investigation, have an objective reality, and demonstrate the activity of what is ordinarily termed the supernatural within the sphere of human observation—how do the facts compare with the statements of Scripture on the same subject?

"I. First, it will have to be admitted that there is an invisible sphere peopled with intelligent life, and that there are spiritual beings who are ordinarily unseen to us, but who have power to manifest themselves to living men, and from time to time are doing this.

"(*a*) If the judgment finally pronounced shall be affirmative it will have been scientifically demonstrated that there is a spirit in man capable of separation from the body, and of existence independent of it, and that this spirit, which is the real man, does actually survive the body's dissolution with augmented powers.

"(*b*) Strong evidence is afforded by psychical phenomena, not only that the spirits of men survive the dissolution of the body, but that there are among them the prime distinctions of good and evil, happy and unhappy. It is shown in many cases that the disposition, whether kind or malign, displayed in this life, has been projected into the next.

"(*c*) There are several strange and striking details connected with supernatural appearances, as recorded in Scripture, abundantly confirmed by facts we are now receiving through psychical research.

"II. The power of foreseeing future events is one that psychical research shows to be frequently exercised, both by persons still living in the body, and by departed spirits.

"III. The proof of telepathy is pretty satisfactory, and a moment's reflection may serve to show the significance of it in reference to some of the most important aspects of religion. For it is the law which affirms the possibility of one mind influencing another, irrespective of distance, and apart from sensory organs. Christian experience has its own evidence of the reality of these higher influences, independent of scientific discoveries. But the law of telepathy, so far as it goes, harmonises with the transcendental teachings of religion, and removes the objection that there is nothing in ordinary experience to support the idea that mind can touch mind, and spirit answer to spirit, without any physical means of communication between them. It is shown that they can and do influence one another without this medium in common life, and a presumption arises that they will do the same in the spiritual life and in religious experience."

ANGEL VISITANTS.

Sitting calmly in the twilight,
Angel forms I feel are near;
And their spirits round me hover
Till I seem to see them here.

Deeper, darker grows the gloaming,
But in time the room is light,
As they whisper words of comfort,
And it is no longer night.

Hark! I hear the loving message,
Though their forms are hid from me,
And my soul is filled with gladness
And divinest melody.

Thus they cheer me on life's journey,
And whatever paths I tread,
Well I know the holy angels
Watch around my path and bed.

Trusting to their gentle guidance
I shall one day surely stand
Re-united with the loved ones
In eternal Summer-land.

J. B. OWEN.

THE SPIRITUALITY OF NATURE.

TRUTH is old, but it never gets stale. Things retain their freshness in proportion to the amount of truth that there is in them. There is in the inmost depths of the soul a longing for truth, a sympathy with what is genuine and real which no acquired taste for the false and artificial can extirpate. The masterpieces of art, the most delicate imitations of nature, do not bring to the soul that sense of largeness and freedom, which a walk in the fields, or one moment's gazing at the setting sun gives us. Nature is the mind's own home. Her beauties have inspired the songs of ages, and we judge of the genuineness of poets by their fidelity to nature. A May morning, or an autumn afternoon, has in it richer treasures than any monarch gloried in.

All teachers of truth, all that help to restore to the soul its own grand simplicity, its own transparency, in which truth is faithfully reflected, are great and worthy of veneration. Nature, too, is a teacher of truth. She is, indeed the most efficient of all teachers. The germs of truth are within us, and to teach is only to help those germs to grow, to remove all that hides and chokes them. And who ever helped to make the chords of the innermost soul vibrate so much as nature? She has in all times chid man's forgetfulness of God. She has revived that decaying sentiment of awe and wonder which leads man up to the contemplation of the Infinite. She has made man feel his helplessness and littleness. She has taught man to prostrate himself before the uncontained Beauty which

gives to the flowers their bloom, and to the fires their glow.

Nature suits all moods. She delights the child, and sends thrills through the mature soul, that has learnt to love and worship God. Her outward features are so grand and simple as to please all. Her inner meanings are so deep as to furnish ample food for the most profoundly contemplative spirit. Nature is the revelation of God by himself. The authenticity of this Book of Revelation is beyond suspicion. The sentences cannot be attributed to the authorship of any one but God himself. The volume is old, and beyond the reach of corruption.

It is absurd to talk of nature as inanimate. She is life itself. She is all soul—all thought and love. She seems material to us when we are materialised, overmastered by the unspiritual. Nature is divine, and we understand her best when we are godly. We then see in her the infinity of God. We read in her the thoughts of the Divine Mind.

