ASSOCIATION OF SPIRITUALISTS, Registered AUCKLAND.

ASSOCIATION FOR SPIRITUAL PROGRESS, Registered AUCKLAND.

THE

Harbinger of Light.

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ZOISTIC SCIENCE, FREETHOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

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

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THE Psychical Research Society in this city is proceeding with justifiable caution and circumspection. This is extremely desirable in the interests both of Spiritualism and of Psychology. We claim for the former that it is one of the inductive sciences; that is to say, we have arrived at the general truths upon which all Spiritualists are agreed, by particular observations of phenomena simultaneously and independently conducted by many millions of persons in all parts of the world; numbers of these observers being men and women of conspicuous intelligence and high mental culture, while not a few have been and are scientists of considerable eminence in physics.

These truths are:—(1) that the spirit survives the body; (2) that it enters upon a purely spiritual or immaterial existence, in precisely the same mental and moral condition as it quitted the physical or material existence; (3) that it can and does return to the scenes of its earthly existence, and can and does orally communicate with its friends and relatives still in the flesh, through the intermediation of certain persons gifted with the faculties of clairvoyance, clairaudience, and trance-mediumship; (4) that these gifts are far more widely distributed than is ordinarily believed, as there are few large families of which some member is not mediumistic; (5) that women, possessing a more sensitive nervous organisation than men, greater delicacy and refinement of perception and feeling, and leading purer moral lives than the other sex, make better mediums than men; and (6) that under certain conditions and in the presence of certain exceptionally endowed media, spirits can and do materialise and dematerialise, in the presence of spectators, to whom they not unfrequently offer convincing proofs of their identity; such materialised beings having the properties of visibility, tangibility, motion and speech.

These are the foundation *facts* of Spiritualism, attested by the evidence of the senses on the part of millions of observers, numbers of whom have approached the subject as inquirers, in a mental attitude of scepticism, and have been reluctantly compelled to accept the phenomena as genuine and credible, and as inexplicable by any known law of physics. And these phenomena are, many of them, so remarkable in themselves, and appeal so strongly to the love of the marvellous, which is innate in mankind, that professional conjurors, spurious media, and mercenary charlatans generally, have produced clumsy or clever imitations of them, and have successfully traded upon popular credulity accordingly; just as the sterling coin of the realm is counterfeited more or less successfully by another class of criminals.

In every mint, however, there is an assay office; which ascertains and certifies the genuineness and purity of every sovereign and half-sovereign issued to the public. And we look to the Psychical Research Societies which are being established in various parts of the world, to fulfil the same functions in regard to the actual phenomena of Spiritualism. They cannot be too searching in their investigations, too minute in their scrutiny, too resolute in their refusal to accept any evidence that is not, like Cæsar's wife, "above suspicion." For when inquiries are thus conducted, but one result is inevitable,—a scientific demonstration of the reality of those phenomena which constitute the bases of our science. Nothing could have been more rigorous than the investigation of the extraordinary manifestations produced through the mediumship of Eusapia Paladino, by a committee of scientific experts at Milan, Naples and Rome, a few months ago; and nothing more frank and honourable than the acknowledgment of their genuineness, and of the unaccountableness of their origin, to which the members of the committee attached their names. Some of these gentlemen were avowed materialists, and it was not to be expected that they would admit the intervention of spiritual forces in the produc-

tion of phenomena confessedly attributable to no human agency. But it was something to find such a body of men entirely discarding the silly theories of "unconscious cerebration," thought-reading, fraud, self-delusion, mental transfer, etc., etc., when seeking to account for the visible transport of heavy objects through the air, without contact with human hands; the playing upon instruments as they floated above their heads, in defiance of the laws of gravitation, and the lifting up of the body of the medium, when two of the scientists were grasping her hands and endeavouring to hold her down.

So far as the investigations of the local Society have gone hitherto, the results have been somewhat negative in character, inconclusive and unsatisfactory; but they have shown that those who have undertaken the inquiries insist upon rigorously scientific proofs of the interposition of spirits in human affairs; and these proofs are sure to be forthcoming when our friends on the other side have selected and designated the proper media for the purpose. In the meanwhile, persons endowed with special psychic faculties, and willing to facilitate the work which the Society has taken in hand, should put themselves in communication with its hon. Secretary, at the College of Pharmacy, in Swanston Street.

OUR FOREIGN EXCHANGES.

THE January number of *Op de Grenzen van Twee Werelden* (the Hague), commences the fourteenth year of that excellent publication; and the incident is made the theme of a feelingly written article by its accomplished conductress, Madame Elise van Calcar.

No less than half the present issue is occupied with the commencement of an epitome of Mr. Hugh Junor Browne's The Grand Reality; the present instalment, published under the title of "Experiences of a Renowned Dramatist in the Spirit-World," comprising the Introduction and part of the First Lecture; translated, of course, into Dutch.

From the beginning of the year, *L'Ipnotismo* (Florence) ceases to be a monthly and becomes a fortnightly publication. We notice that our contemporary gives, without note or comment, Prince Adam Wiszniewsky's account of the remarkable musical séance, held in Paris, with Mr. Jesse Shepard, which has already appeared in the *Harbinger*.

Has Dr. Olinto del Torto become convinced, like Professor Lombroso and Dr. Ochorowicz, that there is something in Spiritualism? We shall be glad to hear that this is the case, and that he has changed his name to Dr. Olinto della Ragione.

We have received from Teramo, in Italy, an able address delivered to a circle of Spiritualists meeting in that city, under the title of the *Armonia Spiritista*, in which Signor Vincenzo Casalli, of Naples, offers his personal testimony with respect to observed facts and phenomena; and shows very conclusively that the pseudo-scientific hypothesis of hallucination, which is put forward to explain them, is neither more nor less than a veritable "hallucinatiomania."

The December number of *La Haute Science* completes its first volume. As a means of bringing the sacred writings and the occult literature of antiquity, and of the middle ages, within the reach of all inquirers, we know of no publication comparable with this. The translations from the Chinese, Hebrew, Sanscrit, Greek, Latin, and other languages, are made by scholars of high repute; and the original works are, in many instances, quite inaccessible to the general reader.

Le Messager (Liège) quotes from the *Etoile Belge*, one of the leading journals in Brussels, an account of some inexplicable disturbances which have occurred at the residence of Viscount de Larnage, No. 16 Rue des Ecoles. The house is perfectly detached, and the grounds are surrounded by a wall. For some time past, the windows have been riddled by projectiles which make no noise; but strange unearthly cries are heard in many of the rooms, by day and night. M. Michaud, the Commissioner of Police, has caused the place to be vigilantly watched by his men, but still the noises and the dilapidations continue; and not the slightest clue has been obtained as to their origin.

El Lumen (Barcelona) reports that a number of persons in the city of Toledo, who were sceptical with respect to the phenomena alleged to have been produced through the mediumship of Donna Juana Roldàn, requested that a special séance might be held for purposes of investigation. Their wish was complied with, and the sitting lasted from nine o'clock in the evening until two in the morning. Sixty persons of both sexes were present, and three spirits materialised themselves, with the result that every person in the room, including priests, University professors, officers in the army, and members of the best society in Toledo, left perfectly satisfied that spirits can and do return.

A very short time ago, observes our contemporary, there was scarcely a person to be found in the city who did not denounce Spiritualism, magnetism, and the allied sciences as something diabolical; and now even the Roman Catholic priests are to be found attending circles!

Another striking sign of the times is forcibly commented upon in *Constancia* (Buenos Aires), where Father Unfel, of the Redemptorist Brothers, has been preaching some of the doctrines of Spiritualism from the pulpit of the Church of San Ignacio. He actually told his hearers that a religion of formalism was no religion at all, and that true charity did not consist in going regularly to church and praying, like so many machines, nor in becoming members of the numerous societies organised for the purposes of ostentatious benevolence; but in visiting the widow and the fatherless, and in doing all the good which lies in our power. He severely condemned the moral and religious education of young women, more particularly, and the practice of segregating them from the world in schools and convents; and declared that woman's true place is at the family hearth, the centre of the solid and efficacious struggles and moral triumphs of the wife; and that this would be far preferable and far more conducive to her salvation than to try and purchase it "at the *despicable price* (precio baladi) of spending the best hours of the day in mere religious formalities!" "Can these dry bones live?" was asked by one of old. Father Unfel answers the question in the affirmative; and we agree with our contemporary in Buenos Aires—one of the ablest and most valiant of the combatants for truth—when he writes: "It will be with Spiritualism as it was with magnetism. The latter was first of all declared to be an imposture. Men fought against it and incessantly persecuted it. Then they accepted it under a different name. The same thing will happen with regard to Spiritualism, which even when denied and scoffed at, cannot be divested of its moral grandeur, not even by those who combat and deride it. So true is the saying of Laplace: "The earth revolves and carries with it in its movement even those who believe it to be immoveabl .'"

We learn from a review of what appears to be a valuable work, entitled "Notes upon Experimental Spiritualism," published in Spanish by Don Ovidio Repandi, in the *Revista Espiritista* (Mendoza, Argentine Republic), that there were, in 1887, no less than 100,000 Spiritualists in Paris; that there are, according to the *Geografia Universal* of Emilio Medrano, 200 recognised associations of Spiritualists in Spain; and that there are 11,000 Spiritualists in the city of Buenos Aires

alone. In Italy, our philosophy is making great strides, and is capturing literary and scientific professors, who find it impossible to refuse the assent of their understandings to the irresistible logic of facts.

THE November number of the *Revista Espiritista de la Habana* contains a portrait and memoir of the distinguished Russian Spiritualist, Aksakof, one of the privy-councillors of the Czar. One of Andrew Jackson Davis's books fell into his hands in 1854, at the time Aksakof was studying medicine, chemistry, mathematics, and physics in the University of Moscow, and he immediately commenced an investigation of the phenomena, with the result that he became a convinced Spiritualist, and has ever since been one of the most zealous defenders and propagandists of Spiritualism in Northern Europe.

La Revue Spirite (Paris) publishes a highly interesting account of a contributor's experiences among American mediums. This gentleman, M. Clemens by name, visited Mr. Evans, at San Francisco, and received some excellent test examples of slate-writing. In another place he had a few sittings with an automatic writing medium, whose controls undertook to write an essay upon any subject proposed, and this was done at the rate of *600 words per minute*, 200 words being the maximum which a skilful shorthand writer can commit to paper in 60 seconds. Two doctors were present, and proposed "the nervous system" as a theme; fully expecting a ludicrous break-down. To their astonishment, a masterly exposition of that system, its structure and its functions, was written with the utmost rapidity through the hand of the medium, an ignorant mechanic. One of the medical men professed to detect an error in it, but upon referring to a standard authority on the subject, the control was found to be correct.

Our valued contemporary *L'Irradiacion* (Madrid), has forwarded us the first number of a translation into Spanish of Allan Kardec's "What is Spiritualism?" It contains 32 pages 8vo., and will be continued weekly until the completion of the volume. It forms one of an excellent series of works on the subject, native and foreign, which is being issued from the same office under the title of the Irradiacion Library; and the diffusion of such books cannot fail to help forward the cause of truth and enlightenment very materially.

We are indebted to the December number of *La Revista Espiritista de la Habana*, for a knowledge of the fact that one of the most distinguished of the younger generation of poets in Spain, Don Salvador Sellés, of whom a portrait and memoir are given, is also an ardent Spiritualist.

Many years ago, on reading the first page of Allan Kardec's "Book of the Spirits," the whole truth flashed upon his mind like a sudden inspiration; and, from that time forward, he proclaimed and defended it with his pen and on the platform with a zeal, an ability, and an enthusiasm which have never flagged. He has resided in Madrid since 1875, where he enjoys the friendship of Castelar, Munez de Arce, and the leading literary men of the day.

