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

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SPIRITUALISM AND SANITY.

A WELL-KNOWN and highly respected member of the medical faculty in this city, observed, on hearing that steps were being taken to institute a Society for Psychical Research, in Victoria, "Then there will soon be a fresh crop of patients for the Kew Lunatic Asylum." These venerable delusions and mouldy superstitions die very hard; and it is an astonishing thing that those who cling to them should be so wanting in discretion, and so little capable of profiting by the experience of the past as to continue to declare that every innovation in science implies mental derangement on the part of those who venture to explore new domains. Is it possible that they can have forgotten that the epithet "quack" and "crack-brained theorist" was applied to William Harvey when he announced his discovery of the action of the heart and the circulation of the blood, by his medical contemporaries; and that Galvani was regarded as demented because he demonstrated the action of dynamic electricity upon the legs of dead frogs? Do medical men remember the obloquy and ridicule they heaped upon Mesmer, Puysegur, Dupotet, Gregory, Elliotson, and Ashburner, for revealing the wonders of what is now called Hypnotism, and was then known as Mesmerism or animal magnetism? But we need not multiply instances of the remarkable alacrity displayed by licensed professors of the healing art in stigmatising as insane, or as "matioids," those who carry the torch of knowledge into the dark caverns of ignorance and error.

Why psychical researches should conduct inquirers to a madhouse, is one of those things which, as Lord Dundreary's brother says, "no fellow can understand." Our experience, covering a quarter of a century, spent in such investigations, has led us to a precisely opposite conclusion. A science resting upon a broad and adamantine basis of carefully observed and accurately recorded facts; and a philosophy which is really the synthesis of all that is best in the philosophies of every former age, and which substitutes knowledge for belief, and certainty for vague hopes and expectations concerning the future life, must, in the very nature of things, be soothing and consolatory in the hour of trial or bereavement; must enable us "to bear the ills we have" with patience and resignation, and must fill our minds with a peace and calm which nothing else can communicate.

It is notorious that religion in all ages has been a powerful factor of insanity, and the difficulty is to imagine any human being conscientiously accepting the doctrines of John Calvin and Jonathan Edwards; or believing in the physical hell pourtrayed by the Rev. Father Furniss, of the Roman Catholic Church; and at the same time maintaining his mental balance. Such doctrines are calculated to transform all persons of a sensitive organisation and a melancholy temperament into raving maniacs. But in proportion to their numbers, Spiritualists have contributed a remarkably small number of inmates to our lunatic asylums; and the probability is that in every case the malady has been hereditary or traceable to causes altogether unconnected with Spiritualism.

In France, between 1854 and 1860—the period in which Spiritualism took its rise in that country—there were 29,223 cases of lunacy, 18,886 of which arose from physical, and 10,357 from moral causes. Of the latter, no less than 1095 were *attributed to the religious sentiment pushed to excess.* In the United States, where, according to the "Banner of Light," there are sixteen millions Spiritualists, there are eighty-seven madhouses, containing, in the year 1876, close upon 30,000 patients. Of these 23,328 were confined in fifty-eight asylums, supported by the various States. To the chief medical officer of every one of these institutions, Dr. Eugene Crowell addressed a circular, soliciting particulars of the causes of insanity, specifying Spiritualism as one of these. And what was the result? The returns showed that while no less than 412 cases were directly attribu-

table to religious exaltation, *only fifty-nine could be traced* to Spiritualism! Fifty-nine out of twenty-three thousand odd! Surely figures like these should silence the silly babble of those unthinking and ill-informed people who associate pneumatology with mental derangement.

OUR FOREIGN EXCHANGES.

"SPHINX" for August, brings as usual a rich assortment of mental pabulum, fit food for the very *elite* of the world of thought.

The character and tendency of this able exponent of the new Psychology, is gradually undergoing a change, which the earnest Spiritualist can only hail with joy. An undue leaning towards certain authoritative Brahmanic and so-called Theosophical notions was at one time calculated to repel rather than attract the Western mind. Indian corn should be measured by the European bushel, but the European corn cannot be gauged by the obsolete Indian measure. Advanced Western thought cannot be forced into the antiquated moulds designed by an ancient priesthood, fraudulently claiming infallibility. There has been far less of this in *Sphinx* of late, and in its place we hear more and more the true note of that higher Spiritualism in which both the religion and the philosophy of the future are foreshadowed.

Dr. Du Prel, one of the ablest of the contributors of the journal, and a true Spiritualist, continues in the issue under review a series of articles on the influence of the psychic factor in occult phenomena, more especially those now called hypnotism (a new name for an old thing). The materialistic school of physio-psychologists, formerly denying the reality of the phenomena known as mesmerism, has now accepted them under the new name, but is quite unable to explain them. Du Prel shows that they have a physical as well as a psychic factor; that the former is represented by the fluid assumed by Mesmer, the odic force of Reichenbach, the akasa of the Orientals, which passes from operator to subject, and propelled by the psychic factor, the will-force of the operator forms the connecting link between the two, putting the operator in *rapport* with the subject, and enabling his "psyche" to control that of the latter.

Du Prel shows that mere passivity on the part of the subject is sufficient to produce the lower, but that active positive faith is required to produce the higher, phenomena. Even in the absence of a visible operator, this faith may act when merely centred in an inanimate object, such as a statue of the Madonna, the springs of Lourdes, etc.

Du Prel's great doctrine, the central one in the monistic philosophy, of which he may be regarded as the founder, is that most important one of the soul being not only the thinking, but also the ORGANISING principle in man as in every other organic being. This is the secret of all organic life, and by it alone can the phenomena of hypnotism be explained.

L. Delius, writing on the same subject, castigates with well-merited satire the physio-psychological school, who will give in to anything rather than spirit or soul, who think that everything is explained by the term "suggestion," and that even the "abstruse" phenomena of Spiritualism find a ready solution in it. Yet this term "suggestion" is but a polite French synonym for the mesmeric command, by which the psychic factor is set in motion to do its assigned errand, whatever that errand may be. Denying the reality and potentiality of this factor, our modern hypnotists are merely groping in the dark, unable to realise that hypnotism, or mesmerism, leads up to clairvoyance, and the latter transports us at once into the astral or spiritual world.

Reincarnation is usually accepted in *Sphinx*, as it came to us from the East. Some strange arguments, however, are brought against it in this issue by a Dr. Haehnle, which, if they prove nothing else, at least show us how lamentably astray the human mind is apt to wander when it leaves the solid foundation of facts to base its conclusions on.

Dr. H. argues that man, in his present condition, is merely a transition form, and embryo, who must not be supposed to acquire by ever so many incarnations his highest perfectibility. His second argument against this theory is, that if it really were based on fact, history would have given very different results; nations would not have developed up to a certain extent and then collapsed again, but with all their individual members, ever gaining fresh knowledge and wisdom by repeated incarnations, they would have developed higher and higher; instead of which, this pessimist writer argues it is even difficult to see any real progress in history.

In justice, however, to those who hold with the doctrine of a plurality of existences, it should be stated that they maintain that when men and women have reached their highest point of intellectual and spiritual development in their seventh or final incarnation, they pass into the higher life for ever. Such final incarnations, it is alleged, take place in groups; so that the fine flower of the human race has been seen to blossom in the age of Pericles in Greece; in the reign of Augustus in Rome; at the Renaissance in Italy; in the time of Louis Quatorze, and again in that of Louis Philippe, in France; in that of Elizabeth, Anne, and Victoria, in England; and in the epoch of Goethe and Schiller in Germany.

Other articles, such as Researches on the Astral or Spiritual Body, by Deinhardt; on the New Church, by Russbüldt; on Simon Magus of New Testament renown, by Thomassin; all more or less heavy reading, are interspersed with poetical and literary contributions, as instructive as interesting, and combining with the former to make up an *olla potrida* of occult lore unrivalled by any other monthly in Germany.

We have received a number of the *Revista Internazionale*, published in Rome, and devoted to the discussion of the social sciences and cognate subjects.

To the part before us, Doctor Igino Petrone contributes an essay on land in reference to the capitalistic economy of the present day; Signor E. Costanzi examines the socialistic and individualistic theories now current; and Professor Jannet's *Le Capital, Le Speculation, et la Finance au XIX Siècle*, is reviewed. A specially valuable feature of this Review is an examination of all the books published in Europe and America upon social and economic questions during the previous month.

We learn from *Le Phare de Normandie* (Rouen), that the Magnetic Society of France is organising a practical School of Magnetism, in which all branches of the art of healing by this method will be systematically taught by properly qualified professors and practitioners. The instruction will be both theoretical and practical. The first will comprehend lessons in descriptive anatomy, physiology, the history of magnetism and magnetic therapeutics, together with lectures on chemistry, hygiène, psychology, morals, and Spiritualism. Fifteen lessons in experimental magnetism and a hundred in classics, will constitute the practical training. Special examinations are to be held at the end of each year, and degrees or diplomas issued to those who succeed in passing them.

We are indebted to Senhor Marbema Lignoga, of Bahia (Brazil), for a pamphlet *As Tres Doctrinas. Qual das tres será a mais acceitavel?* (The Three Doctrines. Which of the three will be most acceptable?) They are the Roman Catholic, the Protestant or Evangelical, and the Spiritual. The first is expounded by the ecclesiastical secretary of the Archbishop of Bahia; the second by the leading Protestant minister in that city; and the third by Dr. Francisco de Menezes Dias da Cruz, President of the Brazilian Spiritualist Federation; and Senhor Marbema contents himself by submitting all three doctrines to the reason and the dispassionate judgment of the public; thereby signifying his own confidence in the triumph of Truth.

Op de Grenzen van Twee Werelden (the Hague), for September, contains an excellent article on Young Me-

diums, in which Mme. Elise van Calcar takes for her text the maxim that the future of Spiritualism is in the keeping of our children; but points out the necessity for the exercise of extreme circumspection with respect to the development of those who exhibit mediumistic faculties, so as not to bring those faculties into play until such persons have reached maturity.

Another paper deals with hydropathy; a third with the means of obtaining direct writing; and a fourth with the continually recurring phenomena of haunted houses.

The August number of *Lux* contains a singularly interesting and valuable report by Dr. Ochorowicz, of Warsaw, the inventor of the thermomicrophone, and the author of a standard work on "Mental Suggestion," of his experiences of the mediumship of Eusapia Paladino. The inquiries were conducted in the house of Signor Siemiradski, a famous Polish artist resident in Rome; and they were so conclusive and convincing that he terminates his account of them with the publication of a frank and full apology to Mr. Crookes for having presumed to stigmatise him as insane, for no other reason than because he was courageous enough to attest the truth of certain mediumistic phenomena, after having subjected them to rigorous observations. "I strike my breast," says Dr. Ochorowicz, "and exclaim '*Pater, peccavi*!'" To which we will only add, "*O si sic omnes.*"

SKETCHES OF THE HISTORY OF RELIGION.

By Dr. A. Mueller.

c The Greeks.

With the Greeks a new world appears before us; a new era dawns in human history. We leave behind us those vast oriental empires with their peculiar and partly effete civilisations of many centuries, with their millions of human beings groaning under the iron rule of tyrant and of priest, and see before us the noblest branch of the great Aryan family asserting, for the first time in history, the great principle of individual liberty and developing in a small but eminently favourable country those marvellous gifts that have made them our teachers in art, philosophy, and to some extent, even in politics, and in art more especially have given us types of beauty which thus far we have only been able to imitate, but not to equal, much less to surpass; the sculptors of the Italian Renaissance having made the nearest approach to them.

In the one great essential of all real culture, in religion alone, the Greek mind—except in such men as Socrates and Plato—did not keep pace with its other achievements; and in this vital defect the early collapse of the Greek commonwealth had its principal cause. In striving to realise in art the highest beauty of form, the Greeks ignored the beauty of soul, of which that of form must be the result as well as the expresssion. Their Venus, for instance, was but an exponent of ideal voluptuousness, and inspires that feeling rather than the pure and holy one we experience when contemplating the Madonna of a Raphael, a Fra Angelico, a Gian Bellini, and a Michael Angelo.

In their essays at democratic government they overlooked the principle, far from realised yet in our modern democracies, that in a true democracy every citizen must be a law unto himself, in complete accord with State as well as moral law, and that this moral freedom of the individual, to be reliable, must have *religion* for its basis. In Greek philosophy also, the religious element is frequently absent, and much of it is pure atheism, throwing over not only the Greek gods, but the God-idea altogether. Socrates and Plato were deeply religious, but even these great heroes of thought did not aim at any comprehensive religious reform. They left Greek polytheism intact, acting somewhat after the principle of Confucius: "Honour the gods, but keep them at a distance." Their influence, therefore, on the nation was small. We seek in vain for a religious reformer of Zoroaster's stamp. Socrates was most like him; the system he taught to his disciples was equal to Zoroaster's in simplicity, purity, and truth, but unfortunately he had no royal protector, and the poison-cup was his reward, a few faithful disciples only mourning his death, whilst the cultured Athenians looked on indifferent and passive.

It is a strange enigma that so gifted a race as the Greeks remained both in religion and ethics so lamentably behind, and never outlived the early polytheism of their ancestors, though it degenerated, in course of time, to such a degree that the immortal gods were actually satirised. Beyond the conception of a Supreme power, to which gods and men are alike subject and must submit—inexorable Fate—the Greek mind never rose. It would almost appear as if the pursuit of art, philosophy, and politics had absorbed all its faculties and caused the highest of all intuitions to perish from inanition and want of exercise.