No experience of spiritual life is commoner than that of transient glimpses of the beauty and glory of God. At times what we have long striven to see is made plain to us, but darkness soon returns. In our struggle to recover these lost visions, we are wonderfully helped by nature. The fleeting glimpses of the spiritual world reveal to us a hidden splendour in the common things about us; and even when they pass away, the new light they have thrown on familiar objects does not wholly vanish. It is thus that our best moods leave their stamp upon nature, the various features of which become associated in our minds with our brightest moments, and help us to foster their sweet memories. When flowers do not give us a foretaste of heaven, we feel that all is not right with us, and are impelled to make efforts to reach the high level we had once attained.—*Indian Messenger.*

SIGNS OF PROGRESS.

The *Brisbane Courier*, which has in the past been anything but notable for liberality of thought and has often said many unkind things about Spiritualism and Spiritualists, published on Dec. 16th last, a leading article on Christ and Christmas, from which we extract the folllowing:—

"That great admirer of Darwin and foremost expounder of Darwinism, Dr. Alfred Russell Wallace differs *in toto* from his master as to the origin of man's intellectual and moral nature. Darwin had put down the bodily structure of man, to evolution through natural selection. Dr. Wallace has shown that the process passing under this name could not and does not produce the phenomena exhibited in the region of immaterial things. He finds in fact three distinct stages in the development of the organic world pointing to the existence and energy of a precedent and commanding world of spirit. The first is the transition from inorganic to organic, the second the introduction of sensation or consciousness, the third the presentment in man of reason, conscience, imagination, which raise him furthest above the brutes, and open up possibilities of almost infinite advancement. Thus there is built up a scientific refutation of materialistic science. On strictly scientific evidence, appealing to facts 'which are clearly what ought *not* to be on the materialistic theory,' Dr. Wallace delivers himself and his readers from the crushing alternative that 'all the slow growths of our race struggling towards a higher life, all the agony of martyrs, all the groans of victims, all the evil and misery and undeserved suffering of the ages, all the struggles for freedom, all the efforts towards justice, all the aspirations for virtue and the well-being of humanity,' shall perish with the extinction of the sun, and 'like the baseless fabric of a vision leave not a wrack behind.'

The same conclusion has been reached from widely different premises. Not to speak of the abstruse considerations on which two of the greatest mathematicians of the century have built up the argument of the 'Unseen Universe,' we have the startling phenomenon of the most rabid atheist of the day declaring herself cured of materialism by spiritualistic manifestations, and going over to the most extreme and elaborate dogmatists touching the sphere of the unseen. Mrs. Besant may change her standpoint again; but it is certain that she has emerged for ever from the belittling faith in the blind and omnipotent force of matter. And there are many very far from calling themselves theosophists, or even spiritualists, who nevertheless have had in their experience demonstration enough of the spirit world to regard its existence, its causative power, and its dominion over the world of matter as the very postulates of thought."

We are pleased to note the change in our contemporary's tone, and the signs of progress evident in the above.

MURDER REVELATIONS BY CLAIRVOYANCE.

In connection with the mysterious murder of a farmer's daughter named Langley, at Preston, near Hull, a letter written by the Rev. G. H. Lock, a well-known Nonconformist minister, has been published at Hull, stating that a complete and detailed description of the tragedy has been obtained by means of clairvoyance, in the presence of eminently qualified witnesses. In order to elict further information on the subject, a press representative waited upon Mr. Lock at his residence, All Saints'-street. He was very courteously received by the reverend gentleman, who, in the course of initiatory conversation, said that he had studied clairvoyance, or second sight, since his boyhood.

"I have," said Mr. Lock, "had a great deal to do with mesmeric influence—in fact, I have always patients under my care. It is, in a sense, a hobby of mine; I study it for the love of the thing and the sake of doing good. I think it is frequently a more powerful influence than the doctors have in their hands, especially in nervous cases."

The representative then inquired, "I suppose the statements contained in your letter were communicated to you through a medium?"

"Yes," answered Mr. Lock. I had the subject under the influence of mesmerism, and I asked her, 'Who was the murderer?"

"And what did she say?"

"That I am not at liberty to tell you. It is not my own secret."

"Well, the medium replied in such a way as to lead you to write the letter?" suggested our representative.

"Yes," Mr. Lock replied; "this information has been in the hands of myself and some others for about a fortnight, but I am not free to give you any details. For one reason, the secret is not my own, and, for another, if the details were published, the murderer, if he saw them in the paper, would be off at once, if he has not gone already."

"Have you any idea who the murderer really is?"

"Yes, certainly; but I cannot tell."

"Can nothing, then, be done by clairvoyance to bring the culprit to justice?"

"This is the difficulty—the law will take no cognisance of clairvoyance."

"Have you seen the murderer in the flesh?"

"I have, and I have not. I have seen him in the distance. This particular individual has been pointed out to me in the street."

"Are there any means of getting to know who the second person is—the one to whom the murderer is said to have confessed?"

"Yes it is known."

"Do you know him?"

