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

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In recent numbers of the *Two Worlds* the question of the relative superiority of ancient and modern civilisation is discussed by Mr. J. H. Fletcher, F.T.S., and Mr. Thomas Higginbotham. The former, who affirms the superiority of ancient civilisation, asserts that there are traces of a higher civilisation in all parts of the world, and among savage nations—that there was greater intellectual perfection, purer languages, superior sculpture and paintings, profounder logicians, grammarians and botanists, and even superior agriculture. Mr. Higginbotham, on the other hand, points to the imperfection of the ancient idea of causation, showing that even Plato and Aristotle did not possess a perfect idea of causation, as evidenced by their making State enactments the sources of right and wrong. The modern idea of natural law is clearly more advanced; a natural explanation of the planetary movements has superseded the Copernican system, and the science of astronomy has developed. If the Sanscrit and Greek languages had words which we have not, we have others they were deficient in. The Gothic architecture had beauties apart from the Greek, and the books, papers, telephones, telegraphs, railways, and steamships of to-day were undreamt of by the ancients. He concludes by citing the names of great reformers, poets, philosophers, and geniuses, who expressed a high degree of civilisation, from Christ to Goethe and Milton—making a much stronger case than his opponent.

Bearing upon this subject, there appears in the *Arena* for January last, an article by a more competent authority, Alfred Russel Wallace, the great naturalist, entitled "Human Progress, Past and Future." Mr. Wallace examines dispassionately the evidences available as to the comparative elevation of individuals and the race in ancient and modern times; and whilst he considers with regard to mental power that the mean individual level of the ancients has not been surpassed by the moderns, he affirms there has been an advance of civilization in the mass in this respect, as well as an undoubted advance in material civilisation. He says:—Health, perseverance, self-restraint, and intelligence have increased by slowly weeding out the unhealthy, the idle, the grossly vicious, the cruel, and the weak-minded; and it may be in part owing to the increased numbers of the higher and gentler natures thus brought about that we may impute the undoubted growth of humanity—of sympathy with the sufferings of men and animals, which is perhaps the most marked and most cheering of the characteristics of our age."

We are in accord with Mr. Wallace's conclusions; though there is an undoubted tendency in the human mind to magnify the virtues and intellectual powers of the heroes of past ages, whether in philosophy or warfare, there is no need to disparage either Socrates, Plato, or Homer, or elevate Newton, Shakspeare, or Milton, to prove that the world, as a whole, has advanced not only in arts and sciences, but in intellectual and moral development. The great names handed down to us from posterity were the shining lights of their times; few but the wealthy were enlightened, the masses were as a rule in a condition little better than slavery. It is true there are large sections of the human race who appear to have remained stationary, but the centres of civilisation have increased both in number and extent. All the truths expressed by the sages and philosophers of the past, live by their inherent vitality; they cannot be buried or hidden. Anything that man is capable of understanding, becomes a part of his nature; there are no lost arts or sciences but what will be found again by the interior perception of man without groping for them in the past. The progressive man utilizes the lessons of the past, but looks before him for higher developments. Whence came the many wonderful developments in arts, sciences, horticulture, and agriculture of the present century? Were they discovered by looking backward? Whence the

higher developments of religious thought, of social ethics, and of music? Certainly not from comparison with past civilisation. The man who aspires to gain enlightenment for the benefit of the race, and works earnestly to that end, has no need to look backward. Light and wisdom come to such from the spirit-world, where they exist in greater plenitude than in this mundane sphere; and none need lack who seek them with sufficient ardour.

OUR FOREIGN EXCHANGES.

THE March number of *Sphinx* appears in an enlarged and improved form, with three engraved illustrations, and nearly a hundred pages of letter-press.

In his extended programme, the editor, Dr. Hübbe-Schleiden, adopting for his motto, "No law but the Truth," announces that it will become henceforth the central organ of the Idealists, and that a strong body of contributors has been secured.

Dr. Carl du Prel has an article on "Soul Lore from the standpoint of Occultism;" which is followed by a dissertation on the "Inner Mind," by Johannes Tennhardt, in which the writer seeks to show that besides the written Scriptures, there is a revelation from heaven in every one of us.

There are also short papers entitled "More than is dreamt of by the wisdom of the Schools; a triumph of Occultism;" "The warning of a dying person;" "An ordinary fact in telepathy;" and "Are there good spirits who protect us?"—respectively. These indicate a change of tone, we fancy, with regard to Spiritualism, and a disposition to attach due weight to incontrovertible facts and indisputable phenomena on the part of the conductor of *Sphinx*. We congratulate him on the general character and appearance of the new issue of his always ably-written periodical.

The present is an excellent number of the *Revue Spirite*. We have elswhere quoted from it the particulars of a haunted house in Venezuela; and the contributions of Dr. Gaston de Messing; of a Spanish gentleman resident in San Salvador; of that zealous Spiritualist, Councillor Horace Pelletier; of M. E. Schopin; and of M. A. Verrieux, are gratifying proofs of the intense vitality of Spiritualism in France, as in other countries of the world.

Commandant Deprimos communicates to it the following narrative of the apparition of a father to his son:—"In 1874, I was speaking of Spiritualism to one of my superior officers, on the banks of the Saone. In the course of the conversation, in which he was greatly interested, I mentioned that on certain rare occasions, the spirit while incarnate could manifest itself outside of the body, at a great distance from its material shell, for the purposes of counsel or warning." "At length," he said, "I have found an explanation of what has been a mystery to me since 1854. I was then a lieutenant of Voltigeurs in the Crimea, and was entrusted with the performance of a perilous duty, which would last for eight and forty hours. I had scarcely arrived on the spot, when my father appeared to me and asked me to follow his advice in regard to the placing of my men, so that none might be wounded. He remained with me while the movement was being effected, and disappeared as soon as it was accomplished. Not one of my men was hit.

"It is probable that my father was visible only to myself. But how did he come and disappear? He was then living in Dauphiny, where, during the absence of his *mens*, he appeared somnolent and preoccupied, but in nowise indisposed. This I learned on my return to France. In many letters to my wife I expressed the astonishment I felt at a phenomenon which remained inexplicable until now, twenty years after it happened, you have acquainted me with its possibility." "Next day," adds Commandant Deprimos, "I called upon the lady, who confirmed her husband's statement point by point, as she had preserved the letters."

The writer of an article entitled "The Clerical Aristocracy," in *Le Spiritisme*, contrasting the doctrines taught in the pulpits of the various churches with those of Christ, as set forth in the Gospels, and as reproclaimed by our guides and controls, does not hesitate to declare that Allan Kardec by founding Spiritualism in France, and Léon Denis, by his admirable work, "After Death," have done more for the moral progress of humanity than all the dogmas of the old religions.

The Secretary of the "Groupe Kardeciste," which holds its meetings in one of the most exclusive salons in the Faubourg St. Germain, and includes many leaders of Paris Society, contributes to the same journal an account of its experiences. It includes both trance and writing mediums. It always commences and concludes its meetings with prayer, and is visited by the spirits of Dante, Victor Hugo, Blaise Pascal, André Chenier, and the departed friends and relatives of the sitters.

We learn from the *Revista de Estudicos Psicologicos*, (Barcelona), that an important work, entitled "The Phantasms, or Suggestions for the Psychology of the Future," has appeared in Madrid from the pen of Dr. M. O. Acevedo. That gentleman, unlike the majority of his professional brethren in Australia, has studied the phenomena of Spiritualism for himself, has investigated its history in all ages, has examined the writings of men like Wallace, Crooke, Aksakoff, and Gibier, and has had some sittings in Naples with the medium Eusapia Paladino; and has perforce arrived at the conclusion that no mechanical theories can pretend to explain manifestations which are so obviously the result of an external intelligence operating upon both mind and matter.

What is this power outside of us? Is it soul, spirit, astral body, or what? These are the questions asked by Dr. Acevedo; and physical science is impotent to answer them. "Let us not," he observes, "be conceited with our science, which up to the present time has failed to tell us what we ourselves are. Nor let us pronounce the word 'impossible' because we are unable to explain, or even to comprehend, certain phenomena. Let us always bear in mind that, hemmed in by the limitations of space, we are the playthings of forces that move us hither and thither, and that give us life and death; while we, in the midst of our pride, have not succeeded in drawing aside the curtain which conceals the mysteries of our being"

And of all forms of pride, next to that of the theologian, perhaps the pride of the scientist is the most stubborn and pernicious. It entirely blinds him, generally speaking, to the perception of the spiritual in man and nature, envelops him in an atmosphere of materialism, and bars the ascent of his mind to the higher realms of thought.

La Irradiacion (Madrid) of the 30th of March, contains an ably written article on the Plurality of the Existences of the Human Spirit, by Senor B. A. Mendoza; in which he argues that a single existence would be insufficient for the perfection and purification of the spirit, and asks whether the ignorant savage, the criminal and the depraved, could enter into the same state of being after the change called death, as the intellectual giants, the moral exemplars, and the exalted saviours of the race?

It is only by reincarnation, he remarks, that we can clearly perceive the great and sublime justice of God. The very diversity of gifts, aptitudes and character in the children of the same parents proves the truth of the doctrine, he contends; and if God creates a soul for each body that is born, how—being infinitely just—is it that He does not make the souls of two twins exactly alike?

El Criterio Espiritista (Madrid) now appears under the title of *La Fraternidad Universal*, of which we have received the second and third numbers, but not the first. It is the official organ of the Society of the same name; and publishes the bases of a Spanish-American and International Congress that is to be held in Madrid in the month of October or November, in connection with the celebration of the four hundredth anniversary of the discovery of America by Christopher Columbus. One feature of the programme will be a psychological study of the great explorer, in the light of Spiritualism; and another,

a collection of the various communications received from him by various circles.

Senor Lagier commences an interesting sketch of the history of Spiritualism in Spain. Some of its phenomena were observed there as far back as 1843 or 1844, but were at that time quite inexplicable. Nor was it until 1856 or 1857 that Captain Vines and Captain Ors, both Spaniards, brought to Cadiz the news of the Rochester rappings. These awakened attention, and Allan Kardec's books soon afterwards deepened public interest in the subject.

The 255th number of *Constancia* (Buenos Ayres), appears in a new form, as an eight-page folio paper, handsomely printed and well edited.

How powerfully Spiritualism is gaining ground in the Argentine Republic may be inferred from the fact that it is being attacked by the local organ of the Roman Catholics, which bears the extraordinary title of *The Messenger of the Heart of Jesus!* This amusing production professes to expound "the erroneous, dangerous, and subversive ideas of those *adorers of Satan*, the so-called Spiritualists;" which are deprecated as leading to insanity and suicide! Judging from the extracts given from the article in question by M. Saenz Cortes, who offers a crushing reply to it, it must have been written by some unhappy inmate of a lunatic asylum. If Spiritualism speaks the sentiments of Satan, Spiritualists may be proud of having made a convert of that mythical personage, since he now insists upon the paramount authority of the "two great commandments" which the grandest of all mediums declared to be the bases of "the law and the prophets." To have effected in half a century a conversion which "the Church" has entirely failed to accomplish in eighteen or nineteen centuries, is surely a notable achievement.

Under the heading of the "Testimony of Facts," *A Luz* (Curityuba, Brazil), publishes some striking communications received at a circle in that place, which furnish an additional weight of evidence, given by several spirits, of the operation of the law of retribution, and of the worthlessness of numerous actions in this life, which are reputed to be good and worthy in the sight of men, but which, originating in selfish motives, are altogether different in our own eyes when our past lives stand revealed before us in the other world.

The two February numbers of *Verdade e Luz* (S. Paulo, Brazil), contain a masterly refutation of the objections urged against a plurality of existences, on account of our forgetfulness of what has gone before. It is from the pen of Senhor Julio Jesupret Filho, and is written in a thoroughly philosophical and scientific spirit, embracing both the psychological and physiological aspects of the qustion.

Besides the above, we have received the current numbers of *La Lumière*, (Paris-Auteuil) the *Moniteur Spirite et Magnetique* (Brussels), *La Verité* (Rosario, Argentine Republic), *La Nueva Allianza* (Cienfuegos, Cuba), *La Buena Nueva* (Sancti Spiritus, Cuba).

SPOOKS!

We have received a paper read before the Adelaide Spiritualistic Society, by Mr. E. A. D. Opie, entitled "Spooks," which pressure of space prevents our inserting. It appears from the contents of it that Mr. Opie, who has been a diligent, (we fear *too* diligent) attendant at circles, "sitting nearly every evening during five years," has come in contact with so many untruthful intelligences as to cause him to conclude that at least the majority of them are "spooks." A conclusion which we think scarcely warranted, as even assuming the channel of communication to be unobstructed there are undoubtedly quite enough undeveloped and untruthful human spirits on the other side to account for all the unreliable communications he has received. Those who seek tests except through undoubted *test* mediums are almost sure to be disappointed, but tests come spontaneously, sometimes through very indifferent mediums, our spirit-friends have to avail themselves of favorable conditions.

OCCASIONAL NOTES.

