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THE

Harbinger of Light.

A

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DEVOTED TO

ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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Amongst the numerous addresses delivered in connection with the 44th Anniversary of Modern Spiritualism, the one given at Kansas City, by Professor J. R. Buchanan (reported in *The Progressive Thinker* of April 16th), entitled "The Harmony of True Christianity and True Science, and the Scientific Certainty of Heaven," is prominent for its force and originality. He denies at the outset that they are celebrating the anniversary of Spiritualism, which has no anniversary, being older than the Pyramids; but affirms that they are celebrating the anniversary of Rationalism—the time when people ceased to fly into a panic about ghosts when the departed returned to earth—and began to investigate, to learn who had come, why they came, and what news they brought from the Summer-land of unlimited beauty and eternal love, and after a time to inquire what could be learned from that land of wisdom. That inquiry. he said, was just beginning. His own anniversary of Spiritualism dated back fifty years, when, in December, 1841, he had in the presence of a brilliant company (by manipulation) opened the spiritual vision of one Harriet Key, at Louisville, and enabled her to see the spirit of her mother standing before her.

Dr. Buchanan's idea of the harmony of true Christianity and true science is shared by large numbers of Spiritualists, his definition of true Christianity being "that body of spiritual and ethical principles which were exemplified in the life of the martyr reformer Jesus Christ (or Jesus the Anointed)" whilst his "true science" is evidently the science of man in his physical, intellectual, and spiritual aspects, and the philosophical examination of all natural phenomena. Criticising the attitude of the physical scientists, he asserts that all that occurs in the world is due to caloric, electricity, magnetism, light and life; and they are not matter. The soul of man is still further from matter than the other forces, but it dominates over the world; and the soul of the universe is the seat of all power. Therefore, says the Professor, it is reasonable to believe that the soul of man—which is the ruling power of his body and cause of its development—does not disappear as the body drops to pieces, any more than the caloric which produces steam is destroyed when the steam is condensed by losing caloric, or the source of its power. The scientist can follow the caloric, and find that it still exists, and he can also, if he will, follow the soul of man, and "prove that it exists when the body is still in death because the soul has left it." As the presence of the caloric must be detected by proper instruments, so are proper instruments required to detect the presence of the soul or spirit. These are human instruments in whom the psychic faculty is developed. This psychic power is spoken of by Dr. Buchanan synonymously as intuition and psychometry; and this power he looks upon as the solvent of all science, physical or spiritual; his belief in this direction being founded on experiment extending over many years. Our own more limited experience tends to the same conclusion; the highly developed psychic subject is to the scientific investigator of spiritual things what the telescope is to the astronomer, and as what is seen through one telescope by one investigator, requires verification through another; so what is seen by one sensitive, requires verification and corroboration through others before it is entitled to be received as a scientific fact. Unfortunately, though subjects capable of development to a reliable standard are not uncommon, the road to development is strewn with so many obstacles that few attain the lucidity which is essential for strictly scientific investigation. Still, as Dr. Buchanan shows in the latter part of his discourse, the existence of a spirit-world whose inhabitants communicate with this mundane sphere, is scientifically demonstrated; and it is only want of interest or wilful blindness to the evidence available, that prevents the general acceptation of the fact.

OUR FOREIGN EXCHANGES.

We learn from *Le Bulletin de la Presse* that there are 33 periodicals devoted to Spiritualism which are published in the Spanish language, 26 in French, 14 in English, 6 in Italian, 6 in Portuguese, 4 in German, and two in Dutch, making 91 in all. Of the Spanish publications no less than 22 are issued in countries outside of Spain; and of the Portuguese only one appears in Portugal.

Judging from these figures, Spiritualism is spreading much more rapidly in Roman Catholic than in Protestant countries; and all the more so, perhaps, because the clergy of the older church inveigh so vehemently against it.

Some interesting particulars are given in the April number of *Lux* (Rome), with respect to some sittings held by ladies and gentlemen, belonging to the élite of Roman society, with Eusapia, the celebrated medium. John King appears to have been the most powerful of her controls; and the physical manifestations were such as to carry conviction, as to the reality of spirit-communications, to the minds of the most sceptical.

Dr. Giuseppe Masucci also relates his experiences with the same medium, in Naples; and we have elsewhere published his manly avowal of his conversion to the truths of Spiritualism.

The May number of *Le Spiritisme* (Paris), is entirely occupied with the various addresses delivered at the dolmen which covers the earthly remains of Allan Kardec in the cemetery of Père-Lachaise, on the 31st of March last, the anniversary of his disincarnation. Some of them reach a high level of eloquence, and all of them denote the earnestness with which French Spiritualists are carrying on the work which he commenced. At Lyons, his native city, where a similar commemoration took place, a notable incident occurred. A medium present was suddenly entranced, and the control expressed on behalf of Allan Kardec the gratification he experienced at finding himself among them and witnessing their unabated enthusiasm in the cause of Spiritualism.

The articles in *Op de Grenzen van Twee Werelden* (the Hague), are almost invariably characterised by two admirable qualities, good literary style and spirituality of tone; and our only regret is that they are written in a language—the Dutch—so little known outside of the Netherlands.

The first paper in the May number is on Spring, as the resurrection of nature from the sleep of winter. The second is a transcription of some portion of a beautiful letter on the efficacy of prayer, which was read at the Spiritual Congress in Paris, from Signor Enrico Dalmano (Dalmazzo?) of Turin; and the third is entitled "Forgiving and Redeeming;" while the fourth is on the remembering-capacity (*het herinningsvermogen*) of spirits, and is full of thoughtful reflections, speculations, and conclusions with respect to the extraordinary powers of memory which seem to be awakened in us when we have crossed the thin border-line which separates the two worlds.

La Rivista de Ciencias Médicas publishes a paper read before the Society of Clinical Studies, in Cuba, by Dr. D. J. L. Villalonga, describing 71 cases, including 23 wholly unconnected with the nervous system, which have been treated by mesmerism. Of these 55 were entirely cured, 10 were relieved, and only 6 failed.

La Illustracion Espirita (Mexico), publishes a document signed by eleven trustworthy persons, all of whom certify to their having been cured by that excellent healing medium, Teresa Urrea, of Cabora. One of the patients was suffering from leprosy, and was thrown into a powerful perspiration by Teresa's magnetism; after which, his skin became as that of a little child. The name of this person is Cayetano Parra, a native of the Canton Guerrero, in the State of Chihuahua.

A Belgian newspaper, *La Meuse*, describes some unpleasant manifestations which have taken place at Marchienaes, in the province of Hainaut. The Roman Catholic curate is the object of a thousand persecutions. At night, invisible hands strip the clothes off his bed, throw the furniture about, and damage the crockery. Even in the church when celebrating mass, he is not exempt from the mischievous pranks of his unseen tormentors. Two other priests certify to the genuineness of the phenomena. The only explanation they can offer is the time-honoured one that they are the work of the devil; but now, as *La Meuse* observes, an excellent opportunity is offered of testing the efficacy of exorcism, holy water, etc. Of course, the simple fact is that the priest is a medium; and we may infer the sort of man he is from the character of the spirits who are naturally attracted to his side.

The three last fortnightly numbers of *Constancia*, (Buenos Ayres), contain some excellent dialogues on the subject of Spiritualism between Allan Kardec and a sceptical critic, which cover pretty nearly the whole of the ground taken up by objectors and cavillers, and cut it completely from under their feet.

Another valuable article, in the same publication, from the accomplished pen of Donna Amalia Domingo Solar, discusses the profound and beneficent influence which Spiritualism cannot fail to exercise upon woman in her holy character as wife and mother. Nor must we omit to call attention to the ably written essay of Dr. M. Sanz Benito, on "Spiritualism as a Unique and Universal Science," capable of being investigated and understood by all men.

The *Revista Espiritista de la Habana* states that the *Partido Liberal*, a daily journal published in Mexico devotes a portion of its space exclusively to Spiritualism. This portion of the paper is edited by Don Heriberto Barron, who has been hitherto one of our opponents; but having become convinced, by personal inquiry, of the truth of the phenomena, has the courage of his opinions, and signs the articles he contributes.

From the same source we learn of the appearance in Madrid of a new fortnightly Spiritualist organ, *La Nueva España;* also the formation of a new circle at Caporrojo (Puerto Rico). In Brazil the Spiritual Federation has resolved upon the erection of a spacious edifice, which will comprise a lecture hall, library, reading-rooms, and printing-office for the *Reformador*.

Il Meridionale, a daily journal, published at Bari, in Italy, contains an article from a contributor who states that up to this time he has never believed in the existence of an invisible world, but that he is now compelled to do so, having seen with his own eyes and touched with his own hands a certain number of the infinite series of Spiritual phenomena, exhibited through the mediumship of Eusapia Paladino.

To *Le Messager* (Liege), our indefatigable *confrère*, M. Horace Pelletier contributes a translation from a Spanish work of the 16th century, of an apparently well-authenticated "ghost story," relating to two brother officers in the army of Charles the Fifth; one of whom having been killed in battle revealed himself almost immediately afterwards to his comrade in the room of the inn which they had occupied in common.

L'Etoile Belge (Brussels) is very much concerned at the fact that M. Thibaut, formerly President of the Chamber of Representatives, is rendering himself "ridiculous" by holding a circle for the investigation of the phenomena of Spiritualism, at his house in the Rue du Marquis. We would not recommend the editor of that glimmering Belgian *Star* to look in some evening when M. Thibaut is thus engaged, or he might become a "ridiculous" believer himself, and that would be very shocking.

La Fraternidad Universal (Madrid) publishes a communication received indirectly from the spirit of Christopher Columbus in reference to the proposition of the Spiritualists of Spain to hold a Congress in commemoration of the quarcentenary of his discovery of America.

The controls state that it is a question in which he does not now feel greatly interested. He is perfectly conscious that, in doing what he did, he was merely an instrument of Providence; and he states that, since then, he has suffered greatly by witnessing some of the consequences of his discovery—alluding no doubt to the atrocities of the Spaniards in Mexico and Peru, the establishment of slavery in the northern continent, and the worship of the golden calf in the United States. He appears to be far more deeply interested in the pro-

motion of spirit intercourse, and in the great events which will signalise the last years of the present and the earlier years of the coming century, namely, the commencement of a spiritual era, as a preparation for the emancipation of the conscience and the institution of that freedom which is indispensable for the establishment of individual autonomy and guaranteeing the exercise of the human faculties. At the same time, Columbus expresses his perfect willingness to give any information that may be sought for, for the purpose of elucidating dark or controverted points in relation to his voyages.

The *Revue Spirite* (Paris) contains the report, furnished by a well-known publicist who edits a daily paper in that city, of a séance with a non-professional medium, held in the month of February last, at which direct writings, both on slates and paper, were obtained under test conditions, the colours of the characters produced being entirely different to those of the crayons employed. Thus a grey crayon would give a bright red impression, a black one grey, a blue one black. Two slates covered with writing were laid upon the table face to face, and a minute afterwards were examined, when every letter was found to have been effaced as if with a sponge.

The *Annali dello Spiritismo* (Turin) also publishes some particulars of remarkable phenomena produced in connection with non-professional mediums.

The same journal quotes from the *Epistolæ* of the famous Grotius, page 405, part 2, the following curious anecdote: "Such an one, who did not know a word of Greek, went one morning to find M. de Saumaise, who was counseller to the Parliament of Dijon, and showed him these words, which had been spoken to him in his sleep, and which upon waking he had written down in French characters: *Apithi! ouc osphraine ten sen apsuchian?* The man asking what these words meant, M. de Saumaise replied: 'Save thyself! dost thou not sense the death that threatens thee?' Mindful of this warning, the man obeyed it, immediately quitted the house he was occupying, which became a heap of ruins on the night following."

Il Vessillo Spiritista (Vercelli) publishes a valuable article on the transmission of thought, based upon information supplied by the controls of a circle meeting in St. Petersburg, to which the writer's family belonged.

We regret that we have not space to translate it in full; and to abridge it, would be to obscure the explanation of the psychical and physiological phenomena of thought-reading.

A series of papers on magnetism in the middle ages, published by the *Journal du Magnétisme* (Paris) throw additional light on the ferocity of the spirit of persecution which animated the Roman Catholic Church against healing mediums and others, before that Church had had its teeth drawn and its claws extracted by the power of free thought, free speech, and a free press. In 589, the Council of Narbonne commanded all "sorcerers" to be publicly scourged, after which they and their children were sold as slaves for the benefit of the poor. In 1579, the Council of Milan condemned them to death. In 1584, the Council of Bourges decreed a like punishment to those who should consult them! It was, however, the bull of Pope Innocent the 8th, issued just a hundred years before, that was responsible for the chief atrocities perpetrated by the Church. In the short space of three months, in the year 1515, upwards of 500 "sorcerers" were put to death in Geneva. Between 1580 and 1595, Remegius caused 900 to be burnt at the stake in Lorraine; and it must never be forgotton that that glorious young heroine, Joan of Arc, who will always remain one of the purest glories of France, was condemned for sorcery by a tribunal composed of ecclesiastics, at the instigation of a miserable bishop; while the King, whose crown and kingdom she had saved by her implicit obedience to her powerful controls, did not lift up so much as his little finger to save her from a cruel and ignominious death.