"Yes, I have seen him."

"In the flesh?"

"Yes: he is living in this world, but I cannot tell you who he is. You see, anything I might say incriminating anybody would render me liable."

"But surely, the clairvoyant, if she can perceive these things, can tell you the other circumstances of the case, and furnish actual evidence against the murderer?"

"The question has been asked of the clairvoyant whether anyone else knows of the commission of the crime, and the answer is 'No.'"

"Then what about the watch?"

"That, as I say in my letter, has been destroyed by the murderer by burning it in a certain fire."

"Do you know where the fire is, and when this was done?"

"Yes, I know exactly where it is. It was done at dinner-time, but I am not sure of the day, whether it was last Thursday or Friday."

"Then, I understand you, Mr. Lock," continued the representative, "that, by means of the clairvoyant, you are aware of everything connected with the crime, when, where, how, by whom, and for what it was committed?"

"Yes, I am aware of it," confidently replied Mr. Lock, "I mean, so far as I can be aware of it through clairvoyance. By means of the medium I have been able to learn everything; I have been able to follow the murderer's movements day by day. For instance, if I were to put the clairvoyant under the influence I could tell you what the murderer is doing at this moment."

"Indeed?" exclaimed the representative. "It is wonderful. May I ask if the medium is aware of what is passing?"

"No; in the waking state she is absolutely ignorant of what has been said in the lethargic state."

"There are witnesses, I believe, of the remarkable revelations made by the clairvoyant. Who may they be?"

"Yes, there are: but I cannot tell you who they are."—*Hull Daily News.*

SPIRIT, THE ESSENCE OF ALL THINGS.

THE doctrine that man is a spirit is very ancient, as old probably as reflective thought. Any one who has dropped a sounding line into the depths of his own consciousness or exercised much retrospection must find it difficult to think of himself as only a combination of material elements. The early philosophers upon subjecting the world of sense to the scrutiny of thought, pronounced it an appearance, solid seeming as it looks and feels. They saw that to persons differently endowed in the matter of senses, or with an additional sense it would be no longer the world which it seems to be to us, constituted as we are at present, but quite another affair. In one of his lectures Felix Adler says, that in course of time, even the scientific materialists concede, "intellectual organs may be developed as far transcending ours as ours transcend those of the wallowing reptile of antediluvian times. To such an intelligence, many secrets might be revealed which are hidden from us, many clouds dispelled that shroud our vision, and depths of wisdom unbarred which to us are sealed. The human intellect is crippled and matter and forces are the two crutches with which it walks in the pursuit of knowledge. But it is possible to conceive of an intelligence which shall not be crippled, but perfect; which shall not stoop, but walk erect. Such an intelligence would also cast these from it, and move with a freedom and celerity toward the ends of knowledge which is to us unimaginable." That may be thought of which cannot be imagined, cannot be perceived as an image, cannot be pictured as a form. The creation of something out of nothing can be thought of, but it cannot be represented in thought and it is therefore unpicturable.

The doctrine that man is essentially a spirit, that all force or power is in the last analysis spiritual, was believed by the wisest thinkers of antiquity and accords with the best scientific thought of to-day. Light is strictly a spiritual fact of consciousness, for the vibrating ether is not itself luminous. There is no fragrance in a rose except as the mind by its unifying powers perceives it, and there is no musical quality in the waves of the air, save as the mind through hearing constructs it. The fragrant and musical qualities are both mental, not material.

As Lewes says "Nature, in her insentient solitude, is eternal darkness and eternal silence." This proposition is incontestible in the present age of a dynamical philosophy of matter. Matter is the pliant garment of spirit which is constantly woven "in the roaring loom of Time." As the mountains, the cloud-bearing Alps and Andes, are in geological perspective attenuated into undulating vapor and fire-mist, so the science and philosophy of this century idealize matter into a vibratory force or power, so to speak, of which what is seen and felt as matter is but a phenomenon. The essence of all things is spirit, which is therefore a word of the sublimest import. Death, so-called, which John Stuart Mill defines to be a mere cessation of the stimulus of the sensible world, clothes us with a more subtile, pervasive and beautiful corporeity. To "the land of souls" as Byron called it we all migrate sooner or latter. The migration is a change of corporeal costume, rather than a long journey to a distant land.