Two items of interest to *Harbinger* readers appear in the *Age's* London correspondence of April 15th. One is to the effect that Mr. H. Junor Browne's first and perhaps most important volume, "The Holy Truth, or the Coming Reformation," which was originally published in 1876 and circulated largely in this colony, has just been reprinted in London, by Arthur Hall and Co. A portrait of Mr. Browne—presumably a recent one—embellishes the work. The second item is that "Miss Mabel Besant, the daughter of Mrs. Annie Besant—a lady whose name has been very much before the public during the last few years as authoress, political lecturer, member of the London School Board, and now as a convert to theosophy—is engaged to Mr. Ernest Scott, nephew of the dramatic critic of the same name. It will be recollected that by order of the law courts Miss Besant was removed from all association with her mother, it being considered at the time that her interests would be imperilled by residence with a lady of the extreme views of Mrs. Besant." It should be added, however, that for the past two years Miss Besant has been living with her mother, despite the infamously unjust and cruel direction of Sir George Jessel, late Master of the Rolls.

Elder Miles Grant has been, and still is, hard at it in city and suburb, unveiling Spiritualism, unravelling Scripture, and unfolding Prophecy; proving the poor old pope to be "that man of sin," identifying ecclesiastical Rome, "mistress of the world," with the apocalyptic lady of unmentionable name and ruddy robes; and generally confounding confusion. He has had a three-nights' debate on Atheism with Mr. Joseph Symes, who reports him "a well-behaved gentleman," and there is some talk of a public discussion with a Spiritualist. Some of us dropped in the other evening at one of his lectures on Prophecy. We saw a venerable-looking little man with a not unpleasant manner and a clear-sounding voice, surrounded (the man, not the voice) by an immense chronological — or perhaps chrononhotonthological — chart, a four thousand guinea affair, we were told, but to our unilluminated gaze, it looked only like a poor kind of cross between the Cyclorama and one of Sells' Circus placards, whilst the interlocutor-general reminded us of the man among the tombs. But the lecturer seemed to be quite in earnest, and meant well, no doubt; but surely the day of this sort of enthusiast is well nigh gone. Let us hope so, for "that way madness lies."

In view of the paragraph in last month's "Occasional Notes" touching theosophical astrology and the *Astrologer's Magazine*, it is alike amazing and amusing to see the Editor of that very profound sheet "climbing down," as he does in the following answer to a correspondent:—"The 'Secret Doctrine' (Blavatsky's) gives, we believe, 4,320,000 years as the time required for the planets to reassume the same relative positions with regard to each other and to the signs of the zodiac; and if this be the case, it is of course impossible for the horoscope at the next incarnation to repeat the exact positions found at the moment of death. We did not intend that deduction to be drawn from the paragraph to which you allude (!) We would rather not discuss the problem (!) of re-incarnation in connection with this subject at present, but merely call the attention of students to the subject of the figure for death, because it has been hitherto neglected by Astrologers. We may add that *we do not in any way pose as an authority on the subject of re-incarnation.*"!! Italics ours.

Mr. W. T. Stead may have a predisposition for extravaganza, but he certainly succeeds in issuing every month a most interesting, readable, and useful journalistic "omnium gatherum" in his *Review of Reviews*. The latest number (April) is in no respect inferior to its predecessors. His "character sketch" of Gladstone, illustrated with portraits and caricatures, will be read and enjoyed far and wide. A good story of Thomas Carlyle on Gladstone is related as follows:—It grieved me to hear the way in which the Chelsea philosopher

went on about the Liberal leader. "There is that Mr. Gladstone," growled Mr. Carlyle, "who is running up and down the country talking and talking, filling whole acres of the papers with his speech, and never, so far as I can see, a single wise word in the whole of it." "Really, Mr. Carlyle," I ventured to say, "I should have thought you would have been delighted with one of his recent speeches in which he expressed, in his own way, the same ideas as those you have been impressing on me. Do you not remember? The speech was made only a week or two since." "Remember," said Mr. Carlyle with disgust, "why, do you think I ever read his speeches? I have never read a word of them!"

SEVERAL months ago attention was called in these columns to a forthcoming work on theology by an eminent Unitarian divine. The author's illness greatly hindered publication, but the book has now gone to press and should be to hand shortly. Its full title is, "The Bible and Popular Theology: A re-statement of Truths and Principles, with special reference to recent works of Canon Liddon, Lord Hatherley, Mr. Gladstone, Dr. Dale, Principal Gore, and others;" by G. Vance Smith, D.D., B.A., Ph.D., a Member of the New Testament Revision Company. (London: Longmans, 4/6).

THE Melbourne *Daily Telegraph* is defunct—gone the way of all newspapers that perish for lack of support. One doesn't want to say anything bad of the departed, but one must ejaculate "Good riddance!" A few more specimens of piety, prejudice, and "petroleum," could well be spared, and leave their country for their country's good.

MESSRS. Moody and Sankey, who were urgently petitioned "on behalf of the Christian Churches of Victoria" by the Evangelisation Society to visit these colonies, have written regretfully declining the invitation for the present (N.B.—Amount of "present" not stated). They intend to leave Great Britain shortly and return to America. Mr. Sankey points out that they "must be at work in Chicago in 1893." Needless to mention, there will be a "big show" on then.

HENRY VARLEY, the evangelist, whose record for veracity and temperateness in speech, stands so high, is responsible for this statement:—"Without question C. H. Spurgeon died broken in heart and crushed in spirit by the cold, cruel, and heartless rationalism which to a large extent has taken the place of the Gospel of Christ in England."

X.

SPIRITUALISM IN RUSSIA.

A CORRESPONDENT of *Il Vessillo Spiritista*, writing from St. Petersburg, says: "A great movement is astir amongst us at this moment in favour of Spiritualistic ideas. All the journals are discussing the subject; and the opinions expressed by Professor Lombroso are especially commented upon. Even one of our leading newspapers, *The New Times*, publishes a serious and very well edited supplement upon this question: 'Why are apparitions spoken of in our times, and why should they be impossible?' The article has created a great sensation, and curious to remark, no one has ventured to contradict it.

"But what is more important than all is, a lecture was delivered last week upon Spiritualism; the orator selecting for his theme 'The disoccultation of the Occult.' The lecturer was M. de Bodisco, Chamberlain to His Majesty the Emperor of Russia; and his exceptionally high position enabled him to obtain the necessary authority to lecture, which is always so hard to obtain. The result altogether exceeded his expectations, and he is already in receipt of numerous letters soliciting further information on the subject."

Fancy the Melbourne *Argus*, or the Sydney *Morning Herald* devoting a supplement to the discussion of Spiritualism! But no! the thing is inconceivable ——— *at present.*

AUTOMATIC WRITING.

"THE following communication," writes one of our regular contributors, "was recorded under the following circumstances: The spirit of one well known in earth-life as a novelist, speaking through Mrs. Harris, on the 28th of April, said, at the close of a conversation with myself, that he should like to write through my hand. I asked him to name his own time, and he said, "On Sunday afternoon, at 20 minutes past three." I sat down at my desk just before the time named; and obedient to the impressor I wrote the following paper, just as I send it to you. I was as much a passive instrument as my pen. Not a word, not a thought were my own; and the impression was unbroken from beginning to end. It occupied just an hour in the transmission. I have been accustomed to literary composition from the period of my boyhood, and am a rapid penman; but I can affirm with the utmost truthfulness, that the same quantity of original matter would have taken me, under the most favourable circumstances, at least two hours to write.

"As you will perceive, there are only three small words omitted, and one trifling erasure, in the manuscript, which contains, I estimate, about 1550 words; and if any expeditious caligraphist cares to make the experiment of writing a letter of the same length in sixty minutes, I think he will find it an extremely difficult task, however rapid may be the flow of his ideas. I may state that I never knew more than two words ahead what was coming next; and that when I sat down I expected a communication upon a totally different subject. It was the first time I had ever written under this particular control, and I regard it as a sort of preliminary trial on his part, for the purpose of ascertaining whether my hand is sufficiently amenable to his influence when wishing to make communications of this kind."

"In the May-day I have seen the spectacle of many peoples meeting in merry conclave underneath the spreading trees, and by the light of other suns; and I have listened to the music of their happy hearts—a music that came welling up from joyousness of feeling and from long pent-up recollections of the past. I have been a spectator of many feasts and festivals; some of them of a family, and others of a public character, and I have rejoiced to participate in their happiness.

"In the world I am inhabiting, there are people of all nations, gathered from all lands, speaking all languages, and professing all religions. They meet, with a strange sense of loss, and a stranger sense of novelty, of their surroundings; for these are like, and yet are so unlike, their unforgotten past. They come as out of a dream, and they enter as into a new vision. And yet it is all so real and true. For this is a world of realities and truths. Yours is a world of shadows and semblances. There you think you exist, but here we really are. There you move encompassed about by darkness and familiar with spectres and phantoms. Here, and here alone, are tangible beings instinct with life, touched with genuine emotion, inspired by a perfect sense of what things are, and how and why they are. Man in his earthly form is but a simulacrum and image. Spiritual man is the being himself, the creature foreshadowed, the only true and real existence.

"Oh, that he only knew what possibilities lie within him, what potentialities lie enfolded in that spiritual essence which is buried in the 'potter's field,' is enveloped in a covering of clay. Your world would be so different. Men would think so meanly of the objects which now engross their thoughts, would strive so much less earnestly for material aims and objects, would despise so much more heartily the truly despicable pursuits which now engross their thoughts, consume their time, sear their minds, harden their hearts, and wither their lives.

"Ah! dear brother, your world is truly a place of education, of discipline and trial—a weary pilgrimage through a great desert, upon which the sunshine of wisdom so rarely falls. You are walking in a dark valley, while your feet should be placed upon the bright hill-tops. You are gathering up perishable riches with the

'muck-rake' of John Bunyan, when you might be accumulating treasures of knowledge and affection which are imperishable, and which are capable of infinite multiplication even by the mere possession of them.

"Why, oh! why, pursue such vanishing shadows, such spectral illusions, such fugitive things of nought? Believe me, one word of divine wisdom is more precious than all the lore of *uninspired* humanity; one impulse of divine love and God-like sympathy is of infinitely greater worth than all the base, unworthy sentiments which are too often dignified by the name of affection among mankind. Affection!—pure, genuine and deep affection, that is at once unselfish and self-denying—that thinks, feels, and labours for others—that is likest that of God; because in its lavishness it counts on no return—is the rarest of all human passions. And yet it should and will be, one day, universal; for Love is the foundation principle of the whole vast universe. It created and it sustains it; it is all-embracing, boundless, measureless as space, infinite as eternity; it was from the beginning, albeit there was no beginning; it holds the systems together. Suns and planets in their orbits, and groups of systems in their wondrous march through space, are all obedient to its sweet compulsive power.

"And sympathy is but another name for Love, another form of it. The very magnetic currents that ebb and flow through the stupendous realms of ether, are but expressions of sympathy and love. The law which combines atoms in definite proportions, and controls what is known as gravitation, is but the synonym and visible symbol of sympathy. And if mankind were governed by it, what a paradise the world would be. No more strife, hatred, envy, jealousy, or discord. No wars, no poverty, no diseases, and no pestilence. All would be harmony and peace, concord and justice. The human race would constitute one great and happy family. It would be exempt from anxiety, from fear, from apprehension. There would be none possessing an excess of the world's goods, none suffering from privation of them—no redundancy, and no distress. All that inspired writers have been instructed to depicture in their Utopias, their Atlantides, and their Cities of the Sun, would be common and familiar facts, matters of daily experience, trite and common-place realities.

"Yes, and it is all so realisable—all so completely within the grasp of mankind. And God, in His infinite bounty and goodness, has bestowed upon your earth inexhaustible treasures—treasures of food and clothing—treasures of comfort and enjoyment. Rightly used and wisely employed, these would more than suffice for the sustenance and comfort of myriads of human beings who now people the earth. And yet, what do we see? Whole nations perishing of famine; whole quarters of great wealthy cities inhabited by tens of thousands of men, women, and children, who are either starving, or on the verge of starvation!

"Should such things be? Do you imagine that they are in accordance with the Divine purpose? No; a thousand times, No! They are the work of man himself—of his greed, his pride, his injustice, his cruel disregard of the right of every human being to sit at the table which is provided for His creatures by the Author and Father of all things. It is not, and it cannot be otherwise than evil.

"Ah! your divines preach about a material hell. Have you not hells enough in the midst of you? Could the worst tortures imagined by Dante, and pourtrayed in his marvellous 'Inferno,' exceed those inflicted by human beings upon each other? You need not draw upon your imaginations for regions of torment and suffering. Every great city in the most civilised nations of the world abounds in them. There they are, cheerless, dark, miserable, grief-stricken; and above the entrances of innumerable haunts of poverty, squalor, vice, crime, sin, and wretchedness, might be inscribed the terrible words of the poet: '*Lasciate ogni speranza, voi che entrate.*'

"Ah! fellow men, why will you so persistently close your eyes to the truth? Why will you turn away from the light? Why will ye remain so perversely blind to the simple obligation laid upon you—'Little children, love one another!' For 'love is the fulfilment of the law'—the law of the universe, as I have said.