To the student of religious history, however, the Greek gods nevertheless are of deep interest, for they were not mere personifications of natural forces, but representations of an ideal humanity. In this, Greek polytheism differs from that of the Orient. These human gods are the first symbolic dawning of the great truth which Christ brought to light, and which even Laotse perceived already. The at-one-ment with God, the recognition of the Divine in the human, and of humanity as part of the Divine life, as encompassed and interpenetrated by the Omnipresent Soul of the Universe, this our living in God and God living in us, which we can trace like a golden thread through all Christ's teachings, we find symbolised in the gods of Olympus, even though these gods were not always ideals of virtue, but not unfrequently tainted with many of the imperfections of Greek morality.

But setting aside these Olympian scandals as merely exemplifying the truth of Schiller's words: "*In seinen Gottern malet sich der Mensch*" (in his gods man depicts himself), we must address ourselves to the more important question, whether these gods in human form, with which the poetic genius of the Greeks peopled the Olympus, were entirely the production of that genius, or whether the old Greeks had some special reason for imagining all their gods to have the human form. If they all sprang merely from the poet's brain, as dozens upon dozens of learned Greek scholars and authors would have us believe, then surely the poetical imagination did not utilise any of its inexhaustible resources by giving them all the poor human form. Zeus, for instance, the alleged father of the gods, would hardly have been the ever-juvenile old man, fond of his nectar, and sometimes unmindful of his conjugal vows to his wife, Hestia. He would more probably have been described as a grim old giant, who, if he had the human form at all, would place his feet upon either pole, whilst his head reclined on an Olympian couch. Poetical fiction knows no bounds, and had it been the sole creator of the Greek gods, Olympus would have been populated with a far more grotesque assemblage of fabulous beings than the Greek poets placed there in their beautiful gods and goddesses of a purely human type.

Anthropomorphism, in defining the attributes of the gods, was unavoidable; for these attributes could not be otherwise, could only differ in degree from what we know in man as virtue and excellence, though they might be supposed to exist in the Deity to a degree inconceivable to us. But it is otherwise with regard to the form in which man depicts his gods; and these Greeks had no doubt a special reason, a substantial basis for choosing the human form. It was the same reason that influenced the Vedic poets, that gave to Zoroaster his unbounded faith in Ormuzd, namely *spirit-intercourse*. It was in these ancient times apparently much more intimate than it is with us. Gods, *i.e.* spirits, had actually lived with man, according to Greek legends. Finding these beings, who so frequently visited them, not to be human, they naturally supposed them to be gods. This, and this alone, furnishes us with the key to a proper understanding of Greek theogony; only, as long as spirit-intercourse was looked upon by our savants as merely a heathen superstition, this key, though all the time before their eyes, was not applied.

Hesiod and Homer, therefore, did not invent the gods, they only wound their mythical and poetical garlands

around the beings whose existence was to them and to their people a constantly demonstrated fact. They did not even invent the names of the gods, for these names existed before the poets, and had been suggested by nature-worship. They had suggested themselves to the worshippers as signifying the objects of worship. The poet's function, therefore, was merely to arrange and detail the knowledge of the gods, and this function was only exceeded where mental attributes, such as justice, wisdom, etc., had to be personified.

Whilst this origin of Vedic theogony is indicated in the Vedas only by isolated passages, we find the fact of spirit-intercourse plainly affirmed throughout all the Greek literature, in all its various phenomena, and the terms gods and spirits, or demons, are almost interchangeable.

A few quotations from Greek literature will place this beyond all doubt. Let us take as an instance the much-debated *daimon* of Socrates. According to his great disciple, Plato, the venerable old sage said of it: "the cause of it is, what you have often, and in many places heard me mention, namely, that I am moved by a certain divine and spiritual influence, which also Miletus, through mockery, has set out in the indictment. This began with me from childhood, being a kind of voice which when present diverts me from what I am about to do, but never urges me on. But this duty, as I said, has been enjoined on me by the Deity, by oracles, by dreams, and by every mode by which any other divine decree has ever enjoined anything for me to do."

Addressing his accuser, Miletus, he asked, do we not take *these deities or demons for gods*, or the children of gods; and receiving an affirmative answer, he continued: "Therefore, you acknowledge that I believe there are demons, *and that these demons are gods.* I have likewise told you that I received my orders from God Himself by oracles, dreams, and all other methods.

In his Timæus, Plato writes: "That between God and men are the daimons or spirits who are always near us, though commonly invisible to us, and who know all our thoughts. They are intermediate between gods and men, and their function is to convey to the gods what comes from men, and to men what comes from the gods."

In the Apology and Republic we read: "The demons often direct man in the quality of guardian spirits in all his actions, as witness the *daimon* of Socrates. . . . There are two kinds of men; one of these through aptitude will receive the illuminations of Divinity, and the other through inaptitude will subject themselves to the power of avenging deities. . . . The poets do not compose by art, but through a Divine power; since, if they knew how to speak by art upon the subject directly, they would be able to do so upon all others. On this account a Deity has deprived them of their senses, and employs them as his ministers, oracle singers, and divine prophets, in order that when we hear them we may know it is not they to whom sense is not present, who speak what is valuable, but the God himself who speaks, and through them addresses us. We are not to doubt about these beautiful poems being not human but divine, and the work not of men but of gods, and that the poets are nothing else but interpreters of the gods, possessed by whatever deity they may happen to be."

Plato here describes most correctly the method of inspiration and trance-speaking with which every Spiritualist is familiar; and we see from the above, that even he confounds spirits or demons with gods. Though in his philosophy he went beyond the popular polytheism, declaring a Supreme Intelligence—*nous eidos logos*—to rule the world, he evidently felt that this philosophical conception of the Deity could not take the place of those gods, whose existence he thought plainly demonstrated by manifestations so abundant in his time. Hence, by confounding spirits and gods, even the great philosopher could not but acknowledge the existence of these gods, and his philosophical monotheism therefore never assumed the form of a clear religious conviction.

Polytheism had evidently taken such deep roots in the Greek mind, that even the gods—alias spirits—must have found it impossible to combat it. In religion, as an Egyptian priest is reported to have once said to Solon, the Greeks were always children.

The error, however, which Plato and Socrates committed in confounding spirits and gods, was not theirs alone, but runs through all the ancient religions, and was evidently a necessary one. It was unfortunately the cause of their sublime Spiritualism being so little appreciated by their most ardent admirers among modern Greek scholars. Volumes upon volumes have been written to drag it into the dirt and show it to be mere childish prattle, no more entitled to our acceptance than the belief in the gods it erroneously introduces. If we but strike out the latter, and substitute spirits or messengers sent by God, we have in it a complete theory of that inspiration to which humanity owes every good and perfect gift. But spirit is the last thing our savants will give in to. When at last they have to acknowledge it, which will be ere long, Plato will be like a new revelation to them, and they will wonder at the obliquity of vision that made them misrepresent the most sublime traits in the character of Plato and his venerable teacher, Socrates, as well as the very essence of their philosophy.

Anything more truly pathetic than the last dialogues of Socrates to his disciples immediately preceding his death, cannot be found in the whole history of martyrdom for conscience' sake. Socrates had been tried for promulgating his sublime doctrines, and being found guilty of heresy, was condemned to death. The Athenians had a quiet way of disposing of such offenders. They did not torture them in the fiendish manner of later times to make them recant, and then burn them alive or break their bones on a wheel; neither did they hang them by the neck. Theirs was a much more humane and genteel mode of execution: simply an overdose of some narcotic, that dulled the senses and removed the obnoxious individual painlessly from the mundane sphere. Socrates was about to take this dose, and his disciples had come to say farewell. Mark the serene, the sublime calmness—a reflex truly of celestial beatitude with which the venerable old sage addressed them. On one Crito asking him how he would like to be buried, Socrates replied: "Just as you please, if I do not slip from you;" and then, looking upon them with a gentle smile, continued: "I cannot attain my end in persuading Crito that this is Socrates who discourses with you, and still he fancies that it is Socrates who shall shortly see death. He confounds me with my corpse, and in that view asks how I will be buried. . . . And all this after the long discourse I made to you lately in order to show that as soon as I shall have taken the poison I shall stay no longer with you, but shall part from here and enjoy the felicity of the blessed. . . . What I have said to you ought to show sufficiently that we should labour all our lives to acquire virtue and wisdom, since we have so great a reward proposed to us, and so bright a prospect before us. . . . As to you, be assured that you will follow me shortly. My hour has come, and as the tragic poet would say, the surly pilot calls me aboard. It is time I should go to the bath, for I think it better to be washed before I take the poison, in order to save the woman the trouble after I am dead."

The intercourse of the old Greeks with the spirit-world, that determined the favour of their gods, no doubt also inspired their ideas of the Olympus. There were those among them, such as Epimenides, Hermodoras, and Aristides the Just, who like Swedenborg and many of our modern media, were able to leave their body in trance, and conducted by their spirit-guides to vist the celestial sphere of the spiritual world. Either poets themselves, or furnishing the themes to the poets, they peopled the Olympus not with their gods alone, but also with their heroes and sages.

Here, then, we find this so-called heathen superstition once more forming its beautiful poetical creations out of more than purely imaginary material. As our entranced media on the whole agree in their description of the spirit-world, and as this description is again in harmony with the accounts we receive from denizens of that world, so there was, no doubt, a sufficient agreement in the Greek accounts to justify the conclusion that they were drawn from actual observation. In the Phaedon, Plato gives the following as coming from Socrates: "The earth we inhabit is properly nothing else but the sedi-

ment of the other, that is the pure earth above, called Ether. In this more perfect earth everything has a perfection answering to its qualities. The trees, flowers, fruits, and mountains are charmingly beautiful. They produce all sorts of precious stones of incomparable perfection of clearness and splendour. Those we so much admire as jaspers, emeralds, and sapphires, are not comparable to them. They have sacred groves and temples actually inhabited by the gods, who give evidence of their presence by oracles, divinations and all other sensible signs."

A description of the scenery of the spirit-world, as being similar to that of the earth, but of an ideal beauty indescribable to us, the writer once received by direct writing through a private medium, under test conditions. The above citations from Plato are taken from Cary's and Calder's translation, as given by Dr. Peebles in his "Seers of the Ages."

To enumerate here all the Greek gods and goddesses, would be tedious. Originally only consisting of Zeus, his family and relations, their number was gradually increased by legions of gods of inferior rank. To these again were added the demigods, born of the alleged unions of gods and goddesses with mortal men and women, and finally, even men who could not claim divine descent, and were not even patterns of morality. If we add to this almost endless multiplication of the Greek gods, their purely human and by no means ideal qualities, their alleged indifference towards the human race, their hatred towards the unfortunate, and their envy towards the lucky, their wilfully leading men to destruction, etc., we need not wonder that religious and ethical culture remained at so low a standard among the old Greeks.

The influence of the priesthood on Greek character was almost *nil*. Priest rule was incompatible with the spirit of individual liberty animating the nation. Their priests occupied a subordinate position, and were not supposed to teach religion. They were not, as in Asia, looked upon as necessary mediators between gods and men. Their functions were to officiate in the temples, and at best to give advice in matters of religion. They were also employed to ascertain the will of the gods, and the probable success or failure of important undertakings, more especially of wars, by certain signs, such as the flight of birds, the sacrifices, etc., but more especially the oracles. It was through the latter principally that the priests obtained in ancient Greece a certain importance and influence that would not otherwise have been accorded to them. The Greek oracles were no doubt borrowed from Egypt, and the Greek priests received their knowledge of the occult most probably from their wise Egyptian colleagues. To this occult knowledge the success of the oracles and the important role they played in Greek history, can alone be ascribed. When the Sybil or Pythia, seated on the tripod and enveloped in the vapour of incense, passed into the ecstatic or trance condition, she became clairvoyant and liable to control by spirit, both incarnate and disincarnate. If the officiating priest found the spirit control present, he would allow "the god" to speak through the medium; if not, he could personate the god, and suggest such oracular deliverance as would best meet the case, or by its ambiguity allow of different interpretations.

As in many instances on record, the oracles indicated events occurring at a distance, which were not known at the time, but subsequently verified, and actually foretold future events; a superhuman agency must be admitted in such cases, unless clever guessing or coincidence are brought in as shallow explanations, and a shrewd nation is assumed to have been humbugged for centuries by acts of wilful deceit. Physical phenomena, such as the tingling of bells on the necks of statues of the gods, sounds proceeding from specially arranged metal plates, changes of lustre in precious stones on statues of gods, etc., were also contributing to the oracles. Another phenomenon of a superhuman character was the sacred temple sleep, in which the information sought for was conveyed by impression during sleep. After one day's fasting and three days' abstinence from wine, the worshipper had to sleep in the temple dedicated to the god, and then received the information wanted in a dream, which, if not plain enough, was interpreted by the priests. This temple sleep was largely resorted to for the cure of disease. The temples of Æsculapius, in fact, were the hospitals of ancient Greece. Patients of all kinds flocked to them, and we may be sure that such would not have been the case if a certain measure of success had not been attained there by occult means. How far the priests were instrumental in bringing this about by handling the patients as healing mediums do now-a-days, or by placing themselves in rapport with the patients, and suggesting the substance of the dream, in which both diagnosis and cure were indicated, we do not know. It is most probable that a powerful and constant influx of spirit-force prevailed in these temples. Many accounts, such as those given by Aristides in his "*Orationes Sacræ*," about his experiences in the temple of Æsculapius, are confirmatory of this view. This influx favoured the ministering priests as well as the patients, and unbounded faith on the part of the latter, completed the cures.