Taking into consideration the foregoing, it is not surprising to learn from *La Nueva Allianza* (Cienfuegos, Cuba), that the priests in that city are denouncing Spiritualists from their pulpits, coupling them with freemasons, as the worst enemies of the Church. Our assailants can still bark, but they can no longer bite.

Under the title of "The Testimony of Facts," *A Luz* (Curityuba, Brazil), publishes a number of communications, as also the narrative of the complete disappearance by spiritual agencies of a cyst from the frontal portion of the head of a young man named Coriolano, son of Donna Maria da Luz Ribeiro de Andrade, living in the town of S. José dos Pinhaes. This remarkable occurrence is attested by the family physician, Dr. José Gomes do Amaral, who saw the sufferer both before and after it happened, and testifies to the entire disappearance of the tumour, which he himself had undertaken to operate upon.

La Verité (Rosario, Santa Fé) publishes in its Spanish section some excellent articles on Clairvoyance and Clair-audience, direct writing, and materialisation, under the title of "General Considerations upon Spiritual Séances."

OCCASIONAL NOTES.

THE Royal Geographical Society has just conferred a Founder's Medal on that eminent Naturalist and Spiritualist, Alfred Russel Wallace, LL.D., D.C.L., F.L.S. Dr. Wallace, who already holds the Society's Royal medal, the gold medal of the Société de Géographie of Paris, and the first Darwinian medal of the Royal Society, besides being the author of several works on Evolution, has written "Miracles and Modern Spiritualism," "Vaccination, Useless and Dangerous," "Bad Times, with Suggested Remedies," "Land Nationalisation," etc.

HANDSOME eulogy of our old friend, "the Spiritual Pilgrim," J. M. Peebles, comes from a quite unexpected quarter, namely, Dr. Wilford Hall, whose name is just now very much before the public in advertisements of a "great hygienic discovery," and who, moreover, is well-known to the literary world as editor of *The Microcosm*, *The Scientific Arena*, and author of a thought-provoking volume entitled "The Problem of Human Life, Here and Hereafter." Dr. Hall says:—"Dr. J. M. Peebles, whose sanatorium, as the centre of his enormous medical practice, is at Hammonton, New Jersey, admittedly is one of the most learned physicians and surgeons now living. . . . Dr. Peebles is a graduate of several medical colleges, has circumnavigated the earth three times in the interests of therapeutical and pathological science, and is the author of eleven volumes on the subject, the last being, 'How to Live a Century and Grow Old Gracefully'—a work we read with profound interest." We trust the reference to the venerable Pilgrim's "enormous medical practice" contains no exaggeration, and that our friend is as richly endowed in things material as we know him to be in spiritual gifts.

SUPERSTITIOUS "Orthodoxy" rampant! In the fashionable suburb of Auburn, the Rev. D. O'Donnell, of Malvern, has been conducting a "mission" in connection with Principal Gosman's Congregational Church, and here is a verse from one of their favorite hymns:—

"My dying Saviour, and my God,
Fountain for guilt and sin,
Sprinkle me ever with Thy blood,
And cleanse, and keep me clean."

ONE of the latest parodies of a well-known verse in "The Village Blacksmith" runs as follows:—

"He goes on Sunday to the Church,
And sits among the boys.
He lifts his fog-horn up on high
And makes a fearful noise."

This is silly stuff no doubt, but surely it should be preferred by any pure-minded, clean-living man, woman, or child, to Rev. Mr. O'Donnell's nauseous, debasing, and unscriptural drivel!

GOOD morning! Have you used Eucalyptus Oil? If not, you won't be happy or safe till you get it, in these

piping times of variola, vaccination, and official unveracity. If Dr. Gresswell and the funny folk of our Health Board would cease furnishing false figures and effete fables to the public and the press, besides belittling Alfred Russel Wallace and others whose shoes' latchets they are not worthy to unloose, and would devote such opportunities and talents as they may possess to acquainting the people with the extraordinary disease-destroying and health-protecting properties of our own Australian blue gum, they would be doing something to justify their existence. A few drops of the oil daily, "inside and out," with cleanliness in person and premises, will do more to ward off small-pox, or any other of the zymotic host, than a whole cartload of filthy vaccine lymph, aided and abetted by the fussy fumigations and officious interferences of the Board and its minions. Let Mr. Topp stop spinning statistical fictions, let Dr. Gresswell forsake his grease, whether of horse or calf; let the people seek safety in plain living, pure and simple food, with plenty of fresh water, soap, soda, and sunshine; and everyone please remember that *Bosisto is better than Jenner!*

Mrs. Hypatia Bradlaugh-Bonner is now publishing through the columns of the *National Reformer*, of which she is the proprietor, a "life" of her late father, Charles Bradlaugh, M.P. When completed, this will be issued in book-form, probably in two volumes. The record gives promise of possessing great interest, and is likely to prove a valuable memorial of the at one time spurned, but latterly honored, English radical and freethinker.

Inquiries are sometimes made as to the doings and whereabouts of Miss Ada Campbell, a lady not unknown in local freethought and other "circles." For some months past, Miss Campbell has been lecturing in England, under the auspices of the National Secular Society, on such topics as "Truth *versus* Christianity," "Why do Men Starve?" etc.

Who's to be Spurgeon's successor as chief pastor of the Tabernacle, London, seems to be a bit of a puzzle. His assistant minister, Dr. Pierson, is much liked by the congregation, and he was a great favorite with Mr. Spurgeon; but, alas, Pierson is a Presbyterian, and has never been baptized, that is, "immersed." Fancy a pastor of a Baptist congregation who hadn't been "dipped"! Clearly, that wouldn't "wash." But it is averred that Dr. P., who, by the way, is an American, is prepared to be immersed, provided that the pastorship be made a permanency.

Elder Miles Grant has quitted Melbourne, presumably to return to Boston. Whilst here, the rev. gentleman publicly debated with Mr. Joseph Symes on Atheism, and with Pastor Abbott on Future Punishment, his 101st debate on the public platform. Not a bad record! The Elder didn't find much favor with the local clergy, for he is "unsound" on such "fundamentals" as the Trinity, the Deity of Christ, and the Endlessness of Future Punishment.

What a number of "vicars" the Church of England in this colony seems to possess! Nearly every clergyman who a few years since was content to be recognised, and very properly so, as the "incumbent" of a parish, has now bloomed into a "vicar." Says a contemporary:—"There is a certain Vicar of Blank who is very pompous. One day he saw a laborer who did not put his hand to his hat, so he thus accosted him: 'My man, do you know who I am?' 'No, sir,' replied the man. 'Well, I am the Vicar of Blank.' 'Well,' said the laborer, 'you've got a good job, and if I were you I'd stick to it.'"

X.

THE LYCEUM BANNER.

Mr. Morse has arranged to send us a parcel of the above excellent magazine for children. The April and May numbers just received are very good ones. We have handed them to the Melbourne Progressive Lyceum, and copies may be purchased there on Sundays.

To Correspondents.

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

"L. J. B."—Thanks for M.S. Sorry can only use a fragment of it, matter having been anticipated.

"J. M."—Your extract is good, but we cannot possibly find room for it in present issue. The paper it is taken from is one of our Exchanges.

"J. R."—Too late for insertion. Your ideas may seem attractive in theory, but we know from sad experience their impracticability. Are you aware that there is an Association here whose basic object is "The Investigation and Advancement of Spiritual Truths and Purposes?" If you mean work, why not join that and invite the co-operation of its members?

Bushman.—Letter and pamphlet received. Notice next month.

REINCARNATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Sir,—The reply by Senex to my anxious inquiries about Reincarnation must have been as disappointing to those of your readers, who take an interest in this subject, as it was to myself.

I asked Senex for bread, and he offers a stone, for some enlightenment of the intricacies and difficulties that present themselves to my mind when pondering over this wonderful reincarnation process, and in response he makes a few negations of what I never affirmed, and some fresh affirmations eclipsing all his previous ones, but of which again he fails to adduce the slightest proof.

Not once or twice, it appears now, but seven times we have all to pass through this earth-mill, each time not knowing anything of our own achievements or shortcomings in the previous incarnations, until at the end of the seventh one we are allowed to look back on the long vista of our earth-misery to find, probably, that like Alexander reincarnated as Napoeeon, we are nothing the better for it.

How *continuity* and *evolution*, in the usual meaning of these terms, come in here, Senex must explain, for ordinary common sense cannot comprehend it. A continuity seven times broken, without the slightest connecting link between the interruptions is no continuity at all. As to the evolution of individual character, determined as we know it to be by the laws of heredity and the circumstances under which that character is formed, it is just as likely to be retrogressive as evolutionary and progressive, when the lessons learnt in one incarnation cannot be profited by in the next one.

If reincarnation rests on this basis of continuity and evolution, it appears to my humble understanding simply self-contradictory. So much for your corespondent's affirmations.

We will now consider his negations. He writes: "Science nowhere teaches that human parents beget an *immortal spirit*, and that this spirit enters the embryonic body of the child at the period of quickening." Certainly not. But who affirmed this? *Science knows nothing about an immortal spirit.* It simply teaches that human parents, without any extraneous assistance, beget off-spring of their kind, and that the soul-force imparted to this off-spring by the parent soul from the moment of conception builds up the body intended to be the earthly tenement of the spirit within it. Science teaches that the evolution of this spirit proceeds *para passu* with the evolution of the body, *and continues after the death of the body;* but it nowhere teaches that this evolution continues through all eternity, for we have as yet been favoured with a knowledge of its lower stages in the higher life only. All we know of the higher ones is, that the soul in passing onwards and upwards is ever more purged of self-hood, and if we follow this purifying process to its ultimate logical outcome, it appears not improbable that when *self* is completely stripped off, the spirit ceases to exist as a separate entity, and is reabsorbed into the

Deity—the Divine Life of the universe. Before this happy event takes place, aeons upon aeons of time may elapse. But what are they compared to eternity, and what are we, poor insignificant little monads, to set up this stupendous claim for immortality?

Before all things let us be modest and remember our humble origin. Our race has sprung beyond all doubt from lower types of animal life, and science traces these lower types step by step backwards to protoplasm and the primordial cell. Repeating this order of creation, every human being originates in a cell, a tiny little ovum, visible under the microscope only, but not differing in appearance from the ovum of a dog or a pig. What then makes this ovum, after passing through stages resembling the lower classes of animals, finally assume the human form? What else can it be but an organising principle acting from within—the soul-force imparted to the male and female germs by the parent soul?

Wherever we find organisation there must be an organiser, and this organiser does not enter the embryo at the period of quickening. It must be present from the moment of conception, and it grows with the growth of its organism. If thus we view our origin in the light of science, the idea of reincarnation appears grotesquely absurd. I write advisedly, "appears," leaving it for Senex to show that appearances are deceiving, and to give us some information as to the period when the reincarnator takes possession of the embryo; for this is the point most urgently calling for elucidation.

The biblical proofs for reincarnation I will not enter upon beyond reminding Senex—

> That one day at least in every week
> The sects of every kind
> Their dogmas there are sure to seek
> And just as sure to find.

More anxious for information than ever, but somewhat disappointed in Senex,

I am yours, etc.,

AN ANXIOUS INQUIRER.

REINCARNATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—When it is our object to ascertain and determine which of two conflicting statements in secular history is the more credible, we usually submit them to the test of reason and common sense. I therefore see no reason why the same test should not be applied to contradictions in sacred or scriptural history.

As to the scriptural evidence quoted by your correspondent "Senex," in your this month's issue, of Christ's recognition of John the Baptist as the reincarnation of the Prophet Elijah, I think there is infinitely more importance to be attached to John's denial than to Christ's affirmation; for had John been Elijah in a previous incarnation, he would reasonably—if memory survives physical dissolution, and of this experienced Spiritualists can have no doubt—not have been totally oblivious of that fact, and denied his pre-existence as Elijah.

But it is needless to discuss Elijah's reincarnation if we believe the scriptural record that "he was translated to heaven by a whirlwind without dying," for if such were the case, and he was destined to again appear upon the earth in human form, his reincarnation obviously would have been a superfluous and an unnecessary physical operation.

It is, therefore, not unreasonable to assume that the story of Elijah's reincarnation is on all fours with, and equally as incredible as that of his having been transported—body, soul, and spirit intact—to heaven.

The author of the work entitled The Natural Genesis, states that "in the traditions promulgated by Hermes—which were held to be divinely inspired by those who had not traced them to their mythical source—John the Baptist is said to have been recognised as Elijah;" from which assertion the scriptural narrative there-anent most likely originated.

Senex says "he has met with scores of persons who have a dim consciousness of having lived previously upon the earth," which I think is intelligently explained in the following communication which I recently received through an entranced medium from an intelligence which since its physical existence has had a long experience in spirit life, viz., "Never was the time when the minds of mortals could traverse the plane of their physical existence. When the astral spirit, or mind of individualised mortal which has visited distant planes and scenes, returns to its physical casket, the mental organ is impressed with visions gleaned in its travels: consequently mortals are impressed with the shadowed idea that during their travels physically they came in contact with sights and emblems that they believed they had once before seen, thus giving rise to the theory that they had lived physically once before; or rather, to use your own lines of thought, become reincarnated. Why, does not the speaker (the medium) think she has had a physical existence previous to her present earth-life, when from all climes come to her occult sight scenes and visions which she has before witnessed, and may again behold?"