Spiritualism is steadily gaining ground in Rome, where a great light is arising in the midst of the thick darkness of ecclesiastical superstition; for *Lux*, of that city, reports the organisation of another group of investigators, presided over by Cavalier Adolfo Cavagnaro, making the third section of the International Academy for Psychological Studies. May it increase and multiply.

We learn from the *Psychische Studien* (Leipsic), that a control who used to be well known in this city under the name of Skie-wau-kie, has been giving some slate-writings under test conditions in Brooklyn, New York; the particulars of which are contributed to our German contemporary by Hermann Hendrich, of that city.

In the January number of the same publication is given a further account of the phenomena obtained by some English residents at Gothenburg, in Sweden, through the mediumship of Mrs. D'Esperance; whose astral body presented itself at the house of Herr August Lamberg, at Skene, fifty miles from Gothenburg, at the very same time her physical body was in the latter city; Herr Lamberg's wife also seeing her.

The facts of this strange case of what the Germans call doppelgängerin, are attested by credible witnesses in both places.

SKETCHES OF THE HISTORY OF RELIGION,

By DR. A. MUELLER.

CHRISTOLOGY.

RELIGIOUS truth revealed to man from the spirit-world, is not unlike the pure vapour of the clouds when condensed into rain—it falls on a soil saturated with soluble mineral substances, and in percolating through it becomes tainted with them, losing its original purity. As the science of the chemist, however, can restore the latter, either by throwing down the objectionable matter, or by distilling the pure water from it again, like the sun's rays had done in the first instance, so by a process of mental analysis, the student of the history of religion can separate revealed truth from the errors which appear to be its unavoidable accessories in its passage through the human mind.

The ideas in which it is conveyed to man are, in the first instance, impressed on the mind of some exalted prophet or seer, who is chosen to give expression to them, but in doing so may involuntarily interblend them with his own conceptions, and thus give the first taint of human error to them. This taint is greatly intensified, as these ideals of religious truth are presented to the masses, and have to adopt themselves to their prejudices and errors before they can understand and accept them in ever so modified a form.

Such, as we have seen, has always been the fate of revealed truth, and it is proposed to show in this chapter that Christianity in its present form is no exception to this rule, that the doctrines it teaches, both about the person and the work of Christ, are pure Christology, not founded on truth, but born of human error and ignorance, and to be separated carefully from the great truths revealed by Christ.

When we consider that it sprang from Judaism, and that in its development it was constantly influenced by it, it must appear to us almost a matter of necessity, that the features of Judaism were strongly impressed on it, and that only by this impression its cardinal truths could find acceptance among those who were to spread them and prevent their being lost to humanity.

We know that the Jews had very narrow and one-sided conceptions of God, as of a personal being, enthroned above the clouds, indifferent to the weal or woe of the gentiles, and only caring for his chosen people, but even this to a limited extent, in anger rather than in love.

Christ's teaching, that He is a loving Father, that all men without distinction of birth and creed are his children, and that He (Christ) was specially sent into the world to proclaim these truths, and to show the way to the Father, was thoroughly at variance with the traditions and tenets of the Jewish religion, and to be accepted unconditionally would have necessitated on the part of his disciples and followers such complete severance from Judaism as they were incapable of, since it required that intuitive perception of truth which the state of religious culture rendered impossible at the time.

As a religious teacher, therefore, Christ would have had few if any followers; his voice would have been that of a prophet, preaching in the wilderness. But he was more than a mere teacher. He was favoured to an extraordinary degree with the spiritual gifts enumerated by Paul, more especially with the power of healing disease and that clairvoyant perception of things both present and future, which are hidden from ordinary sensual perception. By the exercise of these gifts and the power and novelty of his preaching, he created the impression of being a supernatural being, no other, in fact, than

the long-promised Messiah ; and then only the truths he taught found acceptance, but Christology also, culminating in his complete deification had its first starting point.

With regard to the so-called miracles worked by Christ there remains, after every allowance has been made for exaggeration on the part of the chroniclers, a substantial body of consentaneous evidence proving them beyond all doubt to have been actual occurrences, and showing, moreover, that the power enabling him to produce them, was conferred on his disciples after his death, as he foretold clairvoyantly that it would be—even in a higher degree. Still we might be justified in hesitating to accept them as facts if they stood altogether isolated and unique in history.

Those who deny these manifestations of spirit-power to have taken place at all are equally as far from the truth as the pious believers, who regard them in the light of special suspensions of natural law by direct Divine interference. They were as much the outcome of law as everything else taking place in the wide universe—the result of spiritual overruling physical laws. We find their analogies throughout the history of religion among more than one nation, though they were never put forth with such force and power as at the advent and during the first century of Christianity. They were necessary to secure for Christ the adherents and followers, without which the priceless truths he came to reveal would have been lost to the world.

Though Christ himself discountenanced the idea of being the Jewish messiah, sent by Jehovah to place his chosen people above all the nations of the world, but faithfully adhered to the spiritual Messiahship of his Divine mission—the Jews eagerly took up the notion that not only the end of their bondage, but their signal triumph over all their enemies was close at hand. It was in accordance with all their traditions, and it flattered their vain conceit as the supposed special favourites of God, to think that at last he had fulfilled his promise and sent the long-expected deliverer.

The crucifixion of their Messiah, with a criminal on each side of him, and his death on the cross must have been a rude shock to them. After the King of the Jews had thus died ignominiously, like a common malefactor, before he had taken a single step to establish his Jewish kingdom, nothing but blank despair was left to them. But higher than ever rose their hopes, when Christ performed the greatest of all his miracles, when he, whom they had seen dying on the cross appeared again among the disciples, and actually spoke to them ; and when, after mysteriously appearing and disappearing, he finally vanished from their sight, apparently ascending to heaven.

This was more than they could have expected of their Messiah, and hence the conviction gained ground that God had entrusted the task of delivering his chosen people to no less a person than His own only-begotten Son, the Word made flesh, as John expressed it in neoplatonic phraseology.

Not satisfied with having a Messiah who had risen from the dead, and only ascended to heaven for the purpose of gathering together those conquering legions whom, on his return, he was to lead to certain victory —their Jewish conceit actually went so far as to imagine this Messiah to be the God of the great universe, coexistent with the Father from all eternity. For had he not said himself, "I and the Father are one?" According to their childish notions, Judæa was the centre of the world, and the Jews were the only nation worthy to have such distinguished Divine attentions bestowed on them.

We must excuse these conceits as natural to an uncultured nation nineteen centuries ago, since they were the means of transmitting to us Divine truth, though clothed in errors. But how easily are the supposed miracles from which these errors sprang, explained in the light of experimental psychology ! To those who have witnessed the astounding process of materialisation, who have seen what to all intents and purposes is a solid human body form before their eyes, animated by an intelligent spirit, talking and acting like an ordinary human being, and almost instantaneously disappear again, the supposed resurrection of Christ and his apparent ascension cease to be miracles. They were analogous processes to those we are now favoured with, but carried out with unusual force, befitting the exalted character of Christ and the object for which these great manifestations of spirit-power were set in scene.

The disciples were thoroughly dispirited after the death of Christ, and but for his reappearance among them would never have come forward as they did to preach the gospel, nor would their preaching have been of any avail, if they had attempted it without being able to testify unanimously that the crucified one had been in the midst of them. Meagre and scanty as the gospel accounts are of this appearance, and even contradictory as to particulars, they all agree in one essential point, namely, that he came suddenly and stood in their midst, that he remained with them for a short time, and disappeared again as mysteriously as he had come.

This agrees completely with the theory that he materialised the facsimile of his physical body on these occasions, by clothing the spiritual body for a short time with physical matter, in order to convince them of his continued existence, and inspire them with confidence and zeal for the great work he intended them to perform; but it is totally opposed to the shallow explanation that he did not die on the Cross, but revived under the care of his friend Joseph, and moved about as he had done before his crucifixion ; or that he was miraculously brought to life again. In either case he would have been on earth once more in bodily form, and could not have disappeared as he did, still less ascended into the spirit-world with a physical body. The question what became of his dead body, if it was not resuscitated, hardly deserves an answer, as it is quite irrelevant and really a matter of indifference.

In all the startling events that followed the death of Christ we see clearly the powerful and concerted action of the spirit-world, and more especially recognise the presence of Christ himself, whose ability to promote the great mission to which he had devoted and sacrificed his earth-life, was greatly increased when as a spirit, untrammelled by a body of clay, he could fulfil his promise "Where two or three are assembled in my name, there am I in the midst of them." No spiritual séance has ever equalled in power and force that of the apostles on the day of Pentecost ; yet the mighty wind that filled the house, the cloven tongues, like as of fire, that sat upon each of them, as Luke describes the scene, and then the state of ecstatic inspiration that seized upon all, enabling them to speak with other tongues as the spirit gave them utterance—are one and all phenomena for which we find, if not equal ones in degree, at least analogous ones in the modern outpourings of the spirit.

The direct action of Christ is specially conspicuous and unmistakable in the choice of the great apostle of the gentiles, Paul, and the manner of his conversion from a fanatical persecutor to a devout and powerful apostle. Paul's vision of Christ on his way to Damascus, accompanied by the voice distinctly exclaiming, "Saul, Saul, why persecutest thou me?" was certainly not an hallucination. Over and over again, in his Epistles, he asserts its reality, and gives the same description of it.

As a merely subjective vision it was certainly the very last thing likely to occur to him. He was anything but a visionary at the time in favour of a cause he abhorred, and was actually going to Damascus with letters of authority to persecute any of the disciples or followers of Jesus whom he might find there, or on the road. Subjective visions, if he had had any, would certainly have been of an opposite kind, nor would the event as such have turned the whole course of his life. He was far too astute a reasoner not to divest himself quickly of any impression that would have been made on him in that way.

But the great religious movement initiated by Christ required exactly such an advocate as he proved himself to be, not only devout, zealous, and thoroughly imbued with the Christ spirit, but also highly accomplished, and possessing an insight into spiritual subjects that enabled him to understand more clearly what the less cultivated apostles merely accepted in pious faith.

To those who can read between the lines, the 15th chapter of the first Epistle to the Corinthians must show that Paul fully understood the resurrection of the dead not to mean a resurrection of the physical body, and knew that the Christ who had appeared to the apostles was the same Christ they had known in life, but *minus* the physical body which had died on the cross, whilst his enumeration of spiritual gifts in the 12th chapter proves his general acquaintance with spiritual phenomena.

Only a man thus fitted for his work could have successfully coped with the proud, unspiritual Romans or the sceptic, philosophical Greeks. Even he, however, would not have persuaded them to accept the gospel of Christ if he had not adapted his teaching to their ideas and national prejudices. What was sufficient to convert a Jew, did not suffice for a Greek or a Roman. If they had been told that Christ was the Messiah expected by the Jews and attested by miracles, they would have taken no interest in his doctrines, because they would have looked upon them as only meant for Jews. If he had been represented in his true light as a messenger of God, sent to shed light into the darkened human soul by revealing Divine truth, they would simply have compared him with their own sages and passed him by, as they had passed them. But when they were told that Christ was God—the Word made flesh—and that by the sacrifice of this flesh on the cross the great atonement for the sins of humanity had at last been consummated, and the wrath of God appeased for all time, thus rendering all minor sacrifices unnecessary, then, and then only, their hearts were opened for the heavenly gospel of love and charity, of humility and forgiveness, which must have sounded strange to them at first, because it was foreign to their life and national character, but perhaps all the more powerful on that account in reforming them.

Though there is hardly a trace to be found in the gospels and any of the reputed utterances of Christ to justify the views put forth by Paul as to the sacrificial nature of Christ's death, and we may assume that this idea was quite foreign to his mind and that of his apostles, it would be wronging the character of the great apostle of the gentiles were we to suppose for a moment that he promulgated his new scheme of salvation without being fully convinced of its truth. It was exactly such as would most probably suggest itself to the mind of an erudite Jew who had received his training, and the picture of the suffering Messiah drawn by Isaiah, may have inspired it in the first instance.