"When some divinely-gifted man fulfils that law—exemplifies it in his life—and shows both by his language and his actions that he is obedient to the Divine principle—listening to voices that come to him out of the unseen—walking in paths pointed out to him by angels, who are invisible and yet not unfelt, do you not feel the beauty of his daily life? Is there not something within you which whispers 'this is a God-like man?' And yet he is but the rare example, the type and symbol of what all men could become—of what all men will become in the fulness of time, when the love of God the Father, the Infinite One, the All-giver, the Supreme Source of all wisdom and goodness, shall cover the face of the earth as the waters cover the sea; when it shall be no longer full of Gethsemanes and Calvaries, but a Garden of Eden—a Paradise Restored—a Mount of Transfiguration, in and upon which angels shall walk and commune with the purified race, from which they will no longer be separated by the thick clouds of mortal and spiritual darkness which now envelop your sin-stained and greatly afflicted earth."

A CRIME DETECTED BY A DREAM.

THE *Courrier de Varsovie*, a secular paper of the 20th February last, published the subjoined particulars of a crime discovered by means of a dream:—

M. G., a landowner in the district of Farnon, in Gallicia, lost 600 florins last years, in twelve notes of fifty florins each. He mentioned the matter in the house of Kupsteiner, a Jew to whom he had let a tavern. Another Jew named Kozminger, a poor dealer in skins, miserably clad, who was seated in the same room, approached M. G. and asked him how he had lost the money. M. G. disdained to reply to a man so dirty and ragged, when Kosminger produced the lost notes from his purse and restored them to their owner.

Touched by the honesty of so poor a man, M. G. presented him with half the amount. Kupsteiner was present at the time. A fortnight afterwards, M. G. woke from a dream, in which he had seen Kosminger covered with rags, and reproaching him that he had been assassinated for the sake of those 300 florins. M. G. was startled for a moment, but very soon forgot the incident in the pressure of his personal affairs.

In a few days, M. G. dreamt exactly the same dream, and then he called upon the innkeeper, and questioned him about the Jew who had received the 300 florins, but received only evasive replies. Two days afterwards Kozminger's spirit came for the third time to M. G. in his sleep and denounced Kupsteiner as his assassin. M. G. then went to the local magistrate who ordered the police to search the house of Kupsteiner, in which the six notes he had stolen from the Jew were found. The innkeeper then made a full confession of his crime; he was tried at Farnon and condemned to be executed—a sentence which has just been carried out."

As Count Henry Stecke, who sends the above newspaper cutting to the *Revue Spirite* in Paris, observes, there is something very curious in the persistency with which the spirit manifested himself so as to compel his benefactor to act, and to prove to him that his appearance in a dream was a reality which he ought not to disregard.

RESIGNATION OF COL. OLCOTT.

COL. OLCOTT has formally resigned the Presidentship of the Theosophical Society, the state of his health not permitting him to bear the strain incident to the position. In a letter accompanying his resignation, he congratulates the Society on the strength of its three Sections, and the ability of the leaders of them.

He announces his intention to reside at Ootacamund, devoting himself to literary work and co-operation with the Society. This will compensate to some extent for the great loss that would be experienced by his withdrawal from the responsible position he has so ably filled for the past seventeen years.

JOTTINGS FROM ENGLISH AND AMERICAN EXCHANGES.

SPIRITUALISM is not yet "dead," notwithstanding this often repeated statement of its antagonists, both clerical and scientific. Indeed it was never so much "alive," judging at least by a glance through the numerous journals that come to our table as exchanges. Nevertheless there is less of the sensational element in its demonstration than was the case in its earliest phases. This is not owing to a cessation of the phenomena, for all these are occurring daily in all portions of the world, but believers have got so used to what once were considered startling contradictions to known laws that they do not trumpet them abroad but quietly accept the facts as demonstrations of love and goodwill from those gone before. There also is not that feverish desire to get men whose names are "great" in theology, science or literature, to investigate; the Spiritualist now contenting himself by saying to such, "The facts are there; it is for you to investigate them or not. The truth must advance whatever your attitude towards it."

Among the English papers we receive, *Light* is a treat to those who take a deeper philosophical view of the various phases of truth now being spread broadcast over the world. This journal is edited by the well-known "M. A."—Oxon, and its editorials show the cool, calm judgment of this powerful intellect. *The Two Worlds* is well-known as a penny weekly journal devoted to Spiritualism and social reform. It is always interesting and has long been popular. Until lately it has been edited by that veteran pioneer of Spiritualism, Emma Hardinge Britten, but this lady, restless and active as of old, has now severed her connection with the weekly journal in order to supervise a new venture under the name of *The Unseen Universe*, a 50-page monthly publication. The long established *Medium and Daybreak*, edited by Mr. J. Burns, London, is too well-known among all Spiritualists as a popular, spirited advocate of the communication between the seen and the unseen to necesitate any comment from us. *Lucifer* is a Theosophical monthly devoted to inquiring into religion, metaphysics, and occult sciences; its standpoint is unsectarian, and its columns are open to free discussion.

Leaving other English journals for future mention we will just notice that from the American press, the old *Banner of Light* (Boston), is still to the fore as a fearless advocate of the free communication between the spirit-worlds and our earth. This is the oldest of all Spiritualistic papers, having now entered upon its seventy first half-yearly volume, and for over a quarter of a century we have never ceased receiving it. A speciality in its columns from the day of its first issue has been the verbatim report of the proceedings of the free circle held twice a week in *The Banner* rooms. Thus, through this means, messages have been printed from countless spirits in all stages of progress, to their friends and relatives in every portion of the world. These messages alone, even if no other proof of spiritual communication existed, are, to the unprejudiced and thinking mind, undoubted demonstration of rational life beyond the grave, and of the survival of affections in those gone before. Almost as old an exponent of the philosophy of Spiritualism is the *Religio-Philosophical Journal*, published at Chicago. This paper was established in 1865; that it, and the *Banner of Light* should not only have existed so long, and that they both should from time to time find it necessary to enlarge, in spite of the competition of younger journals, is good evidence Spiritualism is not dead yet, but has come to stay. From San Francisco comes regularly every month *The Carrier Dove*, bringing, as its motto testifies "Glad tidings of great joy." This is the oldest Spiritual journal published on the Pacific coast and has now attained to its tenth year. *The Progressive Thinker*, published at Chicago, is comparatively young, having just passed its second birthday, but it is an energetic, bold advocate of the truths of Spiritualism, and has obtained a very large circulation; it is an 8-page weekly, and is always full of interesting and instructive matter. It is a fearless denunciator of clerical tyranny, whether Roman Catholic or Protestant, and also of the Puritanical observance of Sunday. The healthy existence for so many years of the above-named journals, their increasing circulation, and the many more recently started papers devoted to the same phase of thought, point decisively to the non decadence and the popularity of the Spiritual Philosophy; and a careful perusal of all the periodical literature bearing upon these truths, shows to us that a vast area of thought has been acted upon since the first outpouring of modern Spiritualism, and this thought is, as it were, an under-current permeating all classes of society, so much that it seems before another fifty years has passed away there will be few men in the civilized positions of the earth but will admit the presence of the spiritual man in the physical body and its survival after the change called death.

The great sensation caused by the powerful physical manifestations developed through the mediumship of Jonathan Koons and his sons, in the early days of the movement, are still fresh in the recollection of all old Spiritualists. Koons was a plain uneducated Kentucky farmer; at the instance of his spirit-guides he built a room on his farm and specially set it apart for séances to which the public were freely admitted. Of the demonstrations, which were the first of a powerful physical nature given admittedly by spirit intelligences, an interesting account can be found in Emma Hardinge's *Modern Spiritualism*. Old Spiritualists will be pleased to hear that notwithstanding troubles, trials, and losses incurred through his boldness in advocating the truths, the veteran Koons is still alive and well, and is residing at Taylorsville, Ill.

There are 48 societies organised by Christian effort to Christianize the Jews, says the *R. P. Journal*, expending £100,000 annually. Money spent to convert Jews is wasted. Jews converted to Christianity are no better than before their conversion. Judaism as a system of religion is more reasonable than Presbyterianism. Conversions among the better class are very rare; and most of the conversions arise rather from pecuniary and social reasons than from religious conviction. The money spent by the above societies would be more wisely and successfully expended in relieving the social condition of the oppressed and persecuted Jews of Russia.

A new thought-reader has appeared in a Mr. M. E. Dalwood, who is regarded superior to Cumberland. He is a young man, of intelligent physiognomy; he has been giving exhibitions at Brussels, which have attracted much attention. Thought-reading, the language of the Spirit-world, when demonstrated on earth cannot but lead the investigator to dive deeper into the study of physical laws. Though the demonstrators of thought-reading may ignore Spiritualism, they are nevertheless unwittingly made to be disseminators of Spiritual teachings.

An ex-Catholic, writing to the *R. P. Journal*, calls attention to the fact that the Roman Catholic Church has revoked not only all the rules for the season of Lent, but has abolished the rule requiring abstinence from flesh-meat on Friday. As a reason for this action it is stated that an unusual amount of sickness prevades all parts of the world at present. The above correspondent remarks, "that only a Catholic can fully understand the immense progress that has been made in this one measure. I and others have always regarded the observance of Lent and the Friday rules of abstinence as much of a basic principle of the Romish Church as the confessional and other sacraments." This will be good news for the many housewives who are puzzled to always get fish for "Bridget's" Friday dinner. These Lenten regulations, we believe, only extended to New York and New Jersey. Some Bishops availed themselves of the Papal permission, others did not, so that in one diocese it was a sin to eat meat, in another it was not. Can puerility in sacred matters extend further?

Great excitement prevails in Chicago at the present time on the question whether or not the World's Fair shall be open on Sunday. The Spiritualistic, Free-

thought, and Secular newspapers generally, are all advocating the admission of the public on that day as on others; the argument being that this exhibition will prove an unusual educational opportunity which cannot be fully availed of by merely one visit, and that therefore the artizan, labourer, or anyone employed by others will not be able to make due use of this opportunity except by utilizing his spare day, Sunday, otherwise he would not only have to consider the expense of journeying etc., but would have to forfeit his day's wages as well, even if he could get permission from his employer to absent himself from his day's work. It is needless to say that the Church organisations backed up by the religious press are making strenuous efforts to hinder this advanced idea and are trotting out the old Continental Sunday bug-bear as usual.

But the energy and organisation of the various Church bodies in not being used only in the matter of closing the Chicago Exhibition on Sundays; nothing less is aimed at than compelling a more rigid observance (that is an observance according to their ideas) of the Sunday. That pioneer Spiritualist, Moses Hull, has taken the platform against this League, and on this subject he is as bold and as powerful a speaker as Ingersoll. Particularly is he urging Spiritualists to rouse from their apathy and not let the organisation of the Churchist place fetters on freedom of action. In a lecture delivered before the Spiritualist Society in Indianapolis, Ind., on the Church's political methods, he mentions that the Rev. F. W. Crofts has been appointed field secretary and general in charge of this work, and that this man claims to have received 14,174,744 signers by persons over twenty-one years old, to a petition forbidding all traffic and work on Sunday, except of course works of religion and mercy. Mr. Hull gives his authorities, as per the *Congressional Record*, to show that the actual individual signers of this gigantic document numbered only 407 names! and he remarks:—"How was this done? Easily enough. These parties went to Cardinal Gibbons and got him to sign it; and then put down immediately 7,200,000 Catholics. They went to the General Assembly of the Knights of Labor, and after arguing the matter before that assembly several hours, got a bare majority to vote for it. The total number present was not over 200, but they immediately put down 218,000 signers. Over half of these Knights of Labor were Catholics, and therefore have twice signed the petition without knowing it. They next went to a meeting of the Brotherhood of Locomotive Engineers and after a two hours' wrangle got them by a bare majority, to endorse the petition, and immediately add 20,000 locomotive engineers to their list, and so on with other representative bodies."

Mr. Hull sarcastically concludes:—"I submit that in anything else except Christian work this would be downright dishonesty; but it is the method pursued by those who are determined, in the name of Christ, to subvert what there is left of liberty."

Joseph Cook, the Reverend and persistent antagonist of Spiritualism and whom the Churches induced to visit Australia some six years ago in order to help them to war with the rapid growth in these colonies of Spiritualism, Freethought, and advanced ideas, is being deserted by his friends. The *Boston Watchman*, a Baptist paper, has had, in past times, many words of praise for the Rev. Joseph, but it now notes the fact that he no longer draws crowds to hear him, and adds:—"It must be plain to anyone who has followed his lectures for the past four or five years that his discourses contain little that he has not said many times before. He thrashes a good deal of straw that his flail has been over several times. Like too many ministers he is resting upon his laurels instead of winning new ones." The *Christian Register*, commenting on this, says:—"Another reason for Mr. Cook's decline of power is the cause to which he devotes his great abilities. He has hitched his waggon to the old Orthodoxy instead of to the new; like Lot's wife he is looking backward instead of forward; his orthodox admirers may proudly point to him as the pillar of salt, but the defect of such a pillar is that it is stationary. It is a warning, not a guiding, moving pillar of fire; and under climatic influences must gradually be dissolved and forgotten." Poor Joseph!

The virulence of the opponents of Spiritualism has lately been shown at Chicago in the arrest of the well-known medium, Miss Jennie Moore, on a charge of giving exhibitions without a licence, in violation of the city ordinance. A large number of influential citizens gave testimony in her favour, and to the gatherings at her house being of a nature of a religious meeting. The trial resulted in a full acquital. Miss Moore has now brought an action against those who caused her arrest. Instances like this show that the persecuting spirit still exists in the orthodox, who, if able, would not hesitate to give it full vent. The lack of organisation among Spiritual Societies is a great handicap in favour of the opponents of the movement.