Senex states that "Reincarnation rests upon a basis of continuity and evolution;" but he fails to supply the evidence that is necessary to convince your readers that more than one incarnation of the same spirit has ever eventuated. If a series of incarnations of the same spirit, under different physical conditions, is imperatively essential to its development and progress, why limit them to seven and not perpetuate them throughout eternity? Who can presume to say what condition of spiritual development must be attained in a physical existence to qualify us for admission to the spiritual sphere? In our development from childhood to manhood we have undergone wonderful changes, and if we are "sowing to the spirit" we are still conscious of making progress, and intuitively know, and are also assured by reliable spirits who were once in the flesh, that the spiritual development which is necessary, and of which we are capable after the death of our bodies, will need no further physical aid to achieve it.

Reincarnationists tell us that "the origin of the philosophy of reincarnation is prehistoric," and that "it antedates the remotest antiquity all over the world." It is, therefore, no doubt of mythical origin, and founded on a similar legend to that of the Jayas in the vayu Purana which Gerald Massey states "teaches that Brahma created gods as his deputies or assistants, but that they got lost in meditation and forgot his commands. On this account Brahma doomed them to be born repeatedly in each Patriarchate of 71 to 72 years each, up to the seventh; and so they continued to be reborn in successive series of sevens all through the great year of 26,000 years, of 360 or 365 days.

The Australian aborigines are said to believe that after they die as blackfellows they will live again as whitefellows; their ambition to become white men is probably father to this belief; but history is silent as to the accomplishment of such a human metamorphosis.

The Egyptians entertained the belief that their spirits would, after the death of their physical bodies, be again united to them, for we read in history that "they embalmed the bodies of the dead with the flesh upon them, and the lineaments wearing the likeness of life, and place them in the tomb to await their rebirth into spirit-life;" but the long ages which have elapsed since the Egyptian mummies were subjected to such a process of preservation, without exhibiting any signs of spiritual animation, is a proof that their belief was founded on a fallacy. Moreover, antiquarian research fails to reveal one solitary instance in which the spirits of the Egyptians have been reunited to their dead bodies, or reborn into other bodies.

It is recorded in the Natural Genesis that the Talmud teaches that a second soul enters the bodies of men every Friday evening and inhabits them until the end of the Sabbath, when it departs. The evidence of the presence of this supernumerary soul consists in an "increase of appetite," but it does not state whether these temporarily incarnated fugitive souls were incarnated in bodies of their own. Perhaps they are the "empty, hollow-hearted, unprincipled "shells," or "elementaries," which, according to theosophical teaching, "revisit the

earth after death, who will play the part of any spirit that may be asked for," and probably advocate the doctrines which are most acceptable to those with whom they come in contact, and even pander to the theoretical predilections and credulity of those who are afflicted with reincarnation on the brain.

I have no doubt that the teachings which have led up to a belief in reincarnation have their origin in ancient mythological legends, which as Gerald Massey asserts, "never meant what they said, or have been made to say, and great has been the consequent delusion for the ignorant or superstitious."

* * * * * *

I am, sir,

Yours faithfully,

THOMAS PETERS.

[The above, which is the larger half of Mr. Peter's letter, is all we can possibly find space for. It is the gist of it, the remaining portion being an attack upon those who have come to contrary conclusions on this much vexed question.—Ed. *H.* of *L.*]

A CRISIS APPROACHING.

The spirit of a well-known man of letters in England, who passed away in the year 1857, recently appeared at a circle in Fitzroy, where he reminded the sitters that he had foretold, some years ago, certain events which had since come to pass, and spoke of a momentous change which will occur during the next half-century. He wished to be brought into communication with an occasional visitor to the circle; who accordingly attended it in the week following, when the spirit made an appointment with the sitter for another evening, with another medium, at another place, and then and there requested what we may call his "scribe," to sit at half past two o'clock on the afternoon of Sunday, the 14th of May, for the purpose of receiving a communication by impression. Punctually at the hour named, the writer took his seat at his desk, became completely passive to control, and the subjoined was written, with increasing rapidity after the first few sentences, the whole occupying precisely an hour and ten minutes in the transmission. It is printed exactly as it was received, without a pause or a break; and the substance of it seems to lend some confirmation to statements made by powerful controls both on the continent of Europe and in the United States, with respect to the approach of a great convulsionary crisis in the history of the human race, and in the constitution and development of the globe we inhabit:—

"Whensoever it seemeth good to the God and Father of us all, there shall come a time in which all old things shall be made new, and the world shall undergo a change which shall bring it into harmony with His most pure and holy will. This change will be not only moral and spiritual, but physical; for the three are intimately related. As is the development of the two latter, such also is that of the former. They must proceed *pari passu*. They cannot be separated. Man and Nature are one. Each belongs to the other. Each is dependent upon the other. The natural frame of man comes up out of the earth and from the atmosphere. His moral nature is the expression of something higher and more refined. His spiritual nature is the gift of heaven. That was its original home, and that must be its destination. He is born again of water and of the Spirit. He comes from afar. His kinship is with angels and archangels; but to reach the elevation upon which they stand, he must pass through many stages of existence; must undergo trials and tribulations; must be proved as by fire, in the furnace of affliction; and must be purified from every taint of matter. This encumbers and drags him down, so long as he is in the flesh. Emancipated from it, he looks back with sorrow and compassion upon the aims and objects of the earthly life, its ambitions and its acquisitions, its hopes and its fears, its anxieties concerning perishable things, and its dedication to all ignoble uses.

"And these have never been more ignoble than now. The world lies floundering in a slough of atheism and materialism. Society is being rapidly disintegrated by these decomposing forces. It would decay and rot, if left to itself.

"We are approaching one of those crises of human history in which nothing but the intervention of a supramundane power can save mankind from the consequences of its unspeakable blindness to spiritual things, its almost unprecedented absorption in and by the most sordid of material aims and objects. And this intervention *will* take place. You will not be in the flesh to see it. You will be with those by whom it will be brought about. It is written in the book of Divine Purpose, and will be surely accomplished. Nothing can impede its occurrence. It was foreseen from the beginning, and its achievement will mark a turning point in the records of humanity. Look aronnd you, and tell me, do you not read, in passing events, the presage, as well as the necessity, of this mighty change? Look at the upheaval which is taking place among all the civilised races of the world. Old institutions are crumbling into dust Old beliefs, old modes of thoughts, old systems of government, old maxims of statecraft, old industrial organisations, old social divisions and distinctions, old notions of right and wrong, of justice and injustice, of power and of obedience, of faith and practice—are disappearing like dew before the morning sunshine. Anarchy and discord, a noble discontent with what is obsolete, a straining after some new social organisation to replace polities and institutions which have outlived their usefulness—all mark the close of one era and the commencement of its successor.

"And for this, the earth and man must be equally prepared. Its physical, and his intellectual and moral, atmosphere must be entirely changed. Your scientists tell you that man is largely the creature of his own environments. And so he is to an extent, and in a manner they little dream of. He is surrounded by and enveloped in an atmosphere composed of what might be be called his mental and moral exhalations; and in precise proportion as his thoughts, motives, and acts are impure, inharmonious with the will and law of God, is that atmosphere vicious, polluted, and corrupt. And all men suffer by the evil thoughts, motives, and deeds of their neighbours. These are the environments which injure, defile, and degrade them. These are the malignant influences that react upon beings and objects beneath him in the scale of nature, and help to engender pestilences, famines, and calamities of all kinds, arising out of a disturbance of the pure and perfect laws of nature. To that nature, with all its wonderful processes and phenomena, man is so intimately related, as I have said, that he cannot sever himself from it. Ye are all parts of one stupendous whole, whereof, as one of your poets has said, "Nature is the body and God the soul." Disturb and destroy the harmony of this magnificent unity, and "the whole creation groaneth and travaileth in pain."

"Man, obeying the law of self, strives to isolate himself from his brothers—to live for the gratification of his own individual wants and desires, natural and acquired. He is, or fain would be, the centre of a little system, in which the members of his own family are the attendant satellites; each submissive to, and drawing light and nourishment from, this solar luminary.

"Ah! fool, fool! not to perceive that the whole human race constitutes his family—not to discover that he owes service and affection to every one of his brethren—both here, now, and in the boundless universe, hereafter; and because he has bowed the knee to false gods; because he prostrates himself in abject worship before a deity which is merely his own reflection; because he continually crucifies the Christ-principle within him; because he has become of his own free will and accord a prodigal and an outcast, herding with swine—with animal lusts, with coarse appetites, with debasing pleasures, and with unclean things of all kinds; and because the redemption of the human race demands it, an end will presently be put to a state of things which is an affliction to the angels and a subject of astonishment even to those spirits who, like myself, have so recently been clothed upon with human forms.

"Yes, there shall be a new heaven and a new earth, in which righteousness and justice shall take up their abode, and the myriads of spirits who will be gathered in—as a similar gathering in took place at an epoch in the history of your planet, whereof no record exists—will pass, some into other worlds of expiation, and some into higher spheres, and circles and planets, and will become the guides and teachers of the newly incarnated inhabitants of the renovated earth.

"It is not permitted to me to reveal the precise time at which these momentous changes will occur; enough to say, that they are as inevitable as the rising of to-morrow's sun; and that they will be the result of a long sequence of events spreading over many centuries. For nothing that happens here, or in any other part of the universe, occurs irregularly, or out of the course of law. That law has been pronounced to be 'unsearchable' by one who in the days of old spoke of the race 'ridding itself' of the evils which polluted it. But the beauty, the justice, and the holiness of that law are clearly discernible from where we stand; and what may appear to mankind as great calamities, we can perceive to be blessings in reality; because the bright side of the dark cloud is turned towards us.

"What if old civilisations and their treasures are swept away—are they lost? No! the creative thought in which they originated is here. Aye! and the creative thought of civilisations, with all their arts, sciences, and literatures, ten thousand times greater and better than anything the world has yet seen. What if myriads of human beings are suddenly swept 'out of existence,' as you would say. They disappear only to emerge under higher or more suitable and disciplinary forms of life, elsewhere. What if some of the visible glories and external loveliness of this little planet of yours shall pass away like a scroll that is shrivelled up by the fire; there lie within it, now, the germs and possibilities of such scenes of grandeur, magnificence, and exquisite beauty as no poet has conceived, no painter has ever pourtrayed. For what is this globe but a single idea of the Eternal Father, in whose Mind are riches fathomless, creations inconceivable by us; and above all, treasures of love, boundless as space, infinite as eternity, unsearchable in height and depth, in might and magnitude.

"Oh! Thou Source of all Light and Life, of all Love and Wisdom, I prostrate myself before Thee in awe and wonder, that Thou should'st deign to look down upon, to care for, to preserve, protect, and inspire so unspeakably small and poor a creature as I am in Thy pure, all-seeing Eye."

PARTIAL EVIL UNIVERSAL GOOD.

THE following communication was given impressionally, under precisely similar circumstances to those previously related; the control professing to be an English poet who flourished during the first half of the eighteenth century. In was committed to paper within the limits of an hour:—

"All partial evil universal good." Even so. That which human beings in their blindness or short-sightedness designate as evil is but the working of events and character towards eventual purification. God sees not as man sees. He regards the ultimate, man the proximate. To Him the whole scheme of human history lies unrolled like an open scroll. He foresees everything. No link in the endless chain of human destiny misses His all-seeing eye. Causes and effects are one in His sight; together with every intermediate circumstance. With Him there is neither beginning nor ending, but an eternal Now.

"That which I was inspired to write in my 'Essay on Man,' I perceive at this moment to be true; but it was only a fragment of the truth. The finite mind of Man cannot grasp more than a fragment. He is a mere infant in the scale of created beings; always learning, it is true, but never achieving more than a glimpse of the great realities to which higher intelligences attain. He looks around him and sees war, famine, and pestilence, the tempest and the earthquake; and he asks himself why are these things permitted? Why, let us ask in reply, does the child stumble and fall before it can walk? Why does the youth perform acts of folly, of which he becomes ashamed in later years? Why is human life a state of pupillage, indeed, throughout? These are inexorable necessities. They are parts of a lesson which all must learn. They belong to the invaluable discipline of the race. War is an evil—a tremendous evil; but tends towards good. It develops many valuable qualities—obedience, valour, self-control, community of sentiment and action, faith in a leader, and confidence in each other. It calls into exercise feelings of compassion and tenderness in the hearts of those who minister to the necessities and assuage the sufferings of the wounded. Above all, it reminds men of the strength of the animal principles and brutal propensities within them, admonishes them of their ferocity and inhumanity, and warns them that these must be subdued and obliterated before the human race can arrive at a pure and genuine civilisation.

"Pestilence is an evil; but not an unmixed calamity. It instructs man to study the natural world around him, and to become master of its laws. It teaches him to investigate the structure and functions of his own body, and to ascertain by what methods of life and by what daily conduct, that body can be maintained in a perfect state of health and in a high condition of efficiency.

"Science has been making war upon all epidemics ever since the art of medicine was first communicated to man. Therapeutics have been one long combat with maladies of every description; and the series of victories it has won are among the greatest benefactions of the human race. Science has advanced from triumph to triumph; the term of human life has been gradually extended; and science will not lay aside its weapons until the last manifestation of disease—which is simply disorder, arising from ignorance of, or disobedience to, the law of God—has been disarmed and for ever subdued. Look back, and you will perceive that no sooner does a new malady—this being generally an ancient one which has reappeared under a fresh aspect—manifest itself, than some susceptible physician, or layman, is impressed with its appropriate remedy, and the evil is abated or destroyed.