In the undisguised rivalry, if not absolute jealousy, existing between Paul and the eleven, who had seen the beloved Master face to face, and drank the living waters of Divine truth direct from his lips, we must seek for the reason of Paul insisting so much on the acceptance of his pet scheme of salvation, on the utter uselessness of works unless accompanied by faith in the atonement effected by the great sacrifice. The Old Testament ideas of God, in which Paul was educated, and of which he never divested himself completely, must and can alone account for his founding this Pauline Christianity, bearing so strong a likeness to Judaism.

We cannot doubt that without Paul the spread of the gospel would have been limited, would in all probability have been confined to the Jews, and never assumed the proportions now embracing the whole civilised world. But as little can we doubt that this Pauline Christianity which is in reality only a higher type of Judaism, has now outlived itself, and to the earnest truth-seeker must appear antiquated, if not absolutely heinous with age, that it has lost touch with the advanced thought of our century, and that with those who still adhere to it it has ceased to be an incentive to virtue, and only perpetuates lip-worship and pharisaism.

If, as Paul teaches, the acceptance of the dogma of vicarious atonement is of paramount importance, and all our striving for virtue and moral excellence of no use whatever without it, exclusiveness and narrow sectarianism cannot fail to result, followed by fanaticism and ethical shortcomings, absolutely incompatible with the spirit of Christ's teaching. These effects, unfortunately, form a prominent feature in the history of this caricature of Christ's and God's kingdom, with its bigotry and intolerance, its inquisitions, torturings, and burnings, its streams of human blood, shed in cruel persecutions and bloody wars, all undertaken and carried on in the name of the loving Christ and through misinterpretations of his teachings. Its complete failure to christianise the world and establish God's kingdom on earth, is entirely and solely due to the narrow, fanatical spirit of Judaism prevailing in it over the broad universalism of the loving spirit of Christ, for which, after nearly 2000 years, the world is now slowly ripening.

It will be seen from the foregoing remarks that Christology commenced with Christ being made the Jewish Messiah and the son of the Jewish God. The next important addition to this artificial structure, erected in the shifting sands of human error, was made by Paul representing him as having atoned vicariously by his death for the sins of mankind, and as a God only could thus atone for man's sins, by his complete deification.

The Divinity of Christ and his complete equality with the Father, were also taught by John, but from an entirely different standpoint. In the writings of both, however, the meek and humble Jesus, who is reported by the other apostles as having forbidden a man to call him "good master," because nobody was good but God, is represented as having coexisted with God from all eternity, and taken an active part in the creation of the world.

John, or rather the person who wrote under his name, appears to have been acquainted with the neoplatonic doctrine of the Divine Idea, the Eidos or Logos, incorporated in human form—the word made flesh—which was applied to Christ at an early period, especially at Alexandria. He evidently wrote at a time when, in consequence of Paul's preaching, the name of Christ had already become greatly exalted abroad; but that he was not the apostle John is unmistakable from the imperfections and discrepancies of his account of Christ as compared with that of the other apostles, more especially from his not narrating that most important event, the transfiguration, at which, according to three gospels, the apostle John was present. That he was a man of some erudition, deeply imbued with the Christ-spirit, his writings plainly testify; but it is also fairly certain that he wrote after Paul, towards the end of the first century, when the absolute Divinity of Christ had become the prevailing doctrine. The unfortunate custom of the Jews of writing under assumed great names was evidently adopted by him in perfect good faith.

But truth and error will ever be irreconcilable. The problem of harmonising the fictitious God-Christ with the historical man-Christ on the one hand, and with monotheism on the other one, was the ever recurring difficulty of Christianity in the early church. In the second century already dissent from the doctrine was expressed by the Ebionites or Nazarenes, who maintained that Christ, though unparalleled among the prophets, must still be ranked with them—his absolute Divinity being incompatible with the belief in only one God. Against the doctrine of John and the Gnostics asserting that God was Christ and Christ God, and that the human element in Christ, more especially his suffering, had only been a delusion of the senses, the very plausible objection was raised that by it the man-Christ is lost altogether, and that God is equally lost in being drawn down to the level of man.

In the third century, therefore, the principal fathers of the Church fell back on Paul, who in Cor. 15, 25–28, distinctly subordinates Christ to God, who, after the son had put all things under him, would be all in all, the son then *being subject under him.*

This wrangling between the followers of Paul and John finally culminated in the great Arian controversy, and caused the first ecumenical council to be convened by the Emperor Constantine, after adopting Christianity and making it the state religion of the Roman empire. It was decreed by the united wisdom of bishops and delegates in solemn council assembled at Nice, in 325, that in essence the Son is equal to the Father, yet a different person, not uncreated like the Father, and yet not created like the world, but from all eternity with the Father—light from His light, God from God.

This somewhat self-contradictory and totally incomprehensible dogma was declared to be necessary to salvation, and commanded to be accepted in blind faith, all dissentients from it being declared heretics and punishable by state law. It was evidently intended as a compromise between the contending parties, but though it was put forth with the authority which the young church —now backed by the state—was not slow to assume, it did not end the conflict, and a second council had to be called together at Constantinople, in 381, confirming the Nicean decree.

The reign of absolute authority in matters of faith had commenced. Divine truth was to be determined henceforth by the church only, and the convictions of the individual must be silenced, if possible, by the old motto of priest rule once more resuscitated—"*Ecclesia dixit, Deus dixit.*" Still, though the state enforced compliance with church authority by banishing or imprisoning unruly subjects, the disputes and controversies about the person of Christ extended through the first seven centuries, and were carried on with much bitterness and fanaticism, until at last any person daring to differ from church doctrines was hardly allowed the right to exist at all; but it would be tedious to follow them in detail. They were one and all caused by the desire to exalt Christianity into a religion altogether differing from all previous ones, and to make the spiritual union between God and man, which Christ had aimed at, an absolute one in his person.

This narrow Christology, however, did not satisfy even the clerical mind. Gradually the necessity was felt to bring the God-Christ into some relation with the man-Christ, and the latter into one with humanity. As the Divine and human elements had been blended in Christ, so the Divine, through Christ, could be blended with the human in all mankind. This was affirmed at the synods of Ephesus, in 431, and at Chalkedon in 451. Christ was decreed to have consisted of two natures—the Divine and the human; in the Divine, equal in all respects with the Father; in the human with humanity; himself not created nor begotten by the Father, but ever emanating from Him. This, it will be seen, was an immense improvement on the Nicean decree. It affirmed the central truth in Christ's teaching, the essential oneness of the Divine and the human.

Whilst controversies about the person of Christ filled the first seven centuries, those about his work were even more prolonged and diversified. Many of the old church fathers held that God had cheated the devil in offering to him the life of Christ as a ransom for man, who through sin had fallen from God and into the clutches of the devil; because, however great the power of the latter might be, the life of a God could not possibly have been forfeited to him.

Mediæval scholasticism, however, fell back on Paul's teaching, and the first to give expression to the theory of vicarious atonement in a thoroughly dialectical and—barring false premisses—cleverly reasoned-out treatise, was the Archbishop Anselm of Canterbury. To reassert His honour and dignity, so deeply offended by the sins of mankind, God had to become man, in order to make that voluntary expiation which could be made by nobody but Himself, thus not only satisfying His sanctity and justice, but by the voluntary sacrifice of Himself on the cross, actually paying off a higher score than was due, and at the same time reconciling Divine love with Divine justice.

In point of logic and common sense, the old fathers asserting that God had cheated the devil out of his dues by offering him the life of Christ, may certainly claim preference. The great Master's words: "Thy sins are forgiven thee; go and sin no more," were evidently not in his Lordship's mind when he wrote his celebrated essay, nor could his ideas of Divine justice have been very elated when he assumed that the death of one innocent being, be he God or man, can atone for the sins of millions.

But a most remarkable reply to this blood for blood theory—one that is more in keeping with the true Christ-spirit could not have been uttered by Christ himself, and seems almost inspired by him—came from Abélard, the great light of the 12th century. It was not Divine justice that demanded the sacrifice, it was Divine love that brought it voluntarily. It was the conviction on the part of Christ that by his death he would seal his cause. It was the Divine foresight that enabled him, whilst counting the cost, also to count the victory, and to estimate the far-reaching consequences of his death. "O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." In this beautiful prayer, uttered in the garden of Gethsemane on the eve of his martyrdom, Christ portrays the whole situation and gives us an insight into his loving soul, that should, as Abélard points out, inspire us with the most unbounded love for him, with an unceasing endeavour to become worthy of the great sacrifice he brought for us. But Abélard, in thus explaining Christ's death, and in placing a purely symbolic interpretation on the doctrine of the Trinity, was many centuries in advance of his time, and became himself a victim of persecution on the part of the church.

Interesting likewise, though not quite as instructive and edifying, was the controversy on the same subject between Thomas of Aquino and Duns Scotus, in which the former took the side of Anselm and Paul; whilst "Duns" out-Pauled Paul by insisting on even the death of Christ not having been an expiation sufficient to atone for the misconduct of Adam and Eve in Paradise—only for the free grace of God accepting the part-payment as a full acquittance.

Thus with eyes more or less dimmed by error, humanity has gazed for centuries on the radiant sun that has illumined its religious horizon. Among the almost countless sects that ever existed, and into which the Christian world is even now split up, no single body of men have ever realised the Christ-ideal on themselves to such a degree as the so-called Mystics.

Much has been written lately of esoteric in contradistinction to exoteric Christianity; the esoteric, that mystic union of the soul with God which Christ proclaimed as the object and aim of human existence; the exoteric, mere Christology, which rather leads away from it. The mystics approached the subject purely from the emotional side. Speculations as to the person and work of Christ did not trouble them much, nor did his relation to the Godhead. Christ crucified was to them the very personification of Divine love, and they lost themselves in contemplation and adoration of this love, until their own little self was merged in Christ, and through him in God. This fervent worship many of them carried so far as to subject their own body to voluntary martyrdom by fasting, flagellation, and other self-inflicted cruelties. This, and their imagining many phantastic ideas to have come to them direct from God, are the dark sides of what would otherwise be the most Christlike picture presented by such men as Thomas a Kempis, Meister Eckard, Tauler, Ruysbrock, and last, but not least, Jacob Bochme. One cannot read their frequently quaint and rather veiled writings, without feeling how infinitely nearer they stood to Christ than the scholastic Christology has ever approached him.

The basic truth underlying mysticism is the immanency of God in the world. To the mystic, God is the ubiquitous, all-animating Spirit, the all in all, with whom he ever strives to place himself into conscious union. We can trace this truth, running like a thread of gold through philosophy and religion of the last 2000 years and more. Socrates and Plato taught it, and the Neoplatonists, up to Fichte, Schleiermacher and Schelling, made it the basis of their philosophy. It dawned on the mind of Laotse, and found in Christ its most complete and perfect expression. The believers in an extramundane God have branded it as pantheism. But the God in the world—the all in all, in whom we live and move and have our being—is the only God whom the human mind can conceive of, without confining the infinite into the finite, the universal into the personal. The macrocosm of the universe, the outward manifestation of the great world-soul God, and the microcosm man, the outward manifestation of that spark of Divinity, the human soul, are perfect analogies, and in essence identical; though the latter is but an infinitesimal part of the great parent soul. This is the true esoteric Christianity of which the mystics were the exponents.

ON THE WING.

By W. H. Terry.