The *Progressive Thinker* (Chicago) announces the conversion from Materialism to Spiritualism of Prof. Orchardson, known as an able and honourable politician, and an indefatigable worker in needed reforms. Up till lately Mr. Orchardson was well-known as a pronounced sceptic to anything spiritual, an atheist and materialist in every sense of the word. His admission to the truths of Spiritualism has awakened intense astonishment and widespread excitement among materialistic circles. The Professor claims that he is inspired and directed by the spirit of Thomas Paine to war against Atheism and Materialism.

At the coming Chicago exhibition the Catholics propose to make a separate exhibit of the "sciences that the Romish Church has fostered"! In the opinion of *The Progressive Thinker* that exhibit should be "one of pure unadulterated gall," for "the base Romish institution has always resisted every advance of science, and has been a drag on the chariot-wheels of every reform."

THE STORY OF A SORROWING SPIRIT.

"TELL you the story of my life?" said an unhappy spirit who recently came to a circle in this city, supplicating for pity, prayer, and sympathy. "Yes; I will do so, upon condition that you will note it down and publish it for the benefit of others who are still in the flesh, and still in bondage, as I was, to the god of this world—gold; and that you will not publish the name I bore upon the earth-plane; for this would only grieve those I left behind me, and who would not believe your report 'though one rose from the dead' to assure them of its veracity."

"I was what the world calls 'a good man.' I was even regarded as 'a shining light' in the religious denomination to which I belonged. I was regular in my attendance at my place of worship; I subscribed liberally to its maintenance, and to the various charitable organisations connected with it; and my name was to be found upon the list of contributions to hospitals and to funds raised for benevolent purposes. I often spoke at religious meetings; I scrupulously observed the Sabbath, and I was reputed a good and upright man of business. I left behind me a quarter of a million of money, and when I crossed the narrow isthmus which men call death, I believed that through the atoning blood of Christ, and in virtue of a life which had not been wicked, I should enter upon the enjoyment of heaven.

"There was an interval of sleep and then an awakening. But how different to what I expected! No great white throne; no Saviour waiting to fold me in his arms; no place reserved for me among the saints and angels. No! 'after death, the judgment.' But not before a celestial tribunal. I was my own judge. My whole past life stood revealed to me, just as if it were all pourtrayed upon a panoramic picture, or as if every thought, and word, and deed, no matter how trivial and seemingly unimportant, had been fully recorded in a volume, every chapter of which, I was constrained to read from title page to colophon.

"Then I knew myself. Then I learned my abject poverty. Then I discovered that my wealth had been like wings of lead, which hindered me from making spiritual progress. Then I learned that all unconsciously to myself, I had been a Pharisee of the Pharisees, occupying one of the chief seats in the synagogue, giving alms that I might be admired of men, and that I might purchase a place in heaven, and living for myself; while I thought I was an example of virtue and rectitude to other men—a social, commercial and religious leader, in fact. Then I saw as in a luminous vision spread before my afflicted sight, *all that might have been.*

"Yes, this is one of our greatest sorrows here. To know the good we might have done, and yet neglected to do. To be conscious of the benefit we might have disseminated, and yet to feel that we had closed our hands instead of opening them, had shut up our hearts instead of making them accessible to tender pity, compassionate sympathy, and brotherly love.

"This is what brings us the deepest remorse. This it is which constitutes the worm that never dieth, and the fire which is never quenched, until we have made atonement for the sins of omission as well as the sins of commission, of which we have been guilty in the flesh. My wealth! How I have deplored and cursed it! We leave it behind us, and what follows? Our sons, released by its inheritance from the beneficent necessity of earning their livelihood by their own exertions, readily succumb to the temptations of idleness, dissipation, and extravagance. They speculate, gamble, and waste their substance in riotous living; and so the sins of the father are visited upon the children unto the third and fourth generations; for their offspring inherit the vicious tendencies engendered by the evil habits of their parents. Our daughters, more often than otherwise, marry men who are allured by the money they possess; and every such a loveless union is adulterous in the sight of heaven. It is not productive of happiness; how can it be? It is not a marriage of affection, and its offspring are, spiritually considered, illegitimate and discordant.

"Ah! men and brethren, if you only knew the wickedness of heaping up earthly riches, and the disastrous consequences of bequeathing them to your family, you would cast your gold, and your title deeds and you stock and shares into the sea, rather than be guilty of this great crime. Give your children the best education in your power; and above all strive to the very utmost to develop the moral and spiritual sides of their nature. Teach them that they have an Omnipotent and Omniscient Father, infinite in love, absolute in wisdom, unslumbering in His providential care of all His creatures, who is over and above all, God blessed for ever. Instruct them to discern Him in the works of creation, which are the expression of His sublime ideas, the manifest images of His gloriously beautiful thoughts. Admonish them to look upon this life as a mere term in a series of existences, each of which is an education, a discipline, and a stage in the great march of eternal progress. Impress them with the duty and blessing of labour. Shew them that each human being is a component unit of the great mass of humanity just as each cell in the human body is a constituent of, and correlated to, the whole organism; and should act, and feel, and move consentaneously with it; and that this being so, each should live for all others, and not for himself, finding his happiness in theirs; striving strenuously for the universal good, and loving, living, and labouring for all.

"I remember, as a young man, being dimly conscious of this great truth. I remember its being whispered to me by a still small voice, which I deliberately suppressed. I was ambitious. I would be rich, influential, and powerful. My pulpit teachers never warned me to the contrary; for they, too, valued the good things of this life. For they, too, were fond of ease, comfort, luxury, and whatsoever 'enjoyments' money could purchase. They carefully avoided practising the self-denial of the 'Man of Sorrows,' who 'had not where to lay his head.' If they had had to face the poverty of the disciples of the Nazarene, or to fabricate tents for a livelihood like Paul, they would never have embraced the profession of a preacher. Their idea was, in their own words, 'to make the best of both worlds;' and they paid particular respect and deference to the wealthy members of their congregation.

"It was good to be rich, they argued, provided a certain per centage of your wealth was expended on church or chapel purposes, or on so-called 'charities,' which are, as often as otherwise, agencies for pauperising and demoralising the shiftless, thriftless poor.

"If I had expended the whole of my quarter of a million in deeds of real beneficence, accompanying every act of genuine charity with words of sympathy, of encouragement, of hope, of counsel, and of cheer—for these are often far more precious than mere money gifts—I should not now be the spiritual pauper that I am, lifting up a wail of anguish from the depths of my self-abasement, and crying to the Eternal—'Father, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son; make me as one of Thy hired servants.'

"I am told by one of a band of compassionate spirits who have come to me from a higher sphere, that, at some distant time, when I shall have become qualified to wear the garments of mortality once more, I shall be reincarnated in human form, and that, in poverty and obscurity I shall be enabled to undo the errors and follies of the past. I pray that it may be so. I begin to perceive the wisdom, justice and mercy of such a scheme of atonement and redemption. I feel, I know my own unworthyness for translation to a higher sphere than that in which I am now unhappy. I also know that there is an eternity before me, and that whatsoever may be the breadths of time which will be occupied in my progress through my probationary existences, they will be but as a single drop of water compared with the volume and immensity of the ocean which rolls around the planet inhabited by you. And as, oh! my brothers and sisters, I have unreservedly told you my sad story, suffer me, in conclusion, to beg of you to remember me in your prayers, and to comfort and sustain by your kindly sympathy the suffering spirit of —— ——."

MALEFICENT BENEDICTIONS.

Our esteemed contemporary *La Nueva Allianza* (Cienfuegos, Cuba,) has taken the trouble to collect about twenty benedictions pronounced by the late and the present Pope, and to set forth what followed in every instance.

The Papal benediction was bestowed upon the Emperor Maximilian, before he went to Mexico, where he was shot; and on the Empress Charlotte, when she visited the Vatican; on quitting which she became insane; Isabel the Second was blessed; and was dethroned very shortly afterwards. The Emperor of Austria received the Pope's blessing, just before his crushing defeat at Sadowa. Napoleon the Third was blessed, and presently capitulated at Sedan. The steamer Santa Maria, carrying eleven sisters of charity to Montevideo, was blessed, and was wrecked on her first voyage in sight of port. So was the steamship America, which foundered on the 24th of December, 1871, when most of her 400 passengers perished. The Prince Imperial of France was blessed before setting out for South Africa, and was slain by the assagais of the Zulus. Prince Rodolph of Austria was blessed, and committed suicide a few days afterwards. Queen Mercedes of Spain was blessed, and survived the benediction only three days. Alfonso the 12th was blessed, and died in the springtime of life. The Bishops of Para and Pernambuco were blessed, and a month afterwards they were tried in Rio Janeiro, and sentenced to four years' imprisonment with hard labour. The Archbishop of Peru was blessed, and died by poison forty-three days afterwards. The college of the Sisters of Charity, in New York, was blessed, and it was burnt down three weeks later. The Republic of Columbia was blessed, and it is "the most distressful country that ever yet was seen."

Such coincidences are singular, to say the least of them; and are calculated to cause superstitious people to steer carefully clear of receiving a Papal benediction,

WAS PRESIDENT LINCOLN A SPIRITUALIST?

WE translate the following from our valued contemporary *La Revue Spirite*, so ably conducted by M. P. G. Leymarie, President of the Committee of Propaganda, in Paris :—

"The work of Mr. Hartronft answers this question in the affirmative. The President of the United States, during the war of secession, consulted the spirits at frequent séances held in the White House, Washington, at which numerous influential persons were present.

"Mr. Hartronft, learning that Mrs. Maynard, one of the mediums of whom Lincoln availed himself, was preparing a narrative of the séances, and knowing her to be a most honourable person offered to publish her work, while at the same time verifying the statements of that medium. He was then enabled to collect the affirmations of eminent persons in a legal form, all of them attesting the accuracy of Mrs. Maynard's narratives, she being at the present time an invalid through rheumatism.

"In April, 1861, the controls of Miss Colburn announced that the war which had begun would last for upwards of four years, while everybody was looking upon it as a revolt easily repressed. The medium's guide intimated that a great congress of spirits had decided to send her to Washington to interview Abraham Lincoln. A telegram from a sick brother in that city called her thither, and there she met with a friend of her brother's who was employed in the office of the Minister of War. This was Mr. Forster, the medium, who fell into a trance and said : 'You suppose that you have come to see your brother, and to take him home ; you have another mission to fulfil.' Mr. Laurie, a friend of Foster's, spoke of Miss Colburn to Mrs. Lincoln, who wished to receive her, listened to her, and was greatly interested in the voice which spoke through Miss Colburn, who is now Mrs. Maynard. Mrs. Lincoln begged of her not to leave Washington until she had seen the President ; and an appointment was made for the 8th of October, 1862. Lincoln had prepared a proclamation for the emancipation of the slaves, suggested by the spirits, and not yet ratified. The medium, trembling, was received with urbanity by the first magistrate of the realm. A circle was formed, and the young girl, unconscious and entranced, advanced towards the President, and addressing him in a calm masculine voice, eloquently and in an unbroken flow, enlarged upon the gravest questions of the hour, the President sometimes comprehending the drift of remarks which escaped the other auditors. His line of action was distinctly defined, and he was told that the slaves must be immediately enfranchised.

"Every one in listening to the transmission of these authoritative orders entirely lost sight of the timid young girl, who, on regaining consciousness, recoiled before the gaze of the President. A personage asked Lincoln in a low tone of voice if he recognised in what had been said the language and tone of any one deceased. He rose and fixing his eyes upon the portrait of Daniel Webster, the celebrated statesman, replied, 'Yes, yes ; it was he who spoke. It was very remarkable ;' and he repeated these words with emphasis.

"Mr. Jones asked the President if it was really true that his ministers wanted to put off for a time the enfranchisement of the slaves. 'Yes,' he replied, 'but only under certain contingencies. You are all friends here, and I do not mind admitting that it required considerable energy on my part to resist the constant pressure of my ministers." Then laying his hand on the medium's head, he said : 'My child, you possess a remarkable gift that has been given you by God. This leaves no doubt on my mind. I thank you for having come. Your presence is much more important for me than my friends have any idea of.'

"In February, 1863, Mrs. Lincoln begged Miss Colburn to come and visit her at Georgetown, near Washington ; and the medium's guide, before quitting her, told Mr. Laurie that he ought to accompany her. You will see the President, whom his wife does not expect." On issuing from a cabinet meeting, the President, seeing his wife enter a carriage, wished to accompany her and to be present at the séance arranged by Mrs. Lincoln. Dr. Bamford, the spirit who communicated through the medium, declared that the armies of the North, defeated and decimated, were so much discouraged that they talked of surrendering—a state of things known only to the President and his ministers. The spirit exactly described the position of affairs, and its dangers, declaring that the city of Washington and the greater part of the nation remained faithful to the Union.

"You are perfectly well acquainted with the situation, Doctor," said Lincoln ; "what means should be employed to change it ? "Would you have the courage to adopt them ?" inquired the spirit. Lincoln smilingly replied, "Put it to the test." "My means are so simple, that you would perhaps look upon them as insufficient. In any case, try them. Repair, you and your family, and no others, to the head-qnarters of the army, and show yourself to the soldiers. Occupy yourself with their grievances and troubles, and do not spare yourself as the true father of the people." "That is easily done," said Lincoln. "Make your intention known at once," added the spirit of Dr. Bamford, "and insubordination will cease, and so also will disasters. Above all, let there be no delay." And this was done.

