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Harbinger of Light.

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ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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THE *Commercial Gazette*, of Cincinnati, U. S., publishes a letter addressed by Col. Robert G. Ingersoll, to two friends in that city, who had been recently bereaved of a child. The writer of this "comforting" epistle is one of the ablest of that greatly-to-be pitied body of men upon whom Materialism has laid its withering hand; and it may be interesting to hear what he has to say to the mourners in their affliction. Here is his message of consolation :—

"NEW YORK, July 19, 1893.

"My Dear Mr. and Mrs. Dunbar: Your sad telegram reached me yesterday. The sweet babe just touched life's shore and was then carried out to the great sea by the ebbing tide. I know how dark the world must be to you, standing in the shadows of so great a grief. How helpless we are. All we can do is to bear our burden and to hope. How pathetic our poor life is! The loving mother goes to the gates of death when her child is born, and when she hears the first feeble cry, her heart aches with love—and then in a few hours this miracle, this divine babe goes back to sleep and death.

"And yet nothing can be done and nothing need be said—words are worthless. Time is the only comforter. You will become accustomed to your loss—while other pains and joys will fill your days. All I can say is that my sympathies are with you and that my heart is yours. There is, however, one consolation: The dead do not suffer.

"Hoping that you will bear your loss, and that you may live for many, many years, enriched with material love, I remain, Yours always, R. G. INGERSOLL."

"To bear our burden and to hope!" To hope for what and in whom? To the materialist there is no God, and no hereafter. The beautiful young life came out of darkness, only to endear itself to its parents, and then to disappear into the darkness, leaving behind it "the shadow of a great grief." "It drifted away upon "the great sea"—of annihilation, we presume. "The divine babe has gone back to sleep and death;" and the mourners have "one consolation" left to them: "The dead do not suffer." Certainly not. They are extinct, according to the dreary and desolating belief of the materialist. All the physical beauty of the tender infant, all its capacity for inspiring that pure and unselfish affection, which makes mothers so near akin to the angels; all the latent possibilities of mental, ethical, and spiritual development which were enfolded in that child, as the rose is enfolded in the bud, were called into existence only to be almost immediately annihilated! Such is the only solace Colonel Ingersoll can offer to his friends, in the hour of their affliction!

But does not nature cry out to them from the bottom of their hearts, "Believe him not. Your child has not been carried away by the ebbing tide into the great ocean of nothingness and oblivion. It lives and will live for ever. There is no death. The love of a mother for her offspring, and of the offspring for her mother, is part of the Divine Love, and is therefore immortal. Time cannot weaken, nor absence diminish it. Even at this moment, that little one may be laying a soft cheek against your own, pressing its lips upon your sighing mouth, and wreathing its dimpled arm around your neck. Therefore do not give away to an inconsolable sorrow; but rather rejoice in that you are the mother of an angel, instead of a mortal, whose life, had it been prolonged, would have been familiar with the common lot trials and temptations, sadness and suffering."

As a thousand spirit-voices have declared, through the lips of a thousand mediums, in all parts of the world, it was time that Spiritualism should be sent upon the earth to rescue the human race from the appalling influence of Materialism. It was time that man should know what he is, where he is, and whither he is going. It was time the veil of the temple should be rent in twain, and that, through the rift, we should be permitted to obtain a glimpse of the glory shining behind it. It was time the two worlds—the world of shadows in which we are moving, and the world of realities towards which we are advancing—should be brought into close companionship and intimate communion. For the state of society all over the so-called "Christian" world, presents

a terribly painful resemblance to that which prevailed throughout the whole of Europe immediately before the birth of Jesus of Nazareth. If Juvenal and Martial were living at this hour in London, Paris, Vienna, Madrid, or even in Melbourne or Sydney, and were to write fresh satires, would they not disclose a state of society as corrupt, as sordid, as sensual, as material and unspiritual as that which excited their caustic indignation in Imperial Rome?

And the light which then dawned upon the world in an obscure corner of Asia Minor, is once more breaking over the human race, not in one favoured spot, but in every quarter of the globe. And now, as then, the media chosen for its diffusion are more often than otherwise, people who are quite undistinguished; of no social importance; and very frequently of no great intellectual eminence. It is not less true at the end of the nineteenth, than it was in the early part of the first, century, that "not many wise men after the flesh, not many mighty, not many noble," have received the gift of mediumship; "but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world and things which are despised"—for on whom has more contumelious compassion been heaped than upon Spiritualists?—"hath God chosen, yea, and things which are not to bring to nought things that are." For certainly the "things which are not" visible to the eye, nor apprehensible by the physical senses, are confounding all the judgments of the scientists who occupy themselves exclusively with "things that are;" and a poor illiterate Neapolitan peasant woman has humbled the pride of mighty *savants*, and has brought all their materialistic theories and conclusions to nought.

OUR FOREIGN EXCHANGES.

THE October number of *La Revue Spirite* is an excellent one in every respect, both as regards its original and its extract matter. The former includes a lucid exposition of the teachings of Spiritualism; a continuation of M. Bosc's valuable studies on Psychology, in connection with experiments and discoveries of Reichenbach; and an essay on Hypnotism, developing some new ideas and suggestions, and explaining what is meant by "Statuvolence," a word which has been coined by an American physician to denote a state or condition provoked by the will of the subject, and not by that of the person who magnetises him.

Among the reviews in the current number is one of a book entitled "The Essenian Messiahs and the Orthodox Church," by the Essenians of the Nineteenth Century. If it is what it claims to be—an authentic narrative of the death of Jesus of Nazareth, written by an eye-witness of it, the Grand Master of the Essenian Institute in Jerusalem, and addressed to one of his colleagues in Alexandria—it deserves, as the reviewer says, to be read and re-read and meditated upon; and is indeed the most extraordinary document that has appeared since Apostolic times. But the statement that Jesus did not die until three or four months after his crucifixion, and that he was taken down from the cross in a fainting condition by Joseph of Arimathæa; that Paul never really forsook Judaism, and was not beheaded, but perished by shipwreck; and that Peter died either in Babylon or Antioch, require to be sustained and verified by unimpeachable evidence before they can be accepted.

M. U. R. Feytaud writes a clever letter to the editor of the *Mercure de France*, in reply to an article published in that paper on his study of Spiritualism, which was intended to establish the immortality of the soul, its perfectibility, and the reality of the communication of spirits with people in the flesh. The reviewer, it seems, in his efforts to discredit Spiritualism, laid considerable stress upon the common-place character and the discrepancies presented by some of the communications received from "the other side."

M. Feylaud's rejoinder is so apt and conclusive that we cannot avoid quoting it:—"Exactly as in our world, there are wise men and fools, evil-doers and imbeciles; so there are also, as their interpreters, incorrect and illiterate mediums, absolutely like the translators of the false documents of Norton. What would you have? I have not asserted that the world of spirits is perfect; but that I believe I have proved to myself that it exists. It depends upon yourself to obtain the same proof. Try it, and then judge accordingly." But this is the very last thing materialists and sceptics will consent to do; and for the simple reason, as it appears to us, *that they are afraid of becoming convinced of the existence of a spiritual world.*

Die Ubersinnliche Welt, the organ of the Sphinx Union in Berlin, states that an Italian astrologer of Soretto (Loretto?), publishes a yearly almanac, containing predictions, and that in this periodical for 1893, it is foretold that two ships of war will come into collision on the 21st of June. This was the day on which the Victoria was rammed and sunk by the Camperdown.

The *Revista Espiritista de la Habana* contains a portrait and literary sketch of Dr. D. Manuel Sauz Benito, author of that excellent work *Ciencia Espirita*, and one of the most brilliant exponents and defenders of Spiritualism in Spain. As Professor of Metaphysics in the Literary University of Barcelona, his academic reputation is of the highest. In the press and on the platform he is equally able, equally courageous, and equally impressive in his championship of the truth; and his portrait shows him to be a man of exceptional intelligence, kindly by nature, earnest in well-doing, and gifted with that persistency of purpose which is so valuable in the upholder of a righteous cause.

La Haute Science (Paris), is performing an important service to students of the great religious literatures of former times, by bringing translations from them within the reach of all. In the September number, for example, we find the Mysteries of Jamblichus, the Zohar, one of the Upanishads, the Cosmogony of Moses, and one of the four books attributed to Confucius, rendered into French by men of erudition, actuated by a genuine love of spiritual lore, and by a most laudable desire to popularise works which have been hitherto almost inaccessible to the general reader.

The titles of the six articles in Mme. Elise van Calcar's *Op de Grenzen van Twee Werelden* (the Hague), for October, serve to prove how thoroughly she is in touch with the drift of contemporary thought. They are as follows:—"What is thy Ideal?" "Planet-dwellers," "An Open Letter to Professor Wallace" by Baron Du Prel, "The Vision of Prince Maurice," "a Remarkable Apparition of Herr Kreps to his Daughter," and "Mr. Stead a Combatant for the Truth."

La Paix Universelle (Lyons), dealing with transcendental magnetism, philosophy, and psychology, seems to hold its judgment in suspense with respect to Spiritualism; but its researches, and the scientific methods employed in pursuing them, can scarcely fail to conduct its principal contributors to that goal.

The September number of *Psychische Studien* (Leipsig), contains a report of the new experiments with Eusapia Paladino, made by Dr. Julian Ocherowicz, of Warsaw; a report of an apparition of a striking character; a discussion of the question "Are there Warning Dreams?" by Baron du Prel; and a reply by Herr Wittig to an article by Herr Fritz Menthner, upon "Spiritualism on the Stage," in the *Magazin fur Literatur*.

Among many able and interesting articles in recent numbers of the *Constancia* (Buenos Aires), we note with pleasure one by Don Manuel Navarro Murillo, entitled "The Objective Proof of the Communication of Disincarnated Spirits."

From the same journal we learn that a Society of Spiritualists, entitled "The Light of the Future," has been formed at Lincoln, in the province of Buenos Aires, and that it has commenced with a membership of forty-seven.

La Irradiacion (Madrid), publishes a portrait and memoir of Dr. Garcia Lopez, an indefatigable propagator of Spiritualism in Spain, whose contributions to *La Fraternidad Universal* have given a powerful impulse to the cause in the Peninsula; while he has also used his utmost endeavours to detect and expose fraudulent mediums and venal impostors; and has been very successful in that respect. But as Dr. Otero Acevedo, the writer of the memoir, shrewdly observes, "These very frauds are the best and most efficacious proof of the spiritual facts, and of their reality; for if they did not exist, no one would take the trouble to imitate them."

From the pen of the same gifted writer, we have an article on Professor Lombroso and Spiritualism. A portrait of Dr. Leopold Enoch Calleja, editor of the *Lux ex Tenebris*, published at Vera Cruz, reminds us to call attention to the fact that while numbers of medical men drift into materialism among the Teutonic races, the more eminent members of the faculty among the Latin peoples, on the other hand, are drawn towards Spiritualism.

Among the publications which reach us from the new world, we must not omit to mention *La Buena Nueva*, published monthly at Sancti-Spiritus, Cuba; and the *Revista Espiritista*, the organ of the Perseverancia circle at Mendoza, in the Argentine Republic, both of which are published gratuitously.

SKETCHES OF THE HISTORY OF RELIGION.

By Dr. A. Mueller.

(*d*) The Romans.

The want of religious culture, so painfully apparent in the national character of the old Greeks, renders that of the Romans almost repulsive to the student of the history of religion. It is, however, easily explained; for when we unfold the pages of Roman history and find that it is but one almost uninterrupted chain of strife and bloodshed, it must become clear to us that in a soil gory with human blood, the tender plant of religion could not thrive, or at best only grow in a stunted form.

From the great Romulus, who became the founder of the empire after killing his brother Remus, and procuring wives for his warriors by the forcible abduction of the Sabine virgins, down to the little Romulus, whom Odoakér dethroned, the history of this nation for nearly eleven centuries was made up of a succession of wars of conquest and defence, or of internecine strife. On mount Palatinus, one of the seven hills that were to bear proud imperial Rome, Romulus established himself with his small band of Latine followers, and to increase the number of them he welcomed all the adventurers and fugitives of other Italian nations he could draw to his stronghold, which subsequently became the capitol. Thus, most inauspiciously, for religious culture at least, commenced the Roman empire. Latine, Sabine and Etruscan elements, all of Aryan descent, combined to produce this conquering race. Like an avalanche, commencing on the Palatinus as a mere snowball, it kept on increasing in size and velocity, never stopping until it had swept irresistibly over all the nations in Europe, Asia and Africa, whom it could reach.

Patriotism and bravery were the only virtues of the old Roman. His reigning, all-absorbing vice was that baneful lust for conquest; insatiable like the lust for wealth, and "increasing by what it fed upon." Constantly bent on satisfying this master-passion, to indulge in religious or philosophical speculations was not to his taste, and would have appeared to him a mere waste of time. What little of the latter he had to spare to his gods, was spent in empty ceremonials and in sacrifices, intended to enlist their favour in some contemplated war, or to induce them to avert some impending calamity.