In the good old times of Greece, when belief in the gods had not yet waned, and their worship was earnest and sincere, the oracles were not only religious but also, to some extent, political institutions, their advice being sought by statesmen on matters of internal government and legislation, and on social questions. Even the Romans undertook long journeys to consult the Greek and Egyptian oracles; and it was only after Greece had lost its political independence, and its gods were all but forgotten, that they were finally abolished by Theodosius.

The almost endless polytheism of the Greeks, resulting in deficient religious and ethical culture, was also reflected in their vague and shadowy ideas on the great question of an after-life, in which the inequalities of the earth-life find their compensation, and every individual reaps the harvest of the seeds he or she has sown here. The very undefined Homeric Hades was never much improved on, and Socrates and Plato were preaching their grand immortality to comparatively empty benches. In the Eleusinian Mysteries the initiates received clearer and more definite revelations about the life after death; but their influence was limited, and for the great mass of the Greeks to live after death, became finally synonymous with living in the memory of posterity.

It was, under these circumstances, to be expected that selfish, sensual enjoyment of this life became its chief object, and that immorality would step in, where true religiosity was so painfully absent. Of philosophy and science, with their culture of the intellect, of art with that of the emotions and the love of the beautiful in form, of patriotism, with its devotion to country and commonwealth, and its love of individual freedom—of all these, the old Greeks had more than their share, but all of them could not compensate for that great controlling and refining power which religion only can wield, and in which they lagged so lamentably behind.

Greek ethics consequently do not bear inspection. If ever the history of religion demonstrated the necessity of religious and ethical culture going hand-in-hand, and the fact of their being absolutely inseparable, it did so with the Greeks. They were a highly gifted and favoured race, living in a country that afforded unusual facilities for intercourse, both with themselves and with the outer world, and consequently for rapid progress of civilisation. But though that progress was a phenomenal one, it lacked those elements of stability which only a sound religious basis could have given, and consequently their greatness was of short duration. They cultivated within themselves the poison seeds of decay, and like a brilliant star that has gone astray from its parent sun, they disappeared after their brief and dazzling splendour into utter darkness.

How very differently would it have fared with them if Socrates and Plato, both as deeply religious as philosophical, had had the ear of the nation as they had of a few disciples, and had been allowed to bring their exalted ideas of human excellence to bear on those social concerns that were rapidly preparing the downfall of the nation. The loveless family life that placed the "*hetaira*" before the lawful wife and mother, the right of the father to dispose of his children as he liked, the social position

and privileges of the licensed courtesans, the cruel murder of infants born and unborn, the shameless, open practice of that most obscene and unnatural vice too detestable to be even named—these are a few of the cancer spots of Greek social life. Side by side with these we find the individual Greek devoid of all high sense of honour and of duty, selfish and open to bribery, shunning all work as derogatory to the dignity of a free citizen, and only fit for the slaves, who were treated as animals, even if of the same race. Then we have the position of the aristocratic *demos* to the free citizens of the second class, whom the aristocrats looked upon as next to slaves, and did not permit to acquire landed property.

Such were the dark sides of Greek life, dark because not illuminated by the light of religion, not influenced by those ethical laws which can be founded on religion alone. Wherever the sense of responsibility to a higher than human court is deadened in the individual, wherever the inexorable moral law of evil deeds punishing themselves by evil effects, as surely as breaches of the physical laws of health are followed by suffering, is disregarded and kept out of sight, and wherever, finally, this short span of life is looked upon as the aim and end-all of existence, instead of merely the preparation for a higher and better one, there, in the individual, as well as in the aggregate society and nation, moral deterioration will as surely follow as night follows day, and the downward course commence, that leads back to the animal plane from which religion alone has raised us. "*Facile descensus Averni.*" No amount of purely intellectual culture can prevent or arrest the descent.

Well may we Australians take a warning from the Greeks. A public lecturer, some years ago, compared us to them, and pointed out some points of resemblance which do exist, but he omitted others, that unfortunately for our future development of a nation also exist, and are anything but flattering to us. May God forbid that these resemblances increase and become more marked, as our development proceeds. That there is a fearful tendency in that direction, anybody with eyes to see and opportunities of looking behind the scenes, cannot fail to discover, in studying society in our larger towns, and even, though happily to a lesser extent, in the country.

Much of the moral levity in the rising generation strongly leaning towards licentiousness and actual depravity, our faulty system of educution has to answer for. Our legislators have declared that the system of education in our State schools shall be unsectarian, and against this nothing can be said. But it is one thing to teach antiquated dogmas, keeping the sects apart; it is a very different one to make those eternal principles, on which all religions agree, the basis of education. Where this basis is not laid down firmly, where obedience to the moral law is not enjoined on the young mind from the very beginning, and over and over again, until it becomes second nature, and is recognised as the indispensable condition of the welfare of society, as well as the true happiness of the individual, both here and hereafter, it is mere waste of time to develop the intellect and cram the mind with knowledge, for the result of education not based on religion is merely a highly intellectual animal.

Narrow sectarian bigotry objecting to any teaching of religion not embracing its own special doxy, should have been put aside when, at the framing of our present Education Act, a highminded politician insisted on the fundamental principles of religion forming an integral part and the basis of the State school teaching.

Who but an idiot can object to a child being taught that there is a Supreme Being ordering all things for the best, and manifesting His Presence throughout the universe, and that the animating principle within every human being is an immortal soul that outlasts the death of the body, and carries with it into the next world its own destiny, such destiny being determined by compliance with, or infringement of, the moral law? On these principles, Christian, and so-called heathen, Jew and Gentile, are in full agreement, and unless they are made a leading feature in the education of young Australia, the results cannot be otherwise than disastrous, and our resemblance to the old Greeks will become more and more striking.

THE CATHOLIC CHURCH AND SPIRITUALISM.

THE Rev. John Gmeiner, a Roman Catholic priest, practising at St. Francis, near Milwaukie, has, says *The Progressive Thinker*, of Chicago, written a book entitled "Spirits of Darkness and their Manifestations on Earth, or Ancient and Modern Spiritualism."

This is a curious book—like the Bible, one can prove almost anything from its pages. While it plainly and forcibly acknowledges the truth and reality of the phenomena of Spiritualism, the burden of its song seems to be that all spirits that communicate with mortals outside and independently of the Catholic church and its priesthood, are evil spirits, or "spirits of darkness," and should be avoided by all good Catholics, with the aid of priests.

The book was no doubt written to stem the tide of anxious inquiry on the part of Catholics, into the phenomena of Spiritualism which are so rapidly increasing in variety and amazement, and to counteract to a certain extent the effects of a very interesting spiritualistic book —"There is No Death,"—written by Florence Marryat, a Catholic.

As a testimony to the genuineness of the facts of spiritual intercourse, the book possesses considerable value; but the impudence of the claim put forward that good spirits can only communicate with persons in communion with the church to which the writer belongs, is simply astounding. Apart from this supremely ridiculous pretension, the work is well worthy of notice; and we proceed to make numerous extracts from it:—

THE TRUTH OF THE PHENOMENA.

"Undoubtedly some mediums have tried to dupe people, and their tricks have come to light; but in numerous cases any intention or possibility of fraud or deception was entirely out of the question. It has been truly remarked; 'To deny the reality of all the alleged spirit manifestations is to discredit all human testimony; and to regard them all as jugglery, as the result of trickery, is equally absurd.' No one who reflects a little will pretend to say that so many thousands and even millions of Spiritualists—among whom are numbers of men and women noted for their intelligence and honesty—no one, I say, will pretend that all these are playing tricks only upon one another." Indeed, what object could intimate friends, relatives or neighbors have for thus trying to deceive each other? Moreover, both in Europe and America, many men of eminent intelligence and social position, and careful scientific investigators, who commenced to examine the alleged phenomena of spiritualism as complete skeptics became thoroughly convinced of their reality; plain, undeniable facts, in many cases excluded the possibility of fraud or delusion."

SPIRITUALISM IN THE BIBLE.

"As members of the church we have no reason for denying the possibility of such phenomena. Both the Bible and the church (in her official books) teach the possibility of such phenomena; the greatest teachers and saints of the church in all ages proclaimed the same doctrine, and in the histories of the lives of many of the church numerous similiar phenomena are recorded."

VARIOUS PHENOMENA.

"We now state that the church freely admits and has always admitted the possibility of such phenomena. This we may learn from her official books, and the teachings of her greatest theologians and saints. In her ritual we read that, through the influence of spirits, some people may speak in languages they never learned, reveal distant or secret things, acquire superhuman strength, etc. St. Thomas teaches that spirits may cause seeming apparitions, and produce wonderful phenomena. The written lives of the saints are full of phenomena quite similiar to some of those which modern Spiritualism claims to have produced."

TRY THE SPIRITS.

"Assuming the reality of the main phenomena of modern spiritualism, we may ask: Are the spirits that produce them really what they claim to be—the spirits of departed persons? Are they good or evil spirits? In

deciding such questions the church lays down, in the first place, the great principle taught in these words of the Apostle John: 'Dearly beloved, believe not every spirit; but try the spirits, whether they are of God: because many false prophets are gone out into the world. By this is the spirit of God known: every spirit that confesseth Jesus Christ to have come in the flesh, is of God; and every spirit that disowneth Jesus, is not of God.' Examined according to this fundamental criterion of the church, modern spiritualism, considered as a system of doctrines based on the marvellous phenomena referred to, is undoubtedly the work of spirits of darkness, of evil demons who, under the attractive mask of dear departed friends, endeavor to lead men astray from their God and Redeemer."

THE COMMUNION OF SAINTS

"Modern Spiritualism, then, as a system of phenomena tending to ignore or deny Christ and his church, must be looked upon by all members of the church as the work of evil spirits, trying to delude men under the mask of departed and, often, dear persons. No member of the church, knowing this—with a good conscience—can be present at spiritualist circles or seances. But must we, therefore, infer that there exists no real intercommunication between the living and the departed? That the spirits of the departed never manifest themselves to or influence their still living friends? By no means. The church has always taught and believed in the communion of saints; that is, of all true members of the church of Christ, of those who are still in the flesh, and of those who have departed this life in the friendship of God."

COMMENTS.

Commenting up on the above, a contributor to the *Progressive Thinker* observes: "What a pest spiritualism is to the Catholics, to be sure; worse than intemperance, adultery, polygamy, slavery, anarchy, political corruption, the social problem, capital and labor, immorality generally; a pest that is creating more anxiety to the church, both Catholic and Protestant, than all the other pests combined. Is it not singular that the church should reject so jealously and with so much dread and anxiety, so harmless and moral a pest as Spiritualism has proven itself to be, while it pays little or no attention to all the pests of the decalogue? As for me, I would say give me more of this pest; more of the proof which it affords of a future existence; more of the evidence which it alone furnishes of the continuity of life beyond the grave.

For nearly nineteen hundred years the pulpit has failed, utterly failed, to satisfy the pew of a life beyond the tomb. Nothing that the orthodox minister has ever said at the grave of the loved has mitigated in the least the grief of the bereaved. How often have we heard ministers, upon these solemn occasions, acknowledge, with the deepest humility, that their would-be words of comfort were but aggravating words of mockery.

"Suppose, for example, that Bishop Foster of the M. E. church should officiate at the funeral of a beloved husband, and repeat orally what he has written and published: 'However it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all;' how overwhelmingly consoling that confession would be to the heartbroken widow and fatherless children! What a cheering effect such a confession must have upon faith of mountain-moving proportions; while faith of mustard-seed dimensions would be entirely lost in the silver (?) cloud enveloping it.

"Is it any wonder. then, that the old orthodox sheep are going astray? Is it at all strange that the masses should be seeking something more tangible and assuring in regard to a future existence than has been given them by old-time theology?

"This pest has done more to arrest the progress of agnosticism and materialism and infidelity and atheism than all other systems of religions and philosophy combined. Let us have more of this pest."

CARDINAL WISEMAN says:—"I should not be a good Catholic if I did not believe in spiritual manifestations."

OCCASIONAL NOTES.