"Consider again, how much is owing to disease. In health no one reflects upon either the nature or the action of the organs of his body, or on the relations they bear to his mind, or on the interaction between the two. The consciousness that these organs exist, is borne in upon us when they are disordered, and men fly for advice and relief to some medical practitioner. In order to qualify himself for what is demanded of him, that practitioner must study anatomy, physiology, pathology, chemistry, biology, embryology, and all the related sciences; and thus the wondrous mechanism of the human body has been explored, ascertained, and described. Thus all the functions of its various organs have been closely examined and are fully known; and thus men whose minds have not been warped by materialism, or distorted by the pride of intellect and the conceit of science, have been led from the contemplation of a single organ and from the study of its vital operations, to infer from the thing made, the Maker, and from the organisation, the Supreme Organiser of all things.

"Neither is famine an unmitigated evil. Your earth, if properly cultivated, contains in measureless abundance the means of sustaining a population enormously in excess of that which inhabits your globe; not merely as regards what are called the necessaries of life, but its comforts and enjoyments. Famines are not, as they have been ignorantly called, 'visitations of Providence.' They are the work of man. Vast areas of the earth have been doomed to sterility by his wanton destruction of the forests which formerly clothed the mountain ranges, by the consequent drying up and disappearance of rivers, and by the apparition of bleak, barren and sandy plains, where there were anciently immense tracts af arable and pasture lands, of gardens, vineyards, and orchards.

"Again, famines are occasioned by cruel and unjust laws, excessive taxation, general insecurity, and the oppression of the cultivators of the soil by its feudal lords and other absolute masters, as was the case in France and in other countries of Europe during the

middle ages. And at the present moment, the enormous territory of Russia is suffering the direst privations because the bulk of the peasantry are lazy, and drunken, and superstitious; and because a despotic government wrings large sums every year out of their vices by the tax which it imposes on the spirits wherewith they intoxicate and brutalise themselves.

"But even famines, terrible as they are, and cruel as are the privations and sufferings they inflict, are not without their brighter side. They stimulate production, and therefore industry, in other countries. They bring large areas of land into cultivation among the waste places of the earth, so that the deficit in one quarter of the globe may be compensated for by the superabundant harvests of another. And science is called into the assistance of tillage, soils are studied and analysed, manures are discovered and applied; and from this marriage of some of the constituents of the bounteous earth, spring blessings innumerable. Man, indeed, cannot even guess at the fecundity of the soil upon which he walks, or at the countless elements of fertility which lie hidden within its teeming bosom, to be revealed to him by the higher intelligences whenever the necessity shall arise. He speculates, in his ignorance and blindness, upon the possible or probable arrival of a time when, in his own words, population shall overtake the means of subsistence. That hour can never arrive. Merely to conceive its possibility is to derogate from the Omniscience and the infinite goodness of Almighty God. Have I not said that His vision embraces eternity, and that with Him there is no time, but an everlasting Now? And when He called this poor little planet of yours into existence—this grain of sand upon the seashore of the Infinite—He foresaw and provided for all the wants of all the myriads of human creatures who should inhabit it for all time to come.

"With Him nothing is impossible and nothing is unforeseen. He is supreme in wisdom, infinite in power, boundless in affection. For everything in which there is the breath of life—and without His divine breath, nothing could subsist or persist—He has designed a glorious future: a future which can only be expressed by the words 'Infinite progress, moving towards ultimate perfection,' even as He himself is perfect, God blessed for ever and ever. He draws the whole creation upward towards Himself. He looks with a benignant eye upon what men call evil, knowing that, in His sublime purpose, all things work together for good; and whom He loveth, He chasteneth By and bye, when the veil of mortality is removed from before your eyes, you will understand these things more clearly than is now possible, hedged about, as you are, by human limitations; and you will rejoice with an exceeding great joy that your passage through your last existence in the earthly form was strewn with flints and thorns, over which you had often to walk with bleeding feet and a lacerated heart."

THE UNSEEN UNIVERSE.

When we announced the intended publication of the above journal with an outlne of its scope, we expected something that would be an acquisition to the spiritual literature of the day. Our expectations have been fully realised in the first two numbers which are before us, which for tone and quality equal the best efforts of the talented lady editor whose name has been a household word amongst Spiritualists for the last thirty years.

The April number consists largely of introductory matter, the first part of which demonstrates that Spiritualism is the root and substance of all systems of religion, the writer claiming upon this that "Spiritism—or the methods of communion between mortals and spirits, is the science of religion; Spiritualism, the practice of religion; and spiritual literature, the nineteenth century Bible of religion, and the encyclopœdia from which succeeding generations shall gather up their records of the Spiritual religion, and learn how it dawned upon humanity in this our nineteenth century."

As a fitting basis for the work she is entering upon, the editor states her belief in the following condensation of the creed of the spirits:—I believe in the Fatherhood of God, the brotherhood of man, the immortality of the soul, personal responsibility, compensation and retribution hereafter for all the good or evil deeds done here, and a path of eternal progress open to every human soul that wills to tread it by the path of eternal good."

This is followed by the first of a series of articles on Prophets, Seers, and Mediums, being an explanation of Seership, Prophetic Power, Clairvoyance, Clairaudience, and Physical Mediumship—which promises to be very valuable to investigators. "The Mystery of No. 9 Stanhope Street, a Romance of Real Life," by Mrs. Britten, and a series of extracts from the second (unpublished) volume of Ghostland. To those who have read the first volume of this fascinating work, this alone is worth more than the price of the journal, the opening chapters leading the hero, Chevalier de B——, into the midst of the higher phases of Modern American Spiritualism.

Articles on the present status of Spiritualism in England, and Psychic Science complete the numbers.

The form of the magazine is a large octavo, of 48 pages, the type is clear, and the general appearance of the journals attractive.

ANTIQUITY UNVEILED.*

This book consists of a number of spirit communications, professedly from historical personages, beginning with Apollonius, of Tyana, and ending with Zoroaster; the tenor of all of them is to prove that Christianity was founded upon the life and teachings of Apollonius, with some additions from Zoroastrianism and the Indian Christna. Apollonius and Plato profess to have founded their teachings upon the system of Deva Bodhisatoua, who flourished and taught in India some 300 years B. C.

It is said by the communicating intelligences that the evidence of all they assert existed in both the Alexandrian library and in the library of the Palatine Apollo, the latter of which was destroyed by the order of Pope Gregory VII., in the 10th century.

In his opening communication, Apollonius gives his autobiograpy, from which it would appear that he was not only the original Nazarene, but also St. John, the Revelator, having written the Revelations in a trance state during his retirement in the Isle of Patmos.

Quite a formidable array of spirit witnesses are brought up to support this statement, including Popes, Emperors, Philosophers, and scholars of ancient and modern times. Some of them are reluctant ones, pressure having been brought to bear on them to testify. Following nearly the whole of the communications is a biographical sketch of the earth life of the communicant, taken from Encyclopædias and other mnndane sources.

Zoroaster in his communication assures the compiler that it was he, "Zarathusra," who read the writing on the wall at Belshazzar's feast, and that he was the original Daniel.

The communications were received by the late J. M. Roberts, who edited for some years a journal called "Mind and Matter." Mr. Roberts was a man of pronounced opinions: his religious researches caused him to lose faith in the foundations of the Christian religion, and the communications are in harmony with the belief he held prior to their reception. The name of the medium is not given, but Mr. R. appears to have been the positive mind controlling the circle.

We have no doubt of the *bona fides* of Mr. Roberts, who bore a reputation for probity and disinterestedness whilst in the body, but we do doubt the identity of some of the communicating intelligences, and attach more value to the arguments of Mr. Roberts and the compiler than to the authority of these 160 notables.

There is a considerable amount of interesting matter in the volume, and the numerous biographical sketches will be found useful to persons interested in examining the foundations of the Christian religion. As a book it is well got up, and contains three illustrations, one of them being a portrait of the late Mr. Roberts.

* Antiquity Unveiled. Ancient Voices from the Spirit Realms disclose the most startling Revelations, proving Christianity to be of Heathen Origin. Oriental Publishing Co. Philadelphia, 1892.

SPIRITUAL VISION.

From "Spiritualism,"

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

(This relation is by Judge Edmonds.)

(Section Thirty-eight.)

The vision I had this evening was a continuation of that of last Sunday.

I passed along by the same pleasant path, by the side of that stream of deep, clear, blue water, and entered through the same gateway, and travelled on even farther than I had on the former occasion. My object now was to ascend that mountain, which I had observed just as I was leaving before. To do that I had to penetrate far into the country which lay at its base, in order to find the beginning of a road which wound its way spirally around the mountain to its summit.

It seemed to me that it was not generally known in the country which I had already visited, that there was any road by which it could be ascended. Now and then one would find the path and ascend it, but he returned not again to tell to others how they, too, might go up. But I had reflected upon it, and had made up my mind that there must be some mode of ascending it, and I would try it. I saw from where I was at its base, what seemed to me to be signs of a path up along and around the mountain; and following its direction, I went far into the interior until I found it, It was a wide, smooth, beautiful path, gently rising all the way, but not difficult to climb, yet I saw no one travelling it.

Here, too, I must pursue my journey alone. I entered upon the task with alacrity, and as I ascended I had even a more extended and beautiful view of the vast country below me than I had before. As I went along, I found the journey truly delightful. Every once in a while I came across running streams of pure water, or cool springs bubbling out from the rocks, and here and there shaded bowers, in which the weary traveller might rest himself, lulled by the murmur of running brooks and elevated by the sublime and extended prospect before him.

It seemed that my first entrance into that country had at the time been known only to few; but the knowledge that a mortal had penetrated where only disembodied spirits dwelt, had spread abroad among them, so that when I entered thus a second time, news of the event spread with great rapidity in all directions, awakening great curiosity to know what it foreboded. As I ascended I became visible to them, and they hastened toward the spot to get a nearer view. They came in all directions, from as far off as the eye could see; some from those deep valleys over which those mists hung, some from the hills which towered among the clouds. Some came with ease and some with difficulty, clambering up on their hands and knees, and asking aid from each other. They came in vast numbers, aiming to get on to the level, where was the unfinished temple. I saw the vast numbers moving, yet I knew not what it meant. So I paused in my upward journey, and leaning with my arms upon a parapet erected along the outside of the path for the protection of travellers, I looked abroad to discover what this general movement meant. As they severally attained the level at which they were aiming and which was plainly enough accessible to them, I observed that their attention was directed solely to me, and they were wondering how I had attained that postiion, I resolved to tell them, for I felt that I could make myself heard by them, vast as the assemblage was getting to be. But for that purpose I must wait for those in the distance to come up.

While thus waiting I discovered a number of incidents of much interest.

I observed that those who were inhabiting the isolated hills which I saw in that extended country, could not reach the level at which all were aiming without first descending from their elevation to a position far below that level, and then climbing to the new elevation. They had been very well content with their former position, and thought they had got as high as they could go; but when they saw me, a mere mortal, ascending even higher a desire to go and do likewise was awakened; they found not only that there was a higher elevation than their own, but that in order to reach it they must descend from their false eminence, and begin again the task of upward progression.

I observed also that the spirits who floated in the air, and gave light to that country, were not visible to its inhabitants as they had been for a moment to me on the former occasion. They were now again visible to me, and I noticed how singularly and yet how beautifully each one's sphere of light mingled in and blended with the others, and that there was a universal power of attraction of one sphere to another. They were ever attracted toward each other, until they blended in one harmonious whole, which lighted up that world with a splendour not of earth, but heavenly. And thus I was allowed to see a practical illustration of that great principle of attraction which pervades and governs the whole created universe, and is its eternal law emanating from the Grand Mind which fashioned all things.

I observed also, from one of the spirits thus floating in the air, a stream of soft, violet-coloured light, passing directly to some part below. I followed its direction, and saw that it passed to and enveloped the person of my wife. I saw that she was standing on the front piazzo of her dwelling, with her back turned toward me. It had become known to her, as well as to all the others around, that I was intending to speak to them, and I saw that she was overcome by the same emotion which early in life had always prevented her being present at any effort of mine at public speaking.

I paused here in relating the vision, to inquire of the attending spirits what that singular coloured light denoted? and it was answered: "A desire to progress."

At length that vast multitude had all assembled, and in plain and simple language I related to them my spiritual experience, and detailed the various steps which I had taken in my upward progress. I showed them how it was as easy for them as it had been for me. I described the pleasantness of the path I was now treading, and pointed out to them where it began and how they might enter it.

When I had finished I resumed my journey, but occasionally looked back to see what effect had been produced. I saw many hurry off to find the entrance to the path. Many found it, and began to ascend it; some with furious haste, which soon put them out of breath; some timidly, as if not exactly sure where it might lead them; some tottering with old age, supporting their trembling steps by leaning on some younger one—and to them every step became more vigorous and youthful; some females leading young children, who occasionally broke away to chase some little bird or pick some flower by the wayside; husbands and wives walking fondly arm in arm, sustaining each other, and some calmly, deliberately investigating every step, and increasing in speed as they ascended. In fine, from the level on which the multitude had stood, all the way round to the entrance to the path, and some distance up, they were scattered, hastening to ascend. I paused, and asked myself whether I ought not to wait for them. I immediately became sensible of the presence around me of several of those bright spirits whom I had seen. They answered my query: "No; that will continue for ever. Pass thou on to thy task."