"History has recorded the narrative of that journey, the enthusiastic reception accorded to the President, and the union of all the soldiers, as Dr. Bamford had predicted ; and thenceforth victory ranged itself under the Northern flag. Nor was it until long after, that the nation knew of the danger which Washington and the Government had escaped. In that same séance of February, 1863, Dr. Bamford announced to Lincoln that he would be re-elected President, which was duly fulfilled.

"In the same year, Miss Lincoln asked Miss Colburn's guide if he could give the name of a person present at the séance. The medium bowed, addressed him by name, and enumerated the battles in which he had been engaged. Then General Sickles opening his cloak, showed his uniform. On the arrival of the President, the spirit of a well known statesman taking possession of the medium, discussed the question of the liberated slaves with him, and gave him a plan of organisation for their future management by means ofthe Freedmen's Bureau.

In 1863, Miss Colburn gave several sittings to Mr. and Mrs. Lincoln in private ; and as she did not know what took place at them, there is no record of them.

"In 1864, she was much frightened on finding herself alone with the President and two general officers. Informed of this, Mrs. Lincoln entered the room, and the young girl was reassured and entranced. On being awakened, she found herself standing before a great table upon which lay a map of the United States. She was holding a pencil in her hand, and had traced upon the southern portion of the map the very plan of campaign agreed upon between Lincoln and his generals, to their profound astonishment. The President seating himself by the side of the awakened medium, enjoined her to the strictest secrecy with respect to this séance, in which the whole of the spirits present had taken part in the discussion.

"At the end of 1864, arrived the close of that long and cruel war. Lincoln had had interviews with the celebrated medium, Charles Forster, as also with Mrs. Hamilton and Redmond. By the latter he was warned that an attempt would be made to assassinate him when he passed through Baltimore, and advised him to disguise himself. He did so, and escaped a certain death. This fact is official.

"During the winter of 1864-65, the mediums, Forster and Colchester, predicted to Lincoln his approaching martyrdom ; but his rectitude and his confident nature made him smile at such an end.

"As she was about to quit the city on the eve of the Presidential re-election, Miss Colburn called to say goodbye to Lincoln. She was received immediately, and in their parting conversation the medium saw the shadow of the assassin who would shorten the days of that gentleman—of that generous nature, of that true father of the people. 'I have had a similar warning from several mediums,' said he, 'but I fear nothing.' 'Your excess of confdence will be fatal to you,' rejoined the

lady, 'In any event, shall we not return to God,' remarked the President. And he was assassinated.

"The facts related by Mrs. Maynard are incontestable; and they have the character of integrity and truth. It was in vain that Mrs. Lincoln wished to bestow upon her money and distinction. She refused both, declaring that they would take away from her the happiness which she experienced in being useful to one for whom she entertained a feeling of reverence. To have accepted money would have been to allow doubts to be cast upon her sincerity. She is happy in her declining days to have had the assurance that a really great and worthy man and a friend of humanity, had every confidence in the spirits who availed themselves of the organs of an unpretending and truth-loving medium."

BRIEF SYNOPSIS OF THREE LECTURES.

Given by the controls of Mrs. Harris in the Horticultural Hall, Melbourne, on "SPIRITUALISM OF THE PAST, PRESENT, AND FUTURE."

(Continued.)

Opening Poem, "The Ascension."

Spiritualism of the Future.—"To-night we finish our series of lectures, and desire to lift the veil for a season from the face of the beautiful ideal figure of Spiritualism when it shall have attained that perfection which only the developments and experiences of time can bestow.

We may divide our subject into two component parts—the Spiritualism of the people of the earth-plane in the great "To Be;" and the Spiritualism enjoyed by the children of God after their transition to higher, happier planes of life.

To-day, all Christendom has been rejoicing in the light of the Resurrection morning, the proven truth of the immortality of the soul and the possibility of spirit-return; and even while obeying the letter of the law, they pervert the spirit of its teaching, understanding not the words of inspiration uttered by the Nazarene under the influence of the Christ Spirit: "Lo, I am with you always.' Yet the very observance of this Easter festival, the very gladness of heart with which they hail the resurrection of spirit from matter, forms a stepping-stone to the manifestation of a deeper realisation of this sacred truth, and a resurrection of living works from a dead faith.

Gradual as the process of evolutionary creation, which we spoke of in a former discourse, when during ages of progressive development, nature was preparing this planet to become the home of man; so is the growth of spirituality among the children of the earth plane. By no sudden revulsion of thought or feeling, no swift conversion from evil to good, no direct salvation through vicarious atonement, shall this revolution of religious thought take place; but rather by the gradual development of the divinity within man, the cultivation of his higher faculties, the discovery and investigation of mightier truths, the repeated inroads of reason upon the territory of blind belief, and the ultimate development of Psychic powers, through which man can alone obtain direct and complete communion with the vast world of spirits around him. As he becomes more receptive, more intuitive, more disciplined by experience, so will "the winter of his discontent" be made manifest, and the yearning within his soul for the resurrection of buried hopes and almost forgotten joys, incite him to watch with eagerness for the spring-time of a new faith.

By the emanation of spiritual desires from the mind of man, the atmosphere surrounding him will become clearer, more spiritual, therefore easier of penetration by those angelic beings who wait and watch to instruct and comfort human souls. Sensitives will be surrounded by purer conditions, will understand more fully the laws that govern spirit control, and dedicate with consecrating fervour their powers to the good of humanity.

And thus will all spiritual communications become purer, as they are given through purified vessels; and the minds of men becoming more and more illumined with spiritual perceptions, they will presently be strengthened by spiritual magnetism to cast all evil from them, and despise the sin that veiled them out of heaven.

Gradually there will dawn upon the children of this planet the same glorious experiences enjoyed now by those of more fully developed worlds; and they will no longer need the mortal instruments, or mediums, as a means of communication with their beloved ones on the other side.

The spirit-friends will be able to come more freely among men, and appearing in materialised form on their platforms, in their temples of religious worship, they will become the teachers of the multitudes, and the days of "open vision" shall dawn upon the earth; the little children shall see them passing by, and pause in their play to watch the celestial visitants; they shall stand visibly by the side of the couch of the suffering and dying; and by the touch of an angel's hand shall the diseases of men be healed. So shall your earth become purified from all evil, and fear, doubt, superstition, fraud, selfishness, and suffering be buried in the dead past, while the glory light of the true resurrection morning sheds its divine lustre over every soul.

Of that Spiritualism which is enjoyed by risen souls, how shall I speak? Who shall describe the joys which the Father hath prepared for those who love Him? The harmony of those purified surroundings amid which our dear ones live and labour, without pain or toil, weariness or disappointment.

The sinless life of the soul from whom all selfhood has fallen; the worship of a spiritual being whose very happiness consists in long service to those who need his ministry; the assemblies in the vast temples of wisdom, where ten thousand times ten thousand progressive spirits addressed by higher intelligences, who come from far distant spheres to minister to their thought; the happy, harmonious circles formed round the feet of powerful magnetic spirits by those who desire to return to earth and control mediums; their eagerness to learn all spiritual laws that govern the universe, that they may manifest their presence through various phenomena, or utter their beautiful thoughts through the entranced organisations of mediums on the earth-plane; of the various bands and "orders" formed and sent on missions to the many worlds inhabited by immortal beings, incarnate in human form; of the beautiful Lyceums for the children of the Summer-land; of the colleges, schools of art, music, literature, and science; of the glorious worship in which all souls engage; the beautiful communion granted freely to all spirits—this is the Spiritualism of the Spiritual world, with its scenery of transcendant beauty, its harmonious societies, its glorious temples, its love-lit homes of rest and peace.

Toward this realisation are we all hastening in the development of our spiritual natures; therefore let us labour on faithfully and hopefully, because God is true, and will fulfil his promise—"I will pour out my spirit upon *all* flesh."

Beloved, let not your hearts be troubled; ye believe in God. Erelong "all men shall know Him, from the least to the greatest, and the knowledge of God shall cover the earth as the waters cover the sea."

"Peace be with you." Amen.

A correspondent sends us a prophecy of a collossal globe designed by Spirits, which, it is asserted, will be constructed and exhibited at Chicago next year. Details of its construction and uses are given and we are informed that this is given as a *test.* We have no faith in prophets, whether disembodied or embodied, until they have demonstrated their right to the title. We said as much as this last month and therefore our correspondent should not be disappointed at the non-insertion of his letter.

MR. G. MILNER STEPHEN continues to hold free healing meetings every Wednedsay afternoon, at the Odd Fellows' Hall, top of Russell-street. We hear of many people being relieved by his manipulations. A letter has reached us testifying to the permanency of his cures, which we cannot find room for in this issue.

To Correspondents.

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

REINCARNATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—There are only three or four points in the letters of your correspondents, "An Anxious Inquirer," and "Thomas Peters," which call for reply.

1. Science nowhere teaches that human parents beget an immortal spirit.

2. That spirit enters the embryonic body of the child at the period of quickening.

3. Reincarnation rests upon a basis of "continuity and evolution." In each of our seven material existencies, our individuality remains unbroken; each is a step gained on the ladder of life; each is the prelude to admission to a higher sphere; and when the last has been completed, we can look back through the vista of successive lives and acknowledge the Supreme Wisdom, Love and Justice of these probationary stages of existence.

4. As to the historical evidence that John was a reincarnation of Elijah, it may suffice to quote the words of Christ himself:—"This *is* Elias which was for to come." "I say to you Elias is come already." That John should have known nothing whatever of his previous incarnation is not at all surprising: which of us does, until it is revealed to us by spiritual intelligences? Although I have met with scores of persons who have just such a dim consciousness of having lived previously upon the earth, as that to which Tennyson makes reference in the well-known lines:—

> "How fares it with the happy dead?
> For here the man is more and more;
> But he forgets the days before
> God shut the doorways of his head.
>
> "The days have vanish'd, tone and tint,
> And yet perhaps the hoarding sense
> Gives out at times (he knows not whence),
> A little flash, a mystic hint."

Yours faithfully,

SENEX.

May 2, 1892.

ERRATA.—In Mr. Thomas Peters' letter on Reincarnation, last month, page 4646, 19th line from bottom, for "as has," read "as *it* has;" 5th line below this, for "We have on record," read "We have *it* on record;" and in the next column, 11th line from bottom, for "It is reasonable," read "Is it reasonable."

MELBOURNE SPIRITUALISTIC PROGRESSIVE LYCEUM.

ON May 1st, the Sunday morning Session was well attended, the readings and responses better rendered than usual, and in response to some words of deprecation and encouragement from the Conductor, the Calisthenics were performed with vigour and precision. Mr. Clemesha gave an address on the Discovery of Gold in Australia, its wonderful effects on the progress of the colony, the hardships of the diggers, the oppressive license regulations and the Stockade episode, the trial and acquittal of the prisoners, and the subsequent improved conditions.

The lecture was given with fluency, and held the attention of the audience.

On the 15th, Mr. Boddington, an old colonist, followed on the same subject, giving some interesting anecdotes of his experience in the early gold digging days.

A cheap edition of The Lyceum Leader is announced as ready, price 2s.; Members being supplied with them at 1s. 6d.

NEW BOOKS.*

NOTHING can be more striking than the contrast presented by the spiritualistic literature of the day and the theological and religious books which still pour from the press in numbers that resemble a swarm of flies about an abattoir in summer. The difference may be compared to that which is experienced by passing through a beautiful wood where every tree is green and glorious with its spring foliage, and the soft, sweet turf is starred with violets and primroses; then walking through a forest filled with dead timber, where nothing is visible but spectral-looking trunks and skeleton-like boughs and branches. Spiritualistic literature is full of sap and life; the other is withered and wholly destitute of vitality.

We have been led into these remarks by reading two little books issued from the office of *La Lumiére*, in Paris, The one is entitled "The Unity of Life, Past, Present, and Future, or individual and collective Immortality," by M. Pierre Felix Courtépée; and the other, "The Universal Communion of Souls in the Divine Love," by "Hab." Both are characterised by an elevation of view, a purity of sentiment, a fervour of feeling, and a catholicity of charity, which betray the unity of their source. For although there are many channels through which the Truth reaches us, and these may impart a colour of their own to it in its passage through the mediums selected for its transmission, just as rivers receive a tinge from the soil over which they flow, yet the source of Truth is One; and Spiritualism is the only science or philosophy which can claim absolute unity as regards its fundamental points and doctrines. Differences of opinion may arise upon minor points — as, for instance, with respect to reincarnation — but, as regards essentials, Spiritualists are entirely at one in all parts of the world.

The first of the books we have named is an admirable exposition of the continuity of individuality, or personality, and of the reasons which. in the opinion of its author, render a plurality of existences indispensable to poor humanity.

Those who accept his view of the subject will find in this little volume of 218 pages, a whole armory of weapons available for the defence of reincarnation. Those who dissent from that view will be struck with the beauty and harmony of the ideas unfolded, their lucid arrangement and logical sequence, and the writer's power of condensation. It is animated throughout by the spirit of the Nazarene; and we may fain hope that literature of this kind is the leaven, by the fermentation of which, the entire literature of contemporary France will be sweetened, purified, and transformed.