JUST as is the protest against the practice which, in the name of outraged medical science, inflicts tortures upon poor dumb animals under the pretext of acquiring knowledge whereby to alleviate the sufferings of human beings; and righteous as is the revolt against a legalised medical tyranny by which the pure crimson current of life is often converted into a filthy sewer, the claims of even such noble propaganda as the Anti-Vivisection and Anti-Vaccination Societies are surpassed by those of a kindred institution—the "Society for the Prevention of Cruelty to Children." The report of the London Society for 1890-1, lately issued, is a truly heart-rending record. It discloses the sufferings, for the most part deliberately inflicted, of nearly 20,000 little children, some of the details being absolutely too appalling for reproduction in these pages. The following are just a few specimens of the cruelties practised by parents or guardians:—Putting pins and lighted matches up children's nostrils, for punishment; forcing the bone ring of a feeding bottle up and down a baby's throat till it bled; keeping a child in a cold cellar till its flesh grew green; shutting one up in a room for months without any conveniences, and punishing it for being uncleanly; beating another until bruised all over, and then breaking its jaw; leaving a baby unlifted out of its cradle for weeks until toadstools actually grew out of its surroundings; throwing out of the window a little two-year old girl, ill with bronchitis, and thereby breaking her bones; breaking a baby's arms and thigh, leaving them untended, and when it moaned in its awful pain lifting it by its broken arms, shaking it, and throwing it down again; keeping the stumps of the amputated legs sore so as to have the child's face puckered up in pain to excite pity! Oh, the horror of it!! And this in a "Christian" *civilised* country that spends more than a million and a half pounds per annum in missionary enterprise among "the heathen"!

BY the decision to discontinue publishing the *National Reformer*, the cause of "Freethought" throughout the world receives a severe blow. This, perhaps the ablest journal of its class that has ever appeared in the English language, was founded in 1860 by the late Charles Bradlaugh and edited by him until his death, and since then by Mr. J. M. Robertson, one of the most cultured and capable writers in the Freethought ranks. "Bad times," however, now necessitate its discontinuance, and the brave old *Reformer* has ended its career. But a new magazine, under Mr. Robertson's editorial management, is announced, "devoted to the advocacy of the causes which the *Reformer* has supported." It will be a shilling monthly, entitled *The Free Review*, and will be contributed to by a number of talented writers of "advanced" opinions—amongst them Mr. Moncure D. Conway.

THE Anglican controversy, to which reference was made in last issue, can hardly be said to be moving gaily along, for it progresses very slowly and is by no means light reading, but it has entered upon a more interesting and important stage, the "superior dignitaries" of the two communions concerned having become involved in the dispute, as was anticipated. Archbishop Carr has stated the Roman Catholic position as to the origin of the Church of England, and Bishop Goe has responded on behalf of the latter organisation. "Still there's more to follow," and Dr. Carr's rejoinder will be delivered perhaps before these lines attain publicity. So far, it must be confessed that the Archbishop has the advantage in scholarship, logic, courtesy, and "good form." Poor Bishop Goe "isn't built that way"! Besides the two distinguished prelates just named, several "small fry" have been running sundry "side-shows" in connection with the ecclesio-pugilistic exhibition, the Rev. Larry O'Toole, of the St. Ormond mission, being characteristically conspicuous and obtrusive; but then, like poor Pat's poisoned pigs—they "don't count"!

BISHOP GOE, by the way, describes Eusebius as "a singularly accurate church historian." Compare this with the opinion of Gibbon:—"The gravest of the

ecclesiastical historians, Eusebius himself, indirectly confesses that he has related whatever might redound to the glory, and that he has suppressed all that could tend to the disgrace, of religion. Such an acknowledgment will naturally excite a suspicion that a writer, who has so openly violated one of the fundamental laws of history, has not paid a very strict regard to the observance of the other." Compare it with the opinion of Dr. Donaldson:—"Like all the rest of his age, Eusebius was utterly uncritical in his estimate of evidence, and where he, as it were, translates the language of others into his own, not giving their words but his own idea of their meaning, he is almost invariably wrong. Every statement therefore which he makes himself is to be received with caution." "No one," says Scaliger, speaking of Eusebius, "has contributed more to Christian history, and no one is guilty of more mistakes." "Not only the most unblushing falsehoods, but literary forgeries of the vilest character, darken the pages of his apologetic and historical writings" —so says Judge Waite. And this dishonest, untruthful forgerer; this credulous, uncritical partisan, is Bishop Goe's "singularly accurate historian"! But perhaps this is only another of the bishop's "historical jokes." It may just be added that an accomplished classical scholar, the Rev. Professor Edwin Johnson, has lately expressed doubts as to the existence of any such person as Eusebius, contending that the writings ascribed to him are mere forgeries of the monks, and are only some 400 years old!

But why all this ado about the *origin* of the Church of England? Won't anybody—Catholic, Protestant, Jew, or what-not—enlighten us as to that church's *destiny*—surely a much more important matter? Maybe, however, the Rev. Professor Momerie, himself an Anglican, has done this, and has given us "the correct tip." Saith he:—"The Church of England is within a measurable distance of dissolution. . . The signs of the times indicate very clearly the approaching dissolution of the English Church. In fifty or a hundred years, unless it undergoes a radical change, it will practically have ceased to exist. . . Ecclesiasticism came into existence when men first began to think. It will pass out of existence when they have thought a little more."

The Editor of the *Arena*, one of the "livest" and best of American magazines (monthly), makes the following announcement:—"In an early number of the *Arena* we shall give two papers of interest, dealing with 'Spiritual Phenomena in the Light of Bible Utterances.' One of these papers was published by the late Dr. Henry Hartt of New York, who endeavored to prove that the Bible was hostile to what is termed spiritual phenomena. The other is from the pen of Dr. J. M. Peebles, who sees in modern psychical manifestations a repetition of events which occurred in the experiences of the prophets and apostles. Dr. Peebles is a no less profoundly religious scholar than was Dr. Hartt, but their conclusions, as will be seen, are diametrically opposite." All who are acquainted with the writings of Friend Peebles, the "G.O.M." of Spiritualism, or have had a taste of his quality in controversy on Biblical topics, will know that the thesis is safe in his hands.

Mr. "Liberator" Symes says he would join the recently formed Victorian Psychical Research Society, but for two considerations—"1st. He thinks the subject too trivial. 2nd. His presence might frighten the spirits and make their friends uncomfortable." Ta-ra-ra-boom-de-ay!!

The Rev. Dr. Cave, Principal of Hackney College, relates a story of Spurgeon that shows how even the great preacher was sometimes provoked by his physical infirmities into saying things from which in his happier and healthier moods he would have recoiled. Dr. Cave had called to ask Spurgeon to deliver a lecture to the College students. In assenting, the orator said, "But I have a crow to pick with you." "Pray, what for?" "Why," said Spurgeon, "you called me a hyper-Calvinist." "Certainly not," rejoined the other, "all I said was that you are the only living representative of the theology of John Owen. Not a word about hyper-Calvinism." Then turning the tables, Professor Cave said, "Now I have a very black crow to pick with you. You said I was worse than an infidel." "Never," replied Spurgeon with indignation, "I am incapable of saying anything so cruel and so false about a good man." "But you did," persisted the Principal, "and you said it in black and white." Then producing a certain issue of Spurgeon's own publication, *Sword and Trowel*, he turned to the latter's review of his (Cave's) book, *The Inspiration of the Old Testament*, and read therefrom these words:—"The author of this book is worse than an infidel." "Is it possible I wrote that?" asked Spurgeon, looking at the paper. "Ah, no," he added after a moment, "*I* did not write that sentence, *it was the gout that did it!*"

A writer in the *Literary World* reviewing Canon Cheyne's recent and important book ("Founders of Old Testament Criticism," by T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture, etc.), says that there is a crucial question arising out of Old Testament criticism that has not up to the present been fully faced. It is this:—According to experts like Cheyne, the so-called "Priestly Code," including such an institution as the "Great Day of Atonement," is of late date, perhaps *post-Exilic* On the Old Testament sacrificial system the New Testament doctrine of "Redemption" is based. If the former is a mere human excogitation, what becomes of the latter? What also of the "Divine Personality" of Christ?—for the doctrine of the (Christian) "Atonement" is commonly held to involve the "Deity" of Jesus. How, asks the reviewer, is this last doctrine to be saved, if the whole theory of "Atonement" is not a revealed certainty but only a comparatively late development? X.

"COMPARATIVE PSYCHICAL RESEARCH."

This is the title of an article in the current number of the *Contemporary Review*, by M. Andrew Lang, who has gathered together, from a great variety of sources, ancient and modern, numerous narratives of psychic phenomena, showing how—but of course he does not admit this—the inhabitants of the unseen world, in all ages, have penetrated the thin veil which separates the spiritual from the physical domain of nature; and how identical all these phenomena have been. Thus with respect to levitation, he observes, "we can adduce the testimony of modern Australian blacks, of Greek philosophers, of Peruvians just after the conquest by Pizarro, of the authors of the Lives of the Saints, of living observers in England, India, and America."

Is such testimony credible? Mr. Lang says it is not; and yet, he adds "we cannot doubt the good faith, the veracity of the attesting witnesses." When the Indian prince visited England, and on his return told his father and the nobles of the court, that he had seen men and women walking on water, which seemed to be just as solid to their feet as the dry land, his auditors regarded the statement as incredible; while not disputing the good faith and veracity of the traveller. They had had no experience of frozen rivers: and this is Mr. Lang's position in relation to psychic phenomena. They are as much facts as the congealed water, and just as capable of proof; but so perverse is modern Sadduceeism, so determined is it to recognise nothing but what is material in a world of phenomena, every one of which implies a *noumenon* behind it, that it casts about for explanations which are so preposterous that it is impossible to treat them seriously.

Thus Mr. Lang asks—let us hope, with his tongue in his cheek—"Do impostors and credulous persons deliberately 'get up' the subject in rare old books? Is there a method of imposture handed down by one generation of bad little girls to another? Is there such a thing as persistent identity of hallucination among the sane?"

As examples of the solemn nonsense sometimes talked by men of science, these queries could scarcely be beaten, except by that Father of the Church who seriously discussed the possibility of a thousand angels dancing on the point of a needle.

THE EXPERIENCE OF AN INVESTIGATOR.

(Concluded.)

I MAY mention other phenomena that took place. On Wednesday night, October 25th, the furniture was heard moving about while we were in bed, and spirit forms could be seen passing to and fro to such an extent as to disturb our rest. About 1.30 a.m., the form of a young sailor came to the bedside of one of my family who was opposed to taking any part in the sittings. She saw him and thought he was real flesh and blood. He had a pleasant smile, blue eyes, and white teeth; his dress resembled that of a man-o'-warsman, and presently the form melted away.

My wife also was awakened by some one touching the bedclothes close about her neck, and when she looked up she saw the form of a female spirit leaning over her, which afterwards moved silently about the room as if keeping watch.

The most remarkable instance is this: About 3.30 on a Friday afternoon, my daughter Mary Jane was waiting for her music lesson, and as her teacher came in, a terrible noise took place, which was heard upstairs, as if all the furniture was being knocked to pieces. My daughter went up to see what was the matter, and encountered what appeared to be a navvy; she ran down stairs and out into the street, but thinking it might be a burglar, she took courage and went up again to look at him a second time. He came towards her and beckoned to her; she asked him what he wanted, and who he was. He made no answer, but presently disappeared. She described him as a very big man, coarse looking, with heavy boots, moleskin trowsers and jumper. She did not like his face, and would not sit again, owing to the shock she got on this occasion. The afternoon was a very bright one, and how this form materialised to make the noises and show himself so plainly in the bright sunlight of day is surprising.

I am happy to say that nothing was broken, and we never saw or heard any more about this spirit-form, but we were subject to annoyances for some time: the beds were lifted up at night, and doors were opened and left unlocked; and many things used to get mislaid and turn up at unexpected times and places. Afterwards these physical manifestations gradually died away, as I lost my best medium.

I will close my remarks by stating that while pursuing my investigations, I was never a member of any spiritualistic society, because I wanted to find out for myself the proof of the phenomena without the aid of professional mediums, as I thought I might be deceived.

GEORGE JOHN SHERAR.

10 Ivy Street, Redfern, near Sydney.

SYNOPSIS OF LECTURE DELIVERED BY THE GUIDE OF MRS. HARRIS,

IN THE PSYCHIC SOCIETY'S ROOM, SYDNEY, SEP. 3, 1893.

THE "CHRIST" IN MAN.

Dear brothers and sisters,—It is with mingled feelings of joy and pain that I come among you this evening—joy, that so many are here assembled displaying an interest in spiritual progress and unfoldment; pain, that comparatively so few in this your city of Sydney, have found that glorious truth—"The Christ Spirit in Man."

If you are Spiritualists in very fact, then to you the Christ, the Spirit of Truth, promised to the disciples of old, even the Comforter, has come, is found of you, and dwelleth in you, the hope of glory.

If you have not this realisation; if you are strangers to the beauty of his presence, then you are not really Spiritualists, for to be spiritually-minded is life and peace; 'tis the presence of the Divine Comforter that alone can produce those favourable "conditions" so often spoken of for the communion of angels: for this purpose of manifestation, were sent to your planet such souls as Jesus of Nazareth, Buddha, Socrates, Swedenborg, and thousands of others through whom the Divine Spirit has manifested His presence with power, doing many wonderful and mighty works. Why are your mediums weak and feeble; your manifestations less powerful than in those days? Is it not because the spirit was poured out upon them, so that they spake with many tongues, and healed with power those who were sick or possessed by evil spirits?

Dear ones, think me not harsh in my words to you tonight; I speak in tenderest love for souls who are beloved of God, praying only that He will bring forth His glory through the outpouring of the Divine afflatus, even the Spirit of truth, here in this city. When I traverse the streets and by-ways, when I visit the haunts of sin and sorrow in your midst; when I read the thoughts of your men and women, intent upon the things of earth only, my soul melts with compassion towards these, my brothers and sisters; and I cry out unto my Father and your Father, that His Spirit may be poured out upon all flesh.