In the light of modern psychology and psychical science the human body is literally a breathing house, as Coleridge calls it, not made with hands, but slowly adapted to the temporal and temporary use of the spirit or inner man, who peers through its eyes as windows, makes the hands the executive organs of his will, the tongue the exponent of his thoughts, and ears and nostrils the avenues of distinct classes of sensations, pleasurable or otherwise. Brain, lungs, stomach and heart are all organs of spirit, each with a special significance and function. The brain is as supreme in position as it is in function, it being the capital or crown of the corporeal shaft, and the chosen seat, with intricate nerve labyrinths of the mind which is enthroned in it as in a citadel. The Swedenborgian psycho-physiologist, Wilkinson, likens the lungs to a balloon tethered in the chest. "The breathing lungs," he says, "are the barometer that indicates the peace or power or the storm of the soul; the heart is the animal man himself; hearing is a new-born palace of the air, whose shakes are music and whose winds are speech. And the eye, round like the world and rolling on its axis, communes afresh with the whole possessions of light, and sees all, from the sun to the landscape, in the glass of that glory which is an image of the truth."

The atoms of chemistry are not the primary atoms of philosophy, and matter is not the underlying reality and basis of phenomena. That is spirit, that which feels and thinks and loves.—*Religio Philosophical Journal.*

FLORENCE MARRYAT AND SPIRITUALISM.

RECENT numbers of *The Medium* that have come under our notice are printed on superior tinted paper and are illustrated with portraits of prominent Spiritualists. That of August has a portrait of Miss Florence Marryat, daughter of Captain Marryat, and author of "There is no Death." With it is reprinted the concluding chapter of that volume from which we extract the following:—

"If you were as familiar with the reappearance of those who have gone before us as you are with chickens, you would see nothing supernatural in their manifesting themselves to you, and nothing more miraculous than in the birth of a child or the hatching of an egg. Why should it be? Who has fixed the abode of the spirit after death? Who can say where it dwells, or that it is not permitted to return to this world, perhaps to live in it altogether? Still, however the Almighty sends them, the fact remains that they come, and that thousands can testify to the fact. As to the theory advanced by some people that they are devils, sent to lure us to our destruction—that is an insult to the wisdom or mercy of an Omnipotent Creator. They cannot come except by His permission, just as He sends children to some people and withholds them from others. And the conversation of most of those that I have talked with is all on the side of religion, prayer, and self-sacrifice.

"*My* friends, at all events, have never denied the existence of a God or a Saviour. They have, on the contrary (and especially 'Florence'), been very quick to rebuke me for anything I may have done that was wrong—for neglect of prayer and church-going, for speaking evil of my neighbours, or any other fault. They have continually inculcated the doctrine that religion consists in unselfish love to our fellow-creatures, and in devotion to God.

"I do not deny that there are frivolous and occasionally wicked spirits about us. Is it to be wondered at? For one spirit that leaves this world calculated to do good to his fellow-creature, a hundred leave it who will do him harm. That is really the reason that the Church

discourages Spiritualism. She does not disbelieve in it. She knows it to be true; but she also knows it to be dangerous. Since like attracts like, the numbers of thoughtless spirits who still dwell on earth would naturally attract the numbers of thoughtless spirits who have left it, and their influence is best dispensed with. Talk of devils. I have known many more devils in the flesh than out of it, and could name a number of acquaintances who, when once passed out of this world, I should steadfastly refuse to have any communication with. I have no doubt myself whatever as to what it is, or that I have seen my dear friends and children as I knew them upon earth. But *how* they come or *where* they go, I must wait until I join them to ascertain, even if I should do it then.

"The second question, however, I can more easily deal with—*What good is it?* The only wonder to me is that people who are not stone-blind to what is going on in this world can put such a question. What good is it to have one's faith in immortality and another life confirmed in an age of freethought, skepticism, and utter callousness? When I look around me and see the young men nowadays—aye, and the young women too—who believe in no hereafter, who lie down and die like the dumb animals, who cannot be made to understand the love of the God who created them although they feel it, I cannot think of anything calculated to do them more good than the return of a father or a mother or a friend, who could convince them by ocular demonstration that there is a future life, and happiness and misery, according to the one we have led here below."

MRS. ADA FOYE.

THE *Banner of Light* for Dec. 5th, says, in reference to Mrs. Ada Foye:—She "has accomplished a vast amount of good in this city and adjacent places the past month, convincing hundreds of the soul-satisfying truth that intercommunion is not only possible between the mundane and supermundane worlds, but is positively assured. In consequence of which she has aroused the attention of many skeptics, and led them into a course of investigation that will undoubtedly ultimate in a like conviction. Mrs. Foye leaves New England with the blessing of thousands resting upon her, all of whom hope she will be with us again at no remote period."

THE mediumship of Edwin Arnold, author of the "Light of Asia," the poem, "He that Died at Azan Sends," etc., is apparent in all he writes, and is further shown in his method of composing poetry, which he describes as follows: "Sometimes the lines are importunate, and *will* be at once registered. Reading, driving, dressing for dinner—it does not matter how I may be employed, the verses will haunt me, fascinate me, dance before my imagination, demanding to be fixed; and I must catch them then and there or they will go. Sometimes the right ideas will come as suddenly as if by electric message."

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—o—

Melbourne 15/1/92.

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