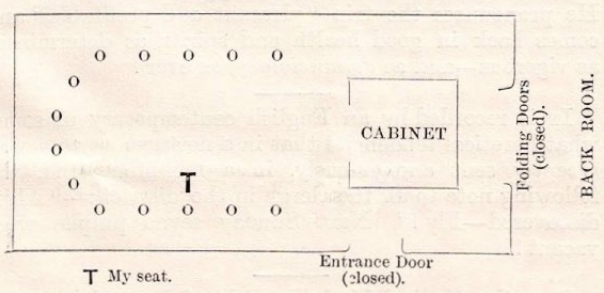
The name of Luther Colby has been so associated with the *Banner of Light* and the Spiritualistic movement in America, for the past three decades, that it is a household word with all the old Spiritualists as well as being familiar to the new.

He is a fine old gentleman, kindly sympathetic and overflowing with experiences of all phases of Spiritualism. He is mediumistic, and sometimes exercises the faculty of prevision. One instance of this sort was verified to me by the landlord of the Crawford House, where he resides; it was as follows:—Mr. Colby had called to him and told him "he was going to have a fire in his house." He treated the information jocularly saying, he had them in his house every day. Mr. C. said the fire would be a larger one than ever he had before; and shortly after, the impression on his mind became so strong that he removed his property from the house, though he had been staying there for years, and went on a visit to New York. The period of his visit having expired, he paid his hotel bill and made preparations to return to Boston with a friend. Meeting the friend, he told him that he felt as though he could not go; there seemed no particular reason, but he would have to stay another week. He left on the following Thursday to find that the Crawford House to which he was returning had been partially destroyed by fire on the previous day.

Whilst talking to Mr. Colby, he showed me a small telegraphic instrument, which he had recently purchased, for getting direct telegraphic communication from the spirit-world. A medium who sometimes visited him could hold the instrument, enclosed in a box, and get communications, but it would only work for him by putting his hand lightly on the button. He did this, asking some question of "Charley," who it appeared usually operated it for him; but instead of getting an answer to his enquiry, it was rapped out "William Denton is here, and sends greeting to his friend Terry." This was unexpected, both by Mr. Colby and myself; it was, however, a pleasant welcome to me from my old friend, and I responded appropriately.

In Mr. Colby's editorial sanctum, on the upper floor of the *Banner of Light* office, there is amongst other objects of interest a beautiful picture in oil of an Indian maiden, dressed in a light tunic, with feathers round her head, a bow in her hand, and standing in a graceful attitude in a woody glade beside a stream. It is a work of art, and was painted by the late Joseph Johns; it is professedly the picture of "Spring Flower," now resident in the spirit-world. Mr. Johns was a clairvoyant, and painted the picture from life. It is immortalised in a poem, "Spring Flower," in Mr. Day's collection of Progressive Poems, published by Colby and Rich, and favourably reviewed in the *Harbinger* some time since (in 1891). Mr Day is sub-editor of the *Banner*, is an able journalist, an earnest Spiritualist, and a pleasant gentleman to converse with.

Accompanied Mr. Colby to a materialising séance, held at the house of Mr. Albro, the medium being Mrs. Martin. The séance room was a long parlour, about 45 x 20, opening with folding doors at rear into a smaller room. The cabinet consisted of a jointed screen, about seven feet high, covered with dark material. This was arranged after the visitors were seated thus—



The dots represent the sitters. A curtain was hung before the entrance to the cabinet. Mrs. Martin entered the cabinet; the light was turned down to about one candle power, and immediately two forms in white appeared at the entrance to the cabinet. This was certainly within 30 seconds of the time the medium entered it. They walked to the further end of the room, and taking the hand of a gentleman seated there, led him up to the front of the cabinet, and resting their hands on his shoulders appeared to be in earnest conversation with him for some three or four minutes, then they retired into the cabinet. Another form appeared, and brought up some one else; so they continued, sometimes one then two, until about sixteen had appeared, all clad in white, and mostly females. Then, as one form stood at the entrance to the cabinet, another appeared at the further corner of the room, behind the sitters, and coming through an opening made for her between the chairs, took the hand of a lady and led her up to the cabinet. Next, an Indian girl, in dark dress (who was understood to be the medium's control) came briskly out and passed round the circle, talking to those she knew; and shortly a new phenomena was exhibited. Whilst in the centre of the circle a transformation occurred, her dress changing to white. Presently she retired, and after a single form had appeared and interviewed a friend, two female forms left the cabinet, and advancing to the centre of the room, knelt down a little distance from each other, their skirts overlapping on the carpet. They moved their hands lightly over this part of the skirts, which began to rise as though lifted by something coming through the floor, and in about one minute a third form arose and stood between them, the three returning to the cabinet. Another form came and led Mr. Colby to the cabinet, when she left him. Mr. Albro took his hand and led him to the further corner of the room, at one of the curves of the circle. He then led me and a Mr. Thaxter who accompanied us up to Mr. Colby, telling us to join hands and the same spirit would return and dematerialize in our presence. Presently she came, taking Mr. Colby and Mr. Thaxter's hands, whilst I stood facing her within about four feet. She began to sink downwards, gradually diminishing, till she entirely disappeared through the carpet. Whilst we were looking at the spot, a white substance appeared to protrude through it, and the form gradually rose as it had previously disappeared. More forms came; one took my hand and led me toward the cabinet; but though I could see the face, I failed to recognise any one I knew. She spoke in a low voice, saying she had often been with me. Then two forms, one male and one female, came out, walked rapidly to the end of the room, the male one taking up a boy who sat there, and carrying him up to the cabinet, the female taking two ladies by the hand. It was said the male form was the father of the boy. Again two female forms came and knelt opposite to where I sat. Mr. Albro said they were going to dematerialise, but instead, a third form materialised between them as before. The form of an apparently young girl came from the cabinet, and knelt at the feet of a gentleman near it. He leant forward and kissed her. She stretched up her arms lovingly towards him and leant against his breast for some time; then, with an affectionate embrace, withdrew, and the séance terminated.

The name of Minot J. Savage is well known amongst liberal religionists in all English-speaking countries, not alone as a liberal preacher and author, but as a prominent member of the American Society for Psychical Research. The church he officiates in is a plain, nearly square building internally, but has a row of Corinthian columns at the front. There is seatage for about a thousand persons, and when the service I attended commenced, it was (with the exception of the gallery) nearly full. The title of the sermon (which was one of a series on man), was "Man, a Soul." The idea sought to be conveyed was that the object of physical life was to develop the soul, which was its fruition. He took as a simile the apple tree, requesting his audience to suppose a man who had never seen one, seeing first the bare tree, with neither beauty or purpose apparent in it. Then come the leaf and blossoms, and beauty was revealed, and ultimately the apple was developed, and the object

of the tree became manifest. In the physical body of man, evolution had apparently ceased, the only scope for evolution was in the soul.

"The members of this church," said Mr. Savage, "claim to be freethinkers. We are not so; we shall not be freethinkers till these brains of ours are as impartial as a pair of scales." We should love beauty for beauty's sake, art for art's sake, and all these things should not be loved selfishly. Those who sink self and love humanity are surrounded by a Divine radiance which rests upon them like a halo, and when so they are conscious they are children of the infinite soul of God."

It will be seen that the whole tenour of the sermon was in harmony with the higher teachings of Spiritualism.

I had a few brief words with Mr. Savage after the sermon. He expressed pleasure in meeting me, but several were waiting to speak to him, and the Sunday School was to follow, so I bade him adieu.

Mr. S.'s voice is not powerful, but his enunciation is distinct; he, however, modulates his voice at times for impressiveness, so that in the distant part of the building, where I had the misfortune to be placed, it was impossible to follow him closely.

I had reserved the evening of the same day to attend one of the spiritualistic meetings, and having been informed that the one held in Berkeley Hall temple was the best in Boston, I started to attend it. Having been told that it was near the end of the street where the car I travelled by intersected, I naturally turned into the first temple of that name I came to, not dreaming there were two. A stream of people were entering; I joined the throng, and at the inner door was greeted with a cordial handshake by the doorkeeper. I did not recognise him, but thought it probable he might have seen me at the Lyceum. On entering I found myself in a temple something like the one I had visited the previous Sunday afternoon, but it was nearly full and had a far larger choir. I was pleased to see so large an attendance; there were flowers on the platform desk, and a gentleman seated there whom I took to be the chairman, as I understood a lady was to speak. The choir sang an anthem. This was followed by a solo, "One sweetly solemn thought," which was sweetly sang by a lady; then a prayer, in which the speaker spoke of the grandeur that awaited us in the spiritual life; but finished with the orthodox "for Christ's sake. Amen." Two choruses followed; then a hymn was sung, which was taken from a volume of Church hymns (one of which was handed to me. I began to think something was wrong, especially as the lady speaker had not appeared; and when the gentleman got up and announced his text, I knew I was in the "wrong shop." It was too late to retreat, but I was pleased and surprised to get a light and pleasant address on moral life, and leaving the world better than we found it. I could not have spent a pleasanter evening had I reached the Berkeley Hall, which I found was two doors further on. Verily the churches are progressing.

OCCASIONAL NOTES.

A PLEASING instance of religious liberalism in action has lately been furnished by an American ecclesiastic of the Roman Catholic Church. Cardinal Gibbons of Baltimore, visiting a North Carolina town, was called one Saturday night to the house of a Catholic lady for the purpose of "receiving into the Church" her new-born child. The husband was a Baptist, and as his own minister was absent in another part of the country there was no one to conduct service on the morrow in his little chapel. Not without some presumption, the gentleman asked Dr. Gibbons if he would take the service for the Baptists. Having no other engagement of importance the kindly cardinal at once consented, and at the appointed hour he arrived at the chapel, where a rather large congregation had assembled, many of them doubtless attracted by the novelty of a proud prince of the exclusive Church of Rome officiating in a "heresy shop." Relating the incident, Cardinal Gibbons says:—"Did I say Mass to them? Oh, no. I stepped upon the platform, was introduced by the gentleman mentioned, selecting a hymn I thought appropriate, read it aloud, and requested the choir and the congregation to sing it. After that I recited the Lord's Prayer, and then, choosing a portion of the Gospel from the Bible I found on the stand, I preached to them such explanation and comment as seemed necessary and useful for the instruction and spiritual advantage of my hearers. The sermon over, the collection was taken up in the regular style; another hymn was sung, and I dismissed the congregation with the usual benediction."

Says an Exchange:—"The Earl of Hopetoun, Governor of Victoria, has been telling an amusing anecdote of a maladroit Presbyterian preacher. On his coming of age there was a great gathering of the Hope family at the ancestral seat adjoining Lord Rosebery's, near Edinburgh. On the Sunday following the festivities, the family went in a body to church to attend a service and hear a sermon specially appropriate to the auspicious occasion. Fancy their feelings on hearing the opening words of the worthy man in the pulpit, '*Why, brethren, this world is full of blasted Hopes*'"!!

THE two "books of the season," at any rate those likeliest to interest readers of the *Harbinger*, are Mrs. Annie Besant's "Autobiography," a large, handsome, and rather high-priced volume (16/-), and "The Clairvoyance of Bessie Williams" (6/-). Mrs. Besant's is an absorbingly interesting work. The other book contains a brief prefatory note by Florence Marryat and should be read by all readers of that lady's remarkable work, "There is no Death." It may be especially commended to the intelligent perusal of "mediums" in general.

SPEAKING of Mrs. Besant prompts the reminder that this brave and noble woman will presently be amongst us to deliver a series of lectures on Theosophy and cognate themes. According to the *Austral Theosophist*, she may be expected in Australia next August. Mrs. Besant is a lady of the highest culture, and her abilities as a platform orator are said to equal those of Emma Hardinge-Britten

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DURING January a public debate was held in the Secular Hall, Melbourne, between Mr. H. W. Hunt, President of the Victorian Theosophic League, and Mr. Wallace Nelson, of Queensland (representing the Australasian Secular Association). Both gentlemen are competent debaters, good speakers, and well-mannered. Consequently the encounter proved interesting and pleasing, and all parties separated as they had met, on the best of terms—but *unconverted*. Small blame to them!