Hence the original religion of the conquerors was a very low and childish polytheism, in which neither poet idealised the gods nor worshipper found food for edification or moral improvement. We seek in vain for any of those mythological accounts as to the origin of the gods and the world, and especially of the origin of the human race, which form the basis of all other religions. Their gods were not even ideal men, but merely names for natural forces or abstractions invoked for the sake of the benefits to be obtained, or of evils to be averted. Thus a goddess Asipaga was supposed to make the bones of the children firm; Statilinus and Statina to teach them to stand upright, and Fabulinus to speak. Ingantius was the marriage god; Libitina and Naenia the goddesses of death, etc. The virtues were personified as Clementia, Concordia, and Fides; the gifts of wealth and fortune as Felicitas, Fecunditas, Victoria and Salus; fear and terror as Pallor and Favor, etc., etc. Besides all these, too numerous to mention, every individual could have his special god, and if a number of persons desired an addition to the list of acknowledged deities, the pontifex, who was a government official, had to supply the demand. The religious cult, in fact, was simply a government institution, an elaborate and punctilious system of empty ceremonials administered by the state. Among the sacrifices to propitiate the innumerable gods and ensure their favour, not unfrequently a human being was included. That this senseless worship, in which the respective deities were not even represented by images, but merely in symbols, such as a stone, a spear, etc., could not possibly serve any ethical purpose is self-evident.

The Greeks, the teachers of the Romans, must have been struck with the stupidity of this worship, and pointed it out, for as Greek influence made itself felt, it gradually fell into disuse and the Greek ideas of the gods were adopted. In the early times of the republic, statues began to be erected to the gods, and one by one those of Greece were adopted and the old idols thrown aside. Finally the Romans fixed the number of their gods at twelve, in which, with names only partially changed, it is easy to recognise the Greek models. We find even an approach to monotheism in the god of gods: *Jupiter, Optimus, Maximus.*

But although in these twelve deities the mind of the worshipper was presented with something more impressive and definite than stones and other symbols, the Romans did not waste much thought over them and never made them really their own; religious fervour and devotion being unknown qualities to them. Their gods were merely so many names to them, although this purely external acceptance did not preclude the most precise and complicated ceremonials in public as well as in private worship. On the contrary, what was wanting in devoutness and real beiief in the existence of the gods, was, as it always is, made up for by profuse and empty ceremonies. No community was allowed to be without its temples and sacrifices, no important public or even private undertaking was entered on without some religious ceremony, and without consulting the *auspices*, such as the flight of birds, etc. But with regard to the latter, it was characteristic of the Romans that they were not at all guided by them. If the hints they received were unfavourable, the ceremonies were repeated until the gods were induced to pronounce favourably. For many centuries all priestly offices had to be filled by the patricians, who declared any religious act performed by a Plebeian to be a sacrilege and an offence against the gods, but had finally to yield up some of these privileges.

It would be tedious to enter into particulars of the Roman cult, an imitation of the Greek one with Roman additions, that made it extremely complicated and must have been tiresome both to the worshippers and the "gods." Of occult knowledge the Roman priests appear to have had very little, and therefore referred all important questions to the Greek oracles of Delphi and Dodona. They imitated the Delphic Pythia in their vestal virgins,

but it does not appear that the Romans put much faith in the latter as mouthpieces to the gods. The so-called Sibylline books, a collection of oracular deliverances in Greek hexameters, which had been bought in Asia Minor, and were held in high esteem, fifteen specially chosen priests were called upon to consult on all matters of importance. They picked from these books such passages as were thought suitable for the occasion, but, in their choice, they did not even claim to be guided by the gods. Human sacrifices were at times recommended by this committee of fifteen to avert some impending calamity. With the fading belief in the very existence of the gods, however, books and their interpreters were thought of but little, and the Roman mind drifted gradually into an attitude, which, if not absolutely inimical, betrayed an undisguised estrangement from, and utter indifference with regard to, all religious matters. To make matters worse, the government continued to enforce empty religious observances, and under cover of them and by their aid not unfrequently tried to oppose popular and support unpopular measures, until finally religion in Rome became a laughing stock and a subject of open derision.

Cicero in vain threw the whole weight of his eloquence into the scale of religion, showing that it is an absolute necessity to the human mind, and that belief in some supreme deity is common to all nations, however much they may differ in their ideas about the gods. In vain did he show that the laws of nature as well as the moral laws regulating the actions of man are the outcome of a supreme Intelligence, and that a state-religion to maintain law and order is a necessity even if, to uphold it, a little trickery and fraud had to be resorted to. The Romans paid little heed to this philosophy. Much more to their taste was that of Lucretius and of Seneca, the Roman exponents of Greek Stoic philosophy.—"The wisdom of the wise among men is superior to that of the gods, for the latter obtain their wisdom naturally, whilst that of the wise man has to be acquired by life-long thought." They did not deny the existence of the gods, but declared it childish to fear them, as they did not harm men and could not, even if they had the desire to do so. They held it to be equally foolish to ask anything of them and to court their favour by any sacrifices, since Fate—the inexorable—was master of both gods and men and would take its course in spite of them. This was sufficiently irreverent, but Lucian, in his *Jupiter-Tragedios*, went even further, satirising the gods with supreme contempt and denying their existence altogether.

Such was Roman thought under the emperors. But no community, not even one as demoralised and brutalised as the Romans were, can do without some religious pabulum, be it even the very husks of other religions. The Romans came in contact with all the nations of the old world, excepting the Chinese and Hindus, and prisoners of war from nearly all of them were dragged to Rome as slaves. They not only retained their religion, but, finding their masters to have none at all, actually made converts of them. Hence we find, besides the Greek gods, Osiris and Isis enthroned at Rome under the emperors. Chaldean astrolatry also found favour with them, and astrologers did a thriving business, other superstitious rites and beliefs not to mention.

If further proof were required to show how low in religious development the Romans stood amongst the ancient nations, even the Chinese not excepted, their utter ignorance of the human soul and its life after death is a conclusive and most astounding one. Even in Roman literature we meet with but few traces of a belief in either, and the mind of the nation was as devoid of it as that of the most uncultured savage is, if not more so. This fact is rather interesting when placed side by side with another one equally as characteristic of the religious history of the Romans, namely, the almost total absence of all spirit intercourse. Here and there only we read of the spirit of a departed person having appeared, but these instances few and far between, such as Romulus appearing to Proculus Julius and Cæsar to Brutus, evoked no surprise and no speculation. The intimate intercourse with the spirit-world that inspired the Vedic poets and gave to the Greeks their gods, that forms, in fact, an integral and vital element in the origin of all religions, seems to have been completely denied to the Romans. And why? Because from the very beginning of their career of rapine and bloodshed they made it impossible, because they shut the doors themselves, through which alone the heavenly messenger of love and peace can enter and approach man. No inspired seer or prophet was vouchsafed to them, no ray of light from higher spheres ever penetrated the gloom that seems from the very first to have settled on that war-and-conquest-planning band of adventurers who formed the first nucleus of the mighty Roman empire. As the abject criminal, bent on a career of vice, and dead to any higher impulse, falls a helpless prey to those low, undeveloped entities of the spirit-world, banded together to perpetuate their own wretched condition on earth, so this nation was urged on by these adversaries to ever renewed carnage and slaughter, until finally, after they had subdued every nation within their reach, the sword that had shed oceans of blood was bathed in that of the conquerors themselves, turned one against the other. If they had at least been the bearers of a higher civilisation to the nations they conquered and plundered, there might have been a semblance of excuse for it, but of the two the Romans frequently were the greater barbarians. The plunder they accumulated in their capital, the thousands of prisoners they dragged there as slaves, hastened their downward career. They became completely demoralised by luxury and idleness until the proud boast, "*Civis Romanus sum*," was merely another expression for gross sensuality, rapacity and bloodthirstiness.

The picture of Imperial Rome at the time of her greatest power must have been indeed a sad and repulsive one. It conveys a deep moral lesson as to the fate which, by an inexorable law, soener or later must overtake a nation that has broken away from the culturing and refining influences of religion. Even as early as the Punic and Macedonian wars, unbridled debauchery, prostitution, and senseless squandering of ill gotten wealth with bribery and corruption on the part of the upper classes, went hand in hand with the pauperism of an ever increasing indolent proletariate, that had to be fed by the state, whilst public exhibitions of savagery, such as the fights of the gladiators, brutalised the whole nation, male and female, young and old. What the Romans were in the times of Cicero we may judge from the fate that befell the great orator and author, after serving his conntry so well. Fleeing from his political opponent, Antonius, he was overtaken on the coast by a band of ruffians sent after him, and led by one Popilius Laenas, whose life Cicero at one time had saved by his eloquence. They at once cut off his head and hands, and these Antonius triumphantly exhibited on the rostrum at Rome, after Fulvia, the wife of Antonius, had spiked the tongue with needles. Not a protest was raised by the Romans against this brutal murder of a citizen, who, with all his vanity and other little weaknesses of character, had at least been honourable throughout his career, and stands head and shoulders above all the notabilities of Roman history. But Antonius was the stronger of the two, and according to Roman morality he had a perfect right to kill his adversary.

Certain, however, though slow perhaps in prolonged agony, is the Nemesis that will overtake a nation steeped in iniquity as the Romans were. For centuries they dragged on a miserable existence, torn by internal feuds, with usurper after usurper occupying the throne of the Cæsars, with a Nero enjoying the sight of his capital burning in every quarter, and joyously playing the fiddle on his palace roof over the grand spectacle, especially arranged by his order for His Imperial Majesty's delectation. Grim retribution also came from without. Province after province revolted and defied the imperial sway. Hordes of invading barbarians swept over the proud city, sacking, slaying, and plundering as mercilessly paying her off with sword, rapine and fire as she had been pitiless to others. At last, after centuries of utter demoralisation, suffering and woe, a German chieftan, Odoakér, gave the "*coup de grace*" to this pandemonium, a veritable hell on earth, by sending adrift the last of the emperors, the weak Romulus Augustulus. By a

strange caprice of fate, a Romulus founded the empire and with a Romulus it ended its war and blood-stained career of eleven centuries. With it the old world had lived itself out and at its expiry a new world, the first faint glimmering of a brighter era, had already dawned on the sore travails of humanity.

It appears a strange puzzle to those who perceive in religious history a progressive evolution from lower to ever higher conceptions of the Deity, that the Romans, who contributed nothing whatever to the religious development of humanity, but, on the contrary, arrested it both in themselves and others, were allowed to perpetuate war and bloodshed on earth for so long a period. As we have seen, they had adopted the gods of Greece, not as representatives of an ideal humanity, but merely as auxiliaries to support the civil government and justify wars and conquests. Religious culture was altogether foreign to them; they remained barbarians from the first Romulus to the last. If they served any religious purpose at all, it was the negative one of once more repeating the lesson, inculcated throughout the pages of history, but never perhaps so convincingly, the lesson showing that, without the ennobling and restraining influences of religion, man will degenerate into a selfish brute, and that an aggregate of such, as a nation, becomes irretrievably demoralised, declines ever more and is finally wiped out. But if a Divine Providence guides the destiny of the human race it is scarcely conceivable that these oceans of human blood were spilled for no other purpose than to impart this object lesson to humanity, that these scourges of their time had not some other historical mission to fulfil, some higher providential object, though unwittingly, to achieve. May we not regard them, therefore, as the scavengers who had to clear the way for a new order of things, who had to prepare a world, weary with bloodshed and strife and vainly looking for some rays of light to lessen its gloom, for the heavenly gospel it was to receive through Jesus Christ, of peace on earth and goodwill among men, of a Divine Fatherhood and Human Brotherhood. If ever the world of man required such a gospel, it was at a time when might was right and brute force was the arbiter of justice, when the old civilisations were worn out, the old religions had been corrupted by designing priesthoods and within them no further progress was possible, when all was stagnation and death-like lethargy in the world of mind. In bringing nation after nation under their sway, and making Rome the capital of the world, the Romans disciplined and prepared them for the spiritual kingdom that was to rule henceforth with Rome as its centre, and even mightier than the Roman empire in the zenith of its power. This reign of spiritual authority in the place of mere brute force the Romans were the unwitting instruments to inaugurate and herein lies their historical mission. However short it fell of the ideal set before it, however corrupted it became on its accession to absolute power, still it was the bearer of this ideal, and placed it before the world in the only form, in which this world, uncivilised and barbarous as it was, could accept and comprehend it.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND FRIENDS.

THE members of the several Clubs connected with the above Associaiion are informed that the different Clubs connected with Spiritualism have taken the Hall in Victoria Parade, known as the Hall of Science, for twelve months, where they will henceforth meet for spiritual, intellectual, and social purposes. The Hall in Collins Street is no longer capable of holding all the members, and though the new one is not so central, still it has many advantages: it will seat 1000 people, is well ventilated and lighted, and with the *energy* and *unity* of our members, we hope to draw all earnest inquirers and truth-seekers to begin "that better time that's coming, when the nations will unite in the brotherhood of people, in the commonwealth of right."