"The Christ," what is it?—this enlightening, quickening, inspiring Spirit? What effect hath it upon human souls who "seek and find" its revealing, healing, sanctifying power? You know, as Spiritualists, that you are immortal spirits; moreover, that eternal progression and unfoldment is the destiny of every human soul; you understand the meaning of that word spoken by the Creater to His magnetic angels—"Let us make man in our own image;" you have had proven to you by the continual manifestations of spiritual phenomena in your circles, by the return of your own loved ones from our beautiful spheres, the fact of the eternal life of the spirit; but with this knowledge to aid you, with this magnetic sympathy to strengthen you, with this love to inspire you, have you found "Christ?"

If the "Light" hath visited Asia through Buddha, through Jesus and his followers, unto the uttermost parts of the earth, tell me, my brother, my sister, has it entered your soul? revealing to you the glorious truth that you also are divine, that God is in you, your being part of Him, that you are held in His keeping, and should be guided by His counsel, and afterward shall be received into His glory. If you have found the Christ, you will see in His light your own natural self, every hiding-place of dormant evil will be illumined by the rays of light, and you will see yourself as in the presence of God, fully revealed.

What a revelation! Pause; it will cause you pain to contemplate *yourself*, but you will realise the value of the old Athenian's advice, "Know thyself" and thank God for the revelation. You will feel first your need of God—your feebleness to withstand temptation, the littleness of your pride, of your egotism, the smallness of your motives, the selfishness of your aims, the unworthiness of your holiest things. You will then know what it is to pray in spirit and in truth. I say unto you that 'tis thus the poor troubled, almost despairing, souls of the lower spheres, whom you have sent forth from your earth in crime and darkness, find Christ, discover that within them dwells the divine germ of truth and light springs up in their souls, as angels with glad thoughts for the redemption of these beloved of God exclaim, "Behold, he prayeth!"

Then you will see how much you are beloved of God, how the Christ nature in you can assert itself and triumph over all things that are contrary to the will of God.

When you find Christ, all things will be possible to you, because you are part of God, allied to Him by that mighty faith that doeth those "greater things" spoken of by the Nazarene.

Light thrown upon all your needs, reveals also the means of supplying them, even from the inexhaustible riches of the Christ of God. When you find Christ within you then it is that all your powers become quickened, your spiritual perceptions become clear, you can listen to the voices that will speak for your guidance in all things, great or small. Your faith will be quickened, your hope strengthened, for henceforth "Christ dwelleth in you, to will and to do." Your will-force will be renewed, because the healing power of God's mighty love flows through your magnetic system to all others, like tidal waves of sympathy and power. Purer will be those healing thoughts of yours directed toward suffering mortals, because the Christ

finds expression through your every word, will, and act. Broader grow your thoughts toward all sorts and conditions of men; all creeds, all sects are beloved of you, because the Christ loveth the children of God without respect of persons.

If you have found Christ, you will not judge, much less condemn, your fellow, because your own soul stands before the tribunal of his love, and feels how much it owes to God for all there is of good within you. The Christ will see through your eyes, hear through your ears, the sin, misery, sorrow, and crying of a sinning, suffering world; and you will, therefore, be Christ-like in your attitude toward all men. Forgiving all wrong done to you by erring mortals or undeveloped souls, with a Christ-like tenderness, unto seventy times seven, standing not aloof from poor degraded men, but bending low to aid them, with a consciousness of magnetic power to help, because your divine nature blossoms forth under God's love as the water-lily under the sun's rays.

If you have found Christ, you will not shrink from the cross of suffering, which he enabled the Nazarene to bear. You will be strong to suffer, strong to labour, and to wait. You will only know God's will; yourself will be subservient to the controlling power of the Christ within you. All things will be revealed to you through the quickening, developing power of His mighty love, who is your Father; and then will grow within your soul a strong desire to serve Him, even as do the angels.

"I serve," is the proud motto borne on the shield of England's prince; how much more shall it not gleam in letters of crystal light upon the breastplate of the son of God, the heir of earth and heaven, who gives his life for the people?

If you have found Christ, you will be glad with an exceeding joy, even in the midst of sorrow, because his peace, that passes understanding, will encompass your life, and you will know that it is well with you. If you know this blessed truth, Christ in you, eternal love unfolds its treasures to you, and you know there is no death, for God is Life, Love and Power. You have often, doubtless, uttered the words, "to me to live is Christ; but to die is gain," realising through your spiritual perceptions, or mediumistic revelations, that death (so-called) means reunion with loved ones, recompense for trial, rest from toil, peace and harmony of life; but have you felt that really, to you to live, was a manifestation of Christ—the Holy Spirit of God — the Witness of Truth — the Light that lighteth all men!

To be worthy of that gain we must first find and live in this Light, this Truth, this Purity. I tell you this from God. I declare unto you this truth: that your Spiritualism is lacking in spirituality; that you need to live more Christian-like lives, to adorn your glorious philosophy, that the world while crying "fraud! counterfeit! heretic! infidel! crucify him!" may, yea must, acknowledge that you have walked with angels, have been with Christ. Then shall no shadow of fear distress you; held in the holy calm of His presence, the divine Arabula shall bid your troubled thoughts "Be still;" and with your spiritual vision fastened on your magnetic Master, even though God's great waves and billows may go over you, you shall surely be upheld and strengthened. Therefore, beloved of God, I call unto you, seek the Christ hidden deeply within your beings; develop all your psychic powers in the light of his illumining presence; and God shall be, in you, Emmanuel.

In every mystic truth lies a glorious lesson; seek ye the truth, and the interpretation thereof; I pray you to seek the development of that divinity which, as a germ of immortal beauty, lies within you; then shall ye triumph over all evil, it being but undeveloped good. Self shall resign its rule, and dedicate its powers to the cause of love; passion shall be trampled under foot; sorrow become the true refiner of the nature that must be in unison with God, in harmony with His will. Rising like a beautiful saviour from the tomb of sorrow, the soul comes forth refreshed and clothed in white raiment, that has worshipped only God.

In the deep, still silence of the hour of communion, no uttered thought voicing itself in prayer; but the whole of life being an aspiration Godward, may you, my brother, my sister, find Christ, so that you may know his sweet control, for his yoke is easy, and his burden is light. The voice of the Father calleth, calleth unto you this night: "Come unto me all ye who labour and are heavy laden," with the assuring promise, "I will give you rest." Amen! Yea, "though it may be that only in heaven" the universal response shall be heard to the deep-toned voice of God, still I would have you remember that earth is the portal of heaven; that God, our Father, requireth not sacrifices of blood, but the perfect service of the life, the complete renunciation of self and all evil, the universal worship of the soul that is His own. Since we are God's, and His Christ is our Comforter, even the Spirit of Truth, shall we not reconsecrate our lives to His service, and for all good and perfect gifts render praise unto Him.

So may ye all find Christ, and He be in you the hope of glory. Rise! Let us praise God.

THE WARFARE OF LIFE.

THE following communication was recently received by impression from a spirit representing himself to have been last known on earth as "Chinese Gordon":—

"Recognising in all things the hand of God, man is the better able to understand the vicissitudes of human life—its trials and temptations, its dangers and disappointments. For these are not the result of blind chance, nor what the ancients called Fate, but flow in part from the exercise of his own free will, and in part from the controlling and overruling action of the Divine Author of all being, who, by His supreme wisdom and almighty power, so orders the currents of men's lives and the drift of their actions that even when these are most perverse, most discordant with, and rebellious to, the Supreme Will, they are so directed and influenced as that they serve for the discipline and instruction of His disobedient children, and thus is order evolved out of disorder, and harmony out of error, and good out of evil.

"Were not man perfectly free to choose between right and wrong, he would be a mere machine. All merit for discriminating between truth and error, all desert for resisting and triumphing over temptation, all hatred of what is hateful, after experience of its odiousness, all aspirations towards beauty, purity, elevation of thought and feeling, nobility of purpose and act, would be impossible. Life has been called a battle-field; and a battle-field it truly is, while victory has to be valiantly fought for, and defeat has to be bravely avoided and guarded against. And just as in the world of matter, and in the conflicts which are waged by nation against nation, and by human being against human being, it is found that, intermixed with the obvious and undeniable evils of warfare, certain virtues are elicited among the combatants—such as endurance, obedience to command, faith in a leader, confidence in a cause, loyalty to a flag, punctuality, regularity, personal cleanliness, self-denial, devotion to duty, love of country, sympathy for the wounded and suffering, and the experience of the sentiment of human brotherhood, resulting from comradeship in arms—so is it in the warfare of life. To wrestle by faith and prayer and strenuous effort with the evils which most readily beset the individual, is to call into exercise some of the noblest powers and privileges of the human soul; and these, like the muscles of the human body, become stronger and more flexible by use. Hence all trial, all suffering is so valuable for spiritual correction and for maturing that which is imperishable in man—the immortal principle which should hold commerce with the skies. Wanting these trials and tribulations, man's spiritual nature would remain feeble and flaccid. And hence the wisdom of the words spoken by one of old, "it is good for me that I have been afflicted;" and also of those other inspired words, "Whom the Lord loveth, He chasteneth."

"Men are perplexed by difficulties of their own creation with respect to Necessity and Free-will, and they cannot understand how the liberty of the creature can be reconciled with the Supreme power and authority of the Creator. And yet both are facts. Man is not bound submissive to the Will of God. He is not His serf or

bondman; far otherwise, His service is entirely free and unconstrained. Obedience to God is happiness, just as disobedience to Him is unhappiness and misery, disease and disorder.

"But it is necessary for the health, growth, and progress of man's immortal nature, that he should learn this by experience, and thus be led voluntarily to seek to become as obedient as a little child to the will of the Infinite Father. And when this desire arises in him, he naturally turns to Him as the flower turns to the sun, and rejoices in the light and warmth of that unspeakable love which descends upon him, like a glorious benediction, from the Author of all Good, the Fountain of all affection.

"Remember the parable of the Prodigal Son, and reflect upon all that it implies. If he had not been free to expend his patrimony, if he had not been allowed to go forth into the world and to discover for himself the hollowness and worthlessness of its so-called pleasures, if he had not been permitted to waste his substance in riotous living, and had not, in the exercise of his personal freedom, brought himself to such a pass that he was fain to hovel with swine and to feed on husks and draff—think you that he would ever have been qualified to admire and appreciate the peace, the well-ordered obedience, and the regularity and beauty of the daily life of his father's home? No books that he could have read, no paternal warnings that could have been offered to him would have served to convince him of the real nature of evil, of selfishness, and self-indulgence, and of all the lower passions which he gratified while he was an exile from his home.

"And so it is with all mankind. They are prodigal sons, each seeking his own gratification; each walking in the path chalked out by himself; each exclaiming 'my own will is the only law I obey;' each believing he is all-sufficient unto himself. But sooner or later, the individual discovers that every object upon which he has set his heart, be it wealth or fame, or power, or eminent position, or great titles, or the favour of the potentates of the earth, is so much Dead Sea fruit, exceedingly fair to look upon, but turning to dust and ashes on his lips; and from all such prodigals there arises, sooner or later, the mournful exclamation of the wise man of old, 'Vanity of vanities; all is vanity beneath the sun.' As indeed it is, whenever and wherever the creature has voluntarily severed himself from the Creator."

"But when he turns to Him and breathes the simple prayer, 'Not my will, but Thine be done, O Heavenly Father!'—when all thoughts and all desires are merged in this heartfelt wish; when he lives in the full consciousness that every thought and word, and action of his life is capable of being brought into harmony with that Divine Will, which is the offspring and expression of inexhaustible and eternal Love, then he begins to experience the peace which passeth all understanding. And then he can comprehend the true meaning of the words, spoken by Jesus of Nazareth, 'I and my Father are one.' Is it not so, sometimes in merely human relationships? Does it not happen in real marriages—sacramental marriages, because contracted from motives of pure affection and perfect sympathy—that those who are thus united can assert 'I and my helpmate are one?' Whosoever doeth the will of the Father is one with Him; because all thoughts are conceived, all words uttered, and all actions performed, in the firmest reliance upon, and in explicit obedience to, His Divine purpose; not in severe restraint, but by sweet influence, not as the bondman of a 'Great Taskmaster,' imposing arbitrary commands, but as the willing agent of a lover and friend, who sways his obedient son or daughter by affection, gentleness, and tender suasion. And if men only knew how glorious and how gracious a thing it is to be thus led, taught, guided, counselled, and conducted by the Eternal Father, they would make it their instant and constant prayer that Self might have no more dominion over them, and there would rise to their lips, at all times and at all places, and under every one of the manifold circumstances of their daily lives, the simple petition of the Nazarene, 'Thy will be done on earth as it is in heaven."

SPIRITUALISM IN THE PULPIT.

UNTIL Spiritualism penetrates the pulpit, it is impossible that the pulpit should become a living force in any land. But evidences are not wanting that some of the more enlightened ministers of religion are beginning to listen to spirit voices and to speak and write under impression.