I accordingly resumed my journey; and as I passed around the mountain, turning my back on the scenes thus far familiar to me, I came in sight of one which I had much admired in Central America. There lay before me the beautiful lake of Managua, with its densely wooded promontories jutting out into it, the rugged mountains on its opposite bank, with their immense craters, rude and rough at their summits, and their sides a desert waste of lava or volcanic ashes. But here the rough edges had been smoothed by the hand of time, and the sides were covered with a verdant foliage and the habitations of man.

The earth, as well as man, had progressed.

At length I passed above the clouds which surrounded the mountain, and attained its summit. The clouds shut out from my view the country which I had left, and I stood alone on that mountain top, looking abroad upon

a new scene. Immediately around and above me, floating in the air, were many bright and shining spirits, some of whom had been constantly with me from the time I had addressed the multitude. They were welcoming me to my new eminence. As I stood gazing upon the spirits around me, I wondered to myself what they found to do, and thought that a life of idleness must be sad and wearisome even there.

My question was soon answered. I was told they were ever engaged in contributing to each other's happiness, and I saw that each of them was more regardful of others than he was of himself, and each one found his happiness in increasing that of others. I learned, too, that many of them were engaged in duties in the spheres below them, in teaching and elevating the beings there —that this was to them a labour of love, and was as vast as it was endless. And I learned that many of them were occupied in studying nature in all its operations, following planetary systems in their movements through the universe, searching out the laws which govern them, and seeking to learn the attributes of God from the works of His hand. I saw them pursuing the planets in their orbits, and learning at once the infinite variety as well as the infinite wisdom of the eternal laws which govern them. I saw them careering through space in the rapid comet's train, watching with wisdom's eye the process by which those vast masses of disjointed matter were gradually progressing to the formation of a world, from whence, also, in time should spring immortal minds to people eternity.

And I was bid to look abroad on the universe that was rolling before me in the illimitable regions of space, and behold how immense was the field in which the immortal mind might roam in search of that knowledge which is from on high, and will make it wiser and better unto salvation.

Far off in the distance, with lofty and dignified mien, seated on a throne, and facing toward me, I saw a bright spirit. On each side of him was an assemblage of spirits, who were attending upon him.

In a little while the whole of that scene moved toward me, and the spirit who was seated on the throne approached so near that I could see the expression of his countenance. It was that of calm benevolence and wisdom. He caused me to be taken from the mountain —how I know not—and then he and his attendants, bearing me with them, returned to his former position.

When we arrived there, I saw on my left, high above me in the heavens, a very massive and magnificent temple, and a path that led up to it from behind his throne.

(Concluded in our next.

MOLLIE FANCHER.

THE case of this remarkable woman is well worth attention by those interested in the strange psychological phenomena which at times accompany a disused bodily frame.

This lady resides at Downing Street, Brooklyn, N. Y., and her case has been the puzzle of the medical and scientific fraternity of New York for, we believe, the past twenty-six years. She is blind, crippled in the spine, and so completely bed-ridden, and her right arm was rigidly fixed in a bent position behind her head for seventeen years, when it gradually relaxed and became normal. During all this time of seventeen years she is said to have lived on less nutriment than a healthy person would have consumed in a week. For thirteen of these years not a particle of solid food had entered her stomach, and her stomach and intestines had shrivelled up and virtually disappeared and abdominal functions ceased. Then she began to crave for juice of fruits, and occasionally the broth of meats. Then she assimilated and the functions were resumed. In a short time she began to gain flesh, and from a mere skeleton she rapidly assumed the proportions of a woman of robust health. Although Miss Fancher is forty-two years old, the physical beauty of her body from her waist up is perfect; her bust, arms, and neck being comparable only with those of noted beauties in their prime. With this accession of beauty came the vanity which is the acknowledged portion of a beautiful woman and she developed a fondness for having her portrait taken. In a decidedly rough sketch of her in the *Progressive Thinker* (from which paper we gather these particulars about her) Miss Fancher is shown reclining on her bed, her rounded arm is bare and raised up to her head, and she certainly looks very attractive. Her eyes are closed, for she is still nearly blind, and her face is round and plump, and there is a wealth of black curly hair. Her skin is said to be pale, though tinged with pink, and is exquisitively soft.

It was an accident that caused her illness. Shortly afterwards she became blind, deaf and speechless. She had frequent spasms, from which she would drift into the trance state. One day she recovered all her lost senses for half an hour, and then lost them again and went into a trance that lasted, with brief intervals, for nine years. At these intervals the only sense that remained to her was that of speech. The desire for food disappeared completely, and during those years she did not consume a pound of even liquid nourishment. Frequently she was dead to all outward appearance. The body would be cold and rigid, and only a stethoscope could detect the action of the heart. At times she was cheerful, vivacious, intelligent and entertaining, and the next hour she would be, to all appearances, dead.

During her long illness Miss Fancher developed a marvellous power of second sight. She herself says she communes with departed spirits. At times she would start up in bed as though shocked by an electric battery. Her body would become rigid, sometimes in a sitting position, with her hand pointed heavenward, and again with the hand outstretched, as if invoking silence. Her face was that of a corpse, sometimes smiling, sometimes set with a stare of horror. In this frozen state of trance she would tell of the movements of distant people and of what she saw in far-away countries.

It was not long before these manifestations became noised about among the friends of Miss Fancher. She was intensely sensitive on the subject, however, and it was a long time before she would even allow her friends to see the operation of her powers or talk of them. After a time she admitted intimates to her confidence, and eventually permitted scientists and clergymen to test her power under the promise that these tests should not be made public, and this permission was largely availed of by men of prominence in New York, so much so that the tests applied would fill a volume of marvellous interest.

After being in abeyance for nearly nine years this clairvoyant faculty is returning and is again astonishing the theological and scientific world. The loss of this clairvoyance was concomitant with the change in her physical condition to renewed health, but its re-appearance is not owing to any relapse to weakness or a state of trance; on the contrary, she is now unusually bright, and mentally active, and industrious with her hands.

She knows before-hand all visitors that may be coming, even if strangers to her; tells the letters that the postman brings, and reads them even before they are out of his hands. This power of soul-reading she cultivated, and it became more and more extended until now she can read a book or any paper unopened and lying in any part of the room. She was always industrious, and one day a friend entered the room and found her apparently idle. "Why, Mollie," he exclaimed, "it is unusual to see you doing nothing." "Oh, I'm reading," she replied. "Where is your book?" he asked. "Here, under the covers," answered Mollie, pulling out a book. It was a familiar one to the visitor, and Mollie talked of the contents in a way that showed she had read it carefully.

She has always had a great fondness for animal pets, but all of them have been short-lived after coming to her. This grieves her very much. One day her pet dog disappeared, but she said he would return. Several days after she awoke her aunt and told her that the dog was coming toward home. He was gaunt and hungry-looking, and she begged her aunt to go down and let him in. Her aunt went down and found the dog shivering on the front steps.

Professor Parkhurst, of Brooklyn, who was very sceptical, thought that Miss Fancher was simply a mind-reader until he investigated. His first test was to pick a letter, which he had not read, from a waste-basket of a friend, tear it in ribbons, and carefully seal it in an envelope. Miss Fancher passed her hand rapidly across the envelope, and wrote out the contents of the letter. Then the Professor prepared another test. He took an old report of a mining company, cut it into minute pieces, threw some of these on the floor, and gave the balance to a friend. He sealed them in an envelope and two other friends placed it in two more envelopes, and the last one was handed to Miss Fancher. She instantly said the contents were nonsense, but wrote out what was there, and the pieces thrown on the floor, fitted to what she had written out, made the report perfect.

During all the years of her blindness she executed the most exquisite work in embroidery and wax. The work was held over her head in the hand of the rigid right arm, and the left hand worked out the most beautiful designs in worsted and wax with wonderful rapidity. She worked in the dark quite as well as in the light.

SPIRIT PHOTOGRAPHS.

By "Edina" in "*Light*."

In discussing the case of Professor Sandringham in the columns of *Light*, I alluded to the fact that by instructions we were trying to get a photograph of a "lost one" of whom we have no proper likeness—the only portrait in our possession having been taken at a very early period of existence. This referred to a dearly beloved son, who has now been three years in the spirit-world, and who, though he is almost a daily visitor to our home, is only visible to his clairvoyant sister, and (occasionally) to another and younger member of the family possessing mediumistic powers. Seven separate attempts were made to get a spirit photograph of our lost one, twice in Glasgow and five times in Edinburgh, and on every occasion, although our family medium informed us that our son was in the room and standing before the camera, besides being assisted or attended by others of our relatives now on the other side, nothing was got but faces of persons unknown to us. "Try and try again" has, however, always been our motto in matters appertaining to the spirit-world, and, though we were discouraged, we resolved to persevere. Two of the seven sittings were taken with Mr. David Duguid, in Glasgow, and he also came to Edinburgh and had two sittings, or trials, for photography in our house, and in the room in which our son was born and died, so that every favourable condition possible was complied with, but all in vain.

Mr. Duguid was here early in April, giving his second painting séance, and he again kindly offered to make another effort to get what we desired. On this occasion I am proud to report that our efforts have been crowned with conspicuous success. On the night previous to the day on which our eighth and successful sitting took place, a letter was automatically written by our daughter, in the hand-writing we know so well, viz., that of my wife's eldest sister, who passed over twenty-eight years ago, and who has had charge of our son since he entered the spirit-world. The letter gave us full directions as to next day's experiment, and again requested it to be made in the bedroom before referred to. Mr. Duguid was in Edinburgh the same night on which this letter came, but he merely called, left his camera, and arranged as to next day's sitting. He returned next day at noon, and the photographic sitting at once begun. The day was bright and clear, and the conditions seemed to favour a good sitting. The bedroom is a large one, being twenty feet long by about fifteen feet broad, and is well lighted by a plate-glass window, so that the light was excellent.

Before dealing with the sitting, I premise that the dry plates that were to be used in the camera were purchased by us in a shop in Edinburgh on the day preceding Mr. Duguid's arrival, and the chemicals required for the development of the negatives were what remained of the supply purchased by us on the occasion of Mr. Duguid's former visit. The sitting began about twelve o'clock, and four plates were used by the medium. After an interval of an hour two more plates were tried, and then we ceased operations. These six plates were taken out one by one from the paper in which they were wrapped, by my second eldest daughter, in a "dark" room, lighted with a small red lamp, and then handed by her to Mr. Duguid. He, in her presence, put each plate, as it required to be used, into the dark slide, which he then took to the bedroom and inserted in the camera. By desire of the medium my wife and two daughters in succession, just before each photograph was taken, put one of their hands on the top of the camera for a second or two. As I have said, six of the twelve plates purchased by us were used at the sitting and on development it was found that on four of them there was a child's face and form appearing close to the sitters, who were my wife and two daughters before referred to. After the sitting closed, Mr. Duguid proposed to take the four plates with him to Glasgow to get them printed off; but, pending his going home, he left the whole series with us overnight, and got them from us next day.

In the interim, however, our anxiety as to the child's face on the four negatives led us to attempt to print off an impression on some prepared paper we had left in the house from the last futile experiment. Accordingly, my second eldest daughter, who has had some experience in amateur photography, took the four plates I have above referred to and put them to be printed at one of the windows. On examining the four impressions as they were printed off, we were gratified to find, on each of the four photographs or copies so printed, a clear and well-defined likeness of our departed son, not with a "shadowy" or "filmy" face, like some spirit photographs I have seen, but quite "human looking," although a sweeter and more spiritual expression prevades the countenance than when in earth-life. The portrait of our boy is as clear and distinct as the one we possess of Professor Sandringham, which is admitted, by everyone who has seen it, to be a splendidly distinct spirit photograph. The first of the negatives which were printed off disclosed our boy sitting up in bed, just in the place where he died, and although, as I have said, his face is more spiritualised, and not so chubby as when in earth-life three years ago, yet there is not the least doubt in our minds that it is our loved and lost one as he is now on the other side. The second photograph discloses him as clothed in a boy's suit and sitting on his mother's knee. Here also the face is quite human-looking, and just our son as he looked about the close of his sharp and severe illness. In the remaining two impressions or copies of the other negatives the same face comes in front of the dress of one of his sisters, and in one of these the figure is "downside up." The likeness in the four photographs is essentially the same. Over the figure in each photograph is a beautiful star, and the whole experiment has been a phenomenal success in spirit photography, besides being a source of great joy to us all.

Mr. Duguid was never in my house in Edinburgh till the end of January last. Two of our family went twice to Glasgow—once in 1890 and once in 1891—and had a sitting with him on the occasion of each visit. Faces came on the negatives on both occasions, but not the face wanted. At these sittings nothing was said to Mr. Duguid as to our family affairs, or the appearance of our boy, but he was told what we wanted and did his best to get a satisfactory result. We were not disappointed at failure, because we knew the difficulties attending the experiment. The only photograph we have of our son was got when he was two years old, and it is not at all like what he was when he was taken from us. This photograph was shown by me to Mr. Duguid for the first and only time on the day succeeding the successful sitting, and after the negatives had been printed off in the manner before detailed. The dry plates were our own, and were never handled by the medium till he put them in the slide or box as before described. The chemicals were ours, and the development took place in the presence of my second eldest daughter, in the dark-room before referred to, and to which we all had access during the whole process. I therefore claim that this demonstration has been a complete success, because every test condition has been complied with. As "Salem Scudder" put it,

in a certain sensational scene in Dion Boucicalt's well-known drama of the "Octoroon," "I guess the apparatus can't lie." The apparatus, *i. e.*, the camera, has certainly not lied to us. I have also to state that our family medium saw our son in the room "posed" in front of the camera during the sitting and pointed out the place where he stood, before the medium put the slide into the instrument.