The Melbourne Progressive Lyceum will meet at the Hall, in Victoria Parade, on Sunday, 31st Dec.; and the Rational Club in the evening. All are invited.

OCCASIONAL NOTES.

DR. S. KENNEDY, L.R.C.S. Ed., of London, who is on a tour round the world in the interests of the Mattei system of treating diseases, has been furnishing Melbourne audiences with some interesting, but sad and startling, statistics as to the increase of Cancer in Australia. In a suburban newspaper a useful discussion has been initiated by a correspondent pointing out that Dr. Kennedy omitted to mention one very important cause of the increase, namely, Vaccination! Dr. Dennis Turnbull, M.D., L.R.C.S. Ed., of Sunderland, England, is cited as saying that for thirty years he has had to treat many cases of Tumor and Cancer, and that he thinks "the most frequent predisposing condition for cancerous development is infused into the blood by vaccination and re-vaccination." Then follows a quotation to similar effect from Dr. W. Hitchman, M.D., M.R.C.S. Eng., Consulting Surgeon to the Cancer Hospital at Leeds. And finally Dr. F. A. Floyer, B.A., M.B., L.S.A., London, editor of "The Tocsin," is introduced as declaring that "for the increasing prevalence of Syphilis, Cancer, and some nervous disorders, vaccination must be held largely accountable." A still later contribution to the discussion is from Mr. E. Meyer, B.A., Ph.D., who, speaking from "years of study," declares that a "good case" has been made out for the opinions just quoted. Dr. Meyer adds physiological and pathological reasons for regarding vaccination with *calf*-lymph as especially liable "to set in motion conditions that almost necessarily predispose to cancerous growths."

IN the Melbourne *Herald* of November 15th is published a prediction alleged to have been made through a medium at a spiritualistic *séance*. The spirit prophesies this: "The early dispersion of the thick clouds of commercial adversity which have so long overshadowed these colonies, and the very early advent of a period of quite extraordinary prosperity and enterprise, the inflow of capital from abroad, a most successful development of our natural resources, and the discovery in large quantities of minerals and of a substance like petroleum. This rapidly approaching period of success, however, will not be of very long duration, lasting probably not more that three years when it will be succeeded by another bad spell extending throughout the whole world, and felt evenmore acutely in the Northern than in the Southern Hemisphere." Verily, as in Captain White's Oriental Pickles, there is here a "mixture of sweets and sours." The latter all must deprecate; but to the former we can only say:—"So mote it be!"

FOR minds still concerned with the "vain janglings" of theologians a controversy lately started, and still raging, in England, will possess some interest. It commenced between a Mr. Urquhart, editor of *Word and Work*, who seems to be a Scottish Presbyterian, and the Rev. Dr. Clifford, the distinguished Baptist divine, who denied "the absolute inerrancy of the Scriptures," whilst Mr. Urquhart contended for their complete and unfailing accuracy. The Rev. Professor A. H. Sayce was appealed to for his opinion on sundry points. Now, Dr. Sayce is the foremost Assyriologist of the day, and a standard authority on Biblical archæology. He has been quoted over and over again by "the orthodox" as supporting their views, and as confirming by his researches the historicity of Old Testament chronicles. Note, then, Sayce's latest answer. He says:—"I see that Mr. Urquhart makes an appeal to the results of Oriental archæology in support of his views. I can only say that as far as I know anything about these results they emphatically contradict the doctrine of the absolute inerrancy of Scripture. The Assyrian inscriptions, for example, have shown that the chronology of the Book of Kings is hopelessly wrong, and that while the compiler of the books has quoted honestly and fully from older and for the most part contemporaneous documents, the imperfection of his materials has caused him to fall into precisely the same errors as a modern historian would be likely to fall into under similar circumstances."

MR. M. W. GREEN, "Minister of the Church of Christ," successively at Melbourne, Dunedin, and Adelaide, a vehement opponent of Spiritualism and Freethought—having encountered in more or less "open debate," Mr. Thomas Walker, Mrs. Hardinge Britten, Professor William Denton, and Mr. Charles Bright—lately met with an accident that very nearly terminated fatally. He was thrown from his bicycle, sustaining concussion of the brain, and for days his life was despaired of. It is pleasing to learn, however, that the rev. gentleman has managed to pull through and is now quite out of danger. May the hope be added that with physical recovery will come spiritual and mental enlightenment?

THE polygamous proclivities of the Old Testament "saints" have always been a bit of a stumbling-block to defenders of the Bible; and the absence of any definite prohibition of Polygamy, in the New Testament, has only emphasised their troubles on that subject. Thanks, however, to the ingenuity of a Sabbath-school lad in a certain district somewhere "North by South," a "way out" has been discovered, and a text brought to light that should dispose of all further difficulties. Asked by his teacher if he could quote any text forbidding a man to have two wives, the young hopeful promptly replied:—"Yes, Sir. Matthew vi., 24: '*No man can serve* TWO MASTERS.'"!! X.

THE PERMANENT ELEMENT IN ALL RELIGIONS.

BY HUDSON TUTTLE.

ALL creeds, beliefs, and moral systems melt into one fundamental command—"Do all for others." The golden rule—"Then for all things whatsoever ye would men should do unto you, do you to them." Jesus himself, by his life, taught a higher rule, for he devoted himself to the good of others, and gave himself a sacrifice to that principle. His constant struggle arises from the idealising of his perfect unselfishness.

All the great deeds of history, sung in verse and told in story, are the products of self-sacrifice. When we picture in imagination angelic beings, they are arrayed in spotless purity, and no shadow of selfishness is beheld in their actions. They are absorbed in doing for others, and thereby gain the greatest happiness. That we are able to entertain such ideals proves that we are ourselves capable of achieving them. We can become all that we aspire to become, for the ideal is a dim prophecy of what is possible for us.

Man, as an immortal being, with infinite ages for progress before him, occupies the most exalted position conceivable; and as the next life is in continuity with this, the ways of angels are not and should not be foreign to him. The rule of the conduct of his life should be to do that singly which has relations to his future life as well as the present. The angel-life should begin on earth. Man is a spirit, flesh-clad, and stands in the very courts of heaven if he so desires. Circumstances and cares may impose their burdens, yet it is through such struggles, strength of will, and nobility of purpose are acquired.

You have seen a plant whose lot was cast in a desert spot, growing amidst stone in a sandy soil. It strove to perfect itself in the fulness of its nature, and bear its beautiful chaplet of flowers, and mature it fruits; but the rains ran away and left its roots parched, and the air refused its dew. A scraggy stalk, with ill-shaped leaves and a few pale blossoms, are all of it; yet the fruit matured under these unfavourable conditions; its fruit is perfect. The plant has been true to the laws of its growth, and made the most of the surroundings. So should the spirit make the most of its environments, comprehending that sunshine or clouds, day or night, success or defeat, are the threads woven by time's shuttle into the web of its destiny.

The spirit stands on the eminence of life, and sees before it an infinite vista of joys, in acquisition unending. Terrible and sublime position! bringing magnanimity of thought and purity and fervour of purpose. Why should we hate those who injure us? The injury is only of the hour, and to morrow will be no more than a mark on the sands effaced by the wave. Why anger, when those who call it forth are so far beneath us? Every soul inherits the possibilities of infinite acquirement, and some time we shall deserve this inherent quality and find those now degraded, perfect and beautiful beyond our present conception. As the angels are perfect, and their realm is harmony, so ought you to labour to make the present life as a lower stage.

Earth-life is too brief to waste in any pursuit which bears no benefit to the immortal state. Every selfish act is waste, for the deeds of love alone are treasures carried to the higher life. . . . .

Once for all, the principles of conduct of life, based on an eternal existence, have been clearly presented, and the dominant motives of its rule disclosed. The world worships at the shrine of unselfish action; and the real Bible of humanity would be a narrative of self-abnegations without a reflected thought of self. Here Christianity has its fundamental hold on the human heart. Let the sharp winds of criticism blow away everything else; prove miracles idle tales, its doctrines false, even Jesus a myth, and yet there remains the ideal divine character, exalted, ennobled, purified by the fervid fancy and innate aspiration of man for excellence through all historic time. This ideal has gathered force from intellectual culture, and of necessity is a part of what may be called "the spirit of the age." Take this away, and Christianity is a dead and withered bough. The central thought and ideal are held in common by all religions, and are the heritage of the race. Hence, if we cast aside all the dogmas, trappings, creeds, and extraneous teachings, which hedge in and obscure this germ-principle, we still retain all that is essential for the highest and purest moral growth. The idea of superlative excellence expressed in a God, inwrought in every human soul, and possible of complete expression in God-like thoughts and actions, is never assailed, and is always tacitly accepted as the spirit of the highest civilisation. —*Tuttle's "Life in Two Spheres."*

TWO WONDERFUL EVENINGS

SOME of the Melbourne readers of the *Harbinger* will probably remember the astonishing performances on the piano forte, and the equally astonishing vocalisation of Mr. Jesse Shepard, an inspirational musician, who visited this city some years ago, and was the guest of the late Dr. Motherwell. The musical evenings which he gave in that gentleman's drawing-room, occasioned a feeling of actual stupefaction in the minds of those who were privileged to be present on those occasions, and prompted them to exclaim, with Ferdinand in the *Tempest*:—

> "This is no mortal business, nor no sound
> That the earth owns."

By one of last month's mails we received an account, printed in the *Gmundner Wochenblatt*, and translated by the *Vessillo Spiritista*, of Vercelli, of a musical séance held at Gmunder, in Austria, the country seat of the Archduchess Elizabeth, by Mr. Shepard, in the presence of the Queen of Denmark, the ex-Queen of Hanover, the Duke and Duchess of Cumberland, the Duke of Altenberg, the Princess May of Hanover, the Marshals of the Court, the Ladies of Honour, and the Orderlies in attendance on their Majesties. The ex-Queen of Hanover took her seat very near M. Shepard.

"The pieces executed by him excited the enthusiasm of the entire assemblage," says the report, "And when he began to sing and passed from the deepest bass notes to those of the purest soprano, the Queen of Denmark and the ex-Queen of Hanover simultaneously exclaimed "We have never heard anything like it." Then each of the distinguished auditors in turn pressed Mr. Shepard with questions asking him how he could possibly have acquired so marvellous a gift, where he had been born, who were his family, and what he had done; the conversation lasting until midnight. The Queen of Denmark, who is herself a brilliant pianist, declared that the compositions executed by Mr. Shepard appeared to be played by four hands and not by two; and the ex-Queen

of Hanover, powerfully impressed by his singing, repeated again and again, "I have never in the whole course of my life heard anything like it."

"After the concert, the Duchess of Cumberland sent Mr. Shepard a magnificent sapphire pin, set in sixteen diamonds, and accompanied the gift by a very graceful letter.

During the short sojourn in London, in the month of June last, Mr. Shepard was only heard by very select circles in a few saloons, in order to comply with the wishes of his friend, Prince Wisniewsky, who had met him in Paris in 1889 and again in 1891, and had retained a very lively recollection of his remarkable impersonation. In fact this quasi-supernatural music produces an emotion so powerful and so beguiling that having once listened to it you want to go on listening to it for ever."

Prince Adam Wisniewsky, has contributed to our Italian contemporary the following highly interesting narrative, which we translate in its entirety :—

"On the 3rd of September I was present at a séance for musical manifestations of the most extraordinary character, obtained by means of the psychic force of Mr. Shepard.

"The room having been darkened, and he having taken his seat at the piano, we formed a circle around him.

"As soon as the first chords were struck, stars and lights became visible in the corners of the room. Great pianists and composers of all ages arrived, some to execute and some to listen to the music. The first piece he played was a fantasia by Thalberg on the airs in *Semiramide*. This, like all the compositions played by the medium, has never seen the light. The second number was a rhapsody for four hands, played by Liszt and Thalberg, with amazing impetuosity and a vehement and grandiose sonority, and interpreted with masterly power. Notwithstanding its extraordinary mechanism, there was elicited from it such a stupendous harmony as I never heard from Liszt (whom I knew personally) in his lifetime ; for sometimes passion excluded delicacy from his playing.

"Our circle comprised many musicians like myself, who had heard all the greatest pianists in Europe ; but upon this occasion, for the first time, we could truly say that we had heard music executed in a way that was really supernatural.

"A globe of light in the hand of Lady D., announced the arrival of Chopin, who is accustomed to manifest his presence to us in this way. He played a phantasy that recalled to mind the duet between Adalgisa and Norma, with mysterious *arpeggi* aud crystalline and speaking notes, characteristic of his style ; for he has always made the piano forte sing. In the present instance, his spirit caused us to hear his expressive melodies with the softest passages rendered with inexpressible delicacy—notes pregnant with despair, and a pathetic prayer to God for Poland.

"He afterwards brought George Sand to us. When I expressed my delight that this genial spirit should have come to us, she tapped me three times strongly on the knee. And when Lady D. intimated that she was jealous of this caress, she did the same thing to her.

"Then came Mozart, and played some pieces with the flexibility and the lightness of a sylph ; with a great variety of touch, and with his thoroughly cadenced classic style, invariably bearing the impress of his genius.