The *Banner of Light*, of the 1st of July, for example, publishes a sermon delivered by the Rev. Dr. W. Lloyd, of the Central Congregational Church, New York, from which we take the following extracts:—

"The desire to know something of the character of the life into which our friends pass at death makes human affection more spiritual than physical; it makes the rending of the chords of love more agonizing when we have to face the dread moment when some one dearer than life itself is borne out of our sight. Instantly an impenetrable veil seems to drop between us and them, and with eyes dim with tears we try to penetrate its dark folds. We cannot help asking: Are they gone from us altogether? Have they forgotten us for ever? Do they ever long for us as passionately as we long for them? Do they know what we are doing, and suffering, with what pangs of blended love and grief we think of them, how we cry out to them to come back, and tell us we are forgiven for all our former unkindness?

"It is this passionate longing which gives to all works, whether of poetry or romance, that touch upon the unseen, an irresistible fascination. From the visions of the great Danté, upon whose brow seemed to linger the mingled lights and shadows of the heaven and hell his spirit had explored, to Cardinal Newman's "Dream of Gerontus," Mr. E. H. Bickersteth's "Yesterday, To-day, and For Ever." and such spiritual romances as the "Gates Ajar" and the "Little Pilgrim," attempts have been made to meet this insatiable eagerness of men to get a nearer insight into heaven. . . .

"In the Father's house are many mansions, which he is preparing for all, according to their character and capacities. May there not be, in the activities of this spiritual state, room for work for man, as well as for individual growth in knowledge? The sainted Frederick Maurice, when told that his earth-work must be regarded as ended, that he would never preach again, answered: "*If I may not preach here, I may preach in other worlds.*" Have not people in their thoughts dwelt too much on endless halleluiahs, ceaseless hymns, victor palms and golden harps? Do these raptures call out the noblest part of our nature? John says of the glorified: "They serve him day and night in his temple." Can we limit that service by standing like a great chorus and orchestra round a throne, sounding forth the praises of the King? If the highest bliss of life here is found in comforting the sorrowful, teaching the unlearned, leading the wanderers home, must all this be given up when we pass within the veil? The faithful servant was made ruler over ten cities because he had been true in a smaller sphere. It is not an ignoble hope, or a fancy bred in the region of cloudland and delusion. . . . .

"There are many other thoughts in this connection, as for instance the continued interest of the departed in this life, and in those who are still in its maelstroms of sin and sorrow, thoughts which we cannot now touch upon, but may at some future time. This we have declared as our belief: That death does not break the continuity of life. Those who have passed from us are the same in their personal identity, in their love for us, as when we could clasp their hands, and read the sweet truth in their eyes. They are there, the dear ones who have gone before, in their beautiful radiant forms, already glorious, already blessed. Perhaps, even now, they are the ministering spirits who tend us, who help our endeavours, who kindle our aspirations, and contend with us against our foes. If it is humanity that lives on, then homes live on, and love lives on."

ALL the worlds discernible by us belong to the same family. They are the work of God, created for men more or less resembling ourselves, with such variations as are imposed upon them by their different atmospheres, but with a perceptive soul; because God, who is Light, would not permit His creatures to remain in darkness.—*A. Houssaye.*

FROM HERE AND THERE.

By C. N. R.

A GHOST is said, writes the *Launceston Telegraph*, to haunt a house at Chalk Farm, England. It is credited with hurling stones and breaking the windows from the inside. Thousands of people assemble nightly in the hope of seeing the intruder; and prayers, asking for some explanation, have been offered up in the house by a clergyman. The stones are said to be often so thrown as just to escape the faces of the children in the house.

The London *Speaker*, writing some little time back of the late Duke of Clarence, stated that he twice consulted fortune-tellers as to his future prospects, and that both of them warned him against contemplating marriage, as "the approach of marriage would mean death to him."

"Ruffler" has the following note in *Vanity Fair*:—"A very curious story reaches me, which seems to be so well authenticated as to be entitled to notice in this place. Apparitions at the time of death are no new thing, as many who have first heard of such an appearance as 'a projection of the astral body' may suppose; and it seems that there is now one more very striking instance of such apparitions to be added to the list. I am told that at Lady Tryon's party, given on the evening of the fatal collision between the Victoria and the Camperdown, a well known lady saw the figure of Sir George Tyron on the stairs, and watched it pass down into the refreshment room. Lady —— was surprised, and coming across a friend told her what she had seen, adding 'I must go and tell Lady Tryon what a pleasant surprise she has given us all; and I *must* find Sir George to speak to him.' Upon this the second lady, who is also well known in society, said, 'Do not say anything to Lady Tryon. *I* saw Sir George, too; and I spoke to her, and she seemed annoyed. She says that Sir George is not here! He is with his ship.'"

The late C. H. Spurgeon, writing of "The terrror by night," says: "It is then they fancy that spiritual creatures walk the earth; though, if they knew rightly, they would find it to be true that "Millions of spiritual creatures walk the earth unseen, both when we sleep and when we wake," and that at all times they are round about us—not more by night than by day."

Again in the same work he writes: "My grandfather's grandfather was a Quaker, and I sometimes feel the shadow of his broad brim over my spirit, insomuch as I believe in spiritual monitions. When pondering over a certain change in my position, when I was young, I walked across the common musing, and a voice came to me, "Seekest thou great things for thyself? Seek them not;" and the whole of my intentions were altered from that moment; and to that alteration, which at the time seemed to be a very humiliating one, I have owed all the prosperity of my after-life."

The *Chicago Tribune* recently published some opinions of eminent Americans upon happiness. Here are two of them:—"There is a quality in the soul of man that is superior to circumstances and that defies calamity and misfortune. The man who is unhappy when he is poor would be unhappy if he were rich, and he who is happy in a palace in Paris, would be happy in a dug-out on the frontier of Dakota. There are as many unhappy rich men as there are unhappy poor men. Every heart knows its own bitterness and its own joy. Not that wealth and what it brings are not desirable—books, travel, leisure, comfort, the best food and raiment, agreeable companionship—but all these do not necessarily bring happiness, and may coexist with the deepest wretchedness, while adversity and penury, exile and privation are not incompatible with the loftiest exultation of the soul.

> More true joy Marcellus exiled feels
> Than Cæsar with a senate at his heels."

"The only kind of happiness which is not marred by fearful loss, change or misfortune is usefulness to others. This is open to the poor as well as to the rich. It is not the bestowing of money which brings the greatest joy to those about us, but the thoughtful consideration of their rights and feelings.

"Some act of self denial and kindness performed daily, not always for those most near and dear, but for casual fellow voyagers over life's sea, will become a happiness-producing habit which will brighten the dullest and darkest lot. Couple with this habit the power of mental concentration, sufficient to enjoy a few moments even of music, dancing, reading or social life each day, and the kings of the earth may envy you, and the Jay Goulds die without having known one day of such happiness as you will find making an eternal fountain within your bosom.

"This may seem trite and homely and smack of the Sunday school, but it is nevertheless true, as all who search through many paths through many years must find at last."

MADAME BLAVATZKY SPEAKS.

A CONTRIBUTOR, upon whose veracity and accuracy we can implicitly rely, sends us the following:—

"On Tuesday afternoon, Oct. 10, I was one of nine persons composing a circle which met in Collins street for the purpose of assisting in the development of a writing medium. I was discussing the subject of reincarnation with two ladies on the other side of the table, who are opposed to it, when a lady seated next to me, who is not a professional medium, went off all of a sudden into a condition of semi-trance, and became clairvoyant. She said: 'There is a very stout lady, with large prominent eyes, leaning on your left shoulder. I do not like her. She uses strong language, and she smokes. Don't let her come near me.' I asked, 'Does she look like an Englishwoman or a foreigner?' She is foreign, I think.' I inquired 'Is she French, Spanish, or Italian?' To each of these interrogatories a negative reply was given. 'She puts on some furs,' said the lady. 'Is she Russian?' 'Yes, yes, yes.' 'Is it Mme. Blavatsky?' The reply was a still more emphatic 'Yes.' The lady then went off into a deep trance, and was taken possession of by the spirit, who brought her hand down on the table vehemently, and said: '—— it, I will speak. I don't like to hear women quibbling over a subject they don't understand.' I said, 'Have you altered your opinion about the spirits who speak to us being mere shells or spooks?' 'I am here, and speaking to you,' she replied, in a very positive and peremptory tone, 'and that is a sufficient answer to your question. I am very often with you.' 'Have you ever met with any Mahatmas in the spirit-world?' 'I have spoken to some great and noble spirits here,' was the evasive reply. What followed is unimportant; but it may be mentioned that the lady on coming out of trance complained of a very uncomfortable feeling, as if her frame had been suddenly expanded into one of large bulk, and was quite unconscious of what had taken place.

A SUNNY SOUL.

ONE of the happiest and sunniest souls we ever knew is that of a dear old lady, now nearing the border-land of time, whose last dollar, with the kind help of others, was spent to secure a stopping-place in one of those loveless and barren shelters known as an "Old Ladies' Home."

This lady is a great reader, a devout Spiritualist, and not an unfrequent visitor to our Free Reading Room. A few years ago, her only son and support in her old age, was killed in a railway accident.

Coupled with this, is a personal affliction of absolute deafness. Most women, and all men, in such sore straits would set down in the everlasting dumps. Not so, our heroine.

Misfortune and poverty seem but to have brightened her spirit. She radiates sunshine and happiness all around her.

She lives close to the heart of Infinite Love. She knows that there is no death, and is looking forward with rapturous delight to the time when she shall cast aside the form and step forth a white-robed angel into the new and higher life.

As a model of patient, gentle, and abiding trust in the All Good, we thank her for this fragment.—*Communicated.*

SPIRITUALISM IN THE POETS.

No. IX.

TRANSFIGURATION.

Mysterious Death! who in a single hour
Life's gold can so refine;
And by thy art divine
Change mortal weakness to immortal power!

Bending beneath the weight of eighty years,
Spent with the noble strife
Of a victorious life,
We watched her fading heavenward through our tears;

But, ere the sense of loss our hearts had wrung,
A miracle was wrought,
And swift as happy thought
She lived again, brave, beautiful, and young.

Age, pain, and sorrow dropped the veils they wore,
And showed the tender eyes
Of angels in disguise
Whose discipline so patiently she bore.

The past years brought their harvest rich and fair,
While memory and love
Together fondly wove
A golden garland for her silver hair.

How could we mourn like those who are bereft
When every pang of grief
Found balm for its relief
In counting up the treasure she had left?

Faith, that withstood the shocks of toil and time,
Hope that defied despair,
Patience that conquered care,
And loyalty whose courage was sublime.

The great deep heart that was a home for all;
Just, eloquent, and strong
In protest against wrong;
Wide charity that knew no sin, no fall.

The Spartan spirit that made life so grand,
Mating poor daily needs
With high, heroic deeds,
That wrested happiness from Fate's hard hand.

We thought to weep, but sing for joy instead,
Full of the grateful peace
That followed her release;
For nothing but the weary dust lies dead.

Oh, noble woman! never more a queen
Than in the laying down
Of sceptre and of crown,
To win a greater kingdom yet unseen.

Teaching us how to seek the highest goal;
To earn the true;
To live, to love, to bless,
And make Death proud to take a royal soul.

LOUISA MAY ALCOTT.

WHEN THE BABY DIED.

When the baby died,
On every side
Swift angels came in shining, singing bands.
And bore the little one with gentle hands
Into the sunshine of the Spirit Land;
And Christ the Shepherd said,
"Let them be led
In gardens nearest to the earth.
One mother weepeth over birth,
Another weepeth over death;
In vain all heaven answereth.
Laughs from the little ones may reach
Their ears, and teach
Them what, so blind with tears, they never saw—
That of all life, all death, God's love is law."

HELEN JACKSON.

AFTERWARD.

There *is* no vacant chair. The loving meet,
A group unbroken—smitten, who knows how?
One sitteth silent only, in his usual seat;
We gave him once that freedom. Why not now?
Perhaps he is too weary and needs rest;
He needed it too often, nor could we
Bestow. God gave it, knowing how to do so best.
Which of us would disturb him? Let him be.

There is no vacant chair. If he will take
The mood to listen mutely, be it done.
By his least mood we crossed, for which the heart must ache,
Plead not nor question! Let him have this one.

Death is a mood of life. It is no whim
By which life's Giver mocks a broken heart.
Death is life's reticence. Still audible to Him,
The hushed voice, happy, speaketh on apart.

There is no vacant chair. To love is still
To have; nearer to memory than to eye.
And dearer yet to anguish than to comfort, will
We hold by our love that shall not die.

For while it doth not, thus he cannot. Try!
Who can put out the motion or the smile?
The old ways of being noble, all with him laid by?
Because we love, he is. Then trust awhile.

ELIZABETH E. PHELPS.

THE TEMPLE OF HARMONY.

There is a temple built by Harmony
For uses of immortal song. It stands
Where the red love-light of Eternity
Burns on the threshold of the Eden lands.
The rainbow heaven above its dome expands,
The jewelled waves of music through it flow,
Celestial maidens throng with radiant bands
Its dim alcoves, and these, melodious, go
Through all its grand extent, some clothed in robes of snow,

And some in golden bridal blooms that breathe
Immortal fragrance; some are naked seen,
Like infants; and the dome they dwell beneath
Pants like a living heart, that throbs between
Two heavens. The sun-fire o'er its radiance beam;
And emerald trees within it bloom and bear
Ten thousand bridal flowers. These odorous gleam
And with their perfumes fill the living air.
Delight, love, music, faith, find home and altar there.