REV. JOHN MCDOWELL, the earnest and thoughtful pastor of the Unitarian Church in this city, has resigned his charge and intends returning to England in April. It is probable that the pulpit ministrations of this church, where formerly the Rev. George Walters, now of Sydney, officiated with conspicuous ability, will for some time to come be supplied by "local lay talent."

MR. JOSEPH SYMES, "boss" Secularist of these parts, has returned from a short lecturing tour in New Zealand. He pronounces the trip "pleasant and profitable," and comes back in good health and spirits, as determined, as vigorous—and as *denunciatory*, as ever!

IT is recorded by an English contemporary of somewhat heretical tendencies that in a northern town a wag recently sent anonymously, in a feminine hand, the following note to all the clergy in the district:—"All is discovered—Fly!" Next Sunday seven pulpits were vacant!!

SAYS the *Medical Week* (English) of December 1st:—"The children attending the public elementary schools in Paris being under 13 years, and vaccination and revaccination being compulsory in these institutions, it is

difficult to explain the heavy incidence of smallpox in this class of the population except by assuming the existence of some defect in the application of the precautionary measures prescribed to prevent, or limit, infection. In 1891, 262 cases of smallpox were admitted into the hospitals, and 348 in 1892; whereas the number of admissions during the past 46 weeks of 1893 reaches 1451. The average number of weekly admissions being about 40 it is probable that the total number of smallpox cases treated in the hospitals during the year 1893 will reach 1700, or about five times as many cases as in 1891 or 1892." "Explanation?" Pooh! That is not necessary. Resort to "bluff," and *other* statistics!

THE "Chief" is back again from Yankeeland. Long live the "Chief"! And they say he has returned uncontaminated and "quite harmless"—hasn't acquired the polite art of chewing a quid, expectorating thirteen yards seven times in two minutes, or hoisting his hoofs over the mantel-piece and across the dinner-table; knows nothing about concocting "cock-tails," "coffin-dodgers," and other delectable beverages so dear to the heart and throat of our trans-Pacific cousins; nor has he "got religion," despite contact with Chicago, Joe Cook, and pumpkin pie. Still, seeing the company he has kept, and his own natural as well as spiritual predilections, there's no telling but he may presently emerge a full-blown D.D., or something equally infernal. Meanwhile, the Editor having had his "razzle-dazzle," subordinate members of the staff are ready and willing for an "outing." "X" modestly admits his eligibility, but awaits the wherewithal. Subscriptions towards this laudable object will be received at any hour of the day or night, until further notice. X.

THE LATE GEO. MILNER STEPHEN.

THE following address was delivered at the interment of the body of Mr. Stephen by his friend, Mr. H. Junor Browne, in response to the dying request of his friend:—

Friends—We have met together for the purpose of paying the last tribute of respect to the mortal remains of our dear friend who has so recently passed to the higher life, and of consigning his physical body to the earth to mingle with the elements from which it was derived. For him this life's fitful dream is o'er with all its toils, its disappointments, and its sufferings. Having finished his allotted time on earth he has now entered upon that higher condition of existence in which bodily pain is unknown. While on the mundane stage of life he performed his duties nobly and conscientiously; but the mystic veil called death has fallen and we shall see his physical form no more. To his friends and acquaintances he leaves a legacy in the remembrance of his unselfish services, his kindly virtues, and his love of the true and the beautiful. Unmindful of the obliquy it entailed he fought the good fight of free-inquiry and triumphed over prejudice and misrepresentation. His voyage through this life was not always on tranquil seas, but his reasoning powers steered him clear of the rocks of superstition and bigotry, and for many years past he rested placidly in the secure haven of self-knowledge, consequently he had long been free from the fears and misgivings of priestly theology. He worked out for himself the problem of life, and no man acted as the keeper of his conscience. His religion was to do good, and the relief of suffering humanity and the enlightenment of his fellow men constituted his aspiration. He recognised no authority but his divine gift of reason, adopted no method but that of science and philosophy, and respected no rule but that of an enlightened conscience, while he duly valued the lessons of the past he discarded tradition as a ground of belief, therefore no book or church formed the basis of his faith; on the contrary he vindicated the right to think and to act upon conscientious conviction.

By a career so noble who shall say that his affection for his friends was impaired, or that his love for those connected by the ties of relationship was weakened? Quite the reverse of this was the case, his independent method of thought tended to develop those sentiments which have their rise in the love of human nature, which impel and ennoble all morality; and which, being grounded on personal conviction, manifest themselves in unselfish and worthy actions, more especially in giving relief to the suffering and in the promotion of truth, justice and love.

If perfect reliance on his spiritual knowledge in the hour of death is proof of its truth, then in the death of our friend the principles of spiritualism are triumphantly established. This knowledge sustained him in health and in sickness; affording him consolation and encouragement at all times, and in the last moments of his life here, when he was gazing as it were into eternity, it secured to him the most perfect tranquility of mind. Resting on personally acquired knowledge of spiritual things he had no misgivings, no doubts, no tremblings, and went undaunted into the land of the great departed with the full assurance that he would be met with joyous greetings by his loved ones gone before.

To the truly enlightened death has no terror, the thought of physically leaving those on earth we hold dearest may cause regret, but the consciousness of a well spent life is all sufficient in the last hour of our earthly existence. What is erroneously called "death" is but a passing shadow, and there is nothing in it that should blanch the cheek or inspire us with fear. In its presence suffering and pain give place to rest and peace; the sorrow laden and the forlorn, the unfortunate and despairing find repose in the beneficent change called death.

The death of man's physical body is one of the natural and necessary changes that the spirit must experience in its deathless journey through eternity. As the sun at even sets to rise in radiance on another shore, so at the change called death doth the spirit quit its mortal frame to rise in newness of life in the glorious spirit-world, which is not, as has been erroneously taught, a far off region, but lies close around us. For as man's spirit interblends with his body so does the spirit-world interblend with the physical universe. The poet truly has observed:—

"It lies around us like a cloud,
A world we do not see;
Yet the soft closing of an eye
May bring us there to be."

The spirit-form of our friend, whose physical casket lies in the coffin before us is, 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 re-united in that life where there is no parting from those we truly love.

"Oh what is death? 'Tis a fleeting breath,
A simple but blessed change;
'Tis rending a chain, that the soul may gain
A higher and broader range."

"O then, though you weep when your loved ones sleep,
When the rose on the cheek grows pale,
Yet their forms of light, just concealed from sight,
Are only behind the veil."

Humbly acknowledging the infinite wisdom, love, and mercy of God the Spiritual Father of us all, and reverently expressing our gratitude for the glorious evidence which spiritualism affords of His goodness to man, we now commit the mortal remains of our friend and brother to the earth from which they sprang.

(The coffin was then lowered into the grave).

"The casket here we leave
To wither and decay;
The precious jewel it once held
Hath left its house of clay.

The casket is but dust,
The merely mortal frame;
And since it hath no further use,
Returns from whence it came.

The immortal soul it held
Lives, through another birth,
And needing not the casket now
It gives it back to earth.

So may we labour here
In goodness, truth, and love,
That we may meet in joy at last
In that great home above."

WHAT IS SPIRITUALISM?

THIS was the question asked and answered by the controls of Mrs. Harris, speaking through that lady at Leichhardt, on the evening of Sunday, the 21st January last.

After referring to the faith in immortality proclaimed by primitive Christianity, the controls went on to point out that Spiritualism is a much fuller revelation of the Divine Mind, inasmuch as it offers the proofs of the life beyond the grave, explains its nature and activities, and brings us into the presence of such manifestations of psychic power as to bring us into actual and continual communion with our loved, and so-called lost; thus offering up to us avenues of thought and action by which this communion becomes a personal matter, part of our very lives, moulding our thoughts and actions by the influence of celestial beings, whose existence is to us a sacred truth, a hallowed certainty. Therefore, continued the controls, spring streams of comfort for the sorrowing, who had hereafter "no hope in the death of their dear departed," fountains of strength for the weak and erring lives, which, bereft of human comfort, had lapsed into despair a materialistic faithlessness; blessed duties of ministry and others, imposed by angel promptings, always leading, always guiding us into all truth and charity.

Spiritualism, as viewed from our standpoint, is not the mere knowledge of phenomena, or even manifestation of the same through individual mediumship; but the full and deep reception of the truths conveyed thereby; the result being continual converse with angelic intelligences, through whose intercourse the lives of mortals must necessarily become more true and pure, wise and loving, day by day.

Of what possible benefit could Spiritualism be to humanity, unless it exerted a refining, spiritualising, uplifting influence over the domestic, commercial, social, and political lives of its followers?

It must be the faith that liveth, working within us to will and to do the good pleasure of the Father, that produces the desired effect of a true and noble adherence to all good, as searching out of the deep things of His will an unfolding of our natural and spiritual powers, and a patient continuance in consecrated service.

The teachings of the beloved Master of Nazareth abound with instances of spiritual communion; his works of love showing the magnetic power of which he was a minister, his daily life the purifying influence of angelic intercourse, while in the ministry of the early apostles, a pure and simple Christianity was promulgated in conformity with the Great Teacher's example.

Had this gospel been preserved in its pristine simplicity and purity, the inhabitants of our planet would, by this time, have been all Spiritualists indeed, inspired by that power which was given through the ministering spirits to those who were bidden to go forth into all the world and preach this gospel to every creature.

No light task was imposed by the magnetic Master upon his handful of followers in those words. To face persecution, privation, and even death itself for love of the principles of their faith; to be mocked at for their teachings, imprisoned and beaten for their ministry, required somewhat more endurance and calm fortitude than mere human zeal could bestow; and these early pioneers of true Spiritualism realised fully the benefits accruing to them from angelic visitation.

Paul and Silas, Barnabas and the beloved John, knew the value of spiritual magnetism, and received their inspirations gladly from visions and celestial ministrations as their Master had done before them. This was the meaning of that passage of his, "All power is given unto you in earth and heaven"—a power which could only come to them through prayer and realised communion, personal mediumship, and devoted service.

This power rested upon the early fathers, and many devoted disciples of the persecuted Nazarene through the dark ages of superstition and sorrow; and not until the teachings of Christianity became so perverted by the traditions of men that they bore but little resemblance to the grand, sublime faith that was to do the "greater things" promised to the faithful, did the angel forces retire, and leave men alone till they should become conscious of the necessity of their powerful yet over tender ministry.

Even through the deep gloom of pernicious error, cast around the beautiful truth of spiritual communion by the "Holy Church," there were rays of visitation, and consequently blessed works of magnetic power and love given through devoted lives unto the sick and sorrowful. "Voices" still made themselves heard by receptive souls, and angels waited to bless the pure in heart. Many a man, better than his creed, has felt the influx of a power from heaven, and given utterance as the spirits prompted him. Many a poor soul, perplexed and troubled with anxious care has been guided by a vision or a voice emanating from an angel counseller.

The benefits of Spiritualism, therefore, from our standpoint, are incalculable, whether acknowledged by the "one," or passed by by the "nine" soul-lepers of human sorrow and pain.

Let us glance for a moment at the difference between the teachings of the so-called Christianity of to-day, and the old philosophy known under the name of "Modern Spiritualism."

The teachers of to-day certainly proclaim immortality; that can never more be denied. Through fire and blood God's mighty sons have wrestled with demons of doubt and unbelief, all through the long night of superstition until the dawning of the day of resurrection; when man's thoughts and reasoning powers, held so long in bondage to tradition, demanded freedom of expression, and clothed themselves in the light of a larger truth. But there are those among earth's teachers who cry, "peace! peace!" when there is no peace; by removing all personal responsibility from the soul, and breathing the promise of an immortality of bliss consequent on certain beliefs being accepted without question or investigation.