"But the most marvellous incident of this séance was the introduction of the spirit of Berlioz, by his two masters, Liszt and Thalberg. It was the first time that composer has played through the mediumship of Mr. Shepard ; to whom he complained—for Mr. S. is clairaudient as well as clairvoyant—that the piano had been tuned too low for his music, and that it must be raised two tones higher. During the next ten minutes, and while the piano was closed, we heard the spirits at work *inside the instrument*. When the music commenced, we noticed that the pitch had been raised two tones. Then Berlioz began to play a sweet ideal composition. We seemed to hear the small bells of a country church, and to see and hear a rustic bridal party coming down the mountain side, on their way to the church, where the benediction was performed in perfect imitation of the notes of an organ. Gradually the music continued to grow softer and softer, dying away as if to indicate the receding footsteps of the nuptial party up the mountain. When this had come to an end, and the piano forte was shut down, we heard a repetition of the noise inside the instrument, which Berlioz, with the assistence of other spirits, had restored to its original tone.

"Many spirits then came and spoke in their own languages. Mr. Shepard is an Englishman, and the only tongue he knows, besides his own, is French ; but when once in trance, all languages, both dead and living, are spoken through him.

"Gœthe came and recited two verses in German, of which I can remember these sentences :—

"Theory is grey ; the tree of life is green.
"It is worthier to prove than to learn.

"Confucius appeared in a robe of blue silk, and a white beard, and recited some maxims in Chinese. Two other spirits spoke in Hebrew and Arabic respectively. . . . . Their words were translated by other spirits, who also promised to assist us in our psychic researches, and to indicate those persons with whom we should enter into communication. . . . .

"After the séance was over, Mr. Shepard appeared to be much exhausted, and to stand in need of rest.

"PRINCE ADAM WIZNIEWSKY."

"Paris."

THE AUTHOR OF "LA TERRE,"

WE have received from M. Emmanuel Vachez, the author of this admirable work, which has been favourably reviewed by a hundred journals in France, twenty of them published in Paris, his generous permission to republish any portion of it in our columns, for which we offer that gentleman our grateful thanks. A recent mail brought us, in addition, the following letter, which we translate for the purpose of showing the extraordinary success the book has met with :—

"Sables d'Olonne (Vendèe), Oct. 2, 1893.

"Dear Sir,—I thank you very cordially for the excellent article you have been good enough to consecrate to *La Terre*. In France my book has been warmly received by every journal to which I have addressed it. In that respect I may say that its success has surpassed all the hopes that I could ever have conceived. This proves that our ideas have made progress among all grades of society, even in the learned world. I hope that in a few years the serious and numerous efforts which are now being made will result in scientifically establishing, in the eyes of all men, the proof of the existence of the soul and of its indefinite progress. Then the social question will have been resolved ; for the great will have become better, and the small more patient, and thus a good understanding will be easily arrived at.

"Receive, dear Sir, a very cordial clasp of the hand.

"EMMANUEL VACHZE."

We believe with our gifted correspondent, that Spiritualism is the only re-generative and re-creative force left to mankind on the eve of the twentieth century. To the dismal, depressing and deadly doctrines of the materialist, it opposes the most undeniable and convincing testimony of the existence and the continuity of the human soul, and of the reality and nature of the after-life. It does not teach us to despise and deprecate the world we are now in, but to regard it as a place of education and preparation for one which is higher and better. It assures us that, in precise proportion to the purity of our lives, the elevation of our thoughts, the unselfishness of our daily actions, and the cultivation of a noble and disinterested affection for our fellow creatures, will be our position and happiness hereafter. It substitutes the religion of humanity for the ceremonial worship to which men conformed in an ignorant and superstitious past. It reveals God as "The Father of Spirits," the Fountain of wisdom, the Source of light, and the Author of truth, boundless in love, infinite in power, and

perfect in justice. It admonishes us that "He dwelleth not in temples made with hands, neither is worshipped by men's hands;" but that he takes up His abode in the hearts of all who really love their fellow men. It tells us—by the voices of His ministers and messengers—that He requires our entire obedience to His law, and that that law, as Paul was inspired to write, "is fulfilled in one word—thou shalt love thy neighbour as thyself."

Given, Spiritualism as the universal motive force of human conduct, and as M. Vachez well observes, the social position will then be settled. What nobler ambition could possibly actuate a human being than to labour for the social well-being, the mental enlightenment, the moral purification, and the spiritual advancement of his fellow men? Imagine a society thus constituted—imagine the sentiment of human brotherhood universally recognised and acted upon, and all the dreams of all the creators of Utopias would be realised. Instead of praying "Thy Kingdom come," men could raise a hymn of praise and thanksgiving, the burden of which would be "Thy Kingdom *has* come;" for our planet would have witnessed the arrival of what is now spoken of as

"That far off Divine event,
To which the whole creation moves."

TEST MEDIUMSHIP.

THE *Hartford Daily Times* gives the following account of experiences with Mrs. E. Dearborn, of Brooklyn, New York:—

It seems a duty to speak of the remarkable character of these tests, notwithstanding Mrs. Dearborn herself has always shrunk from publicity. Many of her callers are ministers in churches and others more or less prominent in the religious field, though probably two-thirds of them visit her "on the sly," for fear their friends will find it out. Even priests of the Church of Rome have been among her visitors.

A number of cases are quoted in the *Times* that are very interesting, of which we quote one or two:

"A woman from Jersey City visited Mrs. Dearborn to see if she could get from her husband, who had died suddenly only a day or so before, the secret combination of the lock to the safe of the firm with which he was connected. She refused to give her name, and neither Mrs. Dearborn nor her friends know who the woman is; but an intelligence, certainly outside of the medium, purporting to be the husband of the inquirer, did give a combination, which he said would unlock the safe. The woman went away. A day or two later she returned, and said, "That combination I got through you, did unlock the safe." She went away without revealing her identity.

Another case, in which the names can be obtained from Mrs. Dearborn, was this: "A lady came to 'consult the spirits.' Her father was very ill. She asked, 'Will my father get well?' The answer came, 'your father will die in exactly six months from to-day.' The lady left her name and address, and six months later she testified to the literal and exact truth of that mysterious prediction. She had not told her father of the prediction, so his own mind could not have influenced the time of his departure."

Another interesting case cited was that of a woman who was given a message from her mother. 'My mother!' she exclaimed, 'My mother is not dead.' 'Your mother,' came the response, 'is here! I am your mother. I passed out of the body last Sunday night.' Subsequently this lady, who, owing to a runaway match, was not in communication with her family, came back to say that she had written to a friend in England, and the friend had written to her; that the letters had crossed each other, one going to England, the other to America, and that her mother had actually died on the very Sunday evening named in the purported message. The writer adds, 'How can such facts be explained on any other theory than the one so uniformly maintained, in all the ten thousand messages themselves, that these messages are from departed friends?"

FROM HERE AND THERE.

By C. N. R.

MADAM LUCY CHAMBERS, an acknowledged authority upon singing, recently stated to a representative of the Melbourne *Herald* that she believed it to be impossible for any person—no matter how perfect their knowledge of music might be—to sing sweetly unless their mind was cultivated and refined. Here is an invaluable hint to all aspirants to perfection in this beautiful accomplishment. Madam Chambers is right. It is purity of soul that softens, sweetens and beautifies the voice, face and life.

A New Zealand paper published the following extract from a private letter written by an English journalist:—"Your account of the churches in Auckland is most interesting. The same movement, but in a weaker form, is going on here. It is extremely difficult to disentangle oneself from one's surroundings and to judge fairly, but I cannot think denominational unity will do to-day. It comes too late. Vast numbers of Christians are outside all denominations, and the masses are every day growing more and more out of touch with the denominations. It is no shifting from Church to dissent, or *vice versa*, no going from Protestantism to Catholicism, or the reverse, but there is a steady depletion of all the denominations, and all are diminishing. Many people would think Catholicism increasing in England, but it is not. In rural spots where the Catholics have spent thousands, the people take their money, speak most friendly of them, but not a soul among them goes over. On the other hand, Catholics as well as other denominations bewail their powerlessness with the people. I trust it means a new religious dawn."

We Spiritualists are, I fear, too much inclined to underrate the spiritual benefits derived from prayer, and even sometimes to doubt the possibility of its being answered. I myself held this view of the subject for a long time, but some experiences convinced me of my error. I now know that the most definite prayerful requests are sometimes promptly answered, but the prayers must be both earnest and reasonable, and free from the promptings of selfishness.

Some time ago (says the *Sunday Magazine*) there were most interesting experiments made by a great scientific man, who wanted to see the effect of sound upon soft yielding substances. He got an exceedingly delicate parchment, and stretched it upon four points, one at each corner, above a table. On this elastic membrane he spread a very thin layer of soft, fluid paste. He then got a celebrated lady musician to sing over it a popular song; and as the waves of air caused by the tones of her voice struck the apparatus, the soft paste arranged itself into most beautiful forms of vegetable life, baskets of fruit, and even miniature landscapes. The tones of music heard by the ear were transformed into flowers seen by the eye. Each note created a special flower-pattern of its own. One note breathed into life a modest daisy that opened its eye in wonder at the sound; at the magic command of another note, a fern like that of the wild wood unfolded itself; a third note revealed in the answering film a charming violet; and as the highest and sweetest note of all sounded, the lily in its fair purity bent down its graceful head. It was a marvellous sight to see, in such a manner, music made visible in the loveliest shapes; and to realise the close relation between song and flowers.

In an old work published in the time of Cromwell there is the following allusion to the use of the crystal by an astrologer named Hodges:—

"One John Scott desired Hodges to show him the person and features of the woman he should marry. Hodges carries him into a field, not far from his house, pulls out his crystal, bids Scott set his foot to his, and after a while wishes him to inspect the crystal, and observe what he saw there.

"'I see," said Scott, 'a ruddy-complexioned wench, in a red waistcoat, drawing a can of beer.'

"'She must be your wife,' said Hodges.

"'You are mistaken, sir,' said Scott; 'I am, as soon as I come to London, to marry a tall gentlewoman in the Old Bailey.'

"'You must marry the red waistcoat,' says Hodges.

"Scott leaves the country, comes up to London, finds his tall gentlewoman married. Two years after, going into Dover, he refreshed himself at an inn in Canterbury; and as he came into the hall or first room thereof, he mistook the room and went into the buttery, where he espied a maid described by Hodges aforesaid, drawing a can of beer. He then more narrowly viewing her person and habit, found her to be the same Hodges had described; after which he became a suitor to her, and was married to her, which woman I have often seen."

The subjoined extract is from a recent leading article in the Melbourne *Age*:—"People who argue against the authenticity of ghosts on the ground that they violate the known laws of matter, reason on the assumption that there are no laws of matter which they do not know, or in other words that there are no more discoveries to be made in the domain of the invisible. Jevons says 'a phenomenon, which refuses to be explained by any known law, may indicate the operation of some entirely new series of natural forces,' and it follows therefore that the phenomenon may be genuine in the sense of being objective, though we do not know what the forces are to which it owes its genesis. For that matter, we do not know a great many things which we accept, and which we should hesitate to ascribe to a supernatural origin. Who ever saw an atom, for instance; or who can make visible the force by which a magnet draws a group of steel filings to itself; yet systems of philosophy, both practical and speculative, have been built up and sustained on the hypothesis that they both exist and play a very conspicuous part in Cosmos. Nothing that goes on in the parlor of the medium is more wonderful or unintelligible than anything that is occurring outside it. The medium herself is a greater mystery than the spirit which she raises to gratify her company, if she were only conscious of it; for she cannot tell why her heart beats or her brain throbs, or anything more about herself except that she weighs so many stones, and is able to speak, think and move without being able to discover the sources of the power that does it all. Is the worm conscious of the changes that are at work within him which make for the butterfly? Or is the tadpole conscious that he will one day develop into a frog? The transformation indicates the presence of a force that is none the less real because it cannot be detected by the lens of the scientist; and if this is admitted, how can we reasonably deny the feats of the clairvoyant or the mind reader, because they bespeak the operation of occult or supersensuous faculties that are apparently independent of the eye, the ear, the touch, or any other organ?"

ADELAIDE SPIRITUALISTIC SOCIETY.

At the inauguration of the recently formed "Adelaide Spiritualistic Society," a trance address was given by Mr. T. Crawford Bradley, in the Hall of the Democratic Club. There was a considerable attendance; but, from the questions subsequently put to the medium, whilst under control, by certain of the audience, it was pretty evident that a "trance address" was to them a mystery beyond comprehension.

The chairman, Mr. Perrott, asked the audience to suggest the subject of the address to be delivered by the medium under spirit control, and ultimately the "Connection between Spiritualism and the Social Problems of the Day," was decided upon.