Great Milton dwelleth there. He sees with eyes
Grown brighter from earth's desolate eclipse;
And Dante and his angel bride: from skies
That outward burn he turns to her sweet lips.
Correggio here, the poet-painter, dips
His pencil in celestial light, and throws
Visions from God's unveiled Apocalypse
O'er all the burning walls. In splendid rows
The demigods of song enjoy the heart's repose.

These glorious ones are seated twain; beside
Each lyric angel glows his seraph-bride;
And they who, on the earth most desolate,
Died with slow fires of wrong, sat most in state,
And they rejoice, being free from mortal stain,
For evermore within that spherèd fane.

THOMAS LAKE HARRIS.

CALL ME NOT DEAD.

Call me not dead when I, indeed, have gone
Into the company of the ever-living
High and most glorious poets! Let thanksgiving
Rather be made. Say, "He at last hath won
Rest and release, converse supreme and wise,
Music and song, and light of immortal faces;
To-day, perhaps, wandering in starry places,
He hath met Keats, and known him by his eyes.
To-morrow—who can say?—Shakespeare may pass;
And our lost friend just catch one syllable
Of that three-centuried wit that kept so well;
Or Milton—or Dante looking on the grass,
Thinking of Beatrice, and listening still
To chanted hymns that sound from the heavenly hill.

JOHN BOYLE O'REILLY.

To Correspondents.

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

REINCARNATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Spiritualists base their objections to the doctrine of Reincarnation partly on the denial of the spirits who oppose it, partly on the "destruction of human individuality," which they think would be a consequence of our reincarnation, supposing it to take place. And as the two objections thus brought forward are precisely those which naturally occur to every one on first turning his attention to the subject, allow me to show what they are really worth.

As to the first of these objections, it is practically disposed of by the fact that every one who has attentively followed the communications through mediums, knows that no absolute value can be attached to them, consequently the doctrine of reincarnation is no more *disproved* by the *denials* of mediums who assert it to be false, than it is *proved* by the *affirmations* of mediums who assert it to be true.

With regard to the second objection, as the one on which opponents of reincarnation appear mainly to rely, it is prompted more by a feeling of sentimentality than by strict, scientific deductions.

To those who have as yet considered the subject in question only from the popular and superficial point of view, which takes it for granted that our present human life is our first and only one—just as we have, for so many ages, taken it for granted that our infinitesimal earthlet was the first and only theatre of human existence—the idea that we may have already lived many lives in this and other planets, appears to destroy the importance and value of our present life, by showing its various relations to be only the conditions of one of the countless steps of a career of never-ending development, which began far back in the past, and is to extend through the infinity of future time. And yet, just as the inductions of modern astronomy have ennobled our conception of the planet on which we find ourselves, by showing it to be an element of the vast system of inhabited worlds around us, does not the doctrine of reincarnation ennoble our conception of our present life, by showing it to be, for each of us, the direct and natural result of the long sequence of our former experiences, and the direct preparation for the next step of our educational career, and by connecting us, through affectional links that are none the less solid for being *at present* hidden from us, with other beings and other spheres of the vast system of mental, moral, and physical development in which we thus see ourselves to be included?

To regard our "individuality" as the *result of our present perishable human organisation, instead of regarding that organisation as being a result of the higher and enduring individuality of our spiritual part, or soul*, is a "putting of the cart before the horse," a confounding of the man with the garment which he wears to-day, but will throw aside to-morrow; and as our present garment of flesh is incessantly changing, and will soon be resolved into its chemical elements, the ordinary view of "individuality" held by those who regard it as being *a result of our present human life*, really destroys that "individuality" by depriving it of the only theoretic basis of belief in its persistence, viz., that which is furnished by the hypothesis of the gradual development and education of an immaterial and therefore imperishable entity—or soul—endowed with the power of forming for itself, at each new step of its development, a new material body, in harmony with the needs and possibilities of its degree of advancement.

But while thus profoundly modifying our conception of the nature of human relations, the doctrine of reincarnation enhances immeasurably our sense of their importance, by showing us that all our physical, mental, moral, affectional, and social conditions, our wisdom or folly, our strength or weakness, our friendships and our enmities, our dearest affections, and our most painful and onerous life-burdens, are always the direct result of our right or wrong action in former existences, and that every thought, word, and deed of our present life is preparing for us, by the inevitable law of natural fruition, the happy or painful conditions of the next phase of the educational process which is bringing us up, slowly but surely, to higher and higher orders of existence, in which all the faculties, powers, affections acquired by us in all our previous existence, will be possessed by us in the transformed and glorified modes appropriate to those more advanced degrees of "individuality." What other views of human life—with its joys and its sorrows, its inequalities, its hardships and seeming injustices, its short-comings and aspirations, its painful grappling with the mental problems that can only be solved through our attainment of the higher intellectual standpoint afforded by the acquisition of nobler orders of corporeal organisations—what other view of life, I confidently ask, is so reasonable, so logical, so encouraging? What other can offer such powerful incitements to activity and self-denial in view of noble ends, to the thorough discharge of every duty, to the exercise of the large kindness which sees in every enemy at once a former victim and a future friend; in every stranger one who may have been united to us in the past by the ties of interest or of affection; in every affection, the gradual growth of past existences and the assured companionship of the future?

Commending the foregoing considerations to the attention of your readers,

I am yours, etc.,

October 17th, 1893. SPIRITIST.

STRIKING TESTIMONY TO SPIRITUALISM.

I HAVE seen really scientific men, to whom Spiritualistic phenomena were actually obnoxious, confounded in all their reasoning, and while still remaining sceptical to the claims of the spiritualist, were yet convinced of the truly genuine and marvellous character of their manifestations. All these communications from friends that seem so strange, the revelations from unknown sources, are not more unaccountable than the experiences and manifestations of my friend who was not a Spiritualist. They belong to the same realm of activity. It matters little whether you call it Spiritualism or not; it is an activity that has an utter indifference to matter. On every hand I hear the evidence told that they whom we call dead are around us still; visit us when we know not; and exert an influence upon our actions through means undreamed of. And as men in a superstitious age thought that they were under the influence of some star, blessed or baneful, and others believed themselves accompanied by some familiar spirit, so I find hundreds now who are not spiritualists vaguely impressed with the feeling that some unknown soul whose love can never die is lingering in their presence to help and comfort and console. I cannot prove that it is so. I believe it will be so, if it is not so now, and all men will some time realise it as a fact.

To dwell for ever in the presence of those we cherish, to feel the pleasure of their sympathy and love, in a world where clouds, and tears, and sorrows never come; where the divinest influences linger around the soul, and no discord ever comes to mar the harmonies of being—this has been the loveliest dream of every age, and of all religions! But to find those joys to-day, to see the barriers of death crumbling away, the veils of darkness uprolling like a mist, to hear the voices and heed the counsel, and see the faces of those we love: this is surely a dream entrancing enough to captivate one who does not even believe that he has a deathless soul, and who only smiles about the myths of another world?

There are sad hearts for whom death has made this world a tomb, which have been cheered and lifted into light and glory by the scintillations of love from an unknown world, which, unseen, lies around us all. The gloom has been transformed into shimmering splendour, by processes more marvellous than any physicist has found. And souls to whom this world has been a hell, have been suddenly awakened to find it a heaven, surpassing any tale of seer or fairy.—*Rev. E. R. Sanborn.*

RATIONAL SUNDAY CLUB.

THIS Club, which meets every Sunday night at 165 Collins-street, at seven o'clock sharp, has been very well attended of late, there being a decided increase in its numbers every week, new members being nominated and elected each Sunday.

On Sunday, Sept. 17th, Mr. Morse gave a few of his experiences, which seemed to be appreciated by every one present, ending in a short discussion.

On Sunday, Sept. 24th, the Club were favoured by hearing a very interesting address from Miss Samuels, entitled "Intuition;" the speaker's address being full of beautiful thoughts. There was no time for discussion this Sunday, as Mr. George Spriggs, the President, called upon Mr. Mitchell, the secretary of the Pyschological Society of Adelaide, who was then paying a visit to Melbourne, to say a few words. Mr. Mitchell then came forward and made a few remarks.

On Sunday, Oct. 1st, Mr. R. Williams, sen., gave his early experiences, which were so convincing that they must have caused those to think who do not believe in what is now termed Modern Spiritualism.

On Sunday, Oct. 8th, Mr. Cunningham gave his experiences; and as he was suffering from an attack of influenza, his address was brief but very interesting.

On Sunday, Oct. 18th, Mr. Delany gave his early experiences.

During the last Sundays we have also been having very good musical programmes; and as the subscription is only sixpence a month for ladies, and a shilling a month, or every four weeks, for gentlemen, we hope to still have more members. Anybody desiring information about this Club, and calling at 165 Collins-street, any day between one and four, except Saturdays, will be able to see the secretary.

THE MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

GOOD progress has been made during the present half-year in the above Institution, which commenced in August. The attendance has greatly increased, and many new financial members have been enrolled, which may be due to the fact of the Conductor offering a prize to the person who introduces the greatest number of new members during the session. The fee for membership has been reduced from 2s. 6d. to 1s. 6d. per quarter, which entitles the member to the use of the Lyceum lending library, containing a good assortment of spiritualistic literature, as well as a number of works of science and fiction.

On Sunday, September 17th, Mr. W. Brown gave an interesting and instructive address on Buddha; the subject was carefully worked up, and though necessarily brief, Mr. Brown succeeded in giving a very lucid account of the birth, life, and teachings of Buddha, comparing them with those of other reformers, and pointing out many beautiful ideas which might well be adopted.

Sunday, Sept. 24th, was Recitation Sunday. A good programme was provided, which gave satisfaction to a numerous audience; though we should like to see more of the younger members of the group taking part.

On Oct. 1st, Mr. Bradley was advertised to give an address, but owing to unforseen circumstances he was unable to attend.

Oct. 8th, Mr. George Spriggs interested the children for some time by an address entitled "Some lessons in Spiritualism." Mr. Spriggs made his remarks particularly impressive, by giving illustrations taken from active life in the Lyceum. He also gave as his opinion that matter given from that platform should be addressed particularly to the children; and whilst endorsing this opinion, it should be remembered that the greater portion of the group members have arrived at an age of understanding, and cannot be regarded as children.

On October 15th, Mr. W. G. Naunton, musical director, gave the Lyceum a treat in the form of an object lesson on the Steam Engine and other great inventions. Great credit must be given to Mr. Naunton, who must have gone to considerable trouble in preparing models to illustrate his address, which was cordially received and appreciated by all; the young people being particularly interested by the simple manner in which he explained the working of his models.

In conclusion, we can only hope the Lyceun will continue to improve in the future as it has of late. We are pleased to state that Mr. J. R. Crooke has, with his usual generosity, given the use of his Aspendale Park Racecourse for our annual Picnic, which will be held on Nov. 9th, Prince of Wales Birthday, every measure being taken to make the outing a decided success; and it is to be hoped many old and new friends will be present on that occasion. Visitors' tickets may be had from members of committee—price, adults, 2s. 3d.; children. 1s. 3d. Contributions in money or kind will be thankfully received and acknowledged by the Conductor, Mr. R. Williams, or the Secretary Mr. G. Moore.

"THE EDIFICE OF LIFE."

WE have received from the publisher, Herr Franz Melchers, of Charleston, South Carolina, U.S., a pamphlet of 165 pages, entitled *Das Gebäude der Wahrheit* (the Edifice of Truth), by a writer in the spirit-world who adopts the *nom de plume* of "Useg," and who discusses the triune nature of man—body, soul, and spirit—from a standpoint of his own. The spiritual or eternal principle within us, he pronounces to be incapable of evil, because it is of and from God, part of His nature, and therefore participating in His nature, which is the perfection of every moral attribute.

Sin, he defines as a negative good, which will eventuate hereafter in positive good. It is to virtue or holiness, what shadow is to light. Sorrow and pain, trials and sufferings, he holds to be indispensable to our spiritual growth and development, just as the oak tree which wrestles with the strong winds of a northern climate roots itself more firmly in the soil in consequence, and becomes stronger and hardier by reason of the frosts and storms of an inclement winter.

Our latent capacities are called forth by stress of adverse circumstances, and every misfortune bravely encountered and patiently endured, strengthens and invigorates us.

Eternal progress he declares to be the law of God. The editor is a Spiritualist by conviction; and the work now published was dictated at various intervals, during a period of four years, by a spirit calling himself "Useg," and every portion of the work thus dictated was found to be coherent with all others, like the fragments of a beautiful mosaic. The words were spoken through the mouth of the medium in a voice scarcely above a whisper, and the lips of the medium hardly seemed to move. Curiously enough, he had previously become a sceptic, and attended a séance purely out of curiosity, but went into trance and was controlled by several spirits on the very first occasion. Needless to add, that he ceased to be a sceptic from that time forward.