It has been with considerable reluctance that I have alluded to so much that is sacred and personal in our family, but in the interests of spiritual truth, and for the sole purpose of showing that spirit photography by an honest medium like Mr. David Duguid is possible, I have deemed it necessary to give these facts to your readers, and they have been stated with all the care and minuteness of detail in my power. As I have said, we failed seven times; but the eighth trial gave us something to treasure for life. We are certainly under a deep debt of gratitude to Mr. David Duguid for the beneficent use of his mediumistic powers in literally "giving us back our dead," or rather, showing us our dear one, clothed as he now is, in his spiritual body, as on the other side. Our son has twice materialised to us through the mediumship of Mrs. Mellon, late of Newcastle-on-Tyne. Both these materialisations took place in our own house, and from behind a curtain put up by ourselves, and were most satisfactory. But the more enduring form of a photograph is, we consider, a much greater triumph in occult phenomena, and this also has now been given to us. These are the consolations of Spiritualism which the uninstructed cannot understand or appreciate. In my humble judgment Spiritualistic research should be prosecuted in the *home*, as, there only, results will be got of the best and purest kind. That at least has been our experience, and we gratefully acknowledge the mercies bestowed on us.

WHAT WOULD BE THE RESULT

OF A GENERAL KNOWLEDGE OF THE SPIRIT-WORLD UPON THE CIVILIZED RACE?

Lecture delivered by the Controls of Mrs. Harris in the Horticultural Hall, Melbourne, June 5th.—Subject chosen by the audience.

MR. PRESIDENT, LADIES AND GENTLEMEN:—The question presented to us to-night is a very wide and all-embracing one, fraught with intense interest to both spirits and mortals, because of the rapid advancement of man's thought, and the glorious results to be obtained by the full expansion of his ideas concerning the infinite Father and the immortal life beyond. You have watched the result of the inculcation of so-called "Christian" truths, the outcome of the universal effort to carry the gospel of salvation unto all nations. You have sent missionaries to the heathen of far-off lands; the colored tribes of Africa and India have alike learned tidings of salvation through the shedding of blood, and been taught to cast out their idols of wood and stone, and worship the christian's God. But unhappily, the christian teachers have not been able to prevent the introduction of christian vices, for the trader quickly followed the missionary, and taught the poor savage or rude negro to defraud, to deceive, to speculate, to drink the "fire-water," which should stir up all evil passions, and smoke the vile weed, which should benumb his mental faculties. Blood followed Bible, persecution and warfare were the children of the superstitions, and priestly arrogance vied with commercial and political treachery to educate the heathen and barbarous tribes of the new-founded christian settlements.

You are living in the days of high civilization and advanced thought, many victories have been won, and liberty of thought is the heritage of your time. Man refuses longer to be bound in the shackles of superstitious fear, and dares to assert his right to reason out for himself the problem of life which the evolutionary ages present to him. Thereat priest and prelate become indignant, and hurl maledictions vile at the heads of the so-called heretics and infidels who refuse to worship the God which they have set up, the image of a vengeful, tyrannous Deity, who demands the sacrifice of blood for the sins of the people. If it were possible, the fires would still be kindled, and many a Joan of Arc would suffer persecution, while rivers of blood would flow by reason of the holy wars between conflicting religions. But ere long, when the light grows stronger still, and the spring-time of renewed effort makes still "more manifest the winter of our discontents," there will be a greater struggle to progress and a more pronounced personal movement towards the proving and realising certain truths which have been in their turn ridiculed, despised, tolerated, acknowledged, and at last, accepted.

The result of such an acceptation must assuredly be a cessation of severe party feeling, and far more amicable relations between the various classes of society. Purer conditions must necessarily follow, purer marriage and maternal relations be established; purer ethics expounded by angel teachers must produce purer morals, and very much higher standards of excellence would be raised in your social circles. Spiritual education would evolve from the mind of man those spiritual faculties which have lain latent, and these developments would elicit fresh demands, higher aspirations from the enquiring spirit, which would not fail to be acknowledged and responded to by the angel guides.

What would be the result of the knowledge of the spirit world thus acquired by the human race? The very realisation of that fundamental truth, "Whatsoever a man soweth, that shall he reap," would have a salutary effect upon society at large. No longer leaning on the broken reed of an old time superstition, the atonement of blood, the reconcilation with an angry God; but perceiving the wondrous working of the law of cause and result, the soul of man would feel the responsibility of personal effort, the production of good becoming a necessity for the happiness of all. There would accrue a vast result to the labours of long-loving, patiently waiting spirit friends; because better conditions would be afforded them for return through the media of the earth-plane, by the spiritualizing of the surrounding atmosphere by the purer magnetic emanations arising from the people on the earth-plane.

A further result of this knowledge would be the elevating effect it would have upon the minds of those who were conscious of the nearness of their own dear ones who had gone before them to the homes of the blessed. Who could wantonly indulge selfish desires, unholy passions, angry words, or unkind actions, knowing, realizing, ah! knowing that those beloved ones, whose presence make life a hallowed existence, are ever cognisant, ever observant of all those matters which concern their loved ones? Think of their nearness to you, and every tender sympathy is evoked; the heart would fain commune with them, so must needs purify its inner temple that angels may come in and dwell there. The demons that work evil thoughts, and produce evil results, are henceforth cast out; and man no longer seeks to acquire seeming good by evil measures that produce unhappy results for his fellow man. The result of a more perfect knowledge of the spirit world would undoubtedly be the extension of all Reforms, the advancement of Science, fresh streams of inspiration ever flowing forth from angelic minds to enlighten human souls.

Freedom of thought, especially religious thought, means emancipation from the fear and sorrow of death, the tyranny of priestly dogma, and the dreadful stigma of original sin. The result of such freedom, the acquisition of spiritual knowledge; the effect of which must assuredly be the ultimate happiness of all classes in a universal faith and universal brotherhood. So may it be, beloved friends and co-workers; for this we labor, and the angels also with us, and over all is the great love of the universal Father, the knowledge of whose love produces perfect peace, whose service is perfect freedom.

THE two entertainments held in the Horticultural Hall during the last month, for the benefit of the Association and Lyceum, were fairly attended and passed off very pleasantly, leaving a small surplus of profit for both institutions.

PROOF OF SPIRIT IDENTITY.

"Spiritualism, pointing to the Immortality and Individuality of the Human Soul."

THE above is the title of a lecture delivered at the Rooms of the Adelaide Spiritualistic Association, on Thursday, June 9th, by Mr. John W. Haxby.

Want of space necessitates our omitting the first portion of Mr. Haxby's lecture, referring to the evolution of the human race and a belief in immortality, and followed by a long series of evidences from the Old and New Testaments of spiritual phenomena and intercourse.

Having disposed of the Biblical testimony, the lecturer passes on to modern evidences, as follows :—

The facts of spiritual communion—the identity of the spirit, the full preservation of that identity, continued progress in sphere or spirit life, and all the tokens of individuality that made the man, woman, or child of earth, are testified to and corroborated by tens of thousands of independent and reliable communications, given and to be found in every country of extent and civilization.

Dr. Ashburner says: "I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences which have come before me." I am happy to say that to-day there are in our world thousands of well informed persons in exactly the same predicament; they can't disbelieve their own eyes.

Mr. Livermore, a well-known and wealthy New York banker, after witnessing extraordinary manifestations, whereat the spirit-form of his wife and of the celebrated Benjamin Franklin appeared, and were fully recognised by the sitters, says: "I now aver that no doubt of the identity of this spirit longer remains upon my mind." "His presence was a wonderful and startling reality: seated in a chair opposite me at the table, vividly visible; and even to each article of dress, there could be no mistake."

Cromwell F. Varley, the celebrated electrician, in a letter to Professor Wm. Crookes says: "I know of no instance either in the new or old world in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the spiritual hypothesis."

Dr. Campbell says in the *British Standard:* "We believe, on the authority of Scripture, that spirits are capable of entering human bodies, of speaking through them, and acting in them; and hence we believe in the possibility of spirits operating on matter in the way of rapping out the letters of the alphabet, or in the way of writing with the pencil." This gentleman, I may add, was at one time a noted opponent of Spiritualism, but like Dr. Elliotson, of London, became, after a thorough investigation of its facts, a firm believer in it.

Dr. Johnson wrote: "That the dead are seen no more I will not undertake to maintain, against the concurrent testimony of all ages and all nations. There are no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion which prevails as far as human nature is diffused, could become universal only by its truth. That it is doubted by single cavillers can very little weaken the general evidence; and some who denying it with their tongues, confess it with their fears."

Lord Byron corroborated this as follows :—

"I merely mean to say what Johnson said,
That in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears;
And what is strangest upon this strange head
Is, that whatever bar the reason rears
'Gainst such belief there's something stronger still
In its behalf, let those deny who will."

Judge Edmonds says: "To convince my daughter that it was not her own mind, they (the spirits) told her of the loss of the steamer which had left this port for California a few days before, laden with soldiers. They (the spirits) said the vessel had foundered at sea; that over one hundred passengers had been swept overboard, and that the residue had been taken off by three vessels, bound for different ports. In the course of a few days after that, news came of the wreck, confirming in every respect the statement made."

Surely, if human testimony is to be received as evidence at all, it must be accepted in such cases as these, so well attested and so numerous, as if to convince us that we are surrounded by a cloud of witnesses of "the redeemed and exalted spirits of our race."

The poet, Longfellow, speaks thus :—

"The spirit-world around this world of sense
Floats like an atmosphere; and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air."

In the language of Tennyson, we have :—

"How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thoughts would hold
An hour's communion with the dead!"

M. A. (Oxon.) says :—"For a long time I failed in getting the evidence I wanted, and if I had done as most investigators do, I should have abandoned the quest in despair. My state of mind was too positive; and I was forced to take some personal pains before I obtained what I desired. Bit by bit, here a little and there a little, that evidence came; and as my mind opened to receive it, some six months were spent in persistent daily efforts to bring home to me proof of the perpetuated existence of human spirits, and of their power to communicate and give evidence of their unimpaired individuality, and of the unbroken continuity of their existence.

"Some of those who came I had known during their life on earth, and was able not only to verify their statements, but also to note the little traits of manner, peculiarities of diction, or characteristics of mind, that I remembered in them while in the body. Most were unknown to me, and came always in obedience to the controlling spirit (who arranged everything) to give their evidence and go their way when the task assigned them was done.

"Some came at the time of death. At that time it would seem the spirit finds it easy to manifest its presence, and the facts that it can give are readily capable of verification. Some had been long dead, as men count time, and came back in a dazed and awkward fashion to revisit the old scenes of earth, cramped and straightened, as it were, by taking on again the old conditions. But wherever they came from, and however they communicated, one and all bore with them an air of sincerity and earnestness, as of those who were themselves impressed with the deep significance of the work they had in hand. And all without a lonely exception told the truth about themselves, so far as we could verify their story. Many statements were from their nature not capable of proof; a vastly greater number were minutely accurate, and none suggested any attempt at deception. I cross-examined these invisible witnesses in every conceivable way, and with a pertinacity that left nothing untried, to elicit facts.

"Referring to records, I find that when I was staying at Shanklin, Isle of Wight, the guest of Dr. Speer, we had a continuous chain of testimony at our daily sittings, all bearing on the question of identity of spirit. The evidence was given in various ways, principally through raps on the table; many of these raps produced entirely without contact of the hands of any persons present. Some facts were given by direct writing on previously marked papers; some by automatic writing, some through clairvoyance or clairaudience. In a few cases corroborative evidence was drawn from all these sources.

"During twelve days, eleven different cases of identity were made out by facts and dates. Three of them were entirely unconnected with any of us; and one of them none of us had ever heard the name or any particular. Yet his full name, his place of residence, and the very name of his house, dates of his birth, and day of his death, were given with perfect accuracy. One was connected with Dr. Speer, five with Mrs. Speer, and two were friends of my own."

The philosophy of Spiritualism, however beautiful in theory or true in principle, grows out of its facts.

To place religion upon the assured foundation of knowledge, and redeem mankind from the speculative opinion of assumption, we have nothing unless we have facts—stubborn facts—and sound fundamental principles. To

demonstrate these and guide our drifting souls into the ports of eternity by the infallible compass of truth, spirits have come to earth.

Now psychological conditions are subtle, and often incomprehensible in their working, and persons who attempt to deal with these should approach the subject in a teachable, considerate, and reverential spirit, always remembering that they may break or destroy, whilst they endeavour to bend and shape the invisible force, to suit man's ignorance and presumption. It is certain that discourteous treatment and rude denunciation are not the methods best calculated to evolve psychic phenomena, or ensure results which obviously require calm and harmonious mental conditions.

The world of matter has yet to learn that good and evil, mischief and kind service, are the promptings of the spirit, not of the body, and until the demons of our race are converted to something more angelic, demons they will still remain, whether on earth or in the spirit-world. When those who denounce all spirits as demons, and only of evil origin, can find a worse demon than some of the wicked ones who have lived here, we shall be ready to join in the cry that spiritual identities are a nonentity, or otherwise diabolical. Whilst the wise and philosophical investigator may take much pains to study out the best means of evolving phenomena, the very presence of some individual or individuals may be quite sufficient to mar its production.