It was claimed by the speaker that from above came, to the highest and foremost battlers for progress and freedom, the inspirations and suggestions that surged through their brains and heart. It was certain that the first and greatest of Socialists was Christ. However, the early Christian fathers were guilty of holding back many of his utterances; thus by suppressing truths, retarding reform. But the day has dawned which will see all the impediments to the onward march of freedom for the peoples of the globe which we inhabit, ruthlessly swept aside. Upon our receptivity of spiritual suggestion depends, to a great extent, the solution of social problems. Great spiritual forces are ready to co-operate with us, but much must depend upon our attitude towards the spiritual world. The time is hurrying on when the world will become one vast commune. Let each human being do all in his or her power to hasten this glorious destiny. Each has his or her mission to fulfil. Let each see that it is discharged, and that what each hand findeth to do, let it be done with all the might possessed. But no wrongful methods are to be taken: —Let the talisman be love; and the emancipation of the soul will in due time be accomplished.

In reply to a question as to the name of the control, that of Volta, an Italian Count, was given, who had lived more than a century back. "Was the medium conscious of the tenor of the communications given through his instrumentality?" was asked. "Yes, he had a sort of semi-consciousness, but only to a very limited extent," he replied.

Mr. Bradley had spoken, under control, for considerably over an hour, and the address, for grammatical accuracy, coherency, and even a certain elegance, was far and away the best of the kind I have ever listened to. There appeared in the *Register* and the *Advertiser* reports of this lecture, which were both devoid of anything approaching justice or even the capability of appreciating the eloquence of the lecturer. The former paper had a young reporter present, who began apparently to report faithfully the flow of language as it poured forth from the lips of the speaker; but presently he seemed to get entirely out of his depth, and he threw down his pen and abandoned the effort.

The *Advertiser* had no representative present, nevertheless, what purported to be a report of the proceedings, appeared in its columns. This emanated, evidently, from some adverse quarter, for it remarked that the subject chosen for the lecture was conspicuous by its absence from it!—a statement entirely opposed to truth.

A PSYCHICAL EXPERIENCE.

(From the Religio-Philosophical Journal, Chicago.)

The memorial meeting at University Hotel, July 21st, was a special occasion for the purpose of paying tributes to Miss Emily A. Kellogg, who recently passed to the higher life so soon after her steadfast friend, Miss Mary Allen West, President of I. W. P. A. Miss Kellogg was a former secretary. Many eloquent tributes had been paid by her associates of Foster Mission, King's Daughters, and W. C. T. U. workers. Then Miss Haskell, Principal of Monticello Seminary, paid a beautiful tribute to Miss Kellogg, and added: No one would accuse me of being visionary; my busy, active life leaves me no time for investigation and speculation. I can but tell you what before this has remained untold. Miss Kellogg's sister said in a letter, "Emily does not seem well. I do not like to say we are anxious about her." That night I was quite restless, and remember distinctly hearing the clock strike one. Then I fell asleep. I suddenly awoke and saw a figure dimly outlined at my door. This figure placed its hands on the back of its head, at the base of the brain. I said "Come in." I called three times loudly, "Come in." The figure slowly receded. Next morning came the telegram—"Emily died last night. Come." My first inquiry was, "At what hour was she called?" The reply was, "Two o'clock a. m." I did not then associate her particularly with my experience of the night before, until I was informed that she died of rheumatism of the brain. From the suddenness of the attack, I had supposed it to be heart failure, but when I was told that it was rheumatism of the brain, I immediately recalled the position of the hands of the figure in my vision of the night before. I can but feel that my friend came to me.

Note.—This statement carries much weight, being from Miss Haskell, who is well known through the length and breadth of Illinois as the principal of Montecello Seminary, and a level-headed, business woman. The editor was not present and did not hear the account from Miss Haskell; but the foregoing statement has been corroborated by a number of persons who did hear it.

SPIRITUALISM IN THE POETS.

No. X.

An Angel Wife's Message.

I see thee sit with heavy hands
And sorrow-bended head,
And dream in silence of the lands
Where dwell the cherished dead.
I see the memory of me
All fresh within thy heart,
And know wherever I may be,
It never will depart.

O, if the shadow-lands of earth,
With all their clouding cares,
Their shallow revelry and mirth,
Their blossom-hidden snares,
Have not the power to drive away
Love's precious memory,
Think you an angel for a day
A faithless soul can be?

I am not changed by this fair clime
Of which you vaguely dream;
I love the tender olden time
Back in life's swirling stream!
Your noble words, your smiles, your tears,
Your efforts to do well,
Which sanctified those earthly years,
Ah! I remember well!

The saintly angels are most fair
And gracious unto me;
There's beauty in their loose, bright hair,
And cloud-like drapery;
And oh, their crystal purity
Is such a quiet rest!
It falls like moonlight over me,
And gathers in my breast!

But ever, dear one, in my thought
I bear thy mortal face;
With every dream it is inwrought
In all its manly grace.
So think not in thy loneliness
I do not love thee yet,
For I remember but to bless,
And never can forget.

Emma Rood Tuttle.

Song of the Soul Victorious.

I stand in the Great Forever,
I lave in the ocean of Truth,
And I bask in the golden sunshine
Of endless love and youth.

And God is within and around me,
All good is for ever mine;
To all who seek it is given,
And it comes by a law divine.

In the deathless glory of spirit,
That knows no destruction nor fall,
The immortal fires of heaven
To the plains of earth I call.

Who is this "I" that is speaking?—
This being so wondrous in might?
'Tis a part of the Primitive Essence,
A spark of the Infinite Light.

Blasphemous and vain they may call me,
What matters it all to me?
Side by side we are marching onward,
And in time will all agree.

O, I stand in the Great Forever,
All things to me are divine;
I eat of the heavenly manna,
I drink of the heavenly wine!

Through various forms of probation
This soul has been nourished and fed:
O, up from the very foundation
Of primitive life it was led!

Let it dream awhile in the sunshine,
Let it nestle awhile in the shade,
And list to the wonderful music
That floats down the silvery glade.

In the gleam of the shining rainbow
The Father's love I behold,
As I gaze on the radiant blending
Of crimson and blue and gold.

In all the bright birds that are singing,
In all the fair flowers that bloom,
Whose welcome aromas are bringing
Their blessing of sweet perfume.

In the glorious tint of the morning;
In the gorgeous sheen at night;
O, my soul is lost in rapture!—
My senses are lost in sight!

Come back, O my soul, in thy straying,
Let thy wandering pinions be furled;
O, speed through the heavenly ether
To this prosy and sense-bound world!

They say I am only mortal,
Like others I am born to die;
In the mighty will of the spirit,
Their theories I defy!

And I feel a power uprising,
Like a power of an embryo God;
With a glorious wall it surrounds me,
And lifts me up from the sod.

"That I'm born to die!" Ah, never—
This spirit is all of me;
I stand in the Great Forever,
O God, I am one with Thee!—

With Thee from the very foundation,
With Thee by a law sublime—
Through the golden rounds of creation,
Through the endless rounds of time!

I think of this birthright immortal,
And my being expands like a rose;
And an odorous cloud of incense
Around and about me flows.

A glorious song of rejoicing
In my innermost spirit I hear,
And it sounds like heavenly voices,
In a chorus divine and clear.

O, the glory and joy of living!
O, the grand inspirations I feel!
They girdle my life with an armour,
They crown me with rapture and zeal!

I gaze through the dawn of the morning,
And I dream 'neath the stars of night,
And I bow my head to the blessing
Of this wonderful gift of light.

O God, I am one for ever
With Thee by the glory of birth;
The celestial powers proclaim it
To the uttermost bounds of earth!

Ye pilgrims of varied probations,
Ye teachers and saviours of men,
To your heaven-born revelations
The centuries answer—Amen!

With you in the Great Forever,
With the children of earth I stand;
And this light, flowing out like a river,
Shall bless and redeem the land!

O, the glory and joy of living!
To know we are one with God;
'Tis an armour of might to the spirit!
'Tis a blossom that crowns the sod!

Eliza A. Pittsinger.

Those who are seeking health should not dwell on sadness and sickness; should not re-enact mentally sad experiences of their own or of others. Whatever is on the mind will affect the mind and eventually the body, whether it be of health or sickness, mirth or sorrow.

To Correspondents.

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

THEOSOPHY *V.* SPIRITUALISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Some of your correspondents have referred to the increasing antagonism which manifests itself between Theosophists and Spiritualists. They express regret that studies and researches of the utmost importance should be hampered by side issues arising out of discussion of persons and not of principles.

After perusing the Key to Theosophy, it does not require much acumen to come to the conclusion that the two doctrines in question are entirely inimical to each other.

Firstly, Theosophy denies point blank that spirits communicate with mortals. After the death of the body, according to its tenets, the higher principles go to Devachan, leaving behind them the astral body, which in its turn disintegrates. It is this low "elemental" or "spook," we are told, which favours seance rooms by its visits. "In very rare cases," says H. P. B., "does the real ego communicate, and then only to a few select individuals, not assuredly to public mediums."

When asked to account for the surprising knowledge evinced by a servant girl, who could speak Hebrew while in a somnambulic state, H. P. B. says, "The spiritual 'I' in man is omniscient, and has every knowledge innate in it." (p. 131). Such an assertion gives rise to some very awkward questions, and as the whole of the Theosophic hypothesis hinges upon it, I will quote them to show its fallacy :—

1st. If the ego be omniscient, for whose benefit are we acquiring experience and knowledge in our numerous incarnations, and why is there no uniformity of knowledge amongst men? Compare Shakespeare, Newton, Goethe, Humboldt, with the Australian aborigines.

2nd. What merit attaches to the ego for knowing everything without having ever taken the trouble of acquiring knowledge?

3rd. If man could not have been created perfect without becoming an automaton, what about the creation of a perfect ego?

4th. If the spiritual "I" be omniscient, it must have full knowledge of the Infinite, which becomes *de facto* finite, since it can be mastered.

Another reason given by H. P. B. for denying spirit communication, is to be found at page 145: "If the spirits of the dead are enabled to return, and see all that is going on on earth, and especially in their homes, what kind of bliss can be in store for them?"

To this question spirits answer: "We can see, if we choose, everything men are doing, but practically, each spirit sees only those things to which he directs his attention; for he pays no heed to those which do not interest him.*

"Theosophy," according to its high priestess, "is the true and unalloyed Spiritualism; whilst Spiritualism is simply transcendental Materialism. For while Theosophists are trying to spiritualise their grosser selves, Spiritualists, on the other hand, are trying to materialise what they term spirits."

Accordingly, the Psychical Research Societies do not trouble the equanimity of Theosophists. They prefer to follow the proven (?) natural law of the tradition of the sacred science. Facts for them are of no value; they have outgrown them. "The cause is the only reality, while the effect is but a passing illusion." (Page 85).

So long as Spiritualists prefer facts to proven tradition, there is little hope of seeing them work harmoniously with the followers of Madame Blavatsky.

Yours, etc.,

PLOTINUS.

* A still more conclusive answer to Madame Blavatsky's question is to be found in the fact that such "bliss" as she contemplates, would be based on selfishness; and self is really synonymous with that "carnal mind" which Paul described as "enmity against God." One of the noblest employments of those who have entered upon the higher life, is to minister to the mental and spiritual necessities of their brethren and sisters in the flesh; to enlighten their ignorance, dispel their fears, lighten their sorrows, purify their thoughts and actions, elevate their hopes, and spiritualise their lives. "Heaven" is not a place of indolent rest and lazy rapture, but a condition of incessant activity, animated by Divine Love, and directed—without a thought of self—to promote the spiritual welfare, progress, and development of those who are still struggling and suffering on the mortal plane, as well as to visit "the souls in prison;" or in other words, the unhappy spirits who inhabit the dark spheres, and have to be brought out of that darkness into light.—ED. *H. of L.*

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Having been somewhat puzzled by Mr. Myer's use of the words "Subliminal," and "Supraliminal," in reference to consciousness, can you or any of the readers of your valued paper, to which I have been a subscriber for many years, give me the derivation of the words? Or are they only used to bewilder seekers after truth, as is so much the habit with the opponents of Spiritualism?

I am yours sincerely,

Adelaide, S.A. AGNES M. FARLANE.

[Both words have been invented, we believe, to signify forms of consciousness other than those with which we are ordinarily familiar; but whether those who use these terms would be able to offer a lucid and intelligible definition of them, we think is somewhat doubtful. Many writers on psychological phenomena seem to imagine that to denominate them by some erudite epithet is equivalent to elucidating them. ED. *H. of L.*]

DR. MUELLER AND OUR STATE EDUCATION.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—In the concluding paragraphs of Dr. Mueller's last Sketch of *The History of Religion*, that learned gentleman comments on the "direful effects" of our system of free education in a style as full of force as it is destitute of flattery. The doctor attributes the degenerate state into which the native-born section of the community is asserted to have fallen, to the absence of teaching embodying "those eternal principles on which all religions agree." . . . "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?" . . . "Much of the moral levity in the rising generation, strongly leaning towards licentiousness, our faulty system of education has to answer for."