Reason asserts her right to look deeper than this—to seek truth, to demand evidence of that life beyond the present, and then to build her glorious temple upon a firm basis, even upon a rock of unshaken evidences. No questionable immortality will suffice. The soul must be satisfied of its future, and know the recompense and result of the present.

Spiritualism teaches the progressive life of the immortal spirit; leaving the earth pure or impure, developing out of that "extremely human nature" of which we spoke last Sunday, or still grovelling among the flesh pots of Egypt. The spirit so passing onward must be borne from plane to plane of life, through successive incarnations with matter, on various planets; through many spiritual experiences from strength to strength of wisdom and love, purity and truth, until the promise is verified, "Ye must be made perfect."

Spiritualism, therefore, while continually proclaiming the solemn truth, "whatsoever a man soweth, that shall he also reap," does not stand beside the grave of the erring son of man and denounce the doom of the unbeliever upon him. It showeth the "way" by which God saveth even to the uttermost; it pointeth to the "truth" manifested in the kingdom of nature, eternal progress; and it assureth the stricken mourner that there is no death, but that in the words of your poet, "Good shall fall at last—far off—at last—to all."

More gloom has been cast over widowed or bereaved hearts by the thought of spiritual death, of banishment from happiness, of hopeless separation, than even by the physical death of the body; and it is in this sense that the gospel of progress comes to bind up the broken-hearted, and comfort the desolate.

Angels continually returning from homes of light, speak of their ministry to souls diseased, to poor spirits "in prison," and proclaim the glad truth of continual atonement and progress for the penitent soul. Hope's blessed evangel, therefore, lifts her snowy banner over the abyss of imaginary terror, and proclaims the advent of Faith, the angel of the covenant through whom there shall be the blessed at-one-ment made betwixt man and his Father, God.

Spiritualism teaches the true education of soul power,

enabling the mortal, even here, to perceive, to know, to feel, to see, to express the immortal, and thus to preserve a continual correspondence with the beloved who have passed on. Thus the bonds of sympathy are continually strengthened, and the cruel sense of separation is alleviated by the opening of the avenues of mediumship, as tracks of light from heaven to earth. Glad tidings of great joy are borne to sorrowing souls, who, in the blissful realisation of continual angel presence, guidance, and guardianship, presently forget to sin.

The law of love fulfilled, the law of force becomes unnecessary, for at last God's will is done, and men love one another.

Spiritualism opening up broader avenues of progressive thought, induces a wider charity, which covereth a multitude of sins. No man can harshly judge his brother who stands himself in the light of God's searching truth; knowing as he is known. Every inspiration of good from angel minds acts as a saving influence upon human minds; therefore, to be receptive of them, is to be a saviour, a true reformer, a progressive soul, fearless, yet humble, strong in faith based upon fact; knowing that all things are possible to God, Beloved, how can you dispense with such sweet service as the loved of heaven rejoice to render to the loved on earth?

Have you no evil demon of temptation, no Gethsemane, no Calvary, to pass through in your lives, wherein you will need the strength of their magnetic sympathy, their loving guidance? Are you stronger, purer, than he who *did* need them, who gathered power on the Mount of Transfiguration to cast out the demons from their poor obsessed subjects, and to heal the diseased in the valley?

God does not withhold the knowledge of the future life from you, nor does he forbid you to use any power you possess. He has said "I will give my angels charge concerning you." "I will pour out my spirit upon all flesh." "The Comforter, even the Spirit of Truth, hath come, and standeth knocking" at your souls to-night; will you let him in? Will ye be comforted?

God grant you the illumination of the heavenly guest; and may His peace rest upon you evermore.

To Correspondents.

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

THEOSOPHY *V.* BUDDHISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Your correspondent, "R. H. R. S.," denies that Theosophy is Buddhism, yet, with a true Theosophic consistency, he concludes his notes by enunciating one of the foremost Buddhistic doctrine, viz.: "That all our sensations on this plane are illusions." Mme. Blavatsky, in the "Key to Theosophy," p. 148, says also: "Everything is illusion (Maya) outside of eternal truth, which has neither form, colour, nor limitation." It is from this doctrine, very likely, that the Scotch have borrowed their definition of "nothing"—"a footless stocking with-any leg!"

To confute the sects of Buddha, the *Vedatins* argue that "the untruth of non-existence of eternal objects is an untenable position, for there is perception or apprehension of them; for instance, a stick, a wall, a jar, a cloth; and that which actually is apprehended, cannot be inconsistent. Nor does the existence of objects cease when the apprehension does so. Nor is it like a dream, a jungle or an illusion, for the condition of dreaming and waking is quite different. When awake a person is aware of the illusory nature of the dream which he recollects.

"Nor have thoughts or fancies an independent existence, for they are founded on eternal and accessible objects, the which, if unapprehended, imply that thoughts must be so too. These are momentary, and the same objections apply to a world consisting of momentary thoughts, as to one of instantaneous objects.

The whole doctrine, when tried and sifted, crumbles like a well sunk in loose sand. The opinions advanced in it are contradictory and incompatible; they are severally untenable and uncongruous. By teaching them to his disciples, Buddha has manifested either his own absurdity and incoherence, or his rooted enmity to mankind, whom he thought to delude."—"Philosophy of the Hindus," by H. T. Colebrooke, p. 422.

If Theosophy, according to "R. H. R. S.," is not Buddhism, I will ask him to prove, not by a mere negation as he did before, but by arguments based on facts, that the following doctrines have nothing whatever in common with Buddhism or Brahamanism:—

Firstly.—Nivarna, Devachan, Kama Loca, the septenary nature of man, re-incarnation, skandhas, periodical re-births, Karma, pralaya, manavantara, spooks, elementals, eidolons, etc., etc.

Secondly.—That the above-named doctrines had never been heard of before they were revealed to H. P. B., Olcott, and Sinnet by "a Being who knows everthing."

Thirdly.—That Mme. Blavatsky never has made in the "Key to Theosophy," p. 14, the following statement: "The school of the Northern Buddhist Church, established in those countries to which his iniated adepts retired after the Master's death, teaches all that is (*sic.*) now called Theosophical doctrines."

PLOTINUS.

READING CHARACTER FROM HAND WRITING.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—Those of your readers who are familiar with *The Review of Reviews* will doubtless remember an article and some letters which lately appeared in its columns making favourable mention of Miss Ross's power of reading "person's character from their hand-writing." I have recently been shown four character delineations, written by Miss Ross, of persons with whom I have for some years been intimately acquainted. In each instance the character is described with really wonderful accuracy, the defects as well as the virtues being clearly pourtrayed. The delineations are as exhaustive as it is possible for them to be, leaving as they do no trait which discretion admits of being mentioned to go unnoticed.

In the character sketches under notice, Miss Ross seems to have searched every nook and corner of her clients' minds, which are laid bare with lady-like delicacy.

Students of occult subjects who may desire to put Miss Ross's power to the test, will, I can assure them, receive gratifying proofs of the genuineness of the gift she lays claim to. Her fee is five shillings, and her address—Miss Constance Ross, 3 Market Place, Witney, Oxfordshire, England.

Yours, etc.,

RECLUSE.

TELEPATHY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—So that the reader will more clearly understand the following, I may mention that I am living in Tasmania

A Miss R——, residing in Auckland, New Zealand, with whom I have been lately experimenting in Telepathy received a remarkably strange message from what purported to be my inner-self. It informed her that I was in Melbourne, and was holding a conversation with my sister, who resides there. So far the message was all false, as I was at the time at home here in Tasmania. But now comes the peculiar part of it. It went on to state that I had told my sister "everything," and that she would consequently "now see and understand the past in a way she could never have done had I not told her." These remarks referred to an incident in my life with which Miss R—— was familiar.

The message was received in Auckland on January 5th; and strange to say, about that date I wrote to my sister, in Melbourne, explaining to her, for the first time, all the circumstances of the incident referred to in the message. So that it was quite true that I had told my sister "everything," and that she would "now see and

understand the past in a way she could never have done had I not told her all." The question arises, how did this jumble of truth and falsehood come about?

A little while back, I had one very satisfactory thought-message from Miss R——. It stated that she had received further information of an encouraging character" upon a subject she had previously written me about, and the next day a letter reached me enclosing the additional information spoken of.

The most unsatisfactory thing about these messages is that each outer-self seems to be always unconscious of thought-messages forwarded by its inner-self.

Hoping that these remarks will elicit further information upon this most interesting subject,

I am, etc.

Jan. 21st, 1894. C. N. R.

THE EARLIER TEACHINGS OF ZOROASTER.

MANY of the readers of the *Harbinger* have listened to the sublime language, the divine lessons, and beautiful precepts of the Persian sage who finally quitted the earth-life about 1500 years before Christ; although the exact date of his coming and departure is very doubtful. None of those who have been thus privileged could fail to be deeply impressed with the elevation of his views, the power and earnestness of his admonitions, the grandeur and nobility of the ideal life which he has set before them, and by the exquisite harmony—say rather, the oneness of his sentiments with those of the Man of Sorrows. Nor is it possible, we think, for any one to have sat at the feet, as it were, of Zoroaster, without entertaining for him a feeling of veneration and of reverential affection, inspired by the simple dignity of his manner, and the impressive holiness of his utterances, combined, as they are, with such an obviously genuine and profound humility; such a complete effacement of himself in his one burning desire to do the will of his heavenly Father.

In confirmation of the beautiful truths embodied in upwards of thirty communications given by him since the beginning of May last, and faithfully recorded by the recipient, we find in the January number of the *Nineteenth Century*, a highly interesting article by the Rev. Dr. L. H. Mills, the translator of the "Sacred Books of the East," in which he shows that, to quote his own words, "the Zoroastrian scriptures are *one mass of Spiritualism*, referring all results to the heavenly or infernal worlds," meaning by the latter those dark spheres which are peopled by "the powers of the air." Not only so, but Dr. Mills traces back to the writings of Zoroaster much that afterwards appeared in the Jewish Bible and in the Christian New Testament. He also points out that in the "Avesta," heaven and hell were chiefly *mental states*, and that "rewards and punishments are *self-induced*."

Zoroaster taught the doctrine of the immortality of the soul, at the very time the great mass of the Hebrews were Sadducees; and it is a remarkable fact, as related by Dr. Mills, that "one of the last words uttered by Christ upon the Cross was from the Persian tongue," *i. e., to Paradeiso*, which is of Persian origin.

There is every reason to conclude, indeed, that Zoroaster was one of the "ministering spirits," who were sent to sustain the Son of Man in his hours of trial and suffering; for this is his own testimony on the subject, spoken through the lips of his chosen medium on the 22nd of October last: "I have seen the Man of Sorrows, at the hour of midnight and alone, when no eye but the Father's beheld him, seeking communion with Him and praying for guidance in the ensuing day. And as he paced up and down in the silence which was broken only by the cry of the night bird, angel voices would be heard calling unto him; and when he was far removed from the stir of the world, he would listen to them saying:—"Thou art to do this; and to go thither. Be not afraid what man can do unto thee, for thy Father will uphold thee!" Then would he return to his own home greatly strengthened; and would retire to rest upon just such a humble couch as modern charity offers to the houseless wayfarer. After a refreshing sleep, he would arise, gird up his loins, and fortified by the revelation of the angels, would go forth. And whatsoever might be the burden laid upon his shoulders, he would be strong to bear it; for he knew that whatsoever the Father wished him to do, He would enable him to perform. The words which were given him to deliver, he spake to an ignorant and unbelieving people, who railed against, reviled, and stoned him; laying in wait for him in the highways and byways, and regarding him as a maniac, because he refused to take part in their superstitious practices.

"Methinks I see the very ground upon which he trod, and I recall how, when he was a-hungered and a-weary by the way, he would withdraw into a lonely place—solitary only in so far as earthly beings were concerned—and would there commune with his Father, and be made strong to teach and to suffer. Sometimes, accompanied by his disciples and followers, when he had a special mission to perform, entrusted to him by the angels from his Father, he would enter into a town or village, and ask for bread—for he gave the people the heavenly manna without money and without price. And some would close their doors against him, and would give him nought, while others would compassionate him and would ask him to enter in and sup with them.