A close observer of all phenomena of a spiritualistic character, will recognise that they require for their production the presence of certain exceptional persons, such as in ancient times were termed seers and prophets, in the middle ages witches and wizards, and in our time magnetic subjects or spirit mediums.

Frauds have from time to time occurred, but if traced out carefully have been mostly committed by the admission of evil disposed spirits who have been brought to the circle under the attraction of some evil-minded skeptic. In all such cases the medium should be held blameless; they are not offenders, but simply victims.

The astral shells, and idle spooks, of to-day's imagination, the elementaries, spirits or demons, may be classed as coming from an ocean of vague and speculative theory. And yet, if our wicked ones, the uncivilised and uneducated, depart from earth, cannot they return, since they have a nearer approach to the life existing in our midst? Surely it is not a difficult task for them to come again; and if they do so, are we to suppose they return to us all changed, as it is said in Scripture, "in the twinkling of an eye?" I ask, can we make a good or first class musician in a day? Can a man be born again into all the knowledge and skill of a civil or mechanical engineer? No; There is no such law for progress. Time and training, education, and knowledge, must first be brought to bear upon the individual chosen for each separate work; and so it is in spirit-life.

These subtle laws at present are but little understood or known by man; and you may gather, further, that any spirit returning can only give the amount or sum-total of his or her knowledge obtained here or over there. Therefore, at your circles, you may bring into your presence by attraction just such atrocious liars as will deceive and delight in tricking you; or you may attract spirits of a higher, more holy and lofty standard, who will give you love, truth, knowledge, wisdom, and help you to make your earthly existence a heavenly one.

The choice is left with yourselves, and you may depend most faithfully the reaper will be repaid for what he sows, neither more nor less. The scales of justice and equity are so finely balanced and adjusted, that the veriest thought or thoughts flowing from the human brain—and be they of refinement, goodness, love, truthfulness, harmonious, or the reverse—are weighed in that balance and deflected to good or evil, right or wrong, one way or the other; for you cannot serve two masters, God and mammon.

As far as my knowledge teaches, I am bound to believe that the communicating intelligences are identical with the souls of mortals who have lived on earth; and some of them, I am sorry to say, still hold to the narrow and petty creeds of orthodoxy, which chain down their souls, and so erect cruel lines of demarcation between man and man.

And what does spirit identity teach us? In unmistakable language it says, that your friends once thought to be dead, are still living, and so near as to breathe, as it were, our atmosphere—to share and know our thoughts, to watch our daily actions, and, if we will it, doing us a hundred times more good, as blessed inspiring guardian spirits, than they ever could effect as poor weak mortals like ourselves. To watch and pray, therefore, should be a pleasant duty, always remembering that in all our actions we are but entertaining angels.

Experiment has proved that mediums and sensitives of the most varied characters exist; that manifestations largely depend on states of health, the mental harmony, and atmospheric conditions; that sittings conducted in ignorance of the laws end in failure; that undeveloped mediums, by sitting indiscriminately with persons of strong opposing biases, are injured, and manifestations unreliable; that beautiful and convincing proofs of spirit identity are made through developed mediums, when conditions are fulfilled, and arrangements carried out under spirit guidance. It often happens that spurious communications which are inconsiderately set down to lying spirits, result solely from the ignorance manifested at circles of the simplest laws of spirit phenomena.

Until more light is thrown upon this subject, and our scientific scholars take up the study of magnetism, to classify it in degrees, more accurately, I fear our mediums will continue to be subject to opposing influences, which not only mar the séance, but often injure them.

In England and America, where the spirits have been able to so materialise themselves as to be recognised, thousands have flocked from far and near to see them. Many have had the pleasure—your humble servant amongst the number—of seeing their friends and relations, and a mutual recognition has taken place, filling each heart with joy, such as no language can express.

I am quite certain that, given the necessary and developed mediums, together with favourable conditions, we could afford ourselves that same pleasure here.

SHAKESPEARE AS A SPIRITUALIST.

THE following striking testimony on this point is borne by François Victor Hugo, in the Introduction to the second volume of his translation of the plays of the dramatist into French, page 87, edition of 1865.

"Shakespeare did not question the existence of the invisible world; he rehabilitated it. He did not deny man's supernatural power; he consecrated it. James the Sixth says: 'Accursed be spirits!' Shakespeare says 'Glory be to spirits?' This side taken by the poet was not the premeditation of a tactician; it was the result of a conviction. Shakespeare had a profound belief in the mysterious. Convinced that there is an intermediate world between man and God, Shakespeare was led by logic itself to a recognition of all the creatures wherewith the Pantheism of the Renaissance filled the world. . . . Above us, around us, and below us, there are circling thousands of beings who see us, and whom we do not see. These beings animate creation everywhere. . . . They form a superior humanity, seeing further than we, and knowing more than we. And we, junior humanity, have not the right, forsooth, to address ourselves to this elder sister! We have not the right, forsooth, to evoke her, to consult her, to conjure her? We, sad lumps of flesh that we are, must needs be forbidden in our perplexities to call upon these luminous auxiliaries! . . . "The Midsummer Night's Dream" depicts the action of the invisible world on man. "The Tempest" symbolises the action of man on the invisible world. In the former, the work of the poet's youth, man obeys the spirits. In the latter, the work of the poet's ripe age, it is the spirits who obey man. . . . Prospero is he who, from the depths of despair becomes all powerful, the worker who by his science has tamed matter, Caliban, and by his genius the spirit, Ariel. Prospero is man, the master of nature, and the despot of destiny; he is the man-Providence."

OUR UNSEEN GUARDIANS.

When ancient and modern history come to be re-written in the light shed upon it by the knowledge we have acquired of the influence which the spiritual world has exercised upon human affairs, from the very infancy of our race, it may be safely predicted that man's ideas on the subject of past events will be completely revolutionised; that many so-called superstitious beliefs and narratives will be found to have had a basis of solid fact; that many so-called hallucinations will be seen to have been the actual experiences of people gifted with the faculty of clairvoyance or clairaudience, or both; and thus many obscure points and mysteries in the annals of mankind will be effectually cleared up.

In a recent life of Montaigne, we came across a couple of passages which are highly interesting when regarded from a Spiritualistic standpoint.

In the year 1584, France was a prey to civil war, and no man's house or property was safe. The great essayist was living in his ancestral chateau at Libourne, when one of the neighbouring seigneurs appeared one day at his gate, on a jaded horse, and asked for shelter and protection, on the plea that he was a fugitive from an armed band of the enemy. He was received and entertained with hospitable kindness. But presently by fours and fives, his armed retainers made their appearance, "as men flying from a victorious enemy, until some five and twenty armed men on horseback filled the courtyard of Montaigne. They would not dismount, though their leader was drinking within; and then it flashed upon the owner that the surprise and plunder of his chateau had been planned. After some time, however, the commander of the party remounted his horse, and though his men seemed evidently expecting some very different signal, they filed quietly after him out of the yard."

Their leader afterwards confessed that his purpose had been to plunder the chateau, but that there was something about Montaigne which restrained him from perpetrating such an act of treachery.

"On another occasion," writes the biographer already quoted from, "an ambush had been laid for Montaigne, and he found himself and his small party suddenly attacked by a number of gentlemen in visors, supported by a body of arquebusiers. They carried him into a neighbouring wood, robbed him of his horse and money, rifled his baggage, and demanded promise of a large ransom. There was even a proposal to kill him; but at last he was mounted on a sorry jade, separated from his retainers, and carried away prisoner. But they had gone but a very little way, when the leader rode back to him, gave him his liberty and made search for such of his property as could be recovered and restored."

Both these extraordinary and well authenticated incidents point very clearly, we think, to spiritual interference and protection. Montaigne was one of those men who would naturally draw around him powerful intelligences, whose efforts would be directed to safeguard him. In religion he was a Theist; his faith was pure Spinozaism; and therefore his conceptions of God were totally unlike, and immensely superior to, those of the Church to which he nominally belonged. Morally and intellectually he stood a head and shoulders above all his contemporaries. His human sympathies, we are told, stood out, to his eternal credit, far in advance of his age, and in strong contrast with its hard and narrow principles.

At an epoch when the peasantry were mere serfs; were regarded as so much chattel property; and were treated with less consideration than the domestic animals, his own conduct towards them was full of kindliness and sympathy. "He had known," he says, "a hundred citizens, a hundred labourers, wiser and happier than the rectors of the universities, and whom he would much rather have resembled." He even went to them for moral exemplars. "For," said he, "in the life of this rustic crowd of uncultured men, learning is fain to borrow every day a pattern for her disciples of fortitude, of patience, and of innocence. It is grand to see how those who are so full of showy knowledge have yet to imitate this foolishness of simplicity, and that, too, in the highest arts of moral virtue."

Montaigne loved Nature, and he was kind and merciful to all the lower animals. "There is a certain respect and a general duty of humanity," said he, which we owe not only to beasts, which have life and feeling, but even to trees and plants. To men we owe justice; to other created things such favour and kindliness as they may be capable of receiving. There is a certain intercourse between them and ourselves, and a certain mutual bond of obligation. I am not afraid of discovering the tenderness of my nature, so childish, it may be, that I cannot well refuse my dog a game of play, when he begs for it, however inconvenient it may be.

And all that Montaigne was in himself, he puts into his essays. They reflect his thoughts and his feelings, his virtues, and his failings; and they were destined to exercise a great influence upon after generations, as they certainly did upon his contemporary, Shakespeare. Therefore his preservation and welfare would naturally be objects of especial interest and anxiety to his guardians and impressors in the spiritual world; and it will be readily understood why and by what means they would exercise their influence on his behalf in both the critical circumstances described above. They belong, indeed, to those "Providential interferences" in which orthodox believers profess to recognise the direct "finger of God," but which sceptics deny and materialists deride; while the Spiritualist, enlightened by experience, perceives in them those operations of unseen but neglected and affectionate guides and guardians, who play so important and beneficent a part in the conduct both of individual and of national affairs.

A GOOD EXAMPLE.

An old Subscriber, at Charters Towers, who has from time to time added several new ones to our list, writes us under date June 12th, complimenting us upon the quality of *The Harbinger*, the contents of which give him great satisfaction. He says: It is always a pleasure to me to get as many as I possibly can to become subscribers to it. In the highways and byways, whenever I meet a person whose mind is open to receive truth as we know it, I introduce *The Harbinger*, and try to secure another subscriber.

We hope a few more of our readers will follow our correspondent's good example, and thereby help the paper and the cause it advocates.

ADELAIDE SPIRITUALISTIC ASSOCIATION.

We have had an unwonted stir in Spiritualistic matters in Adelaide of late. The usual monthly social was held June 9th, when a lecture, by Mr. Haxby, on "Spirit Identity," gave rise to acrimonious discussion. The Y. M. C. A. element was represented by, among others, Mr. Kirkham Evans, a self-appointed suppressor of Spiritualism. These followers of the meek and lowly Nazarene adopt a most offensive tone in dealing with those who differ from them in belief. The uncalled-for violence displayed at this meeting had one good result in that a Mr. Hatherly, lately from England, undertook to give an account of his experiences, and expressed himself as ready to answer questions and meet objections. The outcome of this was a crowded meeting, on June 13th, when Mr. Hatherley held the attention of a large and interested audience while he described his introduction to Spiritualism, and subsequent experiences. His account of a materialising séance of Mrs. Mellon's, at which his mother appeared and greeted him, was of peculiar interest. A would-be extinguisher of Spiritualism who followed him was requested to retire, as he refused to apologise for a public insult offered to the Association. Mr. Evans made a rambling statement, from which it appears that he, passing himself off for a Spiritualist, had succeeded in deceiving investigators; therefore it follows that all mediums were frauds, and all Spiritualists credulous fools. The audience seemed to think that Mr Evans had fallen into the error of measuring other people's corn in his own bushel.

On Sunday evening, June 19th, Mr. Hatherley, who has only recently developed for trance-speaking, lectured to the Association under trance conditions. A very beautiful invocation was followed by an address, marked by wonderful eloquence and command of language, in which the highest moral lessons were inculcated.

Another control asked for subjects on which to improvise, and spoke most poetically on "Love," "Home," and "Conscience." A third control, an Indian, spoke home-truths in a manner none the less forcible because couched in broken English.

Altogether, the meeting was most successful, all the more so as the conditions were not all that could be desired; and moreover, it was Mr. Hatherley's first appearance before an audience. The Spiritualists of Adelaide are greatly indebted to that gentleman, whose unaffected heartiness and transparent sincerity have made him friends wherever he has gone. It is hoped he may settle among us; in which case the Spiritualists of Adelaide may shake off the lethargy which has too long held them, and come to the front as they have never done before.

J. R. D.

A DEBATE ON "GHOSTS."

THE Ormond Literary and Debating Society discussed the subject of "Ghosts" at a meeting held in the College Hall, on Wednesday, June 8th. The opening paper affirmed "that a belief in Ghosts was justifiable."

In it it was contended that a belief in ghosts would not have been maintained so long were there not some good evidence of their reality. When death took possession of the body, the speaker said: "we could see that something had left—where it was gone it was not for him to say, but was it not easy to believe that that which had left the body continued to live on and might appear in the shape of a ghost."