These quotations are from the sketch aforesaid. If our Education Act is one of "all things," it must have been "ordered for the best," hence, by the doctor's own showing, those who condemn it impugn the justice of the Divine decrees. The rising generation in Victoria might also be excused for their "moral laxity," on the plea that they are some of "all things," and are consequently being directed for "the best." I do not, however, purpose attempting to palliate their many faults and frailties, or to deny that our youth is in general wanting in many estimable qualities. This must be admitted with deep regret. Whether these failings are due to defective teaching at school or at home, in lyceum or in church, or whether they are due to the persistent "cussedness" of bad blood inherited along a long line of highly religious though totally untutored ancestors, it would be difficult to determine with scientific accuracy.

The exploration and exhibition of the source of these evils might cast a shadow upon the memory of many prolific parents who were perhaps addicted to none of the following modern practices that tend to spiritual degeneration, that is to say, chewing tobacco, smoking, drinking whiskey, guzzling "long beers," using too forcible and extra-dictionary expressions, expectorating on public foot-paths, standing between the wind and the washed, prowling about at night, mating without marrying, whistling their prayers. Nor is it necessary to here discuss whether these abnormal noxious growths are peculiar to our soil. The doctor insinuates that they are—that settles the point.

What I wish to show is that our system of State Education is "Godless" from no standpoint except that of a fanatical sectarian. In the hands of a teacher

worth his salt, our reading-books are peculiarly adapted for awakening and stimulating the truly religious sentiment. Immediately on breathing the atmosphere of our schools, the little toddler is taught to lisp and to learn

"Sing bird, sing a song to me,
One there is who cares for thee;
Day by day *His* strong right arm
Keeps both me and thee from harm."

When thoroughly saturated with this, the tiny soul repeats:—

"I will not fear, for *God* is near,
Through the dark night as in the light;
And while I sleep safe watch will keep—
Why should I fear when *God* is near?"

And so on day after day, week after week. What could be simpler, sweeter, more suitable, or more spiritual? When the mind has expanded somewhat, we teach:—

"Then let us never see a plant,
Or blossom on a tree,
But we shall know how good *God* is,
And ever thankful be."

"Kindness and love to all I owe,
No other debt does *God* allow;
Kindness and love, then, I must pay
To everybody, every day;

And when I borrow or I buy,
Must pay again for *God* will try,
By *His* own law my works and ways.
Oh, may I serve *Him* all my days."

"Yet some maintain that to this day,
She is a living child,
That you may see sweet Lucy Gray
Upon the lonesome wild;

O'er rough and smooth she trips along,
And never looks behind,
And sings a solitary song,
That whistles in the wind."

"Eye cannot picture a world so fair,
Eye cannot picture a *world so fair*,
Sorrow and death may not enter there,
For beyond the clouds and *beyond the tomb*,
It is there, it is there, my child."

"There lives and works *a soul in all things*,
And that soul is God . . .
The Lord of all, Himself through all diffused,
Sustains, and is the Life of all that lives."

The doctor might have taken the idea "manifesting His Presence throughout the universe," from the very teaching he condemns.

Consideration for your space, Mr. Editor, restrains me quoting further, but the *Harbinger* might be filled again and again with quotations from our texts proving up to the hilt that the education of our children is not only "based on," but is everywhere interwoven with, just those "eternal principles" the doctor contends for. Are such lessons calculated to recall the Grecian spirit, and to engender the Greek character as depicted by the doctor? Is there in the whole range of English literature anything more truly religious in tone or beautiful in expression than "The Address to the Deity," "The Harvest Hymn," "Thy Will be Done," "The Turf shall be My Fragrant Shrine," "The Rule of God," "The Spacious Firmament," (on pp. 143 to 148 of our 'Royal-Readers.') In our 6th Reader, "The Pleasures of Knowledge," "The Problem of Creation," "God, the Author of the Universe," "To a Waterfowl," "Friends," "Hymn before Sunrise in the Vale of Chamouni," "Somebody's Darling," "Nature,"— express ideas admirably calculated to improve the morals, to refine the manners, to exalt the mind, to purify the affections, to chasten the spirit, to curb the passions, to subdue the will, to awaken the inner man to a recognition of his infinite possibilities, and to impress the growing child with ideals that cannot fail to influence him for good in all the multifarious duties, trials, and temptations of life. Yet this is the God-forsaken system of Education that threatens to ingulf our innocent children in the maelstrom of Greek vice and sensuality! And this the mature judgment of the leading Spiritualist in the land! Truly Hamlet, "There are more things in earth than are dreamt of in our philosophy."

Yours, etc.,

S. S. Enfield, Nov. 11th, 1893. C. F. L.

TO SPIRITUALISTS AND OTHERS.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Many of your readers may not be aware that we have a Benevolent Fund for the purpose of helping Spiritualists and others who are in distress.

The objects of the fund are as follows:—"To promote self-denial among the members, and to help the needy and deserving to help themselves to get a living, by giving food, clothes, and other articles, as the committee may think fit;" and the following is a copy of the rule relating to the distribution of relief:—"That three members, at least, of the committee be present at any disbursement of goods, one of which must be President, Secretary, or Treasurer; no money to be given away in any case."

The fund was only started about three months ago, with a few pence to begin with, and we are now able to render assistance in two deserving cases, and pay ten shillings per week out of our funds to provide some of the necessaries of life.

We do not want to make it a burden upon anyone; but let us have a week of self-denial, and give the result to our fund, so that we may be in a position to help our distressed friends. A few pence will help to brighten homes, and make things lighter for the old and infirm among us. We are anxious to keep on in the good work. Inquiries are made in every case before relief is given.

The old year is now nearly over; let us show our gratitude to God, and our good-will towards our fellow men, by sending subscriptions, however small, to help the needy; so that it cannot be said that we neglect our unfortunate poor.

Donations will be thankfully received by Mr. George Spriggs, President of the Thermopylæ Benevolent Fund, 14 Brunswick-street South, East Melbourne; by the Secretary, Miss E. Williams, 295 Hoddle-street, Collingwood; or by the Treasurer, Mrs. Andrews, 97 Albert-street, East Melbourne.

Yours, etc.,

GEORGE SPRIGGS.

East Melbourne, 15th Nov., 1893.

A VOICE FROM THE UNSEEN.

IN a character sketch of Lady Henry Somerset, in the *Review of Reviews*, we read: "Luther heard the fateful voice which changed his life as he was toiling on his knees up the sacred stairs at Rome. Lady Henry was seated under the shade of the elm tree [at Reigate Priory] one summer afternoon, thinking once more of the old insoluble enigma, "Was He? Was He not? If He was not, whence came I? If He is, what am I, and what am I doing with my life?" Lady Henry had a party of friends at the Priory. She had strolled out into the garden in a somewhat listless fashion before afternoon tea, not dreaming that anything would happen. But as she sat at the foot of the elm tree, meditating, she heard a voice, not with her bodily ear, but in the inner depths of the soul, which has no need of such material mechanism. And the voice said: "*Act as if I were, and thou shalt know I am!*"

"Lady Henry was somewhat startled. The voice came from no visible speaker. She heard it plainly and unmistakeably. What did it mean? From whence did it come? She repeated it over in her mind. "Act as if I were, and thou shalt know I am."

The more she repeated it the more she was impressed with the wisdom of the counsel. Agitated and somewhat thrilled by the strange monition, she rose from the foot of the elm tree and began to walk to and fro, up and down a *parterre* of lovely roses, which filled the summer air with fragrance. And ever, as she walked, a sense of the soundness of the advice impressed itself more and more deeply, and there gleamed before her a far-off welcome hope of peace and confidence," * * * *

"And in the enthusiasm of her new-found hope she decided, there and then, to obey the Voice—to act, to the best of her ability, as if He were; and to trust that the promise might be fulfilled to her, and that He might reveal Himself to her in due season."

ON THE INFLUENCE OF THE PSYCHIC FACTOR IN OCCULTISM,

By Dr. Carl Du Prel;

Translated from Sphinx by Dr. A Müeller.

Psychic research, only a few years ago considered the occupation of cranks and semi-lunatics by the world at large, having become fashionable of late, and an acquaintance with its main results being already, in well-informed circles, looked upon as a mark of unjustifiable ignorance—a translation of the paper submitted herewith will prove instructive to all who are trying to find their way through the tangled labyrinths of the occult.

It is one of a series by the same writer, and deals with the psychic influence of the circle, or of mere onlookers, on the phenomena sought to be evolved. Silent thought transference is its fundamental premise. That thought is a force capable of being transferred from mind to mind, without any intimation by way of the senses, has now been proven times out of number by experiment, and it is quite permissible to speak of thought-waves as we do of sound-waves or undulations of light. That these thought-waves are accompanied by what may be called brain-waves, or in other words, that thoughts are synchronous with currents of motor nerve-force, and apparently in our present state of existence, must be carried by these currents, has been demonstrated by the writer in his recent researches on a purely medical subject.

Snake-poison, it has been shown by him, suppresses motor nerve-currents, and causes paresis up to complete paralysis of all muscular and contractile fibres. But these effects, produced by the functional depression of the motor and the vaso-mortor nerve-centres, assume an altogether different but highly interesting form in the highest psycho-motor centres. Here paresis is manifested in the form of sleep, and paralysis in that of torpor and coma. These vary from a condition not discernible from ordinary sleep to one of absolute obliteration of thought and consciousness, and a depression of vitality as akin to death as life can be. It is one of those interesting conditions from which the materialist draws his erroneous conclusions as to the identity of thought and nerve-current; and it becomes still more interesting when the antidote, strychnine, is injected. This drug is the most powerful stimulator of the motor-nerve cells we know of, and under its influence the coma of snake bite poisoning is quickly reduced to sleep, and the latter to perfect consciousness.

That these thought-carrying nerve-currents play an important part in the transference of thought is more than probable; although our present physiology knows of them only as running from cell to cell, and from cell to peripheral fibre. But this science has now arrived at a point, whence it must extend its researches into the borderland connecting mind and matter, if further progress is be made in it.

These few introductory remarks may guide the reader to a clearer comprehension of Du Prel's at times somewhat abstruse reasoning and argument. He is now one of the foremost of German psychologists, and whatever comes from his pen is worthy of earnest consideration.

He writes:—"The primat of mind before matter; thought a force." These will ultimately be the last words of psychic science, and its conciliation with natural science (physiology) will be brought about by assigning to the latter the thought-process effected by the brain as the terrestrial intellect, occupying a secondary position.

Thus far, however, we have not arrived yet, and the conciliation of experimental with physio-psychology must take place in a different way. The human will is a force, and thoughts are the motives of this force. The first question now arising is, whether this will can move the members of its respective body only, or extend its action beyond the confines of the latter to objects that are sensitive enough to feel its effects. The second question is, whether this will—because directed by thought-motives—can also be coloured by its thought-contents; in other words, whether special thoughts can be transmitted by it to its objects.

Both questions can now be answered in the affirmative. Thought-transference is not denied any longer—excepting perhaps by a few laggards struggling in the rear. It must, therefore, be conceded that, in the production of occult phenomena by sensitives, the influence of those surrounding them, at the time, must be reckoned with.

In somnambulists we observe, in the first place, the influence of the agent or operator only, because they are in *rapport* with him alone, and isolated from the outer world. But in so far as supersensual *rapport* is possible, we must also grant the possibility of their being influenced by those surrounding them.

When a somnambulist is pricked with a needle, she does not feel it; but when the operator is pricked she feels the pain in the corresponding part of her body. This *rapport* is not confined to bodily sensations, but extends over the whole psychic condition of the magnetiser. The somnambulists are extremely sensitive to the least doubt, the least mistrust, of the latter. It is a sensitiveness as keen as that of the mimosa, and the operator who is unsympathetic to them will have no success. Reichenbach says, with reference to the mistrust against them: This is their most sensitive point, and whoever has to do with a highly sensitive person must be very careful not to show any doubt as to the truth of her statements, for from the moment she discovers doubt and mistrust on his part, he would not only lose her favour, but create perfect antipathy and hatred towards himself.

In another place he says:—The somnambulists are sensitive to nothing so much as to any doubt of their sincerity and the truth of their statements. If any one shows the least suspicion of being deceived and cheated, it is generally good-bye to all further investigation.

Werner, the author of "*Die Schutz geister*," was told by a somnambulist: "That you doubt me, is not agreeable to my Albert (her alleged guardian spirit). When Werner replied, that he had not expressed any doubt, she told him, "You are thinking it;" and this was perfectly correct.

But this point requires no further disquisition. The *rapport* phenomena between magnetiser and somnambulist are well known, and even if it were correct, as Moll erroneously contends, that all *rapport* is but the result of silent suggestion, it would still be another proof of the influence of psychic factors on somnambulists.

Much more frequently questioned is the influence of the onlookers on somnambulists, because as a rule any *rapport* with them by way of the senses is suspended. But it is the receptivity of supersensal influences that forms one of the main characteristics of somnambulism. In the normal waking state these influences remain near the threshold of sensation, and at best come into play as sympathies or antipathies, idiosyncracies or vague presentiments. Where this also is not the case, it may happen that sympathies in the waking state become antipathies in the somnambulistic one. A sensitive of Reichel declared, whilst under magnetic treatment, that her father had caused her fresh sufferings by his thoughtless expressions about the treatment, and that if her recovery was not to be frustrated, every communication with him and others not believing in magnetism (alias hypnotism) must be cut off.