The second work is, as is stated in the introductory chapter, "A Meditation upon the Unknown Forces;" and also an eloquently impressive expansion of the Divine commandment, "Little children, love one another!" A new theory is propounded with respect to the laws of magnetism (in the spiritual sense of the word), and the operation and benefits of prayer; the latter being defined to be the purest and most powerful form of magnetism; and this magnetism is but another name for love—the love which in its highest expression and development embraces all humanity.

It would be doing an injustice to the writer, or rather to his controls, to attempt to epitomise his theory. It will be found fully set forth in the seventh chapter of the book under notice, and invites serious reflection.

It should be mentioned that the "Universal Communion of Souls" spoken of in the title page, is a common prayer offered up at eight o'clock in the evening of the 27th of each month, by Spiritualists in all parts of Europe and America, who concur in the principles laid down in this work, to which a table is appended, showing the difference of time at fifty-five different places.

We have also received an excellent "Manual of Spirit-

* L'Unité de la Vie, Passée, Presente et Future. Par P- F. Courtépée. Paris: La Lumière.
Le Communion Universelle. Par Hab. *Ibid.*
Manuel de Spiritisme. Par Lucie Grange. *Ibid.*
Estatutos y Reglamentos de la Fraternidad Universal. Madrid: D. de los Rios.

ualism," prepared by Mme. Lucie Grange, the editress of *La Lumière*, full of valuable advice with respect to circles, mediums, and the best methods to be pursued for obtaining trustworthy communications from the spirit-world.

The same mail has also brought us a pamphlet containing the Statutes and Regulations which have been adopted by *La Fraternidad Universal*, a Society of a scientific and beneficent character, instituted by the Spiritualists of Madrid for the following praiseworthy objects:—The theoretical and experimental study of modern Psychology; to foment and propagate, by all lawful methods, but especially by the force of good example, scientific-spiritual doctrines in human society; to provide a solution of sociological problems by means of its moral teachings; to diffuse instruction; to exercise mutual protection among all its associates; to practice beneficence; to indicate and inculcate relations of mutual helpfulness with other societies proposing the pursuit of similar aims.

We beg to acknowledge the kind and courteous letter which the Secretary for Foreign Affairs of *La Fraternidad Universal* has done us the honour to address us, and to assure that estimable gentleman of our cordial sympathy, and of our earnest hope that the day will come when the Spiritualists of the whole world—who are now estimated to number forty millions—will form one great confederation, and thus accelerate the arrival of that universal brotherhood, which our Spanish brethren are nobly striving to bring about. We have directed the *Harbinger of Light* to be regularly forwarded to the office of the official organ of the *Fraternidad*: and shall be glad to co-operate with them in any way that may be found practicable. *Nosotros creemos que 'l fin de siglo será el principio de un, era nueva y esplendida en la historia de lo Espiritismo en el mundo.*

MAN'S MORTALITY.

[The original of the following poem was found in an Irish M.S. in Trinity College, Dublin. There is reason to think that the poem was written by one of those primitive Christian bards in the reign of King Diarmid about the year 554, and was sung and chanted at the last grand assembly of kings, chieftains and bards, held in the famous Halls of Tara. The translation is by Dr. Donovan]:—

Like a damask rose you see,
Or like a blossom on a tree,
Or like the dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonah had;
Even such is man, whose thread is spun,
Drawn out and cut, and so is done.
The rose withers, the blossom blasteth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man—he dies.

Like the grass that's newly sprung,
Or like the tale that's new begun,
Or like the bird that's here to-day,
Or like the pearled dew in May,
Or like an hour, or like a span,
Or like the singing of a swan;
Even such is man, who lives by breath,
Is here, now there, in life and death.
The grass withers, the tale is ended,
The bird has flown, the dew's ascended,
The hour is short, the span not long,
The swan's near death, man's life is done.

Like to the bubble in the brook,
Or in a glass much like a look,
Or like the shuttle in weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of the stream;
Even such is man who lives by breath,
Is here, now there, in life and death.
The bubble's out, the look forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The waters glide, man's life is done.

Like an arrow from a bow,
Or like a swift course of water flow,
Or like the time 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like dealing of a dole;
Even such is man, whose brittle state
Is always subject unto fate.
The arrow shot, the flood soon spent,
The time no time, the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life soon done.

Like to the lightning from the sky,
Or like a post that quick doth hie,
Or like a quaver in a song,
Or like a journey three days long,
Or like snow when summer's come,
Or like a pear or like a plum;
Even such is man, who heaps up sorrow,
Lives but this day, and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

Appendix.

MAN'S IMMORTALITY.

By R. J. Creasy.

But after all the man lives on
When from the prison flesh he's gone,
A larger, grander life he'll live,
With hope past errors to retrieve.
He'll meet with those he knew on earth,
And know them at their real worth;
Exalted senses then display
Our very thoughts to light of day,
And as the past shall rise to mind,
Remorse or happiness we'll find.

Melbourne, May, 1892.

TESTAMENTARY DECLARATION OF A SPIRITUALIST.

Dr. J. A. Chaigneau, an eminent medical practitioner of St. Jean d'Angely, in France, who quitted his body on the 23rd of January last, at the age of 85, having been a Spiritualist for a quarter of a century, left behind him this profession of faith, which he directed should be read when the mortal part of him was laid in the grave, which was done accordingly:—

"My Sentiments and My Will

Delivered by Spiritualism from the painful doubt which had so long weighed upon my mind on the subject of the existence of God and of the immortality of the soul; and enlightened by the study of that doctrine and by the numerous facts which I have witnessed as to the presence of spirits, I declare that I believe in the immortality of the soul or spirit which disengages itself from our material body as soon as death takes place, and that I believe in God, His goodness and His justice.

"I believe also in successive incarnations which, by the justice of God, permit spirits to obtain that advancement of which they stand in need, in order to arrive at that state of purity which is necessary to them for their perfect happiness.

"I likewise declare that, after my decease, I wish for a civil spiritualistic interment, at which the foregoing declarations may be read over my grave.

"I also wish that a spiritual prayer may be offered up at my burial by a friendly soul.

"Such are my desires.

1886. J. A. CHAIGNEAU, M.D.

SPIRITUALISM IN SWEDEN.

M. Aksakoff, the eminent and well known Russian spiritualist, relates in *Rebus* the following facts which have fallen under his own observation :—

There is a lady employed as corresponding secretary in the mercantile house of M. Fidler, who is himself a Spiritualist, at Gothenburg, in Sweden.

One day she found herself writing, without any volition of her own, the name Sven Stromborg, which was entirely strange to her.

At a séance held soon afterwards in M. Fidler's house, the trance-medium was asked if she could throw any light upon the name. This medium is a Swede, but he wrote the following in English :—"Stromborg wishes you to tell his family that he died on the 13th of March, in Wisconsin. It seems to me that he is speaking the truth. He has not been able to communicate himself; and when he made the attempt a month ago, it appears to me that he spoke of having lived at Jemland. Is there such a place? In any case he is dead, and his wife and children are residing in America."

M. Fidler remarked, "If he died in Jemtland (a province of Sweden), we ought to obtain the address of his wife." The medium replied, "No, he died in America, but his friends live here. I don't know their address, but I will try and get it."

Some photographic experiments were then made, and by the use of the magnesium light, a plate was obtained upon which was clearly seen a human head, just above that of the medium; and through the writing medium the following information was obtained : "That portrait is Stromborg's, of whom I spoke to you. It was not at Wisconsin, but at New Stockholm he died; not on the 13th, but on the 3rd of March. It was at Strom-Stoking in Jemtland, not Jemland, that he lived. He left for America in 1886 He was married and the father of three children. He died honoured and mourned by everybody. He wishes me to beg of you not to trouble yourselves too much on his behalf." The medium presently stated that he wished the photograph and the news of his death to be sent to his friends at Strom-Stoking.

M. Fidler wrote to the clergyman there, who replied that he could not find the name Stromborg on his parish registers. He also wrote to the Emigration Committee, who stated that no such place as New Stockholm existed in America, and that the name was not be found on any map.

Finally a letter was addressed to M. Olea, the Swedish Consul at Winnipeg, who was a personal friend of M. Fidler's, and in six weeks' time a reply was received containing the following particulars :—A farmer named Sven Stromborg, who had quitted his native place, Strom-Soken, in Jemtland, Sweden, in 1827, had died in the previous spring at the settlement of New Stockholm, in the district of Assiniboio, leaving a widow and three children. The settlement thus named had not been founded until 1886. The notification of his death was published in the *Manitoba Free Press*, of the 9th of July, 1890; and on the 8th of August, M. Fidler received a letter from M. Oxel Stanberg, a personal friend of the deceased, stating that Sven Stromborg had died on the 31st of March. On the 8th of September, M. Fidler received another letter from the clergyman at Strom-Soking, in which he mentioned that he had succeeded in elucidating the mystery about the name. The deceased was really Sven Ersson, who for some unexplained reason had adopted that of Stromborg after landing in America. The death, it will be seen, actually took place on the 31st of March, 1891, and not on the 3rd or 13th; a trifling discrepancy which would arise from a misreading by the medium of figures traced in the air. The lady who mechanically wrote the name of Sven Stromborg, did so on the 3rd of April, only three days after the departure of the spirit controlling his hand, at a place upwards of 2000 miles distant from the eastern coast of Canada, and so remote from any important town, that three months elapsed before the death could be announced in the nearest newspaper.

A FRENCH CLAIRVOYANT IN THE SEVENTEENTH CENTURY.

The *Mèmoires du Duc de Simon* make mention of a curious incident which occurred during the reign of Louis the 14th of France :—

There was a blacksmith named Francois Michel, living at Salon, in Provence. One evening as he was returning home, he saw a spirit clothed in white, who told him that she had been the wife of the present king, to whom she charged him to deliver some important messages, and at the same time confided to him a certain secret known only to the king and to herself, which would convince her husband of her identity. Naturally enough, the poor fellow shrank from the fulfilment of such a mission. Salon was upwards of 400 miles from Paris, and if he were to go to Versailles how could an obscure artisan like himself hope to obtain access to *Le Roi Soleil*, the most unapproachable of monarchs?

Twice again the spirit appeared to poor Michel, and twice again the injunction was laid upon him in terms of greater urgency. Finally he waited upon the Intendant, or chief magistrate of Provence, to whom he related what had occurred, with so much sincerity and earnestness that that functionary furnished him with the means of travelling to the capital, and also with an introduction to an influential personage at the court. Arrived at Versailles, the blacksmith was twice admitted to an audience with the king, and was closeted with him for some time. What took place during these interviews was never made known. Certain it is, however, that the test with which the apparition had furnished Michel convinced Louis the Fourteenth of the authenticity of the communication he had received from her; and that when the messenger quitted the king's cabinet, and the Maréchal de Duras jestingly remarked, "Your Majesty has been receiving a great fool." The king replied, "Not such a fool as you think. What he has said to me is exceedingly good sense."

This remark, repeated and commented upon by the courtiers induced them to believe that the blacksmith had been entrusted with a providential mission to the king. What he thought of it may be inferred from the fact that he furnished Michel with a sum of money to enable him to return home, and that he also instructed the Intendant of Provence to take care that the poor blacksmith should never want.

This incident occurred in 1699 : and Michel on regaining Salon was beset with inquiries concerning what had passed between the king and himself. But the necessity for maintaining a discreet silence had been imposed upon him, and in order to escape the curiosity and importunities of his neighbours and friends, he removed to the village of Langon, near Aix, where he died in 1726.

Marie Thérèse, whose spirit had thus appeared to Francois Michel, the clairvoyant and clairaudient, had passed away in 1683. She was the daughter of Philip the Fourth, of Spain, and niece of Anne of Austria. Her marriage with Louis the Fourteenth had been brought about by the state-craft of Cardinal Mazarin. It took place in 1660, she being then 22 years of age. Her grace and beauty were universally acknowledged; but her profligate husband neglected her soon after her marriage for a succession of mistresses—Mme. de la Vallière, the Duchesse de Fontanges, Mme. de Montespan, and Mme. de Maintenon.

The queen took refuge from her troubles in deeds of beneficence and a life of piety, and at her death the royal scoundrel had the grace to confess that this was the only sorrow she had ever occasioned him. He had secretly married his last mistress, Mme. de Maintenon, a year after the death of his wife, and it is believed that the message sent to him by the spirit of Marie Thérèse was an injunction to the king to publish the fact of his marriage to a woman whose influence over Louis the 14th during the latter years of his life and reign was undoubtedly beneficial, and as such would be perceived and appreciated by the late queen.

SPIRIT COMMUNICATIONS.

From "Spiritualism,"

By J. W. Edmonds and G. T. Dexter, M.D.

(Section Thirty-two.)

One of the hardest tasks in this our sphere of material action is the bringing up for trial and judgment all the motives, feelings, and incentives of the heart before the stern governor of the mind, Reason, and hearing all the arguments, both for and against, on the course of conduct we have pursued relative to ourselves and others.

The difficulty lies not so much in the analysing of motive and feeling, or in the full display of thought or passion; but the task is indeed one of trouble, after we have heard all that can be said, in deciding justly, sincerely, and without deceiving ourselves.