"And this gives me a thought to communicate to you. When the weary ones come and knock at your door, you know not whom you may be entertaining or whom you may be turning away. For it is as true to day as it was of old, that ye may be receiving or repelling angels unawares. Therefore, turn not aside from the necessitous; inasmuch as the least among you may be the greatest in the heaven of heavens; whereas those who sit in high places will be brought low."

GHOSTS UP TO DATE.

WE have frequently had occasion to point out how steadily Spiritualism is invading literature, and what a remarkable change is taking place in the attitude adopted towards it by publications which formerly dismissed the subject with a sneer, or passed it over in scornful silence.

Most readers of magazines know something of *Blackwood*, which has been for nearly eighty years identified with everything that was conservative and highly respectable in religion, politics, and philosophy. Well, even this venerable periodical has admitted to its pages an article by Mr. Andrew Lang, in which he asserts his belief in ghosts, and gives some excellent reasons for so doing. He examines the theory of hallucination which is put forward by sceptics and materialists, in order to account for phantasms of the living, and apparitions of the "dead," and while admitting that "empty hallucinations of great vividness are well attested," yet he reminds us that "the number of hallucinations corresponding with death, or some other crisis, is too great to be regarded as merely casual."

As to those who, with a curious mixture of ignorance and conceit, pooh-pooh all psychic phenomena, and treat every narrative concerning them as originating in mendacity or illusion, he makes the just and pertinent remark that "nobody has a right to condemn these opinions summarily who has not made a study of the evidence, old and new, and who is unaware of the very strange uniformity which in all ages marks the reports of the abnormal." Yet the noisiest, the most arrogant and contemptuous denial and condemnation of these opinions based not upon vague beliefs, but upon demonstrated facts—emanate from people who are pitiably ignorant of even a single particle of the vast mass of evidence proving that the so-called dead, can and do return, which has been accumulating of late years with such marvellous rapidity and such convincing power.

Speaking of the uniformity of this evidence, Mr. Lang observes that it proves "either the reality of strange occurrences, or unanimity in imposture or in imagination!" and here we may parenthetically remark, that it was partly owing to this very uniformity of phe-

nomena, in the movements of the heavenly bodies, that Copernicus, Kepler, Newton, and Laplace were led to divine and define those wonderful laws by which the entire universe appears to be governed. But, as Mr. Lang goes on to say, "this agreement of evidence (in relation to apparitions)—in fact, all the evidence—is habitually neglected by the sceptic, who pronounces an opinion in complete ignorance of the subject. It is by no means necessary that every one should study the topic; but an opinion founded on confessed and contemptuous nescience is of no more value as regards apparitions than as regards chemistry or Biblical criticism."

Sceptics, on this question, may be divided into two classes, the aggressive and the indolent. The former do not want to be convinced; they fear to be so, indeed, and so they meet every statement of fact with a blank denial; and with a compassionate shrug of the shoulders implying a secret conviction on their part, that the Spiritualist is either a knave, or a fool, or a lunatic, or a combination of all three. The lazy sceptic wants to be let alone. His mind moves in the smallest possible orbit, and he would rather not travel outside of it. He hates new ideas, and in fact they alarm him. He is satisfied with the "ignorant present," and he is disposed to echo the words of the "Lotos Eaters:"—

> "All things have rest, and ripen towards the grave
> In silence, ripen, fall, and cease;
> Give us long rest or death, dark death, or dreadful ease!"

Noticing the fantastic theory put forward by some writers that apparitions may be explained by telepathic hallucinations, Mr. Lang points out that such a theory breaks down "in the cases in which dogs and horses display terror when men and women behold a phantasm, and more especially when the beast is alarmed *before* the men or women suspect the presence of anything unusual."

Then again, there are innumerable instances of ghosts performing a variety of what we should call physical acts, and this leads him to observe, that hallucinations (which are in one's eye) cannot draw curtains, or open doors, or pick up books, or tuck in bed-clothes, or cause thumps—not real thumps, hallucinating thumps are different. Consequently, if the stories are true, *some apparitions are ghosts*, real objective entities, filling space. The senses of a hallucinated person may be deceived as to touch, and as to feeling the breath of a phantasm (a likely story) as well as in sight and hearing. But a visible ghost which produces changes in the visible world cannot be a hallucination."

Touching on the question of "how ghosts now stand in the philosophical market," Mr. Lang informs us that "they are inquired for; they are not scouted by *all* those brilliantly gifted men of genius who can sign themselves F.R.S. This is a position which ghosts have not enjoyed before, since the Blessed Restoration." In fact, the impact of the invisible upon the visible world is becoming so incessant and universal, that men and women cannot close their eyes, or their ears, or their understandings to what is taking place day by day, all around them. It is only those who survey these things through the spectacles of ignorance, conceit, prejudice, sciolism, superstition, and bigotry who refuse to believe in their existence.

"Ghosts are *something*," concludes Mr. Lang, "and they have a purpose." That purpose is not only to convince us of the continuity of the Divine principle within us, and of the reality of the after-life; but to influence for good our thoughts, and words, and actions, in the life that now is. They admonish us that these are watched with pleasure or with pain by those whom we once held dear, and who still hold us so; and that by the operation of a law of inflexible and infallible justice, whatsoever we sow here, we shall reap hereafter, and that our present conduct determines our future happiness or misery."

The sceptic who asks "What is the use of a ghost?" would be very much astonished after half an hour's conversation with a visitor from beyond the grave; especially if that visitor happened to be one who had been invested with the functions of a teacher; for he would find the great ethical precepts and principles which form the bases of all inspired religions repeated and enforced with an emphasis which would probably startle him out of his incredulity. His mental vision would be purified and enlarged to such an extent that he would feel that, up to that time, he had been like a blind man aimlessly moving in a little circle, and as ignorant of himself as of the true purpose of life, and the real nature of man's mission on the earth. And he might—if his mind was sufficiently receptive—discover that Spiritualism is the Evangel which is destined to transform the world in the twentieth century of our era—which will be the most eventful humanity has ever seen.

NOTES AND QUERIES ON THE TENETS OF THEOSOPHY

By Plotinus.

III.

16. When the history of Blavatskyism is written, assuming that the record of still-born theories, plagiarisms, and doubtful phenomena is worth handing down to posterity, Col. Olcott's "Old Diary Leaves" will be a most valuable document to consult.

In the opening chapter he gives the following account of his first day's acquaintance with Madame Blavatsky, at the Eddy's farm. That day is looked upon by Thesophists in the same light as Mahomedans look upon Mahomed's flight from Mecca—the beginning of a new era!

"The dinner hour was noon, and it was from the entrance door of the bare and comfortless dining-room that Kappes and I first saw H. P. B. She had arrived shortly before noon with a French Canadian lady, and they were at table when we entered. My eye was first attracted by a scarlet Garibaldian shirt the former wore, as being in vivid contrast with the dull colours around. Her hair was then a thick blonde mop, worn shorter than the shoulders, and it stood out from her head, silken-soft and crinkled to the roots, like the fleece of a Cotswold ewe. This and the red shirt were what struck my attention before I took in the picture of her features. It was a massive Kalmuck face, contrasting in its suggestion of power, culture, and imperiousness, as strongly with the common-place visages about the room as her red garment did with the grey and white tones of the wall and wood-work, and the dull costumes of the rest of the guests.

All sorts of people were continually coming and going at Eddy's to see the mediumistic phenomena, and it only struck me, on seeing the eccentric lady, that this was but one more of the sort. Pausing on the door-sill, I whisper to Kappes, "Good gracious! look at that specimen, will you?" I went straight across, and took a seat opposite her to indulge my favourite habit of character-study.* Dinner over, the two went outside the house, and Madame Blavatsky rolled herself a cigarette, for which I gave her a light as a pretext to enter into conversation." After a few remarks on the phenomena, Col. Olcott introduced himself, and they became friends at once.

17. According to H. P. B.'s version, she was sent to America "on a special mission by the Masters," to show the fallacy of the Spiritualistic theory of 'spirits.'" Yet, the first thing she did on arriving was to continue the even tenour of her way, *i. e.*, to practice mediumship, as she had done during a quarter of a century all over the world.†

It is useless to deny, writes Col. Olcott, that through the early part of her American residence, she called herself a Spiritualist, and warmly defended Spiritualists and the mediums from sciolists and other bitter traducers.

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* The following is a portrait drawn by herself: "An old woman—whether 40, 50, 60 or 90 years old, it matters not; an old woman whose Kalmucko-Buddhistico—Tartaric features, even in youth, never made her appear pretty; a woman, whose ungainly garb, uncouth manners and masculine habit, are enough to frighten any bustled and corseted fine lady of fashionable society out of her wits." [*R.P. Journal*, March 16, 1878.]

† "All her life she had been a clairvoyant. This gift was the acknowledged privilege of nearly all the members of her family."—*H. P. B.'s Biography*, by her sister.

Her letters and articles in various American and English journals contain many evidences of her occupying that position. Among other examples, I will simply quote the following :—"For over fifteen years have I fought my battle for the blessed truth ; have travelled and proclaimed it—though I never was born for a lecturer—from the snow-covered tops of the Caucasian mountains, as well as from the sandy valleys of the Nile. I have proved the truth of it practically and by persuasion. For the sake of Spiritualism I have left my home—an easy life among a civilised society—and have become a wanderer upon the face of the earth. I had already seen my hopes realised beyond my most sanguine expectations, when my unlucky star brought me to America. Knowing this country to be the cradle of modern Spiritualism, I came over from France with feelings not unlike that of a Mahomedan approaching the birthplace of the Prophet," etc., etc.—*The Spiritualist*, Dec. 13th, 1874.

The two last lines of this manifesto do not impress the reader with the idea that Mme. B. went to America on a heavenly mission "to show the fallacy of the spiritualistic theory of spirits." This is the casuistic way in which she explained her two-faced policy of running with the hare and hunting with the hound :—"Yes, I am sorry to say that I had to identify myself during that shameful exposure of the Holmes mediums with the Spiritualists. I had to save the situation, for I was sent from Paris to America on purpose to prove the phenomena and their reality, and show the fallacy of the spiritualistic theory of spirits. But how could I do it best ? I did not want people at large to know that I could produce the same things AT WILL (caps not ours). I had received orders to the contrary, and yet I had to keep alive its reality, the genuineness and *possibility* of such phenomena in the heart of those who from materialists had turned Spiritualists ; but now, owing to the exposure of several mediums, fell back again and returned to their scepticism.

"This is why—selecting a few of the faithful—I went to the Holmeses, and helped by M. and his power, brought out the faces of John King * and Kate King from the Astral Light ; produced the phenomena of materialisation, and allowed the Spiritualists at large to believe it was done through the mediumship of Mrs. Holmes. She was terribly frightened, for she knew that this once the apparition was real. Did I do wrong ?

"The world is not prepared yet to understand the philosophy of occult science ; let them first assure themselves that there are beings in an invisible world, whether spirits of the dead or elementals ; and that there are hidden powers in man which are capable of making a "god" of him on earth. When I am dead and gone, people will perhaps appreciate my disinterested motives. I have pledged my word to help people on to Truth while living, and I will keep my word. Let them abuse and revile me ; let some call me a 'medium' and a 'Spiritualist,' others an impostor ; the day will come when posterity will have to know me better. Oh, poor, foolish, wicked world ?"

If the world be not yet prepared for the philosophy of occult science, why did the Masters order H. P. B. to go to America, and allow her to shamefully mystify the Spiritualists ? Is a deliberate lie the quintessence of truth in occultism ?