This influence from a third person becomes quite explicable, if the magnetiser himself is disagreeably affected by it, and thus transfers it to his subject. Du Potet says that when doubters and unfavourably disposed persons were near him, and he ceased to be calm or even to become excited, his influence on his patients at once ceased to be beneficial. On the other hand, it continued and the magnetic phenomena were normal when the onlookers were favourably disposed, or at least indifferent.

The phenomenon of thought-transference makes it easy for us to understand that spectators need not to express their doubts in words, in order to exercise a paralysing influence. The mere presence of badly disposed persons is sufficient. An experiment, somewhat risky and not advisable, will show this plainly: it is to allow one of these persons to make a few passes over the somnambulist. The slightest touch is sufficient to call forth the strongest symptoms of antipathy. The somnambulist

Magdalen Werner, fell into violent convulsions when a sceptical physician paid her a visit, and attempted to magnetise her.

Throughout all the literature on this subject, we can trace the invariable experience of the unfavourable influence from scoffing and unbelieving spectators. The somnambulists, even if not affected physically, feel an instinctive antipathy, refuse to answer questions, or partially, if not entirely, lose their clairvoyant faculties.

Such sceptics then become so much the more incredulous, and instead of perceiving that non-success was owing to their paralysing influence, they walk away with the proud consciousness that, in their enlightened presence, never anything supersensal can take place.

Indifference, therefore, is the least which may be asked from the onlookers. Such appears to have been the case already with the old oracles, for Epictetus, in his Encheiridion, imposed on the man about to consult an oracle perfect indifference as to the result.

Spectators who have faith and are favourably disposed, will further the phenomena, not as the opponents assert, because faith makes blind, but because the psychic factor plays an important rôle, and because faith does not remain mere thought, but strengthens the will and the disposition; which is at once felt by the somnambulist. Delenze, therefore, advises that not the magnetiser alone should have the wish and the confidence of doing good, but that the spectators should join him in this. Doubt, on the other side, also, does not remain mere thought, but quickly changes into an adverse paralysing will.

It is, under these circumstances, highly advisable in experiments with somnambulists to keep at a respectful distance all persons who have not yet learned, that thought-transference is a fact, and can consequently not understand the possibility of the transference of will and emotion, and of success or failure to some extent depending on them.

When Mesmer laboured in Paris, he was the subject, not of derision alone, but of actual hatred and persecution on the part of the medical fraternity. By royal command, two commissions were appointed to investigate the subject of mesmerism, but they did not think it worth their while to confer with Mesmer and investigate in conjunction with him. They did it on their own account, and the result was their condemning the whole thing. In this they were justified, for their experiments were complete failures. Royal commissions, no matter how much learning may be represented in them, if they bring to their task adverse moral disposition and prejudice, can never achieve results of any note in investigations, in which the psychic factor plays so important a rôle.

When, in 1825, the Paris Academy appointed another commission to investigate magnetism and somnambulism, contempt and hatred had somewhat subsided. In this commission sat advocates, opponents, and indifferents. The well known result was, that after five years of investigation the commission most unanimously certified to everything that had been condemned in Mesmer's time, as correct and founded on well-demonstrated facts, including even the most incredible somnambulist faculties; and yet the results even of this commission were by no means brilliant. In their report there are certainly facts enough to justify their favourable verdict; but the first magnetiser in the company of a well disposed circle, could easily eclipse them.

As matters now stand in Germany, a German commission would not achieve anything. Savants of acknowledged fame, such as Virchow, Helmholtz, Dubois-Reymond, and others, would be appointed, who in their special departments stand very high, but who know but little of somnambulism, and still less, if possible, of occultism. Let us imagine now a sensitive somnambulist, receptive of thought-transference and every other subtle psychic influence, before such judges. Coming to their task with the preconceived notion of having to deal with an impostor, they would show unmistakably by their behaviour that they were indifferent to seeing any of the phenomena, or even in the highest degree interested in not seeing any, inasmuch as a single well demonstrated case of clairvoyance or telepathy would furnish the unwelcome proof of their having been unacquainted with some of the most important phenomena of psychic existence, and show that all their scoffing had resulted from ignorance. It would be absurd to expect such a commission ever to come across any important or startling facts. They would simply get nothing, but would seek for the cause of failure in the wrong place, with the somnambulist instead of with their learned selves. They would close their arduous labours with the proud boast that before the splendour of their scientific enlightenment all superstition-born phenomena must disappear, as night-owls do before the rising sun. Without hesitation they would issue their decree that there is no such thing as transcendental psychology, and any trifling indications of it they might perchance have noticed, would so much the more unhesitatingly be dubbed as hysterical, because they would be sure to drive the somnambulist into fits by rough handling.

But even the magnetiser must be influenced unfavourably by such investigators. When he sees sneering faces around him, he can hardly be expected to operate with the calmness and the confidence which the act requires. In the presence of prejudiced judges he is apt to become disquieted, and to transfer this feeling to the somnambulist. Let him exert his will-power ever so much, he will hardly succeed in opposition to a dozen wills, all contending against him.

It is, therefore, a most unpsychological procedure to let a commission, composed of opponents only, examine any occult phenomena; at the very least a mixed commission is required. Under all circumstances, collectively as well as individually, the experience will be made of the psychic factor determining results, and of its moral side as represented in the disposition of the spectators being of more importance than their intellectual status.

(To be concluded.)

THE AUSTRAL THEOSOPHIST.

THIS is the title of a monthly journal, the first number of which will be issued in Melbourne on the first day of the new year. It will be devoted to the diffusion of knowledge on Theosophy and Occult science; and a special article by Mrs. Annie Besant has been promised for the initial number. In the words of the prospectus, the *Theosophist* is intended "to furnish a vehicle for the circulation of intelligence concerning the work of the Branches of the Theosophical Society scattered throughout Australia, Tasmania, and New Zealand; to forge a literary link which shall join together in one coherent body, Theosophists in all parts of the Australasian group, and to serve as a medium for the spreading of Theosophical ideas."

Although we differ from the Theosophists in regard to one of the fundamental principles of Spiritualism, yet we recognise them as allies in the warfare which has to be waged against the debasing and degrading Materialism which is eating like a dry rot into the very core of contemporary society, and welcome the new publication accordingly.

The fundamental points of difference between Theosophists and ourselves are these: that the former allege most of the supra-mundane intelligences who communicate with us to be mere "shells," and not the veritable individuals whom they profess to be, and of whose identity they frequently offer us the most convincing proofs; and that we are the victims of a deplorable delusion in accepting, as genuine, messages, communications, descriptions of the other world, moral and philosophical essays and disquisitions, and impressive injunctions to purity of thought, word, and deed, which really emanate from these shells.

Such is the *dictum* of the late Madame Blavatsky, as the exponent of what is called Esoteric Buddhism. But is there such a thing? Professor Max Mueller, probably the highest living authority on Buddhist literature, writes as follows, in the August number of the *Nineteenth Century*:—

"We have the complete catalogue of the Buddhist canon; we are fully acquainted with large portions of it, and with the same certainty with which the astronomer

denies the possibility of the sun rising in the west, we may assert that no Buddhist book of ancient date and recognised authority, will ever contain esoteric platitudes. Buddha himself hated the very idea of esoteric exclusiveness. He lived with the people and for the people. He even adopted the vulgar dialects instead of the classical Sanskrit. I therefore maintain my position as strongly as ever, that we shall never find esoteric twaddle in the whole of the Buddhist canon, as little as we shall find coal beneath granite."

Having thus ascertained what Buddha did *not* teach, let us enquire what were his views concerning the intercourse of human beings with the inhabitants of the unseen world. Before us lie "Three Lectures on Buddhism," by the Rev. Ernest J. Eitel, delivered in Hong Kong, in the year 1871, and based, it is evident, upon a careful study of, and an intimate acquaintance with, the Buddhist canon.

After pointing out that Buddha and his disciples "forestalled in several instances the most splendid discoveries of modern astronomy," the nebular theory among others; that he proclaimed the existence of a plurality of worlds inhabited by multitudes of living beings; that he intuitively divined many truths revealed by modern geology; that he spake of the interior of the earth as being in an incandescent state, and that he regarded the globe itself as possessing an incalculable antiquity, the lecturer goes on to say: "Another spark of divine light which the Buddhists possessed is discernible in their recognising and constantly teaching the most intimate connection between the visible and the invisible world. They looked upon the planets as inhabited by multitudes. They peopled the air with spirits, the firmament with *legions of human beings, superior to ourselves in purity and happiness, but constantly communicating with us* pigmies. They saw heaven open to each aspiring soul, and mansions prepared there for those of a pure and tranquil heart. They understood that an immense crowd of spectators is watching us unseen, with intense interest, a crowd of devils (*i. e.*, evil or undeveloped spirits) grinning with delight at the progress of evil, and hosts of angelic beings rejoicing over the spread of truth."

Thus it will be seen that primitive Buddhism, like primitive Christianity, was identical with modern Spiritualism; excepting that the former does not seem to have recognised the existence of a Supreme First Cause; and that it taught the doctrine of a plurality of existences on the earth, which many Spiritualists decline to accept. If Buddha—or rather, *the* Buddha, for this is not a proper name, but a qualifying epithet—were now upon the earth, he would most assuredly be a Spiritualist in heart and soul.

THERMOPYLÆ CLUB.

At the above Club, on Wednesday evening, Nov. 1st, the half-yearly election of officers took place, with the result that the following ladies and gentlemen were elected:—

President: Geo. Spriggs, Esq. (re-elected unopposed); Vice-Presidents, Mr. R. Williams and Mr. E. C. Fletcher; Secretary, Mr. Robertson; Treasurer, Mr. J. A. Williams; Musical Director, Mr, W. E. Naunton; Director of Amusements, Mr. R. Williams; Committee: Miss E. Williams, Mrs. Findlay, Miss A. Lane, and Mr. H. J. Campbell.

After the election, Mr. R. Williams (on behalf of the committee), presented Mr. Spriggs with a framed group of their photos, and in doing so made some neat and appropriate remarks about the great amount of good the Club had done, and the wonderful progress it had made, which, he thought, was mainly due to the energetic way in which the President had worked.

Mr. Naunton and Mr. Debney then spoke iu the same strain, and Mr. Naunton read a letter from Mr. Fletcher stating how pleased he was at joining in the presentation.

Mr. Spriggs then responded, and in a feeling speech thanked the committee for their presentation, which, he said, he would always treasure as a memento of the first half-year of the Club. While thanking the speakers for their kind remarks, he said that the success of the Club was due to the committee, who had worked so harmoniously together.

ON THE WING—NOTES OF TRAVEL.

By W. H. Terry.

After a comparatively pleasant passage, I find myself on American soil, under the hospitable roof of Mr. Fred. Evans. You will have heard of the farewell conversazione tendered to me by the Sydney Society for Psychic Culture. On Sunday evening I was invited to a private séance given by Mrs. Mellon; there were twelve present in all, including some notable persons, and the manifestations were excellent, some eight or nine forms materialised, most of whom were recognised. Amongst them was our old friend "Geordie," so familiar to those who attended Mr. George Spriggs' sittings in Melbourne, some years since. Geordie greeted me kindly, and gave me good wishes; it was pleasant to recognise his familiar form.

On Monday, accompanied by my kind host, Mr. Gale, I drove down to the Steamboat Whsrf, where, in spite of inclement weather, quite a number of friends had assembled to bid farewell.

At Auckland I spent a few pleasant hours with Mr. and Mrs. Jas. Cox. Mr. Cox is still successfully practising as a psychopathic healer and psychometrist. Our old friend, Wm. Denton, pronounced him one of the finest psychometrists he had met with. The voyage from Auckland to San Francisco was pleasant, but uneventful, the Mariposa reaching the San Francisco Wharf on due date, Sept. 28th. Looking amongst the crowd for a familiar face, I heard my name called, and recognised the genial countenance of Fred. Evans, who with Prof. Bell were on the look out for me; and after a hearty greeting I was carried off to Mr. Evans's residence, 1242 McAllister-street, on the route to Golden Gate Park. It is finely situated, with a charming look-out of trees, gardens, and handsome residences. Here I am quite at home, and with Mr. and Mrs. Evans, and their bright little daughter, (not forgetting Mrs. E.'s mother, a kindly Scotch lady), we make quite a happy family.

Professor Bell lectures at the Metropolitan Temple, Sunday afternoons and evenings, and at his special request, I spoke a few words on Australian Spiritualism, at both the meetings. The "Temple" has a handsome and beautifully arranged interior, a fine platform, backed by a handsome and powerful organ, the acoustic qualities of which are excellent. The Professor is a fine speaker, a perfect elocutionist, his language full of energy, his matter full of pith, and his discourse illuminated both with wit and pathos. His lecture on "Prayer" was something to be remembered. On expressing a wish that we had him in Australia, I was pleased to find that a visit from him at some future time was not an improbable event.