FROM an article on Woman's Clubs which appears in the *Daily Inter Ocean* for March 11, we extract the following in reference to Mrs. Sara Underwood, the remarkable automatic writer and co-editor of the *Religio-Philosophical Journal*:—

"The work done by the Chicago Woman's Club, as described by Mrs. Underwood, is most interesting. Her grasp of the entire movement is so comprehensive and her vivid words place it panorama-like before the reader. Mrs Underwood is rapidly winning recognition as one of the ablest writers of the day. Papers from her vigorous and thoughtful pen have appeared from time to time in the *North American Review*, the *Arena*, the *New England Magazine*, and other periodicals—papers that should be gathered together in a book, for they are of permanent value to contemporary literature and thought. For some years Mrs. Underwood was associated with her husband (the well-known writer and lecturer B. F. Underwood) in editorial work on the *Index* in Boston. Some few years ago they removed to Chicago, and there they founded and edited the *Open Court*, one of the finest of American weekly journals. They are now editing the *Religio-Philosophical Journal*, a paper with a special and unique field of its own, made very valuable to metaphysics and psychical research by being so ably conducted as it is by Mr. and Mrs. Underwood. Mrs. Underwood is also a writer of short stories of exceptional interest, and she is known, too, as a poet. Her work is attracting increased attention, and is contributing much of value to contemporary thought."

SOCIETY FOR PSYCHIC CULTURE, SYDNEY.

THE half-yearly and third anniversary of the above was held in their room, 301 Pitt-street, on Monday, Oct. 9th. There was a very fair attendance of members.

After the minutes of the previous half-year had been adopted, the election of officers and committee took place, which resulted in the following members being elected to fill the different positions:—President, Mr. William Johnson; Vice-Presidents, Mr. E. Rumble and Mr. W. D. Campbell; Treasurer, J. O. Avis; Secretary, F. M. Brickell; Committee, Mesdames Armstrong, Evans, James, Weir, Tyler, Miss Tout, Messrs. Armstrong and Aylwood; Librarian, Mr. J. O. Avis; Lyceum Conductor, Mr. Wm. Armstrong.

The President then read the Committee's half-yearly report. After the usual vote of thanks to the retiring officers, the meeting adjourned.

REPORT FOR THE HALF-YEAR ENDING 9TH OCT., 1893.

The committee have pleasure in reporting that steady progress has been made during the past half-year,, the society beimg now practically out of debt; although we have not increased in numbers. The Sunday meetings have been regularly held, and trance and other addresses have been delivered by Mesdames Cross, Gellatley, and Harris, and Messrs. Alyward, and George Wright. Mr. Weeks has assisted us frequently as organist, and also at the Lyceum; his absence now from Sydney will necessitate our seeking for another organist. The Lyceum has been under the zealous conductorship of Mr. Armstrong, —Mrs. Harris has greatly assisted him by giving addresses and instructions to the children. A picnic was held for the children at "the Avenue," Lane Cove River, and a lantern entertainment has been given to them by the President. Two very pleasant social reunions of members and friends have been held—thanks to the ladies and gentlemen contributing musical and other pieces. The last social was tendered as a welcome to Mr. Terry, who was *en route* to the United States and the Exhibition. The extinguishing of the debt was materially assisted by an art union of some crewel work, presented by Mrs. Cross. Week-day circles have been continued, and eleven committee meetings have been held.

The work which is being done by the Society by means of our Sunday meetings, in affording information to enquirers, and the opportunity of Spiritualists to meet each other, and in furthering the cause of Spiritualism generally—deserves to be more supported. Those who have gained a knowledge of spiritual communion and its beautiful philosophy, should seek to extend to others the elevating benefits which such knowledge confers; and it is by combined effort that this can be best accomplished, and opposition and misconception is best met.

A Society such as ours affords a rallying point in all matters affecting our cause. The duty of being a worker and not a drone is enjoined by all the higher spirit-teachings, and there are few who are so constituted who can ignore the support of fellow sympathisers. The existence of our Society enables also the Lyceum to be held, by which a basis is laid for the instruction of the young in spiritual knowledge without theological dogmas.

There is also a valuable library of over three hundred volumes for the use of our members, which has been well patronised during the last six months. The library has been augmented by several valuable donations from Mr. Stephens and others.

We therefore appeal to all Spiritualists to come forward and assist us by their support.

W. D. CAMPBELL, President.
FRED. BRICKELL, Hon. Secretary.

THE man who is eternally muck-raking for the evil in his neighbours', sometimes finds his own, gutters and back yards exposed and overhauled in a way he little dreamed of. It is not Christ like to strike back, but there are cases where nature puts in a plea of justifiable homicide, and the world, which is far from just, looks on and commends.

A PHANTASM OF THE LIVING.

IN "The Life of Sir Richard Burton," by his Widow, which has just been published, there are many passages denoting that she possesses the gift of mediumship. Although a Roman Catholic, she is a Spiritualist, as was her husband—in a sense—and an extremely powerful magnetist.

A few weeks after their engagement, they had spent some hours together at her father's house, and Burton had arranged to come again on the following day, at four o'clock in the afternoon. "I went to bed quite happy," she writes, "but I could not sleep at all. At two a.m., the door opened, and he came into my room. A current of warm air came towards my bed. He said 'Good-bye, my poor child. My time is up, and I have gone, but do not grieve; I shall be back in less than three years, and *I am your destiny*. Good-bye.' He held up a letter—looked long at me with those gypsy eyes, and went slowly out, shutting the door. I sprang out of bed to the door into the passage—there was nothing—and thence into a room of one of my brothers. I threw myself on the ground and cried my heart out. He got up, asked what ailed me, and tried to soothe and comfort me. 'Richard is gone to Africa,' I said; 'I shall not see him for three years.' 'Nonsense,' he replied, 'you have only got a nightmare. You told me he was coming at four in the afternoon.' 'So I did, but I have seen him, and he told me this, and if you wait till the post comes in, you will see I have told you truly.' I sat all the night in my brother's arm-chair, and at eight o'clock, when the post came in, there was a letter to my sister, Blanche Pigott, enclosing one for me. He had found it too painful to part, and had thought we should suffer less that way, begged her to break it gently to me, and to give me the letter (which assured me we should be reunited in 1859 —as we were, on the 22nd of May, of that year). He had left London at six o'clock the previous evening, eight hours before I saw him in the night."

Before he went, he gave his future wife a sketch map of Africa, on which he defined, by a gift of prevision, the two lakes which he afterwards discovered.

ANOTHER SCIENTIFIC ALLY.

"Where are the scientists who consent to accept what you call the truths of Spiritualism?" is a question which used to be asked in a somewhat scornful tone, a few years ago. Since then, however, men like Professors Hare and Mapes, in America; Messrs. Wallace and Crookes, and Professor Lodge, in England; Professor Zöller and Dr. Carl du Prel, in Germany; and M. Flammarion and Dr. Gibier, in France; have not only embraced Spiritualism, but have become the exponents and defenders of the science and philosophy. To these must now be added Professor Raoul Pictet, of the University of Geneva, in Switzerland, who is famous all over the world for his successful experiments in liquifying and solidifying gases, by the combined action of a low temperature and high pressure. Professor Pictet's attainments as a mathematician, have also attained for him additional distinction; as he is the author of a *Méthode générale d'intégration continue d'une fonction numérique quelconque* (1879). Necessarily, a mathematical and scientific mind like his, would not accept the phenomena of Spiritualism as genuine and credible, except after a rigorous examination; and that examination has made him one of its most arduous believers and champions; so much so indeed that, as we learn from the *Annali dello Spiritismo*, of Turin, he has undertaken a crusade against the doctrines of Materialism, and has entered upon a lengthy tour for the purpose of delivering an extensive series of scientific lectures, which have been so prepared as to lead his hearers up to the higher truths of Spiritualism. The adhesion of such a man as Professor Pictet to the cause should serve to convince the most sceptical scientists that "there must be something in it." Mathematicians and chemists, whose work lies so much in the laboratory, do not accept theories for evidence, or hallucinations for facts.

IMPARTIAL TESTIMONY.

It may be remembered by some of our readers that Marshal Serrano, a prominent Spanish soldier and statesman, died in Madrid, on the 26th of November, 1885. His widow has just published a volume of Recollections, in which, as we learn from the *Moniteur Spirite et Magnétique*, of Brussels, the following narrative is given under the title of "Truthful Facts:—

"After twelve months of great sufferings, the end of the General rapidly approached. In anticipation of the event, General Dominguez, nephew of Serrano, asked the King, Alfonso the 12th, to grant him an audience, in order that he might solicit, on behalf of his uncle, permission to be buried in a church, a privilege conceded to other Marshals. Serrano, as it is well known, had played a great part in the revolution of his country, and had been Regent of Spain. Alfonso the 12th did not comply with the request. He was at that moment at his palace of the Pardo. But as his presence in Madrid would not prevent those military honours being paid which were due to the rank of the Marshal, he prolonged his sojourn in that residence.

"Meanwhile the sufferings of the General increased from day to day. He could only rest propped up in an arm chair. One morning, my husband, who had been as if paralysed through the effect of morphine, and could not make the smallest movement without the assistance of several persons, rose up suddenly with superhuman strength, and with a sonorous voice cried out in the silence of the night, "Quick; send a mounted officer at once to the Pardo, the King is dead!" And he fell back exhausted in his chair. We imagined that he was raving, and administered a sedative. He slept for a few minutes, then raised his head, and said with a feeble but sepulchral voice, "My uniform and sword: the King is dead." These were his last words. He received the last sacrament and the Papal benediction, and expired. The King, in fact, was dead.

"Was it the King himself who appeared to Serrano? The Pardo is at some distance from Madrid—about six miles. The entire city was plunged in sleep. My husband alone knew of his death. How did he obtain that knowledge! Here is a subject for meditation for those who believe in Spiritualism."

As every Spiritualist knows, phenomena like these are of frequent occurrence. Alfonso the 12th passed away in the night of the 24th of November, 1885, and what more natural than that his disincarnate spirit should be drawn to the sick chamber of one of the veteran servants of Spain, whose physical sufferings would excite his sympathy, and to whom he would succeed in showing himself at that supreme hour?

A VERIFIED VISION.

M. Maurice Lachartre, in his *Mysteries and Iniquities of the Court of Rome*, relates the following incident:—"An Italian Bishop was journeying to Avignon, when overcome by fatigue he halted half-way, and fell into a deep sleep. While he slept he saw a spirit who said: 'Provide a Pope, for the old one is dead.' He then saw some one unknown to him invested with the purple and crowned with the tiara. On reaching Avignon, he learned that John XXII had just died. Making his way to the pontifical palace, where the cardinals had assembled, he could not find among them the one he had seen in his vision. Asking if any one were absent, he was told that only one was missing, Jacques Fournier. No sooner did he enter, than the Bishop knelt before him, and said, 'Your blessing, Holy Father.' Jacques smiled, for the idea of his becoming Pope had never for a moment entered his head. Nevertheless, he gave him the benediction. A few days afterwards, namely on the 8th of January, 1335, Jacques Fournier was proclaimed Pope under the title of Benedict the 12th. This Pope was a baker's son, at Saverdun, in France, to whom the epithet Fournier, or oven-man, had been applied in derision. To his credit be it said, he was never ashamed of his origin.

"I AWOKE."

This is the title of a book published by Simpkin, Marshall & Co., of London, descriptive of the "conditions of life on the other side." The nature of it will be best understood by the editor's preface; in which he says:—"It will hardly be necessary to explain to any reader what il meant by 'automatic writing,' but, as the *modus operandi* differs slightly with different people, it may be well to state precisely how this book was written. Three friends, who had been receiving messages by this means on various subjects for some time, were told that they could have a connected account of the life on the other side—as far as such could be put into words—if they sat together occasionally for that purpose. They accordingly met at various times and places—indoors or in the open air—always in broad daylight. One of them, taking paper and pencil, would write rapidly for about twenty minutes without looking at the paper, and with no knowledge at the time of what was written. At the next sitting, the thread would be taken up exactly where it had been dropped, no matter how long a time had elapsed between the sittings. The book is presented exactly as it was received. It has needed no correction, and, with the exception of the title page, no word has been added; the headings, quotations, &c., have all been given in the same way. There have been various methods of explaining this automatic or unconscious writing; but those to whom these messages have come, believe that the simplest and most reasonable explanation is, that these communications come, as they profess to do, from those who once dwelt here, but have now passed over into the unseen." A religious publication, to which we are indebted for the forgoing—as the book itself has not yet reached us—observes of it "we can truly say that there is here much that is beautiful, wholesome, and well deserving mention."

THOUGHT.

Uttered thought is the tangible evidence of spirit. It is the spirit speaking, and though it is derived through the influence of objects scattered through the world, it is no less the expression of the spirit understanding. All spirits are from one Source: they are, therefore, but emanations of the same Principle of which God is the whole. To think, then, wrongly, is to reflect back through the spheres the baneful influence of that thought. Realise, then, the reciprocal connection between the spheres and earth, and the earth and the spheres. Judge, then, how a noble, a good, an elevated thought treads the earth and spheres, like the Almighty Essence of which it is the consonate particle; it pervades mind wherever mind exists, and being *good*, it develops good in every mind that *thinks*. It vibrates in the extreme round of creation, and sheds its influence on spirit, be it good or be it evil; and wandering from sphere to sphere trembles in one soul as a light dimly burning, and in another as a glorious star, or beaming as the sun, or mildly as the trace it leaves on its way, a path of goodness; and is received at last by that spirit whose thought is Universal Love for ever and ever.

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