On the faith of this letter, published in the *Spiritualist* of December 14th, 1874, Col. Olcott forthwith came to the following conclusion :—"The whole thing is here made plain ; the Spiritualism she was sent to America to profess, and ultimately bring to replace the cruder Western mediumism, was Eastern Spiritualism, or *Brahma Vidya*." Then *being told* that the outburst of mediumistic phenomena all over the world had been caused by the Brotherhood of Adepts as an evolutionary agency, he gets perplexed and ventures to express a doubt : "But in that case, the spiritualistic outbreak could not be regarded as absolutely maleficent, as some extremists have depicted it ; for it is inconceivable—at least to me, who know them—that these Elder Brothers of Humanity would ever employ, even for the ultimate good of the race, an agency in itself absolutely bad. The jesuitic motto, 'the end justifies the means,' is not written on the temple walls of the fraternity."

18. We saw in the above paragraph that H. P. B. claimed to produce AT WILL * all the phenomena Spiritualists claim to be done through the agency of spirits. She told Col. Olcott, and as usual the latter did not ask for further evidence, that she availed herself of the plastic nature of the human double to mould it by the exercise of her own will-power. The manifestations he witnessed during her stay at the Eddy farm were all moulded in that manner. She, however, omitted to say how those phenomena were produced which took place previous to her arrival.

In order to fully appreciate the veracity of her statement, we will quote her own experience of the phenomena in question. She says :—

"I remained fourteen days at the Eddys'. In that short period of time, I saw and recognised fully, out of one hundred and nineteen apparitions, seven spirits. I admit I was the only one to recognise them, the rest of the audience not having been with me in my numerous travels throughout the East, but their various dresses and costumes were plainly seen and closely examined by all.

"The first was a Georgian boy, dressed in the historical Caucasian attire. I recognised and questioned him in Georgian upon circumstances known only to myself. I was understood and answered. Requested by me in his mother tongue—upon the whispered suggestion of Col. Olcott—to play the Lesghinka, a Circassian dance, he did so immediately, upon the guitar.

"Second—A little old man appeared. He is dressed as Persian merchants generally are. His dress is perfect as a national costume. Everything is in its right place, down to the 'babouches' that are off his feet, he stepping out in his stockings. He speaks his name in a loud whisper. It is Hassan Haga, an old man whom I and my family have known for twenty years at Tiflis. He says, half in Georgian and half in Persian, that he has got a 'big secret to tell me,' and comes at the different times, vainly seeking to finish his sentence.

"Third—A man of gigantic stature emerges forth, dressed in the picturesque attire of the warriors of Kurdistan. He does not speak, but bows in the Oriental fashion, and lifts up his spear, ornamented with bright-coloured feathers, shaking it in token of welcome. I recognise him immediately as Saffar Ali Bek, the young chief of a tribe of Kurds, who used to accompany me in my trips around Ararat, in Armenia, on horseback, and who on one occasion saved my life. More, he bends to the ground as though picking up a handful of mould and scattering around, presses his hand to his bosom—a gesture familiar only to the tribes of the Kurdistan.

"Fourth—A Circassian comes out. I can imagine myself at Tiflis, so perfect is his costume of 'nonker'—a man who either runs before or behind one on horseback. This one speaks. More, he corrects his name, which I pronounced wrong on recognising him, and when I repeat it he bows, smiling, and says in the purest guttural Tartar, which sounds so familiar to my ear, 'Tehoch Yathchi (all right), and goes away.

"Fifth—An old woman appears. with a Russian headgear. She comes out and addresses me in Russian, calling me by an endearing term that she used in my childhood. I recognised an old servant of my family, a nurse of my sister.

"Sixth—A large, powerful negro next appears on the platform. His head is ornamented with a wonderful coiffure, something like horns wound round about with white and gold. His looks are familiar to me, but I do

* "The Masters of Thibet were an after-thought in the mind of the foundress of the new religion, and the chief Mahatma was no other than John King."—*Westminster Gazette*, Oct. 28, 1893.

* The Pundit Dyanand Saraswati, the President of the Arya Somaj of India, informed the public in 1882, that neither Col. Olcott nor Madame Blavatsky knows anything of Yog Vidya (occult science) as practised by the Yogi of old, and that for them to say that they perform their phenomena without apparatus, without secret prearrangement, and solely through the forces existing in Nature (electricity), and by what they call Will-power, is to tell a lie.—*Proceedings of the Society for Psychological Research*, June, 1893.

not at first recollect where I have seen him. Very soon he began to make some vivacious gestures, and his mimicry helps me to recognise him. It is a conjurer from Central Africa. He grins and disappears.

"Seventh and last—A large grey-haired gentleman comes on, attired in the conventional suit of black. The Russian decoration of St. Ann hangs suspended by a large, red moirè ribbon with two black stripes—a ribbon as every Russian will know, belonging to said decoration. This ribbon is worn around his neck. I FEEL FAINT, for I think of recognising my father. But the latter was a great deal taller. IN MY EXCITEMENT I address him in English, and ask him, 'Are you my father?' He shakes his head in the negative, and answers as plainly as any mortal man can speak, and in Russian, 'No, I am your uncle.' The word 'diada' has been heard and remembered by all the audience; it means 'uncle.'"

The words in small capitals, "I feel faint, and 'in my excitement,' plainly show that these apparitions were not moulded by H. P. B.'s vaunted will-power. How could such a strong-minded lady feel faint and excited on seeing the creation of her own mind? Again, how did she manage to make them speak different languages? Besides being a 'spirit-moulder,' was she also a ventriloquist?

ERRATUM.—In the last issue, paragraph 11, read: "All what I shall write will *not* 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."

(To be continued.)

THE *Religio-Philosophical Journal*, at the conclusion of an account of remarkable séances with Eusapia Paladini, at which Dr. Julian Ochorowicz was present, publishes the following declaration from him, which might be read and studied to advantage by those scientific men who ridicule spiritualistic phenomena instead of investigating it:—"When I set about the study of magnetism, from my sixteenth year I read in the books of the magnetizers that one was able in many individuals, merely through thoughts to call forth movements and to compel actions, I said that is humbug! It contradicts physiology. In the year 1885 I convinced myself of the reality of this phenomenon and wrote a book about it, (Concerning Mental Suggestion). At that time I still refused any recognition of thought-transference, about which the old magnetizers knew so much, and to so-called mediumistic phenomena, about which Spiritists reported so many wonderful things. In May of this year I had the possibility for the first time of proving the latter. Since then I have become gentle as a lamb. I began to remember various facts earlier observed, the understanding of which was not permitted me in consequence of unscientific unbelief, and reached the conviction that I might have already made far greater progress had I not been struck with artificial blindness, which I owe to the schools, and above everything had I not through depreciation, done wrong to men who have announced new truths at the cost of their positions. When I now think that there was a time when I also regarded as a fool the bold investigator Crookes, the genius-like inventor of the radiometer and discoverer of the fourth dimension, solely for the reason that he had the courage to recognize the reality of mediumistic phenomena, and to provide very exact investigations of it; when I recollect that I also read his articles with the same stupid smile with which his colleagues in the British Association had stamped him as a manifestly crazy man—then shame seizes me in regard to myself and others, and I cry out of the depths of my heart, striking myself on my breast and say 'Pater peccavi' (Father I have sinned). Alas! the same tragedy repeats itself every time a new, really great invention is brought to light. So it was with the discovery of the circulation of the blood, with the recognition of meteorites, with the introduction of steamships and telegraphs; the Academy at Paris denied to the Bell telephone any practical significance, and the physicians of Vienna to-day are still disputing over the genuineness of elementary hypnotic phenomena, which have for a time been demonstrated a hundred fold."

SPIRITUALISM IN SAN FRANCISCO.

WE learn from the *Pacific Coast Spiritualist*, a young and vigorous eight-page paper, published every Saturday in San Francisco, that Spiritualism is greatly in the ascendant in that city, where "at least sixteen different spiritual meetings and séances are advertised in the Sunday morning papers, and these meetings are all fairly well patronised, the various audiences ranging from fifteen hundred to fifty people, according to the place and attractions. It is safe to say that at least five thousand people attend public Spiritual meetings every Sunday in San Francisco besides the numerous private séances which come in for a fair share of patronage."

In one issue of our contemporary, we observe three columns and a half, as long as those of the *Argus*, filled with advertisements; including no less that twenty-six from test, trance, and healing mediums.

Of a remarkable séance held in San Francisco, at which the Mayor, the Chief of the Police, the President and the ex-President of the Press Club, one of the Judges and numerous leading citizens were present; the District Attorney, Mr. W. S. Barnes, a journalist well known in Melbourne, contributes the following account:

"I was completely surprised by the performance in the Mayor's office. It was the first séance I had ever attended, and I must confess that I had not the slightest respect for such manifestations other than a natural admiration for the quickness of the operator. I had always supposed that batteries, wires, a tolerable acquaintance with the sitter, all aided by darkness, were the causes of the effects produced by the medium. In this case, however, the séance took place in broad daylight, and no attempt was made, as far as I could see, to use any mechanical means. The medium sat two or three feet from the Mayor's desk, and only touched the desk occasionally with his hand, yet from that desk came the spirit rappings that were clearly audible to all of us in the room. I watched the others write lists of names containing each the name of some dead person, and saw the quickness with which Dr. Schlesinger picked out the persons who had passed away, and gave messages from them. When it came to my turn I wrote a number of names on small slips of paper, folded them and held them in my hand, Among these names was that of a classmate of mine at Harvarad who died long ago at Philadelphia, who had never been in California, and whose name I had not mentioned for years. Hardly had I sat down when Dr. Schlesinger called his full name and gave me a message from him, recalling an occurrence, so far as I am aware, known only to the dead man and myself, To say that I was amazed but feebly expresses it, and when I asked the Doctor whence he got his information he replied, 'It is borne to me on angels' wings.'

Whether it was or not, it was a most remarkable thing, and deeply impressed upon me that 'There are more things in heaven and earth than are dreamt of in our philosophy.'"

SOME MODEL SOCIETIES.

WE have received from the publishers, in Boston, a number of "Our Dumb Animals," which is issued monthly; has been in existence for a quarter of a century, and is the organ of the Massachusetts Society for the Prevention of Cruelty to Animals, of the American Humane Education Society, and of the American Bands of Mercy.

The object of the first is sufficiently explained by its title; the motto of the second is "Glory to God, peace on earth, kindness, justice, and mercy to every living creature;" while the pledge of membership, demanded by the third, is the following:—"I will try to be kind to all harmless living creatures, and try to protect them from cruel usage."

This Society has 17,000 branches, and probably over 900,000 members. There is plenty of need and plenty of room for the establishment of similar associations in these colonies, Anyone wishing to move in this matter would be able to procure all the information they require from Mr. G. T. Angell, the President of the first-named Society, 19 Milk-street, U.S.

WELCOME TO MR. W. H. TERRY.

THERE was a large gathering of the members of the Victorian Association of Spiritualists and Spiritualistic Lyceum at the Lyceum Hall, on Tuesday evening, Feb. 13th, to welcome Mr. W. H. Terry, on his return from America. The chair was occupied by Mr. George Spriggs (the President), supported by Mr. T. Lang, Mr. Jas. Carson, Mr. R. Williams (conductor of the Lyceum), and Mr. Luke. After some excellent music by the Thermopylæ band, a solo by Miss Samuell, and the singing of "Home, Sweet Home," by the company, Mr. Spriggs, on behalf of the societies, briefly and cordially welcomed Mr. Terry, expressing his gratification at seeing him in such apparent good health. Messrs. Lang, Carson, Williams and Luke supplemented Mr. Spriggs' welcome, and after a song by Mr. J. White, Mr. Terry, on rising to respond, was greeted with hearty applause. He commenced by expressing the pleasure at being again amongst his friends and fellow Spiritualists, and at finding them in that commodious and tastefully