Had an impromptu sitting with Fred Evans, Sunday forenoon. Just while we chatted in his office, four slates were covered with writing: for the first, a greeting from his guide, John Gray; then messages from six dear relatives and friends. I had not fixed my mind upon one; they all came spontaneously, and their messages were characteristic.

During the voyage (being pressed by fellow passengers and a committee to do so), I gave a lecture on Spiritualism—Historical, Scientific, and Philosophical. It was well received, and awakened considerable interest. Two of those who were present have since had sittings with Mr. Evans, and obtained splendid tests, which have quite satisfied them.

I like the city much; it is full of life and "go." The public buildings are fine, the streets excellent, and the parks magnificent. The facilities given for the enjoyment of the people in the latter, are far ahead of Australia. To-morrow I take the train for Chicago.

Delayed my departure one day to spend an evening at Professor Bell's. Here I met a number of Californian Spiritualists; it was truly a social evening. There was an entire absence of formality; everything was genial, the conversation bright and intellectual, and the fraternal sympathy so manifest that I felt most thoroughly "at home." Many questions were asked about Australia, and Professor Bell made a proposition to Fred.

Evans to join him in a tour to Australia in the early part of next year. The proposition was favourably received by Mr. Evans, and it is not improbable that it may be carried out.

Saw Mrs. E. L. Watson for a few minutes on Sunday evening. She was in the city visiting her daughter, who was ill, and returning to San Jose. The following morning, early, seeing my name in the papers, she came to the Temple to find me; she desired kindly remembrance to Melbourne friends. Heard Professor J. R. Buchanan was in San Francisco, and had lectured at Pythian Hall, last night. Made a special trip into the city to see him, but was unable to find him, and as I leave to-day for Chicago, must defer that pleasure till my return.

Thursday I left San Francisco, had a short interview with Mrs. Dr. Beighle. This lady has what is called "An Electric Hand." From her right hand a strong current of magnetism flows, which is quite palpable. Indeed, whilst the palm of her right hand was in contact with the palm of my left, I could not only feel the inflow of the current, but my injured right foot tingled perceptibly, as though the current made its exit there.

To show the difference from the ordinary magnetic or Faradaic current, a glass was interposed without stopping or perceptibly interfering with the current from the hand. The power all comes from the forearm, and immediately the biceps are touched, it ceases. Dr. Beighle told me she is clairaudient, and that spirits aid her to diagnose by this means.

San Francisco, California, Oct. 2nd, 1893.

THE RATIONAL SUNDAY CLUB.

SUNDAY, October 22nd, being Hospital Sunday, a collection was made for charitable purposes, and Mr. Spriggs, the President, promised the Club some of his London experiences.

On Sunday, October 29th, Mr. Morse gave a few more of his early experiences., ending with some general remarks on mediums and mediumship, which led to a very interesting discussion.

On Sunday, Nov. 5th, Mrs. Lang gave an address on "Law," in which she reprobated both drinking and smoking, being especially hard upon the smokers, adding that she would like to see a band of young ladies formed out of the Club who would undertake never to marry any man who drank or smoked. A slight discussion followed. Mr. Simms, a Spiritualist from Queensland, delivered a short address.

On Sunday, Nov. 12th, a friend gave a lecture upon The Antiquity and Universality of Spiritualism, which was listened to with great pleasure by the audience.

On Sunday, Nov. 19th, we held a sacred concert; but the wet and boisterous weather operated against the attendance.

The attendance at this Club during the last month has been very good, members being enrolled every Sunday; so that though we have only started now four months, we have ninety members. If the Club still progresses as it has done of late, it has a bright and prosperous future before it.

We cannot conclude this report without thanking our musical director, Mr. Naunton, for his trouble in preparing the musical programmes, especially on the last occasions.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

WE have much pleasure in being able to relate that the increase in members (financial and otherwise), by which the present half-year has been marked, still continues. The advantage of membership has been brought before the public weekly; and this appears to have had a good effect, as the library, which only reqnires to be known to be appreciated, is now being taken full advantage of, and the result is, that much spiritualistic literature is being circulated.

On Sunday, Oct. 22nd, Mr. Lumley, an old member, gave an address. Subject: "Noblesse Oblige." He explained to the Lyceum what is meant by the motto, and brought forward many bright illustrations.

Oct. 29th. This being the last Sunday in the month, the usual programme of songs and recitations was provided; and though very good, the programme proved too long for the one session, and we think it would be advisable to hold two sessions (morning and afternoon), on Recitation Sunday, dividing the programme, and including the usual Lyceum routine, part of which had to be omitted on this occasion.

Nov. 5th, Mr. Morse, one of the pioneers of Spiritualism, gave an address on "Orderly Conduct." The simple and humourous manner in which Mr. Morse expressed himself seemed to have the desired effect on the children, as they were very attentive and appreciated his remarks.

On Nov. 9th, Prince of Wales' birthday, the Lyceum held their annual Picnic, at Aspendale Park Racecourse. A good programme of sports was provided and successfully carried out by the sports' committee. About two hundred and fifty persons attended, and we must say that all seemed to thoroughly enjoy themselves.

Nov. 12th. The time usually devoted to an address was, on this occasion, occupied by the presentation of prizes won by the competition for the sports at the picnic. There was a marked improvement in the marching this session, which we hope will be permanent.

Nov. 19th, Mr. R. J. Gosling delivered an able address on "Self-made Men," bringing forward a number of facts collated from the biographies of eminent men, to prove that by patience, perseverance, and well-applied energy, it is within the power of all to become really useful members of society, and show the world they have not lived in vain.

In conclusion, we hope the institution will continue to progress as at present; and have no doubt it will do so if the officers work together harmoniously for its welfare.

MADAME BLAVATSKY.

WE have received, from an esteemed correspondent, a note in which he stigmatises as "cowardly and inhuman," the way in which he considers Madame Blavatsky was "defamed" in our last issue.

What we published was a strict narrative of facts. The description given of the visitor by the lady, who was clairvoyant at the time, was so accurate in every particular, that every one of the ten persons present recognised its accuracy. The speaker's manner was imperious and self-assertive, and she was evidently indignant at the doubts thrown upon reincarnation by two ladies who had been conversing on the subject.

Before publishing the narrative, we took the pains to ascertain from a prominent theosophist, if Mme. Blavatsky, in her earthly lifetime ever used strong expressions, under circumstances of excitement, and were informed that occasionally she had done so. On the following Monday, the speaker returned, and after apologising for the warmth of her language and the vehemence of her manner, gave some further proofs of her identity, of which we, having been present in both instances, can entertain no reasonable doubt.

As to a trance being, in the words of our correspondent, "a self-imposed state of mental obliquity," we can only express our surprise at a statement of this kind emanating from so thoughtful and well-informed a writer as the one who signs himself "Spiritist."

Mme. Blavatsky may have been, as our correspondent says, "a noble, self-denying woman," but is there not a risk of her being regarded as impeccable by her devotees, and of her being elevated into an object of worship, like the "Virgin Mother" of the Roman Catholic Church?

THE SUPERNATURAL.—Men whose knowledge (?) is gained in our colleges and from books, are continually using the term super natural, especially our editors and scientists, who should know that such a term is not only untrue but in contradiction to the Truth. Nature is "God," and there can be nothing superior to "God." There is nothing "super-natural" or "un-natural," for there is nothing outside of nature—all things being nature and nature being all things. When an ignorant man sees something that he cannot understand, it is super-natural or miraculous to *him* only.

TO TEST MEDIUMS AND OTHERS.

We are requested by the Council of the Psychical Research Society to mention that the Council would be glad to receive offers from persons possessing exceptional psychic powers, and willing to submit to examination with a view to prove or disprove the genuineness of the phenomena commonly known as spiritualistic or mediumistic. We need scarcely point out that only those mediums should present themselves who are prepared to subject their powers to scientific tests, instituted in the interests of truth.

CHILDREN'S CORNER.

A Kind Rebuke.

An old paper tells the following pretty story of a kind Quaker gentleman:—

"A good Quaker once had a bundle of hides stolen from his warehouse, and he began to cogitate on what steps should be taken to prevent a repetition of such rascality in the future. Instead of putting the machinery of the law in motion, by setting the detectives to work, and so on, he inserted an advertisement in the newspapers—a production unique of its kind, the following being a copy:—'Whoever stole a quantity of hides on the 5th of this month, is hereby informed that the owner has a sincere wish to be his friend. If poverty tempted him to take this false step, the owner will keep the whole transaction secret, and will gladly put him in the way of obtaining money by means more likely to bring him peace of mind.' A few nights subsequently, when the family were about retiring to rest, a man knocked at the door of the Quaker's house, and he carried with him a bundle of skins. "I have brought them back," he cried; "It is the first time I ever stole anything, and I have felt very bad about it." "Let it be the last, friend," said the Quaker. "The secret still lies between ourselves." The man was spoken to faithfully and affectionately about the folly of dishonesty. He was also taken into the Quaker's employ, and became a changed character, having lived an exemplary life ever after."

There are two ways of treating those who injure us. The bad man's way and the good man's way. The bad man punishes and has revenge. The good man, like the kind Quaker, not only forgives, but helps the person who has wronged him.

Children's Land.

I know a land, a beautiful land,
Fairer than isles of the East,
Where the farthest hills are rainbow-spanned,
And mirth holds an endless feast;
Where tears are dried like the morning dew,
And joys are many, and griefs are few;
Where the old each day grow glad and new,
And life rings clear as a bell—
Oh! the land where the chimes speak sweet and true
Is the land where the children dwell!

There are beautiful lands where the rivers flow
Through valleys of ripened grain;
There are lands where armies of worshippers know
No God but the God of Gain.
The chink of gold is the song they sing,
And all their lifetime harvesting
Are the glittering joys that gold may bring,
In measures they buy and sell;
But the land where love is the coin and king
Is the land where the children dwell.

They romp in troops through this beautiful land
From morning till set of sun,
And the drowsy fairies have sweet dreams planned
When the little tasks are done.
Here are no strivings for power and place,
The last are first in the mimic race,
All hearts are trusted, all life is grace,
And Peace sings "all goes well"—
For God walks daily with unveiled face
In the land where the children dwell!—*Selection.*

A NOTE FROM BERLIN.

The following is published by request: All spiritualistic or spiritistic societies, benevolent institutions connected with them, and all periodicals devoted to Spiritualism and allied subjects at home and abroad, which desire to find mention in this Almanach free of charge, are requested to send in their addresses and necessary items before November 1st 1893, at the latest, to the Secretary of the Berlin Sphinx Alliance, at the following address: Secretariat der Vereinigung "Sphinx." Schwedterstr. 224, 1., Berlin N.

It is requested that the communications be accompanied by clearly written answers to the following questions:—

For Societies:
- Name of the Society.
- Place of ditto (town and province).
- Name and address of its President and Secretary.
- Day and hour of meeting.
- Number of its members.
- Explanatory remarks.

For Periodicals:
- Name of the periodical.
- Place of ditto (town and province).
- Editorial office (address).
- Number of circulation.
- Conditions of subscription.

All Presidents of Societies and all Editors at home and abroad, who may think this enterprise likely to serve the common good and the universal brotherhood in faith, are desired to make this appeal known as widely as possible and to publish it repeatedly in their papers.

Any profit, resulting from this enterprise, is entirely devoted to a further introduction of Spiritualism in Germany.

We are informed that early in 1894 a Grand Jubilee Meeting of Spiritualists is to be held in the Hall of the Spiritualists, which has just been leased in Victoria Parade, not very far from the Cyclorama of Jerusalem. There will be an exhibition of paintings and curios connected with Spiritualism, also a grand meeting of old Spiritualists, a meeting of mediums and also of children. Those who have paintings or curios are requested to communicate with the Secretary.

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The Next World: Fifty-six Communications from Eminent Historians, Authors, Legislators, &c., now in Spirit-life, through Mrs. S. A. Horn. 7s. 6d.
There is No Death; by Florence Marryat. 2s. 6d.
Evenings at Home in Spiritual Séance; by Miss Houghton. 7s. 6d.
Divine Law of Cure; by W. F. Evans, Author Mental Cure. 7s. 6d.
The Argument, *a Priori*, for the Being and the Attributes. 5s.
Man and His Relations: Illustrating the Influence of the Mind on the Body; by S. B. Brittan, M. D. 7s. 6d.

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Magic, Witchcraft, and Animal Magnetism; by J. G. Colquhoun. 2 vols. (S. H.) 6s.
Rules to be Observed when Forming Spiritual Circles; by Emma Hardinge Britten and others. 3d.
The Spiritual Songster: a New and Choice Collection of Song and Melody in both notations; Voicing the Spiritual and Progressive Aspirations of the Modern Spiritual Movement. 7s. 6d.
Borderland: a Quarterly Review on Telepathy, Clairvoyance, Crystal Gazing, Hypnotism, Automatic Writing; by W. T. Stead, editor of "Review of Reviews." 2s.
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