The man, the true man examines himself, and avows to himself the wrong he may have committed against his own nature; and not only will he bring his secret thoughts to judgment, but he will, Roman-like, sacrifice his most cherished desires, his earnest and heartfelt wishes, his carefully concerted plans, to the requirements of duty, of love, and to the absolute demands of that law which bids us live that we may confer some good on our fellow-beings, and that we maintain a character which may not be *injured by death.*

What more noble attribute of our nature than the courage to do right, the fearlessness of truth, crucifying to the obligations which it imposes, all selfishness, all hypocrisy, every principle which militates against the advance of the soul!

The mere recognition of wrong is as much the ability of a wise man as that of a fool, and *vice versa;* but he who is indeed wise shrinks not when that recognition teaches him conviction. The fool stumbles at the threshold of light. He shuts his eyes to the picture that light affords of the true properties of his mind. By its low desires, its cunning devices, its unhallowed pleasures, he is ever incited to delay all self-examination, and to flatter himself that in his disguise there can be no detection.

Alas! that that nature which is bound to progress by its own origin, which claims connection with God, ever should pervert the bright properties which that origin has conferred, from its upward progression, to a consort with things of earth, to a union of matter without the spirit.

But joy, unspeakable joy, when true to its relationship with eternity, true to its truth and integrity, true to the innate promptings, the soul claims to be heard against even itself, and boldly chastises when wrong has been done; when, conscious that its errors have been of its own choice, it applies, without shrinking, the just deserts which reason demands.

How glorious that man's destiny! He leaves behind the errors of time, and boldly pushing forward through the untried future, he plants his standard on the very outward wall of eternity, and here he makes his stand; here he calls around him all the aid that position furnishes, and he leaves the traces of his progress in his errors, the doings, the actions sacrificed to truth, which he scatters in the pathway which has led to this goal.

Bacon.

The Doctor expressing his admiration of that teaching, I asked him to wait a minute, for I supposed there was some personal application of the lesson intended.

When it was written:

No. No personal application to you or the Doctor, for the heart that has applied the remedy to its own sufferings needs not to be told that the operation was painful.

In our intimacy with the world, the foregoing general aphorisms may pertinently apply; but it is when those feelings of our nature, the finer susceptibilities of the soul made manifest in the tender threads of affection, and in the emotions which attract the gushing response from other hearts; when the soul, assuming as its own, its birthright of love, claims the prerogative of its bestowal on that heart which is congenial with its own; when casting from it all the trammels of conventionalism, it bids the spirit seek its affinity in the very spirit of another, that the trial surpasses the agony of all material pain.

The soul in agony! the soul crucified on its own affections! Oh! this indeed is the exquisite misery of the wounded spirit! Who hath power to heal?

Who hath power to heal? The very love which it subdued, the very affection which it has called back to itsiheart, like a tired dove, shall be to it like a well of livng water springing up to an eternal life, refreshing, invigorating, restoring.

THROUGH A GLASS DARKLY.

Under the above caption "All the Year Round" publishes a *resumé* of crystal or mirror seeing from the time of Paracelsus, from which we extract the following:—

"In modern crystal-gazing and mirror-reading there is no invocation. An American spiritualist says that he once put a crystal into the hands of a lady who knew nothing about its reputed virtues, but who straight-way began to describe a scene which she saw in it, and which turned out afterwards to be a simultaneous incident at Trebizond. The mediumistic influence of the spirit of a North American Indian may not commend the story to non-spiritualists. The experiences of the Countess Wurmbrand, as related in her curious book, 'Visionen in Wasserglass,' are more matter of fact, perhaps, but were also assisted by a mysterious spirit, who enabled her to read pictures in the glass and to dictate them to her husband. She was more successful 10 years ago than more recent experimenters and psychologists of her own country have been since.

The Society for Psychical Research have given much attention to the subject, and have reported some remarkable observations—especially those of a Miss Goodrich, of London, a lady who has made several scores of experiments of her own in crystal reading, always taking notes immediately. She tried the back of a watch, a glass of water, a mirror, and other reflecting surfaces, before arriving at the conclusion that polished rock-crystal affords the best speculum for divination. Having reached this point, the lady draped her selected crystal in black, set it where no surrounding objects could be reflected in it, and sought it when in search of light and leading. Sometimes her consultations were very practical. Thus, one finds amongst her notes:—'I had carelessly destroyed a letter without preserving the address of my correspondent. I knew the county, and searching a map recognised the name of the town, one unfamiliar to me, but which I was sure I should know when I saw it. But I had no clue to the name of the house or street, till at last it struck me to test the value of the crystal as a means of recalling forgotten knowledge. A very short inspection supplied me with 'Hibbs House,' in grey letters on a white ground, and having nothing better to suggest from any other source, I risked posting my letter to the address so strangely supplied. A day or two brought an answer headed, 'Hibbs House,' in grey letters on a white ground.'

Let us take an example of another of Miss Goodrich's crystal readings, and let it be remembered that they are all reported experiments of our own day:—'In January last I saw in the crystal the figure of a man crouching at a small window, and looking into the room from the outside. I could not see his features, which appeared to be muffled; but the crystal was particularly dark that evening, and as the picture was an unpleasant one I did not interfere. I concluded the vision to be the result of a discussion in my presence of the many stories of burglary with which the newspapers had lately abounded, and reflected with passing satisfaction that the only windows in the house divided into four panes, as were those of the crystal picture, were those of the front attic, and almost inaccessible. Three days later a fire broke out in that very room, which had to be entered from outside through the window, the face of the fireman being covered with a wet cloth as a protection from the smoke, which rendered access through the door impossible.' Was this coincidence or prevision, or what Mr. Dessoir calls the 'falsification of memory?'"

A SCIENTIFIC CONVERT TO SPIRITUALISM.

La Illustracion Espirita, of Mexico, announces that Dr. D. Porfirio Parra, a gentleman of the highest scientific attainments, and hitherto one of the recognised leaders of the positivist school of thinkers in that Republic, has become a convinced Spiritualist.

This conversion has been brought about by a rigorous examination of the phenomena under test conditions, by this erudite *savant*. Three sittings were held in the house of Donna Laureana Wright, of Kleinhaus, where there were three mediumistic ladies present—the hostess's daughter Margarita, who is a writing medium; Donna J. H. de Zamora, who is a trance-medium, and Senorita Carolina Micherras, whose special aptitudes are as yet indeterminate. These were followed by two sittings in the Doctor's own house, with the last named lady.

Convinced by irresistible evidence of the reality of the spiritual communications he received, Dr. Parra is now seriously devoting himself to the study of the philosophy and science of Spiritualism, not only for the purpose of clearly affirming his belief, but also to enable him to undertake its rigorous defence in case of attack, and to prove that he has not embraced it lightly, but that as a philosopher and an honourable investigator he had no option but to surrender to the majesty of facts, against which there is no possibility of arguing.

Another Scientific Convert.

Dr. G. B. Ermacora, of Padua, contributes to the *Vita Moderna*, of the 7th of February last, a statement of the phenomena witnessed and tested by him in connection with the mediumship of Eusapia, which converted him to Spiritualism, and prefaces it by the following manly avowal:—

"Few scientific men were more incredulous with respect to Spiritualism than myself. Those who are unacquainted with the fact may be referred to my "Pazzi eAnomali," and my "Studij sull'Ipnotismo," in which I was very near insulting Spiritualists.

"It is true that some of the things observed were, and I believe still are, destitute of credibility. Another reason was that some of the experiments were made in the dark, and no physiologist can recognise phenomena which he cannot clearly see, especially phenomena of such a questionable character. But having seen scientists repulse such facts as the transmission of thought and the transposition of the senses, which although somewhat rare, were certainly true, and which I myself have verified *de visu*, I was led to doubt whether my own scepticism in regard to spiritualistic phenomena might not resemble that of other learned men with respect to hypnotic phenomena. Under these circumstances, an opportunity was afforded me of studying such phenomena, in a certainly most extraordinary medium, and I embraced it, all the more readily because I could do so in company with such distinguished alienists as Tamburini, Virgilio, Bianchi, and Vizioli, *who were as sceptical as, or even more so than myself in the matter*, and who could assist me in the observations."

THE PHENOMENA OBSERVED.

"One hand and one foot of the medium were securely held by Tamburini and the other foot and hand by myself. We began and ended the experiments with the lamp lit, and every now and then one of us would suddenly strike a match, to guard against trickery of any kind.

"The facts observed were singular. I witnessed among others the elevation of a table and of our chairs, in spite of our manual efforts to prevent it, and I calculate the resistance offered to have been between 11 lbs. and 13 lbs. At the request of Signor Ciolfi, raps were heard inside the table and these replied—in the conventional language of the *soi disant* spirits—correctly to questions put with respect to the ages of the persons present, and to what would happen to them in the future; and this was done by means of a *soi disant* spirit!

"The lights being lowered, we began to hear more powerful raps on the table; and after a little, a bell that had been placed upon it more than a yard distant from Eusapia, began ringing in the air, and made a circuit round our heads, then deposited itself on the table, and presently moved to a bed more than two yards from Eusapia. Whilst it was ringing in the air, Dr. Ascensi, who at the suggestion of one of us had stationed himself behind Eusapia, lit a match and could see the bell vibrating in the air before falling on the bed in the rear of the medium. Then we began to feel the table move, while Eusapia's hands were being held by Professor Tamburini and myself. Meanwhile Professor Vizioli's moustache was twitched, and his knees pinched by what appeared to be a small cold hand. At the same time I felt my own chair drawn away from me, and presently afterwards replaced. A thick curtain separating the room from a neighbouring alcove, and upwards of three feet distant from the medium, came towards me, as if impelled by the wind, and completely enveloped me, and it was with considerable difficulty that I succeeded in disembarrassing myself from its embrace. At the same time the others perceived yellow flames hovering about ten centimetres above the head of Professor Tamburini and my own; but that which struck me most was the reversal of a plate of flour so that the flour remained united and coagulated as if it were gelatine. This plate had been placed inside the alcove, and nearly five feet distant from us. The medium had thought it would be moved, but not in the way it was. She expected it would be sprinkled over our faces, and in fact had said that it would be so. The lights were suddenly lit, and the chain broken that we formed around the table, when we found the flour overturned.

"Presently afterwards we saw a heavy piece of furniture that had stood inside the alcove, two yards off, move slowly towards us as if impelled by some one, and looking like a great animal marching down upon us.

"Such are the facts. Now, not one of these facts—which must be admitted, because who can deny facts when they are seen!—are of such a character as, in order to explain them, must presuppose a world different from that which is admitted by the neuropathologists."

Such is the circumstantial account of the phenomena witnessed by five sceptical scientists, who entered upon the investigation suspicious and prejudiced, anticipating fraud or delusion, or both; and prepared to detect and expose them. They came to ridicule and denounce, and they remained to confess, in spite of all their foregone conclusions, that the facts were undeniable, and that the phenomena were inexplicable by any other theory than that of unseen intelligences acting by spiritual forces upon material substances, and overcoming a law of nature—as in the temporary combination of all the atoms of flour into one comprehensive and solid molecule—by some higher law unknown to human beings.

Our own countrymen who have achieved scientific eminence, in the plenitude of their conceit, refuse to investigate the phenomena of Spiritualism, always excepting such courageous and enlightened truth-seekers as Wallace and Crooks; but foreigners are wiser in their generation, and the result is that scientists like the late Professor Zollner, in Germany; Camille Flammarion, the distinguished astronomer in France; Dr. Porfirio Parra, in Mexico, and Professors Ermacora, Tamburini, Virgilio, Bianchi, and Vizioli, in Italy, carefully and impartially examine the physical manifestations of Spiritualism, verify their reality and genuineness, and frankly and honestly avow the convictions arrived at, after inquiries conducted in a strictly scientific spirit.

As every advanced Spiritualist is aware, these physical phenomena are only the A. B. C. of the science; they are the elementary proofs of the open door between the spiritual and the material world.

By and-bye our Spanish and Italian friends will discover into what a boundless realm of knowledge and wisdom that door will give them admission, even while they are still enveloped in the garments of mortality; and what an enormous expansion of their mental horizon will result from habitual communion with spiritual teachers and advisers.

THE ABSENT SPIRIT.

Il Vessillo Spiritista (Vercelli) has disentombed from an English publication, *The Chemist and Druggist*, for March, 1874, an interesting case of the spirit quitting the body during a surgical operation.

The writer is himself a medical practitioner, who underwent the operation, and thus describes his sensations:—"I was calm, and the apparatus having been conveniently arranged, I firmly resolved to inhale the gas (nitrous oxide). I kept my eyes open and fixed upon the walls; I heard them saying 'receive the gas freely.' These were the last words I heard. I felt in the first place a weight upon my eyelids, and then they closed. Then I seemed to find myself in an atmosphere different from the normal one, but not disagreeable, and resembling that of a conservatory. I did not experience any of the suffocation or oppression of which I have heard so many speak. At the same time I was conscious of a buzzing in the ears, such as is felt in going down into the water in a diving-bell, although not so violent. Presently I saw a violet-coloured light which moved in a strange manner, extra-terrestrial and vertiginous. This light arose, and I arose with it to a great altitude, the same buzzing in my ears still continuing. At length the light which had absorbed my whole attention disappeared. A particular change followed in my personality. I was, so to speak, somebody else. I could look at and examine my own body, which I found to be in a cataleptic condition. At the same time I observed a strange murmur, and heard a voice apparently explaining to the others present something concerning my corporeal individuality. I did not comprehend what they said, but I was convinced they were speaking of me, and that there were other persons present. A sepulchral silence succeeded. I looked attentively and could see the persons who had charge of me, or rather of my body, holding my head bent. The same voice that I had heard, continued speaking.