Literature of all times abounded in ghostly allusions, and in all barbaric religions a belief in the supernatural would be found. A copy of the *Harbinger of Light* for September, 1889, containing a fac-simile of independent slate writing, obtained at one of Fred. Evans's public séances was put in as evidence The "Ghost" number of *The Review of Reviews*, the Bible, and other books were quoted in support of the argument.

The leading speaker on the other side contented himself with assertions and affirmations, to the effect that if ghost-stories were investigated they would be found to arise from heated imaginations, dreams, and disordered digestion. No ghost was ever seen in the daylight! Always in the dark; and this was a proof of Charlatanism and fraud. Persons who studied Spiritualism always became idiotic, etc.

Though the arguments were all on the side of the "ghosts," the majority was against them on the votes. They will, therefore, not be welcome at Ormond College for the present.

ANOTHER SCIENTIST CONVINCED.

DR. GIUSEPPE MASUCCI describes in the April number of *Lux*, a sitting which he had with Eusapia Paladino, in Naples; the other persons present being Signor Merlino, the King's Procurator, and his wife; Cavalier Ciolfi and his wife; and Signor Vincenzo Cavalli. He had read about the astonishing manifestations which had occurred in connection with the medium, in the *Pugnolo* newspaper, and wished to study the phenomena for himself. We need not describe these, because they were such as are tolerably familiar to most Spiritualists; but we feel much pleasure in translating the honourable avowal which the learned doctor makes in concluding his narrative:—

"Here I am, then, at the close of the sincere exposition of the facts that I have witnessed, and by which I have been led into a field of thought hitherto unknown to me.

"I feel myself compelled to demolish the entire edifice of my philosophical convictions, experimentally arrived at, to which I have consecrated a good portion of my life.

"In short, I feel it to be my imperative duty to appeal to the noble medical faculty to which I have the honour to belong, to lose no time in investigating these phenomena, and in bringing the causes of them into relation with the effects; earnestly desiring the arrival of that happy time in which by means of a too much neglected and despised empiricism we may arrive at the true, real and unique perfection of a speculative science, such as must inevitably guide the human race towards its true mission; before which the most gigantic rocks of brutal force will be shattered; which shall serve for the continual regulation of various societies, and shall form them into one immutable brotherhood by the will of Him who moveth all things."

THE PSYCHIC CULTURE SOCIETY,

Who have held their meetings at 121 Bathurst-street, Sydney, for the past twelve months, have, through the increase of members, been necessitated to secure a larger Room, in Castlereagh-street, where they intend to hold a Children's Lyceum, the initiatory meeting having been held at the old rooms on Sunday, June 19th.

The Secretary, Mr. Avis, advises us that at the evening meetings Trance Addresses have been given through Mrs. Havee, Mrs. Gellatley, Mrs. Muir, Mr. Aylward, and others; also tests, through Mrs. Kellie and Mr. Aylward.

He reports a great advance in Spiritualism in Sydney and suburbs.

A SINGULAR DREAM.

Two young men, residents of Norridgewock, met one morning, and one said: "Charles, I dreamed last night that you were a judge of the Supreme Court of Maine; that I was a minister, and that you called on me to open your court with prayer."

Just thirty years after this, the Rev. Dr. Charles F. Allen, late President of the State College, happened to step into the Supreme Court room in Augusta. Judge Charles Danforth beckoned to him and asked him to open his court with prayer, and, behold, the dream of thirty years was verified. Rev. Dr. Allen is now pastor of the Methodist Church at Fairfield.

NEW BOOKS.*

WE learn from our valued contemporary, *La Revue Spirite*, of Paris, that the literature of Spiritualism has just received some important contributions. We have given below the titles of the works, and derive the following general idea of their contents from the source just named:—

"La Reine Hatasou" is a philosophical and historical Romance dictated to a Russian medium by the spirit of the Earl of Rochester, to whom we are already indebted for five works of a different character. It is said to be powerfully written and to light up a remarkable and far-distant period in the history of ancient Egypt, when the power of the priests rivalled that of the monarchs themselves.

"Nouvelle Révélation," by Charles Fauvety, is described a succinct and complete exposition of the philosophical doctrines of the higher Spiritualism. Its author resolves in it the metaphysical and moral problems which exercised the minds of Leibnitz, Spinoza, Kant, Hegel, Hartmann, and Schopenhauer; reconciling science with reason, and satisfying the noblest and most legitimate aspirations of Spiritualists.

"A la Recherche des Destinées," by Eugène Nus, is a work in which the writer examines some of the more important religious and philosophical systems of the world, and proves the immeasurable superiority of Spiritualism, which, as it follows the true scientific method, is positivist in the best acceptance of the word; while the solutions which it furnishes of the great problem of human destiny are more satisfactory than those proposed by all other religions or philosophies, including Buddhism.

* Le Reine Hatasou. Par J. W. Rochester. Paris: Libraire des Sciences Psychologiques.
Nouvelle Révélation. Par Charles Fauvety. Paris. Ibid.
A la Recherche des Destinées. Par Eugène Nus. Paris. Ibid.

DEATH GOD'S GREATEST GIFT.

THE shape of the thoughts of the human heart as to death and after, has varied with varying civilization, but it has been held everywhere. In the main, the common ideas of death have been shrouded in gloom; the ravages that have set forth the fact of death have been filled with terror.

Curiously enough, some of the most gloomy figures associated with death have come from Christianity, and yet Christianity started in its career by virtue of this greatest of all beliefs—victory over death. Here, in the chapter I read you this morning you hear Paul cry: "Oh death, where is thy sting; oh grave, where is thy victory?"

And yet, to judge from the blackness of the observance of death, mourning weeds and hearses, you would think that death meant not the rebirth into a new life, but utter extinction.

Death, it has been commonly taught us, was an after thought; God made this fair earth and created man perfect, and intended that he should live here immortal and painless. But man sinned, and as a punishment sent by divine anger, death and evil came into the world.

I wish to deny all that class of conceptions: let us face the fact that

DEATH IS AS NATURAL AS BIRTH,

a part of the divine order. I believe, therefore, that death is a token of the divine wisdom and of the divine love.

We confuse death with a thousand things that are no part of it at all. The pains and illnesses of our breaking the laws of life are no part of death. Death need be nothing but a going to sleep. We have no right to confuse death with the breaking of the laws of our health, and adding these sufferings to our charge against death.

We add another horror to death in the thought of what is to come after. People shrink at the thought of the grave—as though there were something terrible about it. The body is only a worn out suit of clothes; revere its resting place, but do not add an agony to death by fancying that any one is ever buried.

Do not, also, add a horror to death in thought of "that something after death." The wild imagination of a barbaric world has created pictures of fire and chaos which we have inherited. Do not charge death with these things.

What, then, is death? Death is only the transition from this present mode of life to another: as natural as birth, as sweet and full of hope as is birth.

Where is this other world we talk about? Where are those we call the dead? I believe that this world of those we call dead is close by us, and all around us, and there is a difficulty about it only because we are the fools of our eyes and ears. It is only the tiniest part of the physical universe that we either see or hear. Science has taught us that that the mightiest forces of the world are the invisible, the intangible forces. The things we cannot see and cannot touch are the mightiest physical things.

Those we call dead, then, may be very close about us; and this friends, I believe.

What sort of people are they? We have dreamed of ghosts and spirits and our imaginations have filled the past with spectres, and men have feared them. Why should the thought of the sight of one who has gone be in any way terrible to us?

DEATH DOES NOT CHANGE US

in one essential character.

There are thousands of people to whom there are two bitter things about dying; one is the leaving of friends, the other is that they are going out all alone. But the separation is only temporary, and I believe that just as we came into this world in a place prepared for us, so I believe that over there we shall be received into arms of love, and not for one moment feel ourselves strange or alone.

And so I dream that death is God's greatest, best gift to man, because it unfetters us after we finish here, frees us to the universe, and enables us to take the next step up and on.—REV. MINOT J. SAVAGE.

SPIRITUALISM IN ROME.

IN the March number of *Lux* (Rome), we find a detailed account of a sitting held in that city on the evening of the 19th February, with the now celebrated medium Eusapia. It is signed by seven gentlemen who were present, one of whom is the editor of our contemporary. John King was the control on the occasion, and after a number of striking physical manifestations had been witnessed, Cavaliere Figa asked if the spirit of his wife was present? to which the control replied in the affirmative. Then a blue flame became visible in the centre of, and a few feet above, the table, and presently a group of flames illuminated the profile of a lady who was immediately recognised by Figa as his wife. A hand was passed caressingly over his face, and two kisses were impressed upon his lips, so as to be audible to all present. The spirit of a nephew of Signor Hoffmann, who had passed away in Florence two years before, warmly clasped the right hand of the former in both his own, and repeated the pressure several times. Jets of flame were visible in various parts of the room, and three of them descended slowly from the ceiling to the table, where they vanished with a sound resembling heavy blows on the wood. One tongue of fire rested on the left shoulder of Signor Bennicelli. Then a voice was heard in the air distinctly intoning the words—"Through the love of God, through the love of God, dear brothers, ye are all dear."

Many other phenomena were witnessed, and the medium taking the hand of two of the sitters placed it on the table, made the sign of the cross on the back with her finger, and on lifting the hands, the cross was found traced upon the table under each. Some direct writing of various kinds, and a shadow which Eusapia and the Cavalier Rostango distinctly saw gliding along the walls of the room, marked its passage by leaving imprinted on them a long streak of blue colour.

A RATIONAL FAITH.*

THIS book is a reprint of several of Mr. Browne's pamphlets and lectures on Spiritualism and rational religion, including his most recent one (now out of print and much sought for), "Reasons for the Hope that is in me." A short but stirring preface appeals to the reason of the reader, and combats clerical objections to the investigation of Spiritualism; and a concluding chapter is a just but severe criticism of Christian doctrine, but not of religion. As a matter of fact all Mr. Browne's writings are religious in tone, but they advocate a rational, manly religion, and a higher conception of God.

HOW A MAN WHO HAD CHEATED HIM CAME BACK AFTER DEATH TO APOLOGISE.

"I never go much on ghost stories," began Contractor Van Dyke at the Clinton House the other evening. The old gentleman had been listening with more or less attention to a series of fables being told by the guests of the hotel.

"Well I don't know," the old contractor replied. "My experience in that direction is somewhat remarkable. I don't suppose you will believe me, but the story I will tell you is true. I can produce a living witness to it, and I will at any time make affidavit to its accuracy. Two years ago I was building a piece of railroad down in the eastern part of this State. Among the people who furnished me ties, was an old trader in whom I had little or no confidence. As the bills for the ties came in I paid them promptly and took receipts from every man. I knew to the tie the number used. After my contract was completed the old trader sued me for the price of fifty ties. The case was tried, and I was compelled to pay the money. The old man had sworn to his bill, and little or no defence could be made. When I paid the money I warned the old fellow. I told him he

* A Rational Faith; or a Scientific Basis for Belief in a Future Progressive State, *versus* Faith in Traditions and Dogmas Irreconcilable with Reason. By Hugh Junor Browne. George Robertson and Co., Melbourne.

had perjured himself. I predicted for him an unhappy ending. About six months ago I was awakened at one o'clock in the morning by this same old trader. It was dark in my room. Just as plainly as I can see you now he was there in life. He wakened me by calling my name. My partner was in bed in the same room just a few feet from me. I called him and told him of the visitor's presence. He said he could not see him, and laughed at me. He told me I was dreaming, and suggested that I go to sleep. While we were talking the old trader called me by name. He said he had been mistaken about the ties, and offered to return me the money. The vision then vanished. My partner talked with me of the matter before we went to sleep again. The next morning he told the story on me as a joke, but while we were at breakfast the news reached us of the old trader's death. He had died within ten minutes of the time of his visit to me. I have no idea how many more calls of the same character he had to make, but I am satisfied that his visit to me was his last one. That story is true as holy writ," the old man concluded. A distressing silence followed its telling and the party broke up before all recovered.

We regret to have to record the death of Mr. Samuel Gordon, Chief Officer of the ship "Laria," and husband of Mrs. Gordon, trance-medium, of this city, who passed to the higher life on the 7th May last, through fatal injuries received whilst gallantly keeping his stand at the wheel during a violent storm encountered by the vessel in a voyage from Mauritius to Tasmania.

The Lyceum *Banner* for May contains a report of the proceedings of the seventh annual Conference of British Lyceums, held at Daulby Hall, Liverpool, on Sunday, May 8th. There was a large attendance of delegates, and after an introductory address by the President (Mr. Kersey. The Secretary reported amongst other matters of interest that nine Lyceums had joined the Union since last Conference, making a total of 34. The report expresses confidence in the growth and unity of the movement.

At Mr. Haxby's (Adelaide) lecture, in response to an invitation from the chairman for testimony as to the return and identity of spirits, a Mr. Atherley, who rose with manifest diffidence, said that he had had dozens of such tests from his own wife, who was a natural seer in her normal state. He was at first utterly sceptical, but eventually began to advance towards belief. At last attending a materialisation circle, his mother, who had been dead for years, came out from the cabinet where the medium was seated, and advanced to him and took his hands, and after speaking with him for some time, dissolved from his view without returning to the cabinet.

Passed to Spirit-Life, on the 7th May last, at Hobart, Samuel Gordon, late Chief Officer of the ship "Laria," and beloved husband of Mary Gordon, Canning-street, North Melbourne.

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