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

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LOOKING back to the earlier years of the spiritual renaissance, which may be justly regarded as the most momentous event in human history, save one, we cannot fail to be struck by the progressive nature of the revelation, and by the wisdom displayed in its gradual adaptation to the receptive capabilities of the human soul. For this resembles the human eye; and is unqualified to receive a sudden and overwhelming blaze of light. Under certain cirumstance, it may be blinded by luminous excess. Slowly and cautiously did our teachers and benefactors proceed in making known to us the existence of a spiritual world so very near our own, together with the sublime possibilities of instant and constant communion between its inhabitants and ourselves. Most of the manifestations of the early days were effected through the instrumentality of spirits on the lower plane; spirits who could be used for the production of physical phenomena. It was necessary to convince human beings that this sort of intercourse was possible and easy of accomplishment; that there was no such thing as death, in the ordinary acceptation of the word; and that our separation from those who have preceded us into the other world, exists but in appearance only. And conviction came; proofs multiplied; testimony to the fact of spirit return poured in from all quarters. Of course impostors sprang up; fraudulent imitators of the phenomena traded upon the credulity of the ignorant and the uninquiring; and all the efforts of "science, falsely so called," were directed to discredit a movement so hostile to, and destructive of, the all-powerful materialism of the age. But Spiritualism held on its way, conquering and to conquer. It revolutionised the ideas of those who embraced it; it presented life and "death," heaven and earth, the historical past and the glorious future, under entirely new aspects. It enlarged the mental horizon of all who accepted it; it brought comfort to the mourner, and supplied a motive-power to human conduct such as most religions have failed to do.

It has been urged against Spiritualism that in its primary developments, it fostered a habit of scepticism. This is perfectly true; and was also highly beneficial. It induced men to doubt the efficacy, and challenge the authority of the creeds and dogmas, the ecclesiastical organisations, and idolatrous rituals which have laid their withering hand on the intellect of man, and have helped to supplant "pure religion and undefiled," by musty traditions, and the grossest of superstitions. It found the Hebrew and Christian Scriptures, when read in "the letter that killeth," to be full of contradictions, inconsistencies, improbabilities, and even absurdities; but, on the other hand, while discarding Bibliolatry, it was led to discover in these books, as in the sacred literatures of all nations, a wealth of spiritual truth lying underneath the surface of narratives which were mostly allegorical, or parabolic; and were no more to be regarded as historical or scientific than "Paradise Lost," or the "Pilgrim's Progress" is.

In process of time, intelligences of an obviously high order, began to communicate with those who approached Spiritualism in a devout and reverential frame of mind; and it soon became evident that the movement is of a much grander character, and points to far larger and loftier issues than any of us had the slightest conception of, when we were first brought into communication with the unseen world. It has disclosed a system of philosophy and has promulgated a code of ethics, identical in all their essentials with those proclaimed by Jesus of Nazareth, and by Zoroaster, Buddha, Confucius, Socrates, and a dozen other inspired teachers of mankind. It has taught us that true religion does not consist in ceremonial worship, a profession of faith in this or that article of belief, the acceptance of certain dogmas, or a conformity to certain ecclesiastical organisations. On the contrary, it admonishes us that religion is human conduct, purified by Divine influences, animated by

obedience to God, and actuated by love to our fellow man. Upon these, as was proclaimed nearly nineteen hundred years ago, "hang all the law and the prophets." It reasserts and reinforces the "new commandment" which then found utterance through the lips of the noblest channel, for the transmission of the voices of the angels to man, the world has ever seen, or is likely to see. And it has made us conscious of the watchful presence of a "cloud of witnesses," who read our thoughts, listen to our words, and discern our actions, more perfectly and fully than if they were still with us in the flesh. Knowing this, Spiritualists who are true to themselves, true to the higher law within them, and true to the solemn responsibilities imposed upon them by the knowledge they possess, should direct and shape their lives in accordance with a purer, nobler, and loftier ideal than that which the materialist, the worldling, or the orthodox religionist sets before him or herself. In fact, it may be confidently declared that the last—the only—hope of regenerating humanity lies in Spiritualism. The Christianity of the Churches has failed to do so, signally. Political experiments have been equally unsuccessful. Social organisations, founded upon what appeared to be the soundest theories and most beneficent principles, have resulted in disappointment and disillusion. And the reason is obvious. None of them have succeeded in eliminating that intense love of self which appears to be inherent in the natural man. Spiritualism strikes at the very root of this. It inculcates the sublime law of self-surrender, self-sacrifice, and self-effacement. It teaches us that the mission of man upon earth is to promote the moral, material, intellectual, and spiritual welfare and happiness of his fellow men; and that by labouring for the accomplishment of these objects, we may and should assist in the gradual elevation of the whole human race, and so prove, beyond all contestation, the truth of the poet's words.

"That men may rise on stepping-stones
Of their dead selves to higher things."

OUR FOREIGN EXCHANGES.

Our esteemed contemporary, *Annali dello Spiritismo*, (Rome), points out that the illustrious Kant was a Spiritualist; and quotes the following passage from his "Dreams of a Seer," in support of the assertion:—"The day will come when it will be demonstrated that the human soul, even in its terrestrial existence, lives in strict indissoluble communion with the immaterial natures of the world of spirits, and how that world acts upon our own, and communicates deep impressions to it, of which man is unconscious until misfortunes overtake him." And this latter is one of the most familiar experiences of every Spiritualist. How many of us have been brought into communion with the unseen by the shock of a great bereavement! At such a time, all the consolations afforded by the religions taught in all the churches prove to be perfectly unavailing. They carry no comfort to the heart of the mourner. They only mock the sorrow they cannot alleviate. "Where are the dead?" asks the mother who has lost the joy of her life. "In heaven, we hope and trust," is what the priests and preachers make reply. "Where is heaven?" inquires the bereaved one. "Up there," is the vague response. "Then it must be beyond the stars; millions upon millions of miles away;" and the poor sufferer feels that she is separated from her darling boy or girl by an unfathomable abyss, and that her expectations of reunion with the departed have no solid foundation. Then she turns, in her despair, to some friendly Spiritualist, to whom she puts the question, "Do the dead return? and can they communicate with the living?" and he assures her that they can and do. He offers her the proof; and in a short time she is brought into communication with the child she has lost, is convinced of his or her identity, and makes the glorious discovery that there is no death, neither any separation. And a dark cloud is withdrawn from her path, sunshine comes into the world again, and all her views of the after-life undergo a silent and beneficent revolution.

La Paix Universelle (Lyons), announces that it will shortly publish a study of Neo-Occultism in its columns, from the pen of so able a writer as M. J. M. de Veze, better known by his pseudonym of Ernest Bosc. It will give a complete history of the contemporary Spiritualist movement, with memoirs and portraits of eminent Occultists.

In the November number of *La Haute Science* (Paris), M. Louis Ménard concludes his admirable essay on Biblical Exegesis, and Christian Symbolism. As an example of the spirit in which he treats the subject, we will cite the following passage:—

"The drama of Eden is unfolded before our eyes every day of our lives. The infant, whose conscience is not yet awakened, is in Paradise, within the limbus of the moral life. He knows not his own weakness, and like the animals, he is ignorant that he is naked. He is innocent like them, and has not to struggle, because he is incapable of distinguishing good from evil. That knowledge he can only acquire by his first fault, and that first fault can only be an act of disobedience. . . . He learns to distinguish good from evil. It is a fall, but without the fall there would be no redemption."

Our respected fellow-worker, Signor Marco Tullio Falcomer. whose pen is so indefatigable in the good cause, wherever and whenever an opening presents itself in the Italian papers, writes to us that he has quitted the city of Teramo, where he organised a circle of Spiritualists, and has now taken up his abode in the city of Alessandria, in Piedmont, where he hopes to found another circle like that of which he has been nominated honorary president. He kindly sends us his best wishes for the continued success and increasing influence of the *Harbinger of Light*. *Noi contracambiamo i suoi buoni voti e quelli di suoi fratelli ed associati.*

The *Revista de Estudios Psicologicos* (Barcelona), contains an ably written article by Don Fabian Palasi, on Theosophy and Spiritualism, in which he shows how much more simple and logical the latter is than the former, with its seven constituent principles of man, and its mystical terminology, which seems to possess the same charm for some minds which that sweet word "Mesopotamia" did for the old woman in the familiar story. It is interesting to learn from the editor, Viscount de Torres-Solanot, that an important work, entitled "The Interpretation of Quixote," is about to be published in Spain, which is intended to show the spiritual meaning of the immortal masterpiece of Cervantes. Without anticipating the line of argument which will be taken up, the present writer cannot help mentioning that he himself—propably obeying an impression—contributed an article to *Sharp's London Magazine*, in which he endeavoured to prove that the chivalrous old Knight symbolised man's spiritual nature and his aspirations towards ideality, purity, and truth; while Sancho Panza typified the coarse, animal, and earthly propensities of humanity. It will be a singular coincidence if these should be the views taken by the author of the *Interpretacion del Quijote*, which has been just announced.

La Irradiacion (Madrid), contains a portrait and memoir of Don Manuel Sanz Benito, a distinguished scholar and journalist, orator and politician, whose

appointment as Professor of Metaphysics in the University of Barcelona, we noticed some time ago. His investigations of the science of psychology led him to the study of Spiritualism. With a mind so open, sagacious and acute as his, examination of the phenomena naturally led to a conviction of their actuality and their origin, and he gave his conclusions to the world, in 1890, when he published his *La Ciencia Espirita*. He is a profound and original thinker, and one who has the courage of his opinions; and as he is only thirty-three years of age, we may anticipate from his pen many important and valuable contributions to the literature of Spiritualism.

The *Psychische Studien* (Berlin), contains a detailed account of the materialising phenomena witnessed in that city by thirty sitters, including journalists, professors, and a deputation from Paris. The medium was the lady whose wonderful manifestations recently produced such a sensation in Sweden. Narratives of what took place are furnished by ten of the persons who were present.

Constancia (Buenos Aires), publishes the following excellent aphorism, communicated to the society of which it is the official organ, by one of its guides:—"Take the Universe for a temple, your hearts for an altar, God for your image, and your conscience for a priest." And upon this text the editor writes an impressive discourse, in which he shows the beauty and the reasonableness of every clause of it; as well as its perfect concordance with the teachings of Jesus of Nazareth.

We learn with great pleasure from *Die übersinnliche Welt* (Berlin), that Spiritualism is attracting an increased share of public attention in Prussia, and is being embraced by people who formerly shrugged their shoulders, or smiled compassionately, when it was mentioned. Even in the most widely circulated and influential journals, the subject is now being discussed in a scientific and serious spirit. Instead of refusing to investigate the phenomena, on the assumption of the impossibility of their occurrence, people are beginning to inquire; and when this is done in an honest, unprejudiced, and truth-seeking frame of mind, but one result can follow—conviction.

Lux (Rome), states that Eusapia Paladino, the celebrated medium, has left Naples for Warsaw, where her coming is awaited by Dr. Ochorowitz, the distinguished Psychologist, who is the latest scientist to join the ranks of the Spiritualists, after a patient and rigorously severe examination of the phenomena.

Writing to *Sphinx* (Berlin), Herr Adolf Schubert, of Kaaden, in Austria, furnishes the following interesting psychic experience:—

"In 1875, I was corporal of artillery in garrison at Prague. I was young, healthy, and a sound sleeper. On the 24th of February I went to bed at my usual hour, but I could not close my eyes. Completely mastered by an unwonted anxiety and a nervous insomnia, I was, moreover, haunted by an incessant thought of my mother, who resided in my birthplace, Atschau, near Kaaden, in Bohemia. Vainly did I endeavour to get rid of the feeling of anxiety which possessed me. Next morning I received a telegram informing me my mother was dead. I immediately obtained leave of absence, and when I asked my sister at what hour my mother died, she replied "on the 24th of February, at midnight." She added that, before expiring, "she could not speak, but she motioned with her hand as if she wanted us by her side, and when we approached her she beckoned us away from her, and once more made the same sign; from which we concluded that she must be thinking of you, and wanted to have you near her."

Constancia (Buenos Aires), for the 29th of October, contains an ably written article of Don Ovidio Rebaudi, in which he exposes the absurd pretensions put forward by some Theosophists, who assert the superiority of their creed or philosophy over Spiritualism, and asks what benefits are the mysteries of the former capable of bestowing on the world, and what has humanity gained by its secrets?"

We observe by a recent number of the *Religio-Philosophical Journal* (Chicago), one of the ablest, if not *the* ablest, publications of the kind in the United States, that Mrs. Bundy resigns its editorship to her zealous colleague, Mr. B. Underwood, in whose hands we feel confident it will maintain its high position and influence. In a valedictory note, Mrs. Bundy says:—

"Mrs Underwood, whose significant spiritual experiences have attracted wide attention, will take an important part in the editorial management of the paper, and will thereby add both to its literary merit and to its interest.

"To you friends of THE JOURNAL, in every state in the Union, in foreign lands and islands of the sea, I tender my heartfelt thanks for your never failing interest encouragement and support, and hope that the same will be continued with increasing enthusiasm. As is well known to you, THE JOURNAL has been mainly instrumental in purifying and uplifting modern Spiritualism, in making it respected by vast thousands of men, in making it possible for the Society for Psychical Research to gain the strong hold in this country which it has, as Mr. F. W. H. Myers and Dr. Richard Hodgson so gladly affirm. I am perfectly assured that these truths and the scientific method which THE JOURNAL has stood for so valiantly will continue to be the purpose of its being and will ultimately triumph."

What is here claimed for the *Journal*, is not a whit more than its legitimate due. It has treated Spiritualism as a science no less than a philosophy; and this is what should be chiefly aimed at in the first instance; for as soon as the phenomena are proved to be scientifically true and demonstrable, the philosophy will commend itself to all minds capable of comprehending it, by its intrinsic beauty, purity, simplicity, and excellence.

SKETCHES OF THE HISTORY OF RELIGION.

By Dr. A. Mueller.

Jesus Christ.

THE central truth in Christ's teaching—the sun that illumines it and around which all minor truths revolve—is the consciousness of God within us, the mystic entering of the human soul into Divine Life, its conscious participation in that Life, and, as a necessary consequence, the adjusting of all our thoughts and actions in harmony with it and with the grand example set before us by Jesus himself. This is the Kingdom of God, the salvation of which all may be partakers, who do not shut themselves out from it of their own free will. This is the spirit, that prevades his life and his teaching and is clearly expressed in such words as "I and the Father are one; the Father is in me and I in him; at that day you shall know, that I am in the Father and you in me and I in you." This is the great at-one-ment of God and man, which Christ realised in himself to the fullest extent, and by which he removed all fancied barriers between us and him, in whom we live and move and have our being. In this sublime truth culminates the religious development of humanity, and beyond it we cannot go. Though perverted by theology and presented in a spirit altogether foreign to that of the great Master, it has ever been the life principle of the christian religion and will ever become more so, and extend the sphere of its culturing, elevating influence, the more it is freed from errors, which were its unavoidable and necessary, but are only its transient and temporary accessories. The ideal set before a semi-barbarous age was so great an advance on the religious culture of this age that an apparently impassable gulf was left between them. In order to bring them within sight of each other, this gulf had to be bridged over for a time with error, with that perishable material, which is sure in time to decay and crumble away. This process has been going on for centuries, and is now becoming ever more potent from year

to year. The gulf is narrowing, error after error is eliminated from Christ's teaching, and as it is conceived in spirit and in truth, the Kingdom of God is brought nearer to mankind. Taken in its broadest, purely humanitarian sense—whether entered from within the christian churches or from without them—this kingdom what else is it than a society of the best men (and women) working for the best ends according to the best methods, as Professor Drummond defines it. "The membership," he writes, "is a multitude, which no man can count; its methods are as various as human nature; its field is the world; it has no minutes, for history keeps them; no members' roll, for no one could make it; its entry money is nothing, its subscription all you have; the Society never meets, and it never adjourns; its law is one word—loyalty; its gospel one message—love. For this world, for these faculties, for this one short life I know of nothing that is offered to man to compare with membership in the Kingdom of God. If you have anything better, live for it; if not, in the name God and humanity, carry out Christ's plan."

It detracts nothing from the great central truth in Christ's teaching, the at-one-ment of God and man, that it had been impressed on others before him. He not only gave us what he had received, but made it more thoroughly his own than others had done, realised it more completely in his life and teaching, and thus brought it more clearly within the sphere of human reason. The Atman of the Vedic poets, the great Divine Self, in whom all minor selves are contained, the Tao, in whom the inspired Laotse lived, are, though differing in name, identical with the Father, with whom Christ knew himself to be one.

Of theology, defining the attributes of God, there is nothing in Christ's teaching. He dwells but on one, and this comprises them all. It is the attributes of Love. Divine love to man and mutual, universal human love, are the essential principles of his grand yet simple code of ethics, which code he inculcated not by precepts alone, but by a life of unprecedented self-denial, humility and heroism, sealed with a martyr's death. Ever devoted to his Father's business, ever subordinating his own welfare to that of humanity and to the faithful fulfilment of the mission, which his exalted guides had impressed on him as the task of his earthly existence, as the object for which the Father had sent him, he moved among the stiff-necked, perverse generation of his time as a veritable spiritual giant, so high above their level, that they finally made him a God, though he was the very essence of humility, and distinctly disclaimed Godships, even would not be called good master, since nobody is good but God. Love, self-denial, purity in thought and act, he is never weary of inculcating. "As the Father has loved me so have I loved you." "Continue in my love." "He who abideth in love, abideth in God and God in him." "Little children, love one another." "Come to me, all ye that labour and are heavy laden, and I will give you rest." "Take my yoke upon you and learn of me, for I am meek and lowly at heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." Times out of number, no doubt, since these beautiful words were spoken for the first time, has this invitation been complied with, and the promise it gives fulfilled.

On the great question of immortality, the life of the soul after the death of the body, Jesus expresses himself as one who not merely believes in it, but has actual, positive knowledge of this life. "I came forth from the Father and am come into the world; again I leave the world and go to the Father." "In my Father's house are many mansions, I go to prepare a place for you." "Verily, I say unto thee: To-day shalt thou be with me in paradise." Such utterances could only have arisen from certain knowledge, and such knowledge only from spirit-intercourse; on this subject, however, Jesus was singularly reticent. It was a part of his spiritual experiences, which, for reasons not quite clear, he did not desire to divulge even to his disciples. Perhaps it was too sacred to him; perhaps he feared to be misunderstood if he talked to them of heavenly things. His injunction of secrecy to Peter, James and John at the time of his transfiguration, when Moses and Elias are alleged to have appeared to all present, shows the bend of his mind on this subject. At the same time, the perfect calmness of Jesus during this grand and impressive manifestation, plainly shows that he was not unused to such interviews.

This, then, is the character of Jesus Christ, and his teachings as viewed in the light which nineteen centuries of religious culture have thrown on it, in the light more especially of the latter half of this century, in which experimental psychology with its wondrous revelations has given us a new science of mind and furnished us with a key to unlock the secret of those strange and startling phenomena, supposed to be supernatural and miraculous, that signalised the career of Christ as an unusual one, and made him the God of historical christianity. Careful experimental investigation of identical ones, and their frequent spontaneous occurrence has familiarised us with them. It has shown them not to be supernatural, but belonging to a domain of nature, which lies all around us, and is only hidden from mortal sight by the veil of the senses. It has shown them to be regulated by laws, analogous to those that govern the physical world, to result, in short, from this world of mere effects being acted upon by the world of causes, the all-governing world of spirit, in which, being spirits clothed with an earthly body, we actually live already, though few of us fully recognise the fact. The irresistible conviction now, that the whole so-called supernatural element in the life of Jesus can only be explained as the result of this action, unusually powerful no doubt in his case, but by no means unique and confined to him only, must necessarily strip him of the false Divinity with which he has been surrounded by an ignorant age, and place him foremost among the élite of humanity as the greatest religious genius of all times. Instead of an idol, an incomprehensible God, in whom, though only a finite being on a small insignificant planet, the whole great soul of the infinite universe was supposed to be centred, we have the Divine man, Jesus, but Divine only, because Divine, enduring, everlasting truth was revealed to us through him by Divine messengers, who made him their instrument. For the earnest, truth-loving, truth-seeking soul there can be no difficulty to choose between these two Christs.

This complete deification of Jesus, however, the gospel writers are innocent of. It was the work of the church at a later period. But besides the humble, meek, benevolent, self-sacrificing and heroic Christ, inspired and "full of the holy ghost," another Christ is presented to us in the gospels, far less attractive than the former; rather repulsive in fact by his fierce denunciations and preaching of everlasting hell fire, and ridiculous at times by his over-weening self-conceit. It is the distorted, disfigured image of the true Christ as reflected from the Jewish mind, unable to grasp the spirit of his teaching. We have before us a fanatical Jew, who imagines that he is the promised Messiah, and that the judgment, not over the Jews only, but over all the nations of the earth will be entrusted to him. Let us hear him:—"When the son shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another, as the shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand and the goats on his left," &c. Then after addressing those on his right hand, "Come ye blessed of my Father, inherit the Kingdom," &c., he shall say to those on the left hand: "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels," &c. Finally winding up: "And these shall go into everlasting punishment, but the righteous into life eternal." This is the food on which christian fanaticism has fed for centuries, that has driven many a martyr to the stake, and many an anxious soul to destruction and despair. But can we imagine for a moment such fiendish utterances to have been pronounced by the same lips that preached unceasingly love and forgiveness, that gave us the parables of the lost sheep and the prodigal son, and lovingly invited all that labour and are heavy laden to come and find rest. The picture of the judgment day is even too sombre and cruel for the old testament

It was evidently taken from the book of Enoch, excluded from the canon of the old testament, but much read and admired by the Jews at the time of Christ.

The vanity and conceit of this Jewish Christ is well illustrated in the 16th chapter of Matthew, where he asks his disciples, saying: "Whom do men say that I, the son of man, am?" and they said: "Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets." He saith unto them: "But whom say you that I am?" and Simon Peter answered and said: "Thou art Christ, the Son of the living God." Thereupon the very same Peter, who almost immediately afterwards receives the command: "Get thee behind me, Satan," is highly blessed, and gets that famous apostolic injunction, on which the church of Rome up to this day founds its stupendous claims: "I say unto thee, that thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in Heaven, and whatsoever thou shalt loose on earth, shall be loosed in Heaven." Then charged he his disciples, that they should tell no man that he was Jesus, the Christ. Why the latter charge, except from fear and to put off the impending martyrdom, is hard to see, since nothing could advance the intended church more, than the general knowledge that he was the Christ. But all that precedes and follows this delectable conversation between Jesus and his disciples, as well as its tenor itself, especially the words, "On this rock I will build my church," give to the thinking and unbiassed reader the impression that the whole passage is a clumsy interpolation of some fanatical copyist, having his own ends to serve by it. The very word church is suspicious. It does not occur again in the gospels, and does not appear to have been in the mind of Christ at these early times, when he was merely impelled to preach the truth revealed to him, regardless of church and proselytes. The gospels abound in many more passages absolutely incompatible with the character of the meek and loving Jesus, but in perfect agreement with what the Jews expected of their Messiah, but it would not be edifying to the reader to cite any more of them. We will therefore draw the curtain over this portrait of the Jewish Christ, lest it might efface, if ever so momentarily, in our memory the features of the sublime and adorable Jesus.

The more we study the character of Jesus, the more the conviction must deepen with us that he was fully conscious of his spiritual mission as a revealer of Divine truth to mankind, and did not confound this mission with that limited and selfishly national one the Jews expected their Messiah to fulfil. Jesus not only recognised his mission and faithfully endeavoured to comply with it, but he also knew its dangers and fully counted the costs his outspoken, reformatory, if not revolutionary, utterances must necessarily bring upon him from the fanaticism of the Jews, who were at all times ready with the cry, "Crucify him." Moving among them with only a handful of disciples—and even these not all trustworthy—at his back, and foreseeing his martyrdom, yet never shrinking for a moment to speak out the truth that was in him and promote his Father's Kingdom on earth, he presents to us a picture of the most sublime heroism. With exception of his being a Jew by birth, and consequently a monotheist, he had nothing whatever in common with the Jews and the Jewish religion. He rose out of it apparently, but in principle was separated from it, and towered high above it from the very beginning of his career.

The God, who is Love personified, who draws all his erring children up to him and wills not that one of them should be lost, with whom the soul of man, the spark of Divinity within us, can enter into that mystic union, which Jesus realised in himself and requires his followers to realise in like manner, how very different is He from the angry and jealous Jehovah of the Jews, who visits the sins of the parents on their children unto the third and fourth generation and has to be placated by constant sacrifices.

The love to all men and unconditional forgiveness of insult and injury insisted on by Jesus is the absolute antithesis to the blood-for-blood, eye-for-eye, tooth-for-tooth morality of the Jews.

The hope for an after life with compensation for the apparent injustices and inequalities of this life, which never dawned on the Jewish mind until the captivity with the Babylonians and Assyrians and produced but hideous notions of everlasting hell-fire, was in Jesus not a hope merely, but an assurance, an undoubted certainty.

It will thus be seen, that there is an impassable gulf between the religion taught by Jesus and that of the old testament. This gulf as previously remarked, could only have been bridged over with errors such as we find profusely scattered through the new testament writings and incorporated in the orthodox christian churches. This joining together of the Divine truths of Jesus with the errors of the Jewish Religion, however necessary and unavoidable it was, could only produce an hybrid, in which, as in all crosses, the inferior elements predominate. Historical christianity therefore is only reformed Hebraism; the blood of the Lamb, that appeaseth the wrath of God and expiates for human sin, is a purely Jewish notion, never thought of by Jesus, when in his death agony he exclaimed despairingly: "My God, why hast thou forsaken me?"

Small wonder then, that this hybrid religion has failed to realise Christ's ideals, that the Kingdom of God is still far from being established on earth. Whatever good it has done, whatever civilising power it has exerted, we must ascribe to the Divine truth it incorporates, whilst its shortcomings and failures not less than its positive misdeeds, its fanaticism, its persecutions for conscience sake and the streams of human blood, that disgrace its history, must all be ascribed to Hebraism prevailing in it over the teachings of Jesus. The detestable tribe of the Pharisees with their empty formalism and lip-worship is still as rampant in it, as it was among the Jews, and their fanaticism, not in the least abated, is only kept in check by civil law, which they would fain set in motion, if they could, to enforce compliance with their ordinances of ancient Hebrew pattern. If we look at the so called Christian world at large, in vain do we seek for the Christ-spirit, that should regulate international relations. The most Christian nations of Europe are confronting each other in little less than battle array, all armed to the teeth and ready for deadly combat on the slightest provocation. All must keep pace with each other in armaments and strength of armies, lest the weaker falls a prey to the stronger neighbour, and be despoiled or completely swallowed up by him. It is simply a gigantic game of "grab," in which the best strategist is the winner, and right and justice are set at nought. In the relations of individuals to each other "grab" is also the order of the day, competition in the selfish pursuit of wealth or of pleasure, the ruling passion, to be gratified at all costs, even at the expense or perhaps to the ruin of others. In this battle of all against all the best strategist likewise wins, and wealth accumulates more and more in the hands of a few, whilst the majority are drifting into want and penury. And into this parody of civilisation, this frightful social "muddle," we have drifted, under the blessings of our so called christianity, and find the christian churches utterly helpless and powerless, because humanity has outgrown their antiquated Hebraism and the spirit of Christ has departed from them. To regain their hold on men's minds, they must completely strip off Hebraism and in the degree they do this and keep pace with the advance of thought and of science, they will regain their position as the spiritual guides of humanity and the Christ spirit, the spirit of progress and of liberating truth, will return to them.

Mr. Thomas Lees, of Cleveland, Ohio, U.S., writes to correct an error he detected in our issue of the 1st of October last, where we credited the first Lord Lytton with the authorship of a poem "There is no Death." It was really written, he says, in America, by Mr. J. L. McCreary, about fifty or sixty years ago, and falsely attributed to the noble poet, which caused the composition to "boom."

SPIRITUALISM IN RELATION TO RELIGION.

(Concluded from our last.)

SUCH, then, are the bearings of Spiritualism on Religion, but it makes no pretentions to be regarded *as* a religion in the sense in which that word is commonly understood. It is both a science and a philosophy; a science based upon observed facts, and a philosophy originating with those who, in times past, have founded all the philosophies known upon the earth. And their constant admonition is this:—"Examine everything you receive from us by the light of your own reason; and accept or reject it according as it approves itself to your understanding, or otherwise. You must not surrender your individual freedom of thought to man or angel, to church, or school, or sect, or party."

Moreover, that which the higher Spiritualism teaches, is the same all over the world. There "is no variableness" in it, "neither shadow of turning."

Every month a budget of papers and periodicals reaches me from France, Spain, Belgium, Holland, Germany, Italy, Portugal, Central and Spanish South America; and all the communications of a doctrinal character, all the descriptions given of the other world by those who profess to be residents in it, are singularly congruous, consistent, and coherent.

If I were asked to define the attitude of Spiritualism towards the creed of Christendom, I should say that its principles and teachings were perfectly identical with those of primitive Christianity. It declares the unity of the Godhead, the immortality of the soul, and the government of the world by an infinitely wise, just, loving, and merciful Creator, who makes our health and happiness contingent upon our conformity, in a spirit of reverent obedience, with His eternal laws. It recognises man's perfect freedom to obey or to disobey those laws; and discerns in every punishment, which naturally follows their infraction, an act of discipline and education, as well as of righteous retribution. It teaches us that God is no respecter of persons; that all men are His children; and that while what they may believe or disbelieve, is a matter of no importance whatsoever in His eyes, their thoughts and speech, and above all their actions, will be acceptable to Him in precise proportion to the purity of their hearts and minds, and to the sincerity and earnestness of their efforts to do unto others as they would others should do unto them.

According to the higher Spiritualism, the noblest manifestation of the Divine in the human would be to love all men better than ourselves; and to find our chief happiness in the reflection *upon* ourselves of the happiness we confer on others. Self-forgetfulness and self-effacement are declared to be the ideal towards which every human being should reach out; the purpose for which man was created; and the condition of society which will have been attained, whensoever the will of God is done on earth as it is in heaven. Those who admonish us in this wise, declare that this heavenly state of things exists upon most of the other planets in our solar system; and that each has passed through the trials and tribulations, the condition of mental and spiritual darkness which this "sorrowful star"—as they term it—has been passing through for countless thousands of years. Each has been made perfect through suffering; and they assure us that, hereafter, when we look back upon our earth-lives with our spiritual vision, we shall be qualified to perceive that "what we now call evil has been a necessity for the good of the world."

One of the most emphatic and incessantly reiterated lessons taught by those from whom we have learned all that we know of the other world, is that there is no death; and that "after a life well spent, the change, so-called, is God's last and best gift to His creature." Also, that our state here determines our initial state there. The habitual promptings, the pervading impulses, the life-long yearnings, decide man's condition on entering the next world, not the written articles of his creed, nor yet the incidental errors of his life.

"We do not, either by faith or works, earn that spiritual condition which is meant by the word Heaven; neither are we sentenced, on any day of wrath, to the theological hell. In the next world we simply gravitate to the position for which, by life on earth, we have fitted ourselves; and we occupy that position *because* we *are* fitted for it.

"There is no instantaneous change of character when we pass from the present phase of life. Our virtues, our vices; our intelligence, our ignorance; our aspirations, our grovellings; our habits, propensities, and even our prejudices, all pass over with us." For, as the tree falls, so it lies. There is no miraculous transformation; no sudden leap from humanity to angelhood. All progress is slow, gradual, and governed by immutable law, not only in this world, but in the world to come.

"The sufferings there, the natural sequence of evil-doing and evil-thinking here, are as various in character and degree as are the enjoyments; but, as I have frequently remarked, they are mental, not bodily. There is no escape from them except only, as on earth, by the door of repentance. There, as here, sorrow for sin committed, and a desire for an amended life, are the indispensable conditions, precedent of advancement to a better state of things."

But there is also atonement to be made; and it is the privilege and delight of the angels to assist the penitent in expiating his sins. The methods of so doing are manifold; but they are always beneficent in design and in effect. Say that a man has rashly taken away his own life. He is overwhelmed by a feeling of remorse; on regaining consciousness in the other world. For some time he wanders about in a cloud of darkness. It envelopes him like a garment. He cannot escape from it, and his mental misery is oppressive and intense. Then comes a pathetic craving for light, for compassion, for forgiveness. This brings an angel to his side, full of tenderness and pity, because his own nature is god-like; who tells the unhappy spirit that atonement must precede pardon. "How can I atone for such a grievous sin as that of taking away the life which was the gift of God, and therefore could only be reclaimed by Him?" inquires the poor penitent. "I will take you to the earth and show you how;" is the reply. "Seek out men and women now in the flesh, afflicted with like suicidal tendencies to your own, and sorely tempted to self-destruction—for you can read their thoughts—and exert all your will-power to impress their minds with the wickedness of the act they contemplate, and to restrain them from its perpetration. I will be near to strengthen and assist you." And the suicide does so again and again, with all the earnestness in his power, sometimes successfully, and sometimes disappointed of the wished-for results. But the mere effort to do good has the effect of gradually dissolving the dark cloud which surrounds him; light shines upon his path; he is animated by a happier feeling, and he eventually "works out his own salvation," it may be with "fear and trembling," but most likely with serenity and joy.

"In the next world, Love ranks higher than what we call Wisdom, being itself the highest wisdom. *There*, deeds of benevolence far outweigh professions of faith. There, simple goodness is rated far above intellectual power, There, the meek find their heritage. There, the merciful obtain mercy. The better denizens of that world are charitable to frailty and compassionate to sin, far beyond the dwellers in this. They forgive the erring brethren they have left behind them, even to seventy times seven. There is no respect of persons." The greatest is the servant of the least; and those whose names shine like stars on the forehead of Time, are the lowliest in their own esteem. For self-righteousness there is no place, and pride is inconceivable by the most elevated servants of the Most High.

"A trustful, simple, child like spirit is the state of mind in which men are most susceptible to, and receptive of, spiritual impressions; and such a spirit is the best preparation for entrance into the next world."* Nothing could be more true, nothing more beautiful, than the words of Jesus, when he set a small child in the midst of his disciples:—"Except ye become as little

* Spiritualism as a new Basis of Belief. By John S. Farmer.

children, ye shall not enter the Kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the Kingdom of Heaven."

Spiritualism, which is only the growth of half a century or less, numbered thirty millions of adherents in 1890, without reckoning Theosophists, or an immense number of unavowed believers, who shrink from acknowledging the faith that is in them; because, like all new truths—or old truths newly revived—it is mocked at by the materialists, sneered at by the sceptics and the pseudo-scientists, ridiculed by the drearily funny men of the penny press, and discredited by the dishonest tricks of impostors, and the knavish devices of charlatans. But I venture to assert, that no man or woman ever investigated the phenomena in a patient spirit and by rigorously scientific methods, without arriving at the conclusion that they are inexplicable by any known laws of physical science, and without feeling impelled to institute inquiries as to their real origin and cause.

But this is a digression—Before the middle of the next century, in all probability, Spiritualism will have captured a hundred million adherents; and the question naturally arises, what will be its influence on the religion of Christendom? That it will profoundly modify it, cannot be doubted for a moment, I think. And this modification must "make for righteousness," I believe. In the first place, it proves the immortality of the soul, or at any rate its continuity, after the charge called death, and the actuality of an after life. It does so upon incontrovertible evidence—upon the testimony of those who have passed into that life, and who offer the most convincing proofs of their identity. In the second place, it demolishes the monstrous and blasphemous doctrine of eternal punishment in a material hell, where, according to the larger catechism of the Church of Scotland, the wicked suffer "most grievous torments in soul and body, without intermission, in hell-fire for ever," and where, according to a "Book for Children and Young Persons," by the Rev. Father Furniss, published *permissu superiorum*, at the low price of one penny, there are "millions upon millions shut up," in the midst of fires of pitch and sulphur, which "have been smoking for nearly 6000 years;" and where, as this loving minister of the oldest church in Christendom assures us, a great splash is heard on the red-hot floor, as if all the rivers and oceans of the earth were pouring into it; and what do you think it is? "It is," so he tells us, "of oceans of tears running down from countless millions of eyes, crying night and day for ever and ever, because the sulphurous smoke torments their eyes."

Well, Spiritualism extinguishes this infamous fiction. But it reveals to us a system of rewards and punishments exactly proportioned, so far as the latter are concerned, to the offences which have provoked them, and finite like themselves; while the happiness of the future life, to which all are ultimately admitted, is such that eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive the state of beatitude prepared eventually for the entire human race, by God.

Spiritualism elevates immeasurably our conceptions of God, and as a natural consequence, our conceptions of the spirit within us; for this being an emanation from Him—a portion of the Divine Essence—a part of His nature, must of logical necessity partake of His attributes. But here, environed by clay, they exist only in the germ. We possess this treasure, enclosed in an earthen vessel. It is literally a seed "sown in corruption," and, as such, it dimly and painfully struggles upwards towards the light of heaven. For, as all plants in the physical world incessantly and laboriously aspire towards that fountain of light, which is the centre of our solar system; and just as they gather from its heat and radiance the very substance of their material life, so *should* man's spiritual nature—the spark of divinity, the eternal principle within him—turn towards the Sun of Righteousness, and gather from Him who "dwelleth in the light which no man can approach unto, and Whom no man hath seen or can see,"—that vivifying power by which it lives, and moves, and has its being.

These are something more than parables. They are realities; and it was no oriental metaphor which David, or whoever wrote the Psalms, employed, when he exclaimed, "Thou coverest Thyself with light as with a garment." Nor did the early painters of Italy draw upon their imaginations when they surrounded certain angelic beings whom they pourtrayed upon their canvas, either with the nimbus raying out from their bodies, or with a halo encircling their heads. Some of these artists were doubtless clairvoyants—Fra Angelico da Fiesole notably so—who gave form and colour to their visions. Hence when Paul wrote, "Put on the whole armour of light," the words were not a mere figure of speech. They described what is, to every clairvoyant, a visible reality. Each of us is surrounded by a magnetic aura, enveloping us like a suit of armour. It is bright or cloudy, or dark, or absolutely black, according as our thoughts, words, and actions range in their character from purity, perfect faith in God, and unselfish love towards our fellow man, down through all intermediate grades of good or evil, to the deepest depravity. And so, too, when we speak of an "atmosphere of thought," and a "moral atmosphere," we are really speaking of something which actually exists; for our minds give out emanations precisely as our bodies do, and these emanations may be, and too often are, just as poisonous to others as those thrown off by the physical frame of a person afflicted with a contagious disease.

Spiritualism teaches us that the visible world is but the antetype and foreshadowing of the invisible; and that the Book of Nature is, as Charles Kingsley admirably expressed it, "The Word of God revealed in facts," By and bye, when that which was sown in corruption shall be raised in incorruption; and that which was sown a natural body shall be raised a spiritual body; and this mortal shall have put on immortality, the true life of the spirit will commence, just as the true life of a flower—that is to say, its higher life—commences when it emerges from the darkness of the earth, and rejoices in the warmth and beauty of the light and air. The *pianta umana*, or human plant, as Alfieri expressively termed it, while it is "sown in dishonour," can only germinate. It blossoms and bears fruit in a celestial and congenial atmosphere elsewhere; and is thenceforth constantly being drawn towards the Author of its being,

If you deposit a seed in the ground, the material husk is dissolved and disappears; but there is, within it, a principle of life—a something invisible, intangible, imponderable, that neither chemical analysis can detect, nor the microscope reveal, because it is immaterial—which in due time will manifest itself as a bright consummate flower. The seed dies; the plant lives. There is no solution of continuity involved in this "death unto life." Neither is there, in the death of the physical, and the birth of the spiritual, man. And the obvious parallelism and analogy between the human soul and the vital principle which animates the seed and creates the flower, forced themselves upon the mind of Paul, and impelled him to write that magnificent chapter of his first epistle to the Corinthians, from which I have just quoted certain passages.

The human spirit being, as I have said, a part of God, and therefore participating in His nature and attributes, will, after its final release from the vesture of mortality, develop those attributes through all eternity; and the human brain reels as it contemplates the possibilities—say, rather, the inevitabilities—of the life beyond the grave. They baffle all conception. The finite mind, in striving to grasp an infinitesimal fraction of them, would be "blasted with excess of light." We can only muse on them, and on the measureless love, the unfathomable wisdom and the ineffable goodness of our Father, God, in silent wonder and speechless adoration.

Spiritualism, or in other words, the free intercourse which is taking place, and has been taking place, ever since man first appeared upon the globe, between the inhabitants of the two worlds—is a key capable of unlocking all mysteries: it explains the past and reveals the future. It resolves all sorts of obscure problems, and dissipates the doubts which have been clouding the human mind for centuries past, with respect to man's

origin, constitution, and destiny. The knowledge it brings us is the only conclusive reply, the only effectual antidote, to the materialism which is sapping the very foundations of religious belief and of national and individual morality in all parts of the civilised world, at this moment. It is the enemy of superstition and the opponent of the supernatural. It entirely destroys the dread of death, and it supplies us with a new and a powerful incentive to purity of thought, and word, and deed, by showing us that every infraction of either, on the part of any one of us, entails its appropriate and inevitable penalty; and that the belief that we can cast the responsibility of these upon any other being, human or divine, is one of the most deplorable and pernicious delusions that ever entered the mind of mortal man.

Spiritualism confirms, with the strongest emphasis, the declaration of Paul, that "the things which are seen are temporal, but the things which are not seen are eternal;" and enables us to "understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear;" for underneath all forms of life, inorganic as well as organic —in the atom of gas, and the grain of sand, as well as in the primate of the animal kingdom — there is an invisible principle, of which the material form is only the outward and visible sign; so that the words of Solomon: —"Thine incorruptible spirit is in all things," is the enunciation of a great scientific fact as well as of a profound spiritual truth.

NOTES AND QUERIES ON THE TENETS OF THEOSOPHY.

By Plotinus.

II.

11. In 1874, H. P. B. was writing to her sister:—"I am undertaking a great work on Theology, the ancient Beliefs, and the secret of Occult Sciences ("Isis"). Do not fear anything for me, I am going upon sure grounds —more or less—I shall not perhaps be able to speak of those abstruse things as they ought to; but the main point will be dictated to me. All what I shall write will be from me. I shall be but the pen; the mind who will think for me will be that of a Being who knows everything."—*La Nouvelle Revue*, Oct., /92, p. 504. The omniscience of that "Being who knows everything" is open to serious doubt when, in a paper entitled *My Books* (Lucifer, May, /92), Mme. Blavatsky roundly declares she is ashamed of them. "Her learning," remarks the *N. Y. Herald*, "is crude and indigested, and her incoherent account of Brahmanism and Buddhism, suggests a hint of the presumption rather than the information of the writer."

H. P. B. had not alone the monopoly of being inspired by "a Being knowing everything." Mr. Sinnett, in the *Nineteenth Century*, for June, /93, boldly claims to be a new messenger from the same Mahatmas whom H. P. B. endeavoured to represent. He says it was *he*, not *she*, who was entrusted with the task of putting into intelligent shape the views of life and nature entertained by certain Eastern Initiates. He claims the credit of being the *real* originator of Esoteric Buddhism, called Theosophy by H. P. B. "Whether I obtained it from a Mahatma or from my own head, is of no consequence." Very few people, observes Max Müller, will agree that it is of no consequence whether Mr. Sinnett obtained his transcendent philosophy from ultra-montane Mahatmas or from his own inner consciousness. H. P. B., like her ex-disciple, holds that a doctrine to commend itself as reasonable, needs not to be investigated, proved, and tested; "faith in one's spiritual intuition" is, according to her, amply sufficient for authentication. "I had," said Mr. Stainton Moses, "the advantage of an intimate knowledge of Mme. Blavatsky. Piles of her letters are in my possession. I tried hard to get at facts. I found only theories—clever word-spinning."—*Light*, Apr. 23, /92. This judgment, coming from a man of the highest literary ability, and whose critical acumen no one will dispute, can be passed on all H. P. B.'s pretended inspired writings.

12. "Spiritualists and Spiritists rely on what their 'spirits' tell them; and both disagree as much with each other as we Theosophists disagree with both. Truth is one; and when we have the continental 'spooks' proclaiming reincarnation, and the English 'spooks' denying and denouncing the doctrine, we say that either the French or the English 'spirits' do not know what they are talking about." p. 192.

H. P. B. ought to have had the fairness to concede that the continental spooks know what they are speaking about, since reincarnation is the "basic doctrine" of Theosophy. But it appears that the Mahatmas and adepts are no more reliable than 'spooks.' Col. Olcott, whose long acquaintance with them entitles him to speak with some authority, goes further; he states they are either ignorant or dishonest. We quote him *verbatim*: "When *we* worked on "Isis," reincarnation was neither taught *us* by the Mahatmas, nor supported by H. P. B. The opposite of the truth was then taught. And this puzzles me most of all, for while it is quite conceivable that either through imperfect cerebro-psychic training, or otherwise, she, the pupil and psychic agent, might not have known the solid philosophical basis of the reincarnation theory, I can scarcely see how the like ignorance could extend to the adept and teacher. She used to constantly write and say, that it was not permissible to prematurely give out the details of Eastern Occultism, and that is very reasonable and easily grasped; but I have never been able to formulate any theory of ethics or honourable policy which required the opposite of the truth to be taught as true. Silence I can cheerfully concede, but not misrepresentation. Is it possible that reincarnation was not taught this adept by his Masters, and that he, as well as H. P. B., had to learn it subsequently? One thought occurs to me in this connection, viz., that if the Hindhu Mahatmas knew reincarnation to be true, yet still allowed us to embody in "Isis" a philosophical error; they did not edit the book, but left us to do our own editing, and make our own mistakes; for what reason it is beyond our comprehension."—*The Theosophist*, Aug. /93.

We purposely underline the words *we*, *our*, *us*, to show that Col. Olcott seems to have collaborated in "Isis" as much as H. P. B.; while he also claims to have been under the direct inspiration of a "Being who knows everything"—except reincarnation; a doctrine which has been a household word among several millions of continental Spiritists for the last forty years.

Reverting to the contradictions of spirits, experience has proved that the inhabitants of the supramundane world with whom we come in contact, are the exact counterpart of those of this world; that the spirit, whether in the body or out of it, is the same—just as the man who goes out of the door of his house is the same individual who was inside it. Hence the infinite variety of intelligence and morality prevailing among them, and the diversity of their communications, these necessarily reflecting the elevation or backwardness of the spirits by whom they are made. Spiritualists and Spiritists, fully aware of this fact, do not therefore rely upon what their spirits tell them, except when they insist that "man should use his reason and work his own way upwards."

"Truth is one," exclaims H. P. B. Yes, in the same way as the sun is white through the blending of an infinite number of different colours. Spirits, like men, will agree about the main conditions,—genesis and progress of man and the universe, only when they become omniscient, and have a perfect knowledge of all things; but, instead of being so, neither ourselves nor any other beings we know of as existing, or having existed in this world, have advanced further than the threshold of this inner or spiritual knowledge.

Spiritualists and Spiritists do not look for a general agreement amongst inquirers into spiritual truths, but rather for greater divergence, and instead of regarding this as an evil, they regard it as essential to progress.

13. Between "faith in authority" and "faith in one's spiritual intuition," there is a very great difference. One is "human credulity and superstition," the other "human belief and intuition." p. 220.

H. P. B.'s special failing is her complete want of logical sequence in her writings. Her works teem with the most startling contradictions. When pointed out, you are told that it is owing to your want of "inner light" that you see those contradictions; they are not apparent to a true Theosophist. We leave the reader to judge whether it is the case or not in comparing the following statement with the preceding one:—"The Masters give instruction to some of those who have studied under their guidance. (Like H. P. B., Olcott, Mrs. A. Besant, and Mr. Sinnett, for instance). Then, in turn, those can give out the knowledge so imparted to others." p. 220. "Our doctrines are based upon the invariable and unvarying testimony of Seers." p. 218.

How, we may well ask, can we reconcile "faith in one's spiritual intuition" with such second-hand teaching? It is like any other orthodox teaching—"faith in authority," *i. e.*, "human credulity and superstition," and nothing else, and we challenge the most intuitional of Theosophists to prove the contrary. Truth cannot be taught, for it is the monopoly of no one in particular, not even that of a Mahatma—"the Being who knows everything." Truth is infinite, receding from us like the sky! We must find it through our own unaided exertion; and it is only on that condition it is of any value to us.

14. We stated in the *Harbinger*, for December, that H. P. B., in order not to endanger her great doctrine of "Spooks," "Shells," and "Elementals," to which she attributes all the phenomena of Spiritualism, postulated that the spiritual "I" in man is omniscient, in order to account for the surprising knowledge of a servant girl who could speak Hebrew and play the violin while in a somnambulic state. We again refer to this doctrine to make its fallacy still more apparent. Though the Ego be omniscient, we are told yet, "having fallen into matter, it has to work its way upwards." This process reverses the law of evolution, which proceeds from the simple to the compound, from the imperfect to the perfect, from the lower to the higher; Nature ever proving to us that, whether matter or spirit, nothing retrogrades. In this instance, we see omniscience making the mistake of falling or retrograding; in fact, it is more than a mistake, it is a blunder for any one omniscient or not to come back, after millions of ages of reincarnations to one's starting point as wise as when one left it. "Nature shuts the door behind all that passes, and pushes life for ever and ever onward." If it were not so, there would be a limit to the Infinite.

15. If the following statement is carried out to its legitimate concluson, Theosophy is the quintessence of materialism: "While Theosophists are trying to spiritualise their groser selves, or lower principles, the Spiritualists, on the other hand, are trying to materialise what they term "spirits."

Now, according to H. P. B.'s version, when the man dies, his lower self leaves the higher self for ever; it falls into the state of the frog when certain portions of its brain are taken out by the vivisector. It can think no more, even on the lowest animal plane. It is this nonentity which we find materialising in séance rooms with mediums. This "spook" may be compared to the jelly fish, which has an ethereal gelatinous appearance so long as it is in its own element, or water (the medium's specific aura), but no sooner is it thrown out of it, than it dissolves. In the medium's aura it has a kind of vicarious life, and reasons and speaks either through the medium's brain or those of other persons present."—p. 144.

What a profitless undertaking, to devote one's whole life and mental energy to the crucifixion of the flesh, in order to spiritualise such a "low elemental," which after all cannot be spiritualised, since it is the cast off lower part of the divine ego, fated to undergo a second death and to disintegrate. Spiritualists have not constantly in view their lower principle, but the higher, which, according to spirit-teaching, purifies itself through the trials of corporeal life.

In each new existence the ego takes a step forwards in the path of progress; when it has stripped itself of all its impurities, it has no further need of corporeal life. All spirits tend towards everlasting perfection, and are furnished by the divine Mind with the means of advancement; but the divine justice—Karma—compels them to accomplish in new existences that which they have not been able to do or to complete in a previous trial or expiation.

Which of the two doctrines is the more in accordance with human reason and divine wisdom? To ask the question is to answer it.

16. "A true Theosophist must put in practice the highest moral idea; must try to realise his unity with the whole of humanity, and work ceaselessly for others." p. 25. "Theosophy is the quintessence of duty." p. 229. It is the duty of every man, whether a Theosophist or not, to put in practice the highest moral ideal; and the teachings of Spiritualism have no other aim. "Spiritualism," said Hudson Tuttle, long before H. P. B. had penned the above, "is the essence of Christianity;" but while the latter involves itself in creeds and churches, the former acknowledges no other creed than the laws written in the natural world; no other interpreter than reason, no church but mankind. While the churches descant on the efficacy of prayer, Spiritualism teaches that one good deed is worth all the formal prayers since Adam's time. We believe in prayer, but in that prayer by which the workman moulds iron into an engine, and wood into steamships—the prayer of the hand as well as of the heart. While the church prays God to help the needy and suffering, the Spiritualist becomes the messenger, giving that help. Such is he—large-hearted, open-handed. That is the difference. He has gone past all the churches and systems, and drunk at the fountains where the apostles drank. All the trappings are stripped away, and the pure ethics of the world's sages—of Plato, Confucius, Pythagoras, and Christ—are the ethics of Spiritualism.—*Cf.* Oxon's "*Higher Aspect of Spiritualism;*" "*Spirit Teachings and Ethics of Spiritualism,*" by Hudson Tuttle, etc.

(*To be continued.*)

LEPROSY AND VACCINATION.*

THIS is the work of a gentleman well known to be indefatigably interested in all questions that have to do with the public health.

Probably Mr. Tebb knows more of the vaccino-leprosy question than any six medical practitioners resident in England.

In the volume before us there is gathered together for the first time a great mass of scientific facts, evidences, and testimonies; from leprosy specialists, medical authorities, colonial governors, and reliable residents as to extension and cause of leprosy—or rather, the cause of its recrudescence.

Mr. Tebb has not even allowed the slightest fact to go by, without first subjecting it to a thorough investigation, and where there was the smallest likelihood of gaining personal information as to facts bearing on this point, he has penetrated, in every case the result tending to confirm his theory.

In pursuance of his investigations, it has been Mr. Tebb's experience to travel in almost every State in Europe, from the Mediterranean to the North Cape, in countries intervening between the Tagus in the West, and the Volga, Danube, and Bosphorus, in the East; also in Morocco, Algeria, Upper and Lower Egypt, Asia Minor, Upper and Lower Canada, Nova Scotia, and most of the States and Territories of North America; also in Venezuela and British Guiana, South America, and in the Virgin, Windward, and Leeward Islands, the French and Danish West India, in the Archipelagoes of Greece and Hawaii, the Island of Ceylon, in Tasmania, New Zealand, and the colonies of Australia; and, he says, there has been a revolt against the practice of the Jennerian rite not in a few places, but in all, because of the

* THE RECRUDESCENCE OF LEPROSY AND ITS CAUSATION. The Leprosy Investigation Committee, etc. A Popular Treatise, the Result of Personal Inquiries made in the West Indies, British Guiana, Venezuela, the Sandwich Islands, Ceylon, South Africa, and Australia. By William Tebb, F.R.G.S. With an Appendix, showing the Results of Vaccination. Crown 8vo., pp. 416. Price 6s. Swan Sonnenschein and Co., Paternoster Square, London.

well-founded fear that a dreadful and loathsome disease may be implanted by the process of vaccination. In itself, surely, this is sufficient to arrest further abuse in the direction of making vaccination compulsory, especially in countries where leprosy is endemic.

That leprosy has extended its ravages during comparatively recent times, is a fact for which there is more than ample proof. That it is still increasing is also admitted by all who have unbiasedly studied the facts.

In an article of the *Nineteenth Century*, for Dec., 1889, the late Sir Morell McKenzie, after referring to its diffusion in Europe and America, says — "In almost every other quarter of the globe leprosy is rife at present, and wherever it exists it seems to be slowly but surely extending its ravages. It is impossible to estimate even approximately the total number of lepers now dying by inches throughout the world, but it is certain they must be counted by millions. It cannot be comforting to the pride of England—the august mother of nations—to reflect that a very large portion of these wretched sufferers is to be found amongst her own subjects."—*Vide* "The Dreadful Revival of Leprosy."

At a dinner given in aid of the National Leprosy Fund, at the Hotel Metropole, January, 1890, at which the Prince of Wales presided, the late Sir Andrew Clark said that "after making due allowances for the scare and disturbance which had been occasioned, there remained the obvious and indisputable fact that leprosy was a real question. He could produce overwhelming testimony to this fact, and the evidence was conclusive, not only that leprosy did exist in a large measure in recent years, but that new germ centres were springing up in various quarters, and the old centres were widening. Before England and the civilised world there was looming a condition of affairs which might by growth threaten civilisation."

Dr. A. M. Brown says :—"From all that we can learn, leprosy is now alarmingly on the increase, particularly in some of our colonial dependencies; and the fact has been causing much anxiety in later years. — *Vide* "Leprosy in its Contagio-Syphilitic and Vaccinal Aspects, page 6.

Of such testimony, which is of the highest credit and authority, pages could be filled. Therefore it is futile to deny or attempt to minimise facts which are proved to demonstration by an accumulation of paramount testimony.

Leprosy has also made its appearance and spread in several parts of the globe where formerly it was unknown. In Captain Cook's time it was estimated that the Sandwich Isles contained 400,000 people; now they do not number more than 40,000. The natives have no word for leprosy, but the disease is, according to the popular opinion of the natives, being propagated by vaccination. One medical authority there told Mr. Tebb that "he had no doubt that the disease was innoculable, and spread by vaccination, but he did not think it would be prudent to disclose the fact amongst the natives, as he would not be responsible for what they might do."

The *Voice of St. Lucia*, West Indies, 30th May, 1893, says :—"It is in the memory of men of twenty-five and fifty that leprosy was practically non-existent in this colony twenty five years ago. At a meeting of the Legislative Council last month, the colonial surgeon, the highest local authority on the subject, declared there were 50 lepers in the colony, or about one in every 1000 population." . . . "Compulsory vaccination was enforced in 1882. . . . All other countries, and notably Hawaii, have a similar experience."

Dr. F. Castor admitted that leprosy was increasing, and he held that vaccinations had much to do with its recrudescence.

Dr. Heidenstam says: "I am more than ever convinced that the direct cause of leprosy is simply and solely due to the inoculation of the virus of a person affected into another up to that time free."

Dr. J. H. Beamis observes, that the spread of leprosy in the Sandwich Islands is due to heterogeneous vaccination, inheritance aside. He further adds: "This involves the question of inoculability, which in my opinion is the main, if not the only means of propagation."

Dr. Edward Arning remarks, that there is no mistake as regards the actual synchronousness of the diffusion of leprosy and the introduction of vaccination in the Hawaiian Isles.

As to *intentional* inoculation, one case upon a human being has been carried out with the result that the healthy victim was converted into a leper. The individual was a convict criminal named Keanu, condemned to be hung, but the sentence was commuted in favour of experimentation with leprous matter. Mr. Tebb informs us that "Keanu has since been sent to the lazaretto, Molokai, a confirmed and incurable leper." In a letter on leprosy in the *British Medical Journal*, Sept. 24th, 1887, Dr. William Jelly observes: "I daresay the poor convict, had he known what leprosy is, would without hesitation have preferred the guillotine, the garotte, or the hangman's rope." Dr. C. N. Macnamara, referring to this experiment, remarks: "This report establishes unequivocably the fact that the inoculated man has become leprous." On the 2nd of September, 1888, Dr. N. B. Emerson, then President of the Board of Health, and Dr. T. H. Kimball, Government Physician, Hawaii, examined the inoculated prisoner, and signed a certificate fully detailing the symptoms of the tuberculous leprosy.

Mr. Tebb summarises the results of his inquiries in ten propositions (which, as yet, so far as I know, have not been answered, nor even directly or formally challenged, either by the Committee of the National Leprosy Fund, or by the medical profession collectively, or by any leading pro-vaccinist, either as a representative of the clique or personally). The more important are these :—

(1) That leprosy has greatly increased during the last half-century, and that it is prevalent in many places where it was formerly unknown.

(2) That whilst the opinion of medical authorities and experts varies considerably on the subject of the contagiousness of leprosy the preponderance of authority is in favour of the theory that it is not contagious in the ordinary sense of the term, but is communicable by means of a cut, sore, or abraded surface; and this view is confirmed by my own personal investigations.

(3) That other alleged factors, such as malaria, a fish diet, syphilitic cachexia, heredity, and insanitation are admittedly unequal to explain the rapid growth of the disease in certain of our Crown colonies and dependencies, as well as in other countries.

(4) That on one point there is much agreement, and hardly any dissent—namely, the inoculability of leprosy; and that the view of leprosy as an inoculable disease, while it is most clear to those who take the malady to be due to a bacillus, is older than the bacteriological evidence, and is not dependent thereon.

(5) That the most frequent opportunities of inoculating the virus of leprosy are afforded in the practice of vaccine inoculation, which is the only inoculation that is habitual and imposed by law; and that the evidence here adduced is calculated to show that vaccination is a true cause of the diffusion of leprosy.

(6) That the increase of leprosy in the Sandwich Islands, the West Indies, the United States of Colombia, British Colombia, British Guiana, South Africa, and New Caledonia, has followed *pari passu* with the introduction and extension of vaccination, which in nearly all these places, without previous inquiry or demand from the inhabitants, has been made compulsory.

(7) That as leprosy is a disease of slow incubation, often taking years to declare itself, and in its incipient stages can be detected only by practitioners of large experience, it follows that, in countries where leprosy exists, there is great danger of extending the disease by arm-to-arm vaccination.

(8) Leprosy being one of the most loathsome diseases to which the human race is subject, and being practically incurable, it behoves all interested in the public well-being to do their best to prevent its diffusion, and, as a means thereof, to discourage the practice of vaccination on that ground, if on no other.

M. Tebb remarks significantly: "It is perhaps too much to expect that those who regard Jenner as one of the greatest of human benefactors, will display much energy in bringing to the light such cases" as I have referred to; but he himself grapples mercilessly with the loathsome fraud. He says in his preface: "Until vaccination is disestablished and discontinued, and sanitary amelioration substituted for the inoculative experiments, drastic drug medication, and nerve-stretching, practiced in various leper asylums, I am convinced," he strongly affirms, "that this dreaded disease will march onward with accelerated destructive force, and its ultimate extirpation will be rendered wellnigh impossible."

In the face of Mr. Tebb's carefully prepared statistics and thorough reasoning, it would seem the height of in-

sanity to maintain that arm to arm vaccination is not to blame for the extensive progress of the leprosy disease. To speak further of this most important work in detail is unnecessary. Suffice it to say that the style in which it is written is lucid, free from all technicalities, or where used, fully explained, and that, since it is easily understood of the people, it is the people who should give it consideration and encouragement, and hence the power to bring about the abolition of an abhorrent law.

JOSEPH COLLINSON.

To Correspondents.

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

TO THE EDITOR OF THE HARBINGER OF LIGHT.

THEOSOPHY *V.* SPIRITUALISM.

SIR,—Will you allow me space to comment, as briefly as possible upon a letter under the above heading signed "Plotinus," appearing in your issue of Dec. 1st.

Your correspondent writes:—"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," and proceeds to extract fragments from the Key to Theosophy, omitting context, to bear out his statement.

In passing, may I enquire whether Spiritualism has a defined system of *doctrine* at all, with any duly recognised exposition of its philosophy, which may be referred to and drawn upon for purposes of comparison with the Key to Theosophy?

Theosophists are at one with Spiritualists in recognising practically all descriptions of phenomena; but then the former have a philosophy synthetical and complete, which explains the phenomena; and as a matter of fact, H. B. P. does explain how most of the communications and manifestations of the séance room *are* brought about. This detail, however, Plotinus ignores; but if your readers wish information, they will find much not only in the Key, but in the little Manuals recently published by Mrs. Besant: "Death After," and "The Seven Principles of Man."

In the Key, in reply to a question "Do you believe in Spiritualism?" H. P. B. answers—"If by Spiritualism you mean the *explanations* which Spiritualists give to some abnormal phenomena, then, decidedly, we do not."

Now, in endeavouring to dispose of H. P. B.'s argument, that if the spirits of the dead are the spirits of the séance rooms, they must frequently experience a questionable sort of bliss, Plotinus quotes what he asserts spirits answer to this question.

May I now enquire if the statements of spirits at séances are always reliable? and if they comprise the standard of Truth? and if so, if the true gospel has been yet collated in such a form as to be fit for publication to a world thirsting after knowledge? Further, I would ask, if such spirits are ever stupid, and even untruthful in their statements; rumour hath it that they are sometimes. Lastly, if the materialised forms must necessarily be spirits of the dead, how does Spiritualism account for the manifestation of still living persons in this way. (*Vide* for instances, "There is no Death," by Florence Marryatt.)

As to the questions which Plotinus puts, I fail to find his assumption that we are "created" perfect, borne out in the Theosophical teachings; on the other hand, "Evolution" is insisted upon. Questions 2 and 3, therefore, fall to the ground.

In reply to question 1, a study of the teachings will show that man is a composite being, and the functions of the "Omniscient" part of him are described at length in the "Secret Doctrine;" but space will not permit quotations.

To question 4. I would suggest that it will be more fitting, as well as more profitable, to discuss the Infinite when we manifest in a higher plane of consciousness, or at any rate have at our disposal a whole issue of the "Harbinger of Light." Yours, etc.,

THEOSOPHIST.

ON THE WING—NOTES OF TRAVEL.

BY W. H. TERRY.

BERLIN HEIGHTS,
17th Oct., 1893.

ROSE with the sun this morning, and went out to survey surroundings. A pleasant, undulating country, mostly cultivated with Indian corn and fruit trees. The corn, which seems to have been cut some time, is in cocks, or small round stacks, to dry, and is now being removed to the barn for "shucking:" tall walnut, hickory, and oak trees, grow on the roadside, where they have apparently been planted many years ago, and the ground is strewn with nuts. Patches of woodland, parts of the original bush or forest, intersperse the farmed land in all directions. The autumn tints are pretty, but I am told not varied as usual at this season. The houses are comfortable wooden structures, mostly of two stories, with gabled ends; almost everyone appears to keep a buggy, with one or more horses. Very few of the roads are macadamised, the traffic being light. There is a peaceful quietness about the place that is refreshing to me after the noise and bustle of the great city.

Hudson Tuttle's family at home consists of himself, Mrs. Tuttle, and their daughter "Clair," who has adopted the drama as a profession, and achieved some success, but had recently to return home on account of failing health. She is now convalescent, and is a pleasant and attractive young lady. Mr. Carl Tuttle, (Hudson Tuttle's son), is a physician, at Berlin Heights township, and a married daughter (Rose) has a farm hard by.

18th. Last evening, in the course of conversation, I learned something of Hudson Tuttle's history and mediumship. His ancestors were English, but were amongst the earliest American settlers. His father, who purchased and worked the farm he now occupies and owns, was a religious man, with strong Calvinistic tendencies. Shortly after the Rochester knockings, a man who had been impressed with their spiritual origin came into Mr. Tuttle's neighbourhood, and endeavoured to start a circle for investigation. Young Tuttle, aged 16, was among the number composing it, and after sitting about two hours his hand became controlled, and wrote legible messages, signed by deceased persons. At subsequent sittings, tests were given, and this continued for a considerable time, creating quite a sensation in the neighbourhood.

When old Mr. Tuttle became convinced of Spiritualism, a radical change came over him; he lost the old hard bearing of the Calvinist, and became a genial, happy man.

At the age of 17, Hudson's automatic writing drifted into the higher form of impressional; and connected writings, of a scientific and philosophical nature, came through his hand and brain; in this manner was received "The Arcana of Nature," a profoundly scientific work. The prospect of getting it published, however, seemed very remote; but it appears that the minds who inspired the writer had provided for this. A gentleman of some means (Datus Kelly) heard of young Tuttle's writings, and made a journey to Boston to see them. He read the manuscript and was so impressed with its value that he offered to pay the expense of publication. (This was in 1858, and a year before the Darwinian theory was presented to the world).

The "Arcana of Nature," which embodies the theory of evolution, was translated into German by Dr. Neschenbrenner, and published shortly after in handsome book-form. Büchner quotes copiously from it in his "Force and Matter;" he was a materialist, and had no idea of the source of Tuttle's knowledge, believing him to be a professor in one of the American Universities. He had, however, spoken so eulogistically of the book and its author, that when, subsequently, he met Mr. Tuttle in America, he was perfectly nonplussed on hearing the circumstances of its inception. He would not accept the spiritual hypothesis, but preferred to attribute the abnormal talent displayed in the work to the size of Mr. Tuttle's head.

21st. Friend Tuttle is at work about the farm; not superintending only, but doing manual labour. There is nothing derogatory in this, rather the reverse, and could one realise that it was as pleasurable to him as his mental work, there would be nothing to take exception to; but it appears to me that the hard work of the farm is a necessity connected with the bread and butter question, and however congenial it might have been in the days of his physical vigour, it is more or less a toil now, and consumes energies which would be of infinitely more value to the world if directed into intellectual channels. The world has been enriched by his writings; though he was but an instrument in the production of the early ones; the ability to receive and translate the ideas, presupposes an ability to contain and formulate, and ultimately to evolve, corresponding ideas. He has the inherent capacity for a teacher of men, and it seems lamentable that for lack of a few handsful of gold, the time and energy necessary to evolve and present mental and spiritual pabulum appropriate to the times, is diverted into a comparatively valueless channel. Still it is the same with many of the world's benefactors; they toil on to the end, and posterity recognises the value of their labour after they have left the body.

Mr. Tuttle's later works, though largely the result of inspiration, contain much that pertains to his intuitive perceptions and the working of his intellect. Mrs. Tuttle has been an active co-operator with him in the field of spiritual progress. The original "Lyceum Guide," which she largely helped to compile, is enriched with her poems, and she has been a contributor to several of the spiritual papers. She has recently been preparing a new and improved edition of the "Guide," containing "Band of Mercy," Aphorisms, and much other new matter. It is awaiting publication.

Mrs. T. is a most pleasant and amiable lady, with broad and liberal ideas, the practical application of which is only limited by her environment. Isolated from the centres of mental and spiritual activity, and with the ordinary routine duties of every day life engrossing so much of their time, the influence of these two minds on the masses is necessarily restricted, but their emanations have reached many thousands in all English-speaking countries, and none can measure their elevating influence but those on the other side, who are able to connect cause and effect.

After nine pleasant restful days spent at Berlin Heights I bade an affectionate farewell to the Tuttle family, and moved eastward to Cleveland, on Saturday, Oct. 21st. Mr. Tuttle accompanied me to the station. At Cleveland I was the guest of Mr. Thomas Lees, who has been an active worker in the Spiritual cause there for many years.

As there was no Spiritualistic service on the Sunday morning, I attended the Church of the Unity, the officiating ministers of which are the Revs. Marion Murdock and Florence Buck, who conduct the service between them, one taking the lead in the forenoon, the other in the evening. The discourse on "Judgments," was a good one, and quite in accord with spiritual ideas. Was introduced to the two rev. ladies, and subsequently met them at table, and found them as agreeable socially as in the pulpit. In the afternoon, in company with Mr. and Mrs. Lees, I attended the Cleveland Lyceum, which holds its sessions in the Army and Navy Hall, Superior-street, where a welcome to me had been advertised. The hall is a large one, capable of seating about eight hundred people; it was about half full, a large number being visitors. The conductor was reported ill, and the lady guardian, assisted by Mr. Lees, filled his place.

The calisthenics, which differed somewhat from those used in Melbourne, were led by Miss Lees; the children looked bright and attentive, and some of the mottoes and pearls of wisdom were appropriate and well spoken. Drs. O'Leary and English occupied seats with me on the platform, and Mr. Lees introduced me to the Lyceum with an eulogy on my work. In response I gave a short address, referring to the progress and vicissitudes of the Melbourne Institution, and encouraging the leaders and friends to more combined and energetic action. My address was well received, and after the Lyceum I had quite a levee. Mr. Lees seems to have been the principal worker in Spiritualism here for a long time, and, assisted by his sister, has done most of the administrative work connected with the movement. He acts as agent for the *Banner of Light* and other spiritual papers, and distributes literature gratuitously at the Lyceum. Went to the evening meeting to hear Mrs. Lake, a well known trance medium, but was disappointed to find that on this occasion she was giving a political lecture, interesting only to those taking part in American politics.

On the Monday, in company with Mr. Lees, I visited Lake View Cemetery, where the mortal remains of the late President Garfield are deposited, in a metal coffin, in a chamber under a monument. The chamber, which is lit with incandescent lamps, is dry and well ventilated. Visitors view the casket from outside a railing which encircles it. From the tower a fine view is usually obtained, but the day is misty, and the view is limited to the Cemetery, which is prettily laid out and planted with trees, shrubs, and flowers. In the evening, Mr. Lees invited me to his house to meet a number of the Cleveland Spiritualists, including Mrs. Lake, Dr. O'Leary, and many others whose names I forget. Dr. O'L., a very pleasant and genial gentleman, of good practice and some literary ability, has only recently received proofs of spiritual intercourse, and is hardly prepared to call himself a Spiritualist yet; but he can find no physical theory to account for his recent experiences, and only wants a little more to upset entirely his previous materialistic belief. It was a genial gathering; many pleasant things were said. Mrs. Lake was controlled by an Indian girl, called "Prairie Flower," who predicted good things for me. Mr. Lees accompanied me to the Depôt in the morning; he and his sister, also Mr. and Mrs. Bruce (with whom I spent a day of my sojourn), have been very kind and attentive, doing all they could to make my visit to Cleveland agreeable.

Mr. Lees had given me a letter of introduction to Mr. Denis, of Buffalo, telling me to see him, if practicable, *en route*, as he was one of the old earnest workers, who would welcome me as a brother. My destination was Niagara, and it did not seem probable that I should be able to break my journey; however, on arriving at Buffalo, I found it would be 80 minutes before the next train left for the Falls, and I determined to find Mr. D., if possible, in that time. My address was No. 13, 20th street, and I was rather taken aback on finding at the commencement of my enquiries, that there was no 20th street in Buffalo. Thinking it possible Mrs. Lees had reversed the numbers, I determined to try No. 20, 13th street, and after some difficulty, found a car that crossed 13th street, which was at a distant part of the city. Arriving at the intersection, the conductor was unable to tell me which way the numbers ran, and I traversed a block trying to find a number as a guide; it was too dark to do so, and there were no shops or pedestrians visible. At this juncture, something impressed me to strike across the street to a house with steps to it, a little further up. Ascending the steps to look for the number, I saw a small plate on the door with the name "Denis"—the number was not 20, but 120! Had I found the number 20, I should not have found Mr. Denis, and should have gone on without seeing him. My address was wrong both as to street and number, and yet by some mysterious means I was led direct to the house, in a strange city, and on a dark night.

Mr. D. received me cordially, and I had only been in his house a little while when he described numerous spirits about me, some of whom I recognised. He said that the guiding or teaching spirits crowded out or kept in the background those more immediately related to me.

Arriving at Niagara late at night, I found my way to the Cataract Hotel, and slept within sound of the Falls. Made the most of the following day visiting all points of interest on both the American and Canadian side. It being late in the season, was enabled to get a carriage with a coloured "jehu" for a very moderate sum, which (my leg being still very weak) was a great relief to me, and enabled me to get over a larger

area. Dressed something like an Esquimaux, save that the material was oilskin instead of fur, I went under (or behind) a part of the Horseshoe or Canadian Fall. A photographer was anxious to take my portrait, but not thinking my dress elegant enough, I declined. In the afternoon I visited, on foot, Goat Island and the Three Sisters, above the Falls, and ascended the 300 feet tower, from which a magnificent view of the whole country is obtained. This, and a visit to several points of observation, completed my day's work.

The view of the American Fall from "Luna," and part of Goat Island, is grand; so also are the Rapids as seen from the upper end of one of the "Sisters" islands. On both the American and Canadian sides, large reservations have been made, planted, and laid out, which while preserving the natural beauties of the Falls, have facilitated access to them and guarded sight-seers from danger.

I suppose the people here get used to it, as I see no residents about, except those following their avocations; but it seems to me that were I anywhere near, I could go daily and spend an hour in contemplation of the many beauties that present themselves. My day and a half here has been more enjoyable than all the time spent at the World's Fair, and I feel better for it.

Reached Boston on Friday morning, Nov. 3rd, and located at the Quincey House, from which my good friend, G. S. Cheney, insisted on removing me to his residence at Roxbury, where I am comfortably located. Went early to the *Banner of Light* office, to see Mr. Luther Colby, the veteran editor; he was not at home, but I found a letter from Mr. Giles (to whom Hudson Tuttle had written), appointing to meet me at midday to visit A. J. Davis. Met, and dined with Mr. G., who is an old Spiritualist and contributor to the *Banner*, and intimate friend of Mr. Davis; after which we took the cars for Mr. Davis's house; fortunately he was disengaged, and received us cordially.

As I contemplated this remarkable man, my memory went back to a period some thirty years ago, when I read with deep interest the first book given through his organism, "Nature's Divine Revelations and Voice to Mankind," the contents of which, in view of the circumstances of its reception (the testimony to which, has never been impugned) is a marvel, which, were justice done to him, should have made his name famous all the world over; and I realised that fame is not the portion of the man, who is the instrument of the higher powers in the enlightenment of humanity.

Mr. Davis is pleasant and unassuming in his manner; he has given up literary work, and is practicing medicine. I am given to understand he has a good practice, and is very successful. Mrs. Davis, who is an excellent Masseuse, co-operates with him. Calling on Mr. Davis in practicing hours, there was little opportunity for more than casual conversation and exchange of good wishes, so we left him to his work.

On Saturday, had a talk with Mr. I. B. Rich, of Colby and Rich, *Banner of Light* office. Mr. R. is the business partner of the firm, and has some large interest in theatrical matters in this city.

On Sunday I attended the Boston Spiritualistic Lyceum, which holds its sessions in Red Man's Hall, Fremont-street. This is a well-furnished hall, seating about 300 people, and, with the Lyceum children and visitors, was nearly full. The children looked bright and happy, and went through their exercises with spirit. Several recitations were given and songs sang in a highly creditable manner. The marching exercises were well executed, and with the aid of numerous handsome banners and a good band, had a very pretty effect. Addresses were given by Mr. Wood and Mrs. Butler, and by the invitation of the conductor, Mr. Hatch, I spoke a few words. In the afternoon, accompanied by Dr. H. B. Storer, a veteran Spiritualist and prominent worker at Camp meetings, etc., and a not unfrequent contributor to the Spiritualistic papers, I attended the service at the Boston Spiritual Temple, built some ten years since by Mr. J. C. Ayers, of this city. It is a fine building, much like a church in appearance, having a lofty roof, stained glass windows, and a large organ. It is seated with fixed chairs, and with the gallery would accommodate considerably over a thousand people. The speaker was Mr. Finsdale, a blind trance medium, who delivered an able address on Evolution. Mr. Ayers acted as chairman. Was introduced to him after the service; he received me cordially and invited me to come to their Wednesday evening meeting; but having promised the Lyceum people to attend one in their hall the same night, was unable to accept the invitation. Inspected the rest of the building, and found, in addition to numerous offices, there was a large room in the basement used for meetings and Lyceum purposes.

Am beginning to like Boston; it is more like London than any place I have been to since I left that city forty years ago. The streets are all manner of widths, and run at every conceivable angle. I remember "Seven Dials," in London, but that is outdone here, for in Dock Square (which is only so in name, as there is neither dock nor square), eight streets converge to one centre. Some of the winding streets and roads at Roxbury, where Mr. Cheney's private residence is, are very pretty. I go on tours of exploration amongst them in the early morning. After my long experience of rectangular cities, I thought I should have a difficulty in finding my way about, but so far have not gone astray,

Went to Castle Island; it stands in the middle of Boston harbour, of which it commands a fine view; on it stands the principal fort. The island is proclaimed a park, and is a favourite resort of the citizens in warm weather. Met Dr. Street, who has been known as a Spiritualist for many years; he is a pleasant gentleman, and was in Australia some years since.

On the following day, accompanied by Mr. Cheney, I visited the Harvard University, at Cambridge, an institution venerable for a new country, and associated with the names of some of its greatest men amongst the moderns: Wendell, Phillip, and Oliver Wendell Holmes, It is an aggregation of old rectangular brick buildings, with one wooden one (the original college), and one stone one—the last built—all plain and unpretentious. Outside of these is a large and handsome brick building, with tower, called the Memorial Hall, built in memory of the Harvard scholars and professors who fell in the civil war. Tablets to the memory of a large number are erected in the transept, and the large hall, which is used as a dining room for the students, is decorated with the portraits of the chancellors, professors, and patrons since its foundation 1652.

Longfellow's house is a little beyond the College, on the road to Mount Vernon; it faces towards the Charles River, and on the opposite side of the road is a lawn leading down to it—a favourite walk of the poet's. Mount Vernon cemetery is beautifully situated and laid out; it consists of a series of small hills and hollows, with many handsome stones and monuments, trees, shrubs and flowers. The grey squirrels run about in numbers, and are very tame. On the central hill is a tower, from which a fine view of Cambridge, Boston, Charles River, and Silver Lake is obtained. It was a bright, sunny morning, and I enjoyed it immensely.

This is election-day for governors and state members, in several of the States, and there is considerable excitement; but no signs of violence here, where the Australian ballot system is adopted. In Pennsylvania, where the old system is in vogue, news comes of rioting and people being killed and wounded. The results will not be generally known till the morning. The hotels are not allowed to be open on election day.

Attended the Wednesday evening meeting at the Lyceum rooms; arrived there shortly after tea. After some recitations and songs, Mrs. Wilkins and Miss Johns gave tests from the platforms to those present, some of which were strikingly correct. Miss Johns, pointing to me, described some spirits who were with me, to my satisfaction, and said something in reference to the future, which I trust will be fulfilled.

In my next shall write about Luther Colby, the veteran editor of the *Banner of Light*.

Boston, Nov. 9th 1893.

FROM HERE AND THERE.

By C. N. R.

"Even those of us," says the Rev. Chas. Strong, "who are not yet old men, have lived long enough to see marvellous changes which have crept stealthily over the minds of men and altered the face of the earth; and secret forces are still at work, which, unless some unforeseen check is given to them, will still further revolutionise the world. It is not we puny individuals who bring about great changes. Thank God the great world does not rest on our shoulders! But there is a Spirit, there is a Force behind us, in us, a viewless Breath, which stirs the ocean and impels the great breakers towards an unseen shore. Spreading out sails to this Breath of God, we may hope to reach the undiscovered lands. "Work out your own salvation," we read, "for it is God that worketh in you." It would be presumption in us to talk of changing the course of the universe. But the power of change is not in us. It is in those secret currents which the thoughtful think they can discern beneath the smooth surface of the sea, and which they seek to follow, trusting in God."

This comforting belief in spiritual influences being the real motive powers which are guiding both the world and the individual, and which has so long lain dormant, seems to be again forcing itself upon thoughtful minds. Upon this subject Mr. Stead recently wrote:—"Life has only deepened my faith in the central principle of the providential government of the world and of the individual."

A dear friend writes me:—"I often see lessons in my garden, some hopeful, others sad, such as some poor climbing plant putting forth its tendrils for support, and perhaps coming in contact with something that throws it back upon itself, shrinking its growth or even killing it altogether, and how often is it so with our human tendrils longing for sympathy and encouragement and, meeting with none, fall back upon themselves hungering and thirsting." Yes, dear faithful friend, God alone knows how many poor forlorn hearts are being plunged into the abyss of despair through the lack of the vitalising and sustaining power of true sympathy.

Sir Edwin Arnold, who was once a teacher in King Edward's School, Birmingham, calls the cane "a detestable, cowardly and clumsy method of correction." He holds that a teacher, who cannot teach without it, had better try some other calling. Mr. Walter Besant has also entered his protest against the use of the cane. He contends that its possession generates "a thirst for giving pain and a taste for cruelty." He holds that no teacher should be trusted with such an encouragement to torture. With both of these gentlemen's views I fully concur. To my mind it is a pitiable sight to see a full-grown person beating a poor little defenceless child. Few happily resort to its use unless they are out of temper, and we all know how unreasonable, unjust, and merciless we are when temper wields its devilish authority.

"For a fit of passion," says a writer in a home paper, "take a walk in the open air; you may then speak to the wind without hurting any person, or proclaiming yourself to be a simpleton.

"For a fit of Idleness, count the tickings of a clock; do this for one hour, and you will be glad to pull off your coat and the next time go to work like a man.

"For a fit of Extravagance or folly, go to the workhouse, or speak with the ragged or wretched inmates of a jail, and you will be convinced that

> "'Whoso maketh his bed of briar and thorn
> Must be content to lie forlorn.'

"For a fit of Ambition, go into a cemetery and read the inscriptions upon the gravestones. They will tell you the end of ambition. The grave will soon be your chamber-bed, the earth your pillow, corruption your father, and the worm your mother and sister.

"For a fit of Repining, look about you for the halt and the blind, and visit the bedridden and afflicted and deranged, and they will make you ashamed of complaining of your lighter afflictions."

Dr. Neild in his recent lecture, "Is the world growing worse?" thus energetically refers to the coming war between France and Germany:— "We behold two nations, severally a great empire and a noble republic, whose frontiers join, holding each other in bitterest hatred. The one has wrested from the other, and is resolved to hold, certain territory, acquired by conquest as the spoils of war, and that other is hoping, and, apparently, has made up its national mind to recover that territory, and also to obtain restitution of enormous treasure which, as indemnity, it was made, more than a score of years ago, to yield as penalty for an unnecessary invasion. Each of these peoples, having in its collective mind the accomplishment, severally, of its separate purpose, is keeping some of these 16,000,000, at great cost, and by the exaction of burdensome imposts, ready, when the time arrives, to march across the border and fling themselves with furious energy upon some other of the millions, and to do their best to exterminate them. So there is to be, in the near future, a war so bloody in its immediate effects, and so disastrous in its prospective results, as to make by comparison all precedent wars only minor calamities. The Governments who are preparing for this struggle know quite well what they are about. The people who are taxed to maintain all this dread preparation, know also what the money is wanted for. The conflict is not unexpected: neither side will be taken unawares. The calmness with which it is waited for is horrible. It is the accomplishment of a vendetta which is to be performed as the fulfilment of a long predicted doom. It will be ruinous to both countries. It will cause the death of many thousands of their best citizens; it will make multitudes of homes desolate; it will widow uncountable wives; it will orphan myriads of innocent children; it will lay waste farms, villages, towns, even cities; it will destroy the interesting records of antiquity; it will efface, consume, blot out, devastate; and when all the mischief is wrought, nobody will really be any the better, but everyone a great deal the worse. A bitter cry of mourning will go up to Heaven, and the rest of the world will look on and wonder why nations have not grown wiser, why they cannot learn from the past the folly, the misery, the ruin that war brings in its train. Te Deums will be chanted, the blare of bellowing trumpets will stun the ears of weeping widows and orphans; the earth will tremble with the shouts of victory and shudder the while that it is saturated with the life-stream of the slaughtered hosts whose bodies are rotting in graves which mark the place of the struggle in which they fell."

MR. ANDREW LANG ON OCCULT PHENOMENA.

Intellectual conceit and the superstition of incredulity may be classed with materialism as the chief obstacles to the spread of Spiritualism among the advanced classes of society in all parts of the civilised world. But the first and second of these three barriers are being slowly but surely broken down by the heavy artillery of facts so persistently brought to bear upon them; and the mental attitude of numbers of people with respect to the phenomena they previously derided as incredible and unworthy of serious attention, may now be expressed by the following reluctant admission: "Well, after all, there must be something in them!"

This is the conclusion arrived at by Mr. Andrew Lang, the well known poet, critic, journalist, and University lecturer, in an article which he has contributed to the December number of the *Contemporary Review*, under the title of "Superstition and Fact." His wide reading has made him acquainted with Spiritualistic and allied phenomena, in bygone ages and in different countries; and reflecting upon these, and upon their remarkable similarity, he feels constrained to echo the words of M. Rochet, the eminent French psychologist, which were uttered ten years ago:—"If the phenomena are simulated," said he, "then the skill, the perfection, the universality of the imposture, everywhere and always, constitute one of the most extraordinary phenomena in the records of science."

Mr. Andrew Lang, himself, is greatly struck by the *uniformity* of modern and ancient reports of phenomena

still unaccepted by science: which leads him to remark that "at the least there must be a traditional system of imposture, or a common persistent sympathy in hallucination." That individual instances of hallucination may and do occur, is unquestionable, but to assume that several persons, normally sound in mind and body, should simultaneously become the victims of hallucination, is to assume that all men and women are more or less liable to have their mental balance overthrown by a very trivial circumstance. And if so, why may not scientists be just as prone to derangement as the rest of mankind? But what is an hallucination? Its scientific definition is the following: "The perception of sensations which do not appear to be produced by any real external agent." Now, perception and sensation both imply the intermediation of sensorial organs. But what if we have other senses than the physical ones? What if the faculties of seeing and hearing by the material eye and ear, be not the only ones we possess of these kinds? What if there be an inner vision and audition? We Spiritualists know that this is so; but scientific materialism, dealing only with what is objective to the physical senses, refuses to recognise anything of the kind; and declares that the phenomena of clairvoyance and clairaudience are mere delusions.

Mr. Andrew Lang, who appears to be gradually divesting himself of the superstition of incredulity, declines to acquiesce in this decision, and confesses that he is at a loss to account for such an incident as he here relates:—"A distinguished statesman, from whom I have the story, once tested a so-called *clairvoyante*, in the house of a celebrated physician. He did not ask her to describe his own house, which was well known to many, but he bent his thoughts on a very curiously decorated room in the house of a friend at a great distance. The *clairvoyante*, an uneducated woman, gave a correct description of arrangements so peculiar that I have never, myself, seen anything of the kind."

"Then, again, with respect to "ghosts." Only yesterday, I met three sane and healthy English people who had simultaneously seen a ghost, in broad daylight, without knowing it! They had each remarked on the presence of a young and pretty girl in a room where (as was incontestably demonstrated) there was only an old and plain woman, whom, of course, they also beheld. It was not till next day that they woke and found themselves famous, for what they had seen, though they knew it not, was the right thing to see—the traditional 'ghost' of the place. *But about this legend they were absolutely ignorant.*"

In view of these and many other interesting phenomena which he describes, Mr. Lang has been led to believe that an accepted extension of human faculty may be imminent; his chief reason for adopting this belief being that "a certain set of phenomena, long laughed at but always allowed to exist, has been accepted."

Yes, it is just as certain that the phenomena of Spiritualism will, ere long, be acknowledged to be true, as that those of Mesmerism, once so cruelly derided, are now admitted to be veritable by all the enlightened members of the medical faculty in every part of the civilised world.

THE WRECK OF THE ALERT.

On the Wednesday evening previous to the wreck of the s. s. Alert, at Sorrento, a circle was being held at Mr. James Meredith's house, at Leichhardt, N.S.W.; there were present Mr. J. Meredith's wife, Mr. R. Meredith, Mr. and Mrs. St. Hilaire, Mr. Binney, and one or two others.

Two of the clairvoyant mediums—Mrs. St. Hilaire and Mr. Binney—described to the sitters a steamer as viewed by them, and its subsequent wreck, also the state of the sea at the time, the quantity of debris floating about, and a number of persons in the water, also some black persons on the shore looking on. The name of the steamer was not seen, but the coast was accurately described. Next morning came the confirmation of the vision.

OPENING OF THE LYCEUM—The New Hall.

Sunday, December 31st, was a gala day amongst the Spiritualists of Melbourne, for on that date the opening of The Lyceum, Victoria Parade, Melbourne, took place.

The new Hall, which is situated close to the Cyclorama, in Victoria Parade, is of large dimensions, is both light and airy, is most suitable for Spiritualistic purposes, and the hall committee are to be congratulated on their selection.

The offices of the different societies are all built in the front portion of the building, and are most convenient and business-like, and the entrances are off the main street and on the ground floor.

The main hall, on the opening Sunday, was beautifully decorated with various coloured draperies and an abundant supply of bunting, and what proved to be very effective, was the dried grasses and reeds, which formed a feature of the decorations; and, indeed, it will not be out of place to say the decoration of the hall reflected credit on all concerned in it.

The opening services fell to the lot of the Progressive Lyceum, and right worthily was the duty performed by it; sessions being held at 11 a.m. and 3 p.m., and as it was Recitation Sunday, a good programme was discussed at both sessions.

It might be mentioned here, that a new set of banners and standards were used by the Lyceum for the first time, and these, together with the other decorations, made a brave display; and all passed off with great eclat.

In the evening there was another large audience to witness the *debut* of the Victorian Association of Spiritualists, and it must have been gratifying to the committee to know that their efforts to bring about a successful opening had not been in vain.

On the Wednesday evening following, the members of the various societies accepted the invitation of Mr. Geo. Spriggs (the President of the Thermopylæ Club), to a Concert and Ball, the occasion of the Thermopylæ opening night, in the new hall.

The first part of the concert was rendered by the members of the club, and took the form of minstrelsy, after which a good programme was gone through by various ladies and gentlemen, and then dancing followed, and was kept up till morning, when the company dispersed well pleased with the entertainment.

W. W. KNIGHT, Hon. Sec., V.A.S.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The last session, held in the Horticultural Hall, took place on Dec. 24th, when Mr. McBain gave an interesting address on the subject of "Truth and Freedom," his remarks being well received.

Dec. 31st. The Lyceum was *en fête* to day, and well it might be, for was not this the opening day of The Lyceum?—a day which there is no doubt will mark the opening of a new era in its history, and it is hoped its usefulness as an educational factor, from which the young may grasp with firmness the standard of Truth and Love.

The day was set apart as Recitation Sunday, and sessions were held, each being well attended, and a good programme was presented both morning and afternoon; and it seemed as though all were determined to make the opening one of harmony.

Jan. 7th. The President, Mr. Geo. Spriggs, took the platform, and gave some of his Cardiff experiences, which could not be otherwise than both instructive and of interest to all present. Mr. Spriggs promised that he would resume the subject on a future date.

Jan. 14th. "Peace of Mind" formed the subject of an address given by the Hon. Secretary, W. W. Knight, in which he tried to show that it might be largely attained if we were not too eager to follow every new cult and idea which is put before us.

The Lyceum, we may say, is prospering, and its new home, and the membership list is steadily increasing; and as nothing succeeds like success, there is no doubt that prosperity will attend us during 1894.

THE VICTORIAN ASSOCIATION OF SPIRITUALISTS.

THE first Sunday evening service under the reconstituted Association was held at the hall in Collins-street, but owing no doubt to the unfavourable weather which prevailed on that date—December 24th—the attendance was very meagre.

The lecture of the evening took the form of "A Relation of my Experiences," by Mrs. Campbell, and proved to be very interesting to those present; and a slight discussion was indulged in at its close.

On Monday, the 31st ult., the Association held its first service in its new home, "The Lyceum," Victoria Parade, Fitzroy; a large number of members and their friends being present, to hear an address on "Higher Spiritualism;" such a subject being most appropriate to the occasion.

Mr. E. P. Luke has been the lecturer for the last two Monday evenings; the subject of his first lecture being entitled "Between Two Worlds," during which an explanation of spiritual phenomena was entered upon, and at its close some questions were asked and answered to the satisfaction of the inquirers.

The second lecture, "The Spiritual Basis of Universal Life," was an exposition of the various formulæ of creation—Theological, Darwinian, Theosophical, and Spiritual, and proved to be most interesting, the large audience being rapt in attention throughout the discourse: and there is no doubt that the spiritualistic basis found one or two converts.

We are glad to be able to state that a forward movement is taking place in the Association; members are beginning to make more use of their privileges, including the library, and a class is in course of formation for the study of the various phenomena of Spiritualism and laws attending same, and it is hoped it will prove a boon to investigators.

Country Spiritualists would do well to bear in mind when visiting the city to call in at the offices, and hand their names to the Hon. Secretary, W. W. Knight, for enrolment.

BIBLIOGRAPHY.

WE have received the first number of the *Austral Theosophist*, a monthly publication which will be devoted to the diffusion of knowledge on the Esoteric philosophy and other subjects. Among the contributors are Mrs. Annie Besant, and Mrs. Cooper-Oakley, of whom a portrait is given. "H. W. H." furnishes a statement of what Theosophy offers, and claims for it that "it is the old Wisdom Religion, from which common root all the present world religions have branched; that its teachings nowhere clash with the proved facts of science; and that modern religions, interpreted by its aid, become once more compatible with reason."

From Madrid there has reached us the *Almanaque de la Irradiacion* for 1894, issued from the office of the weekly paper thus entitled. Besides the information usually to be found in almanacs, it contains some special features which give it a permanent value and interest. These include portraits and biographies of nearly a dozen distinguished Spiritualists—French, Spanish, Italian, Russian, and American; and original contributions by famous writers on psychic subjects. There is, in addition, a directory of the various circles in all parts of the world; although this is of necessity incomplete; and a list of the periodicals and newspapers devoted to the cause of Spiritualism, so far as these could be ascertained. Of these, there are upwards of forty published in the Spanish, and twenty-three in the French language, as against less than twenty in the English tongue, including those published in the United States and Australia. Spanish speaking people may well be proud of the spiritual *Renacimiento* which is taking place not only in the Peninsula, but on the North and South American continents, and in the West Indies; and we feel pleasure in stating that of all the periodical literature which reaches us, there is none superior in style and expression, or in elevation of view and purity of aspiration, to that which is written in the grand old Castilian language.

CONCERT AT THE LYCEUM.

AT the above Hall, on Friday, Jan. 12th, a Concert was given for the benefit of the Hall Committee, and proved successful in every way, there being a good attendance and an equally good programme, which was gone through without a hitch.

After the Thermopylæ orchestra, under the leadership of Mr. Naunton, had played the overture, "Village Festival," Mr. Chas. Saunders sang "My Sweetheart when a Boy," in good style, and was well received. Miss Samuels' nice contralto voice was heard to full advantage in "Daddy," and "Fiddle and I," both of which were highly appreciated by the large audience. Miss Samuels also took part with Miss Haase in the popular duet, "Maying," which met with general approval. Mr. Wm. Barker was warmly encored for his "Deep in the Mine," and in response sang "In Cellar Deep," in fine style. Miss Hewlett successfully recited "The Maniac" in character. Miss Ebba Holm's song "Come back to Erin," was greatly enjoyed. Mr. Ernest Hosking, —Society entertainer—gave some of his clever Character Sketches, which were exceedingly diverting. Mrs. Freedman's pianoforte solo, "Faust," met with great approval. Miss Woodlands gave a capital rendering of that favourite song "For all Eternity," and being heartily encored, sang "Sunshine and Rain," with good effect. Mr. J. Munro—Member Thermopylæ Orchesnra—in his Violin Solo, from "Il Trovatore," met with great applause. Miss Haase gave a somewhat nervous rendering of "At my Window." Mr. Chas. Callagher recited "Karl the Martyr," with marked effect. Miss Carrie Haase was very humerous in her recitation of "Auntee Doleful;" followed by "Aunt Tabitha," as an encore. Last but not least, Mr. Fred. Barker won a well-deserved encore in both his comic numbers. Mrs. Freedman and Mr. Naunton were the accompanists for the evening, and acquitted themselves well.

Another Concert is in contemplation, under the same judicious management.

THE LATE GEORGE MILNER STEPHEN.

AT the advanced age of eighty-two, this ardent Spiritualist and zealous healer of many maladies, has been translated to a higher sphere of usefulness. We cannot mourn his departure, because we may be certain that he has not been called away an hour before the appointed time. And as, during the latter years of his life, he "went about doing good," and devoted a large share of his time to the disinterested service of afflicted humanity, we may be equally certain of the recompense which awaits him, and upon which he has now entered. When the Angel of Rest comes to one whose term of existence has been extended to fourscore years, the visitation must of necessity be a welcome one to the brother or sister who obtains release; but more especially so when, as in the case of our departed friend, he has been living for many years in close and constant touch with that world to which he now belongs.

The remains of Mr. G. M. Stephen were committed to the grave, in the Melbourne General Cemetery, on the 17th of January, when, in compliance with that gentleman's dying request, Mr. H. Junor Browne delivered an impressive address at the grave, embodying an affectionate tribute to the memory of the deceased, and an able exposition of the principles of Spiritualism.

"The spirit-form of our friend, whose physical casket lies in the coffin before us is, observed the speaker, in all probability, standing by our side cognizant of all that is being said; and he will, without doubt, be frequently present with those whom he loved when in the body to influence them and to comfort them until they are reunited in that life where there is no parting with those we truly love."

The address itself, which has been printed, reached us too late for publication in our present issue. This was the case also with several other communications, and will account for their non-appearance.

NOTES ON THE TENETS OF THEOSOPHY.

On the assumption that "Plotinus" desires to be enlightened, will the editor make room for a few notes?

1. Theosophy is not a religion. It claims to be a synthesis of science, philosophy, and religion, which furnishes a key to all known past and present forms of religion. Consequently, its teachings may be found in many existing religions and philosophies, though mostly very hard to recognise in the distorted shape they present.

2. Surely we may safely follow what is "proven." A member of the T. S. is not called upon to believe anything which does not commend itself to his reason. Investigation is the second object of the society.

3. Theosophy is not Buddhism. Max Muller's remark about Sanscrit past participles does not seem to apply where there is not a verb in question.

4. "That ethics of Theosophy are identical with those taught by Buddha," and by Jesus, and by Zoroaster, and by Confucius. The identity of ethical teaching does not involve even similarity of doctrine.

5. A reference to the page from which the quotation is taken is desirable. The whole of the Key and other writings of Theosophists insist on subscription to the first object of the society as indispensable; the other two are optional. Read Annie Besant's "Word of Greeting," in the first number of the *Austral Theosophist*.

6. Does not "Plotinus" expect too much at once?

7. A little has been heard of Roger Bacon, Paracelsus and Mesmer.

8. H. P. B. certainly does not ignore Daniel Home. If H. P. B. was a powerful medium, she was all the better authority about spirits.

9. Newton, in 1681, recanted many of his discoveries. The statement is that the Key to all sciences is to be found in a language only thoroughly known by the masters. Is there a science (save perhaps mathematics) which would not be better for something whereby to reconcile the conflicting theories of its expounders? Certainly no Theosophist is asked to accept hearsay evidence, but is to judge for himself what is truth? The truth to most Theosophists is that the only real life is beyond the grave, all our sensations on this plane being illusion.

R. H. R. S.

MATERIALISATIONS.

A very satisfactory materialising séance—Mr. James Hacket, medium—was held in the Spiritualists' Hall, Leichhardt, on the evening of the 7th inst. The materialised forms came out of the cabinet, and some advanced to the edge of the platform. Some very beautiful spirit-lights were shown later in the evening, when a dark séance was held.

During the materialising séance, the gas lights were turned down—not out. One of the spirit forms allowed its drapery to be lifted, and shown to the sitters. It seemed to expand to a large cloud-like expansion, and then faded away.

Mr. J. Hacket, the medium, is leaving next Saturday for New Zealand, and when he returns to N. S. Wales (in three months or so) in all probability he will give a series of séances, under simple test conditions, to meet the wishes of the Victorian Psychical Research Society.

[We shall be glad to hear from our correspondent when anything of special interest occurs in N.S.W].

NECROLOGY.

It is with sincere regret that we find reported in *La Revue Spirite* the disincarnation of two men of letters, both of whom rendered very great services to the cause of Spiritualism by their writings. Eugène Bonnemère, who has passed on at the age of 80, was the author of upwards of a dozen historical works, and of that excellent book, *L'âme et ses manifestations à travers l'histoire*. Professor Rossi-Pagnoni, of Pesaro, author of *Quelques essais de mèdiumnitè hypnotique*, was an able and valiant defender of the cause in that peninsula, and possessed, moreover, remarkable healing powers.

OBEDIENCE TO THE LAWS OF REASON.

Man does not see clearly the way to heaven and happiness, simply because he listens to the words of other men in preference to consulting his own intuitive reason, and is consequently filled with superficial ideas of the life to come and vague and unsatisfactory notions of the destiny of man.

The teachings of Christ bear directly upon this point. He exhorted men to look *within* for truth. He distinctly told them, "The Kingdom of Heaven was *within them*," and it only required the stimulus of the good example to bring the innate germ into vegetation. It would soon ripen and bring forth "good fruit."

Christ saw clearly, even as we now see, the germ implanted in the breast of every mortal, and knew that that germ only wanted the light to develop itself into the flower. It is like a seed in dry soil—not apparent till the refreshing shower moistens the soil and causes it to appear above the surface.

The reason of the child should be cultivated: it should be told nothing which is unreasonable, but should have things presented to its mind calculated to bring the reasoning powers into action, and develop the good germ within it, so that when it attained to man's estate it would be able to rely on its own independent reason; and then it would by its own innate connection with wisdom become great and wise.

INTERVIEWING A SPIRITUALIST.

A correspondent obligingly furnishes us with the *Midland Counties Express*, of the 16th of September last, containing a very lengthy article, headed "Is Spiritualism the Religion of the Future?"

The editor of this widely circulated paper sent a "special commissioner" to interview Mr. G. E. Aldridge, the proprietor of one of the leading restaurants in Wolverhampton, and a remarkably well-informed Spiritualist. The "commissioner" seems to have been quite an adept at eliciting information, and his questions covered a very wide area; while the replies of Mr. Aldridge seem to show that on every point he was perfectly well qualified to give a reason for the faith that is in him. In proof of which we may quote the following:—

"What is Spiritualism?" I asked, by way of a start.

"Spiritualism," Mr. Aldridge replied, "is the knowledge of everything pertaining to the spiritual nature of man. It is a science, a philosophy, and a religion, presenting a just view of man's duty, destiny and innatal relations."

"Does it include anything else?"

"Yes. As spirit is the moving force of the universe, so spiritualism, in its widest scope, embraces the whole realm of nature."

"How is Spiritualism a science?"

"Spiritualism is based upon well-proven, world-wide facts, which can and have been classified scientifically. It promotes the search for truth in every department of being and is, therefore, the science of life."

"How is it a philosophy?"

"It comprehends man and the universe in all their varied relations—physical, intellectual, moral and spiritual."

"And how is it a religion?"

"Because it gives one a juster conception of the Creator and His works, prompts us to act up to our highest sense of duty, and stimulates spiritual growth and purity of life, thus preparing us for the immortality which it proves."

"WHAT DOES SPIRITUALISM PROVE?"

"It proves man's immortality, and the existence of a spiritual universe."

"That being so, what effect has it upon humanity?"

"Why, it destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress. It sweeps away the idea of a personal devil, and locates the source of evil in man's imperfections."

"Carrying this a bit further, what does Spiritualism teach?"

"It denies the immoral and soul-corrupting doctrine of any vicarious atonement for sin, and on the testimony of millions of immortal spirits solemnly affirms that every guilty soul must arise and become its own saviour."

"But what does it teach regarding the Creator?"

"It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an infinite eternal, and all-perfect Spirit, an Alpha and Omega, all Love, Wisdom and Law."

"Regarding heaven and hell?"

"Well, it demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery dependent upon the good or evil within the soul itself."

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