"The operator made two incisions in two distinct places, and although I did not feel the slightest puncture, I knew that the tumour had been opened. Then I comprehended that the operation was finished; but when I endeavoured to express my satisfaction, I became sensible of my inability to speak or move. Then I heard afresh the same buzzing that I had heard at first. The light, which seemed to have been fixed on my head, began to descend, and I with it. The voices grew nearer to me, then the light disappeared, the buzzing ceased. I opened my eyes, and with a heart full of gratitude I grasped the hands of those present.

"The Ego which recognises itself independently of the body! Where are we to look for a more convincing phenomenon? Mesmerism alone offers still more evident examples of conditions resembling death in persons who are thoroughly alive."

SPIRITUALISM IN ART.

Gabriel Max, the celebrated artist, whose remarkable head of Christ was exhibited in this city a few years ago, has just painted a very fine picture of the "Seeress of Prevorst," the famous medium and clairvoyant, who is represented as lying in bed in a state of trance, with paper and pencil in her hands, and on the paper is seen the famous Sunsphere which she delineated while entranced, with such marvellous precision, in so incredibly short a period of time, without rule or compass, although it contained forty exactly defined circles, and several hundreds of perfectly straight radial lines.

The work is spoken of in *Sphinx* as one in which the artist has excelled himself. Our contemporary states that Gabriel Max has painted it in order to revive the recollection of an extraordinarily gifted woman. Nor can it fail to send numbers of persons to Justin Kerner's Life of Frederika Hauffe, which was translated into English by Mrs. Crowe, and published in 1845; it is now a somewhat rare book in the mother country, but is probably more accessible in Germany.

A CONTEMPORARY'S OPINION OF *THE HARBINGER.*

The *Progressive Thinker* (Chicago) for March 19th, prefaces a critique of our January leading article with the following:—"The *Harbinger of Light*, published in Melbourne, Australia, by W. H. Terry, is a monthly magazine, of which any cause might be justly proud. Scientific, fair and just to all, it has reached its 263rd issue, constantly improving and gaining in influence, until it may be truthfully said that it is the one great standard-bearer of Spiritualism in the Southern world."

The *Progressive Thinker*, which is now in its fifth volume, has a large and increasing circulation, and has within the last six months doubled its size without increasing its price; it is edited and published by J. R. Francis, who was formerly on the staff of *The Religio-Philosophical Journal.*

HAUNTED HOUSES.

Spiritualism is forcing itself upon public attention, whether people like it or not, as the following extract from the Paris correspondence of the *St. James' Budget*, under date, the 10th of January, will serve to show:—

"We have heard so much of late about haunted houses in France that it would really seem as if there had been a general immigration of ghosts from all parts of the world to this country. That farmhouses and old manors in Brittany should be infested by ghosts is only what one might expect; for if there is any part of the world that keeps up its connection with the supernatural, it is ancient Armorica, the chosen land of fairies and goblins. But it is really very strange that ghosts should come to Paris unless they are American spirits. The Parisians are very superstitious with regard to the number 13, but exceedingly sceptical as regards everything else that they cannot explain; they are therefore not the kind of people with whom ghosts usually like to live. Nevertheless it was only a few months ago that some remarkable manifestations of the ghostly order took place in a house on the Boulevard Voltaire; but these were less extraordinary than those which during the last few days have occurred in the Rue Duco ëdic and which are still puzzling even the scientific men of Paris, who are obliged sometimes to admit that they do not understand everything. When ghosts smash pitchers and platters, set chairs and tables dancing, send pieces of crockery flying from the bed-room into the dining-room, unscrew knobs from iron bedsteads in the middle of the night and throw them through the window, they carry practical joking a little too far and expose themselves to a *procès verbal.* The Commissary of Police, who has visited this haunted house, would be delighted to draw up such an indictment, and he would have already done so if he knew how to serve it upon the delinquents. All, however, that he could do was to take note of the damage of the furniture. These pranks continued more or less for four days and nights. Those who will not believe in the supernatural, and who are bound to admit that people in modest circumstances do not smash their own property for their amusement, say that the gas emanating from the bodies buried in the catacombs immediately under this street must somehow be held responsible for these strange doings. But, as a matter of fact, no bodies were ever buried in the catacombs; although the skulls and other bones exhumed from the old Paris cemeteries were piled up there, and it is certain that these remains could give out no gas capable of causing such commotion in a house and frightening a poor old lady nearly to death. It has been ascertained that there has been no giving way of the foundations, so that a movement of this kind is wanting to explain the strange phenomena. The people in the Quarter have a strong suspicion that the ghosts who haunt the catacombs have been playing these tricks and there are many who are momentarily expecting to find that their own crockery has been stricken with St. Vitus's dance."

A HAUNTED HOUSE IN VENEZUELA.

SENOR L. A. JIFONTES contributes to the *Revue Spirite*, in Paris, and has also forwarded to the Society for Psychical Research, in London, detailed particulars of a haunted house at La Carata, a cattle station about seven miles north of the village of Tumeremo, in the territory of Yuruary. The house stands in the middle of a pampa, or wide plain, a mile and a half from any other habitation.

Ever since the year 1878, the workmen and servants about the place have been alarmed from time to time by strange noises, apparitions of persons, and flickering lights; and many of them have thrown up their engagements in consequence.

Vicente Rivas Plaz, a man of mature years, states that he has been followed on moonlight nights by a female figure clothed in white, with dishevelled hair, and that she accompanied him to the foot of the staircase communicating with the garret in which he slept. Next day he and his family quitted the station.

Emilio Rodriguez, returning from the nearest village about eleven o'clock at night, when within half a mile of the house, perceived it to be in flames. Galloping towards it, he found it in total darkness, and not a light visible.

A. Flores, a female domestic from another farm, who used to visit La Carata, where she stayed all night, heard someone sweeping the kitchen, blowing out the candles, and cleaning the pots and kettles. Thinking it was the cook preparing coffee, and that it must be time to rise, she got up, went into the kitchen, and found no one stirring. After that, nothing would induce her to spend another night in the house

The phenomena continued to be heard and witnessed for a period of nine years. At length, in 1887, the writer, an elderly sister, his brother's widow, a married niece and her four sons, with a servant, resolved to pass the night in the largest room of the haunted house. They extinguished the light and entered into conversation, and were startled by a sound resembling that of coins dropped into a plate. One of the women half jestingly said, "If you have money and will give it to us, we will do what you wish." Five coins were deliberately dropped into the plate. "Only five," said she, "it is very little." A whole handful was then discharged, and then a second which fell upon a sewing machine, from whence the coins rolled on to the floor, and were circling round. A light was struck, but nothing whatever was visible. It was again extinguished, and then a sound was heard as of some one picking up coins.

From this time forth, the noises increased in number and power. In a room over head, that was kept locked up, footsteps were heard and the sound of doors and windows and trunks being opened and shut; but, upon examination everything was found to be intact. At family prayers there was heard a murmured accompaniment from some invisible petitioner, who moved a chair at their conclusion.

One night, the gallop of an approaching horse was distinctly audible. The horseman entered the garden, was heard to dismount, with a loud jingling of his spurs (those worn on the Pampas are very massive), and then he remounted and rode off again. He was a phantom like the rest.

The matter was now becoming so impressive that the writer, his brother, and some other members of the family, applied themselves to its serious investigation. They observed that the manifestations only took place when a young nephew of Signor Jifontes was present, named Victor Manuel, who was so much frightened by them that he refused to be left alone. At length the writer observed something like a settled purpose in the raps of the spiritual visitors on the walls. He knew nothing of Spiritualism, but it occurred to him to speak to the spirit or spirits, one rap signifying a reply in the affirmative, and two an answer in the negative. This was found to answer so well that an alphabetic code was formed, and by this agency the following information was elicited: "He," as the writer terms him, first of all gave the family tidings of people a very long way off, which fairly confounded them, and then proceeded to speak of himself. He said he had lived there during the war of emancipation, and had an expiation to make. He had been born and died in Spain, but refused to give his name. He had belonged to the Church. When asked questions which seemed to grieve or irritate him, he would strike the walls, the furniture, and even the windows, with a succession of blows too rapid to be counted.

Eventually the spirit found means of speaking, and the first time he did so, it was to the writer, to Victor, and another member of the family, in an orange grove near the house. His first words were "Fear nothing—stay — patience — a buried treasure." He always addressed himself to Victor, enjoining patience and charity, telling him that he had been selected to extricate him from his sufferings, and that he in his turn, would protect him.

Some excavations were made at Tumeremo, and human bones were discovered. "They are those of Antonio de Trueba, my nephew, deacon, who died at the age of 25. Deposit them in the church."

A series of extraordinary physical manifestations next took place, including the production of luminous points in the air; and ultimately the spirit succeeded in partially materialising himself in the presence of four persons.

And these phenomena have been going on during the last four years; the spirit following Victor Manuel as often as he visited his own family, living at Cantauza, 300 miles distant from La Carata.

GUARDIAN ANGELS.

BY HUDSON TUTTLE.

THAT there are guardian angels has been taught from time immemorial, and in some dim form is the belief of all except the lowest races of mankind. It is a beautiful belief, full of consolation, of assurance and comfort to the struggling and striving. How hard may press the iron hand of fate; how sharp the flinty stones beneath our feet, we think of those blessed messengers by our side and feel that our burdens are for the purpose of giving us strength, else they would turn us aside to more pleasant paths. We know that they are with us in the darkest hours, and enjoy with us the days of our sunshine. We delve in the soil and smirch of the world, and the physical being obscures and overlaps the spiritual to such a degree that our horizon is shut down on that side by thick clouds, and only at long intervals can a ray of light penetrate the darkness. Our lives might be so well ordered that we would be as conscious of the presence of these guardians as of earthly friends. What is possible at rare moments of lucidity, is possible at all times under like conditions. The fault is not on their side, but on ours. The sun forever shines in the heavens, just above the thin veil of clouds, and if the sea does not reflect the starry night it is because of its agitated surface. We do not see through the thin veil which separates the world of spirits from the world of men. We cannot see the air which surges, a profound and agitated ocean, above and around us. Without material rays of light we could not see material things, and would be practically blind. If we ascend a mountain in the night we can only perceive the gray and mossy rocks a few yards ahead of us, bordering the path, beyond which would be an impenetrable darkness, gloomy abysses, seemingly unfathomable, and above, the dark night-clouds without a star. On the summit we rest awaiting the morning, seeing nothing, but scenting the faint odors of pine and the fragrance of flowers borne upwards on the gentle air. Patiently we wait until the gray east blushes with a long line of light flaming upward toward the crimson clouds, and the distant mountain tops with the silver flood. Lo! the orb of day pushes the clouds aside, and flashes over the world in triumph. What transformation! What grandeur and beauty! Valleys of Eden loveliness at our feet, and snowy summits above our heads. Grand forests clothing the hillsides, bloom and flower everywhere: gem-like lakes and flashing torrents, endless perspective of mountains on one side and plains

on the other; all night we were in the midst of this grandeur and beauty, yet saw it not. We seemed suspended between earth and sky, and around us only darkness, yet all this splendor of scenery existed the same before the light made it visible.

Thus the world of spirit may exist around us, unseen, unfelt, except as we perceive the odor of asphodels or hear the faint whisper of angel voices, for our eyes are blind to the light by which it is revealed. We approach the dark river of death alone, but we are not to cross without a guide. We may be blind to the light of the celestial sphere in the full pulse of health; we may be insensible to the presence of the nearest and dearest of our departed; yet when death loosens the bonds which unite the physical with the spiritual body, what is known dimly as clairvoyance, the full possession of the spiritual senses, bursts upon the awakened spirit. Then the dying find that death is life, and to leave earthly friends is to meet the hosts of heaven.—*The Carrier Dove.*

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A pamphlet on Re-incarnation, printed by Whitcomb and Tombs, Christchurch, and published by the "Students of Truth," has been sent us. It contains some good arguments in favor of the theory, a long list of notable believers in it, and Scripture quotations which are considered to bear on it. It has, however, some weak points, notably the following assertion:—

"If it were possible for us to remember and realize our former incarnations, the pictures of ignorance, of the deeds of cruelty, of the periods of suffering, of the vice and crime, of the veritable hells in which we were active or passive, would rob us of reason and power to direct coherent thought and action."

The foregoing appears to us to be pure assumption. An undeveloped man would not be troubled by the recollection, whilst a man with a reasonable amount of intellect would philosophize on, and profit by, the lessons of his "lives."

Under the heading of "Old Diary Leaves," Col. Olcott is writing for the *Theosophist* a series of Personal Reminiscences connected with the rise and progress of the Theosophical Society, which promise to be very interesting. The first chapter, published in the March number, embodies his first acquaintance with Madam Blavatsky, and their joint experiences in spiritual phenomena at Chittenden and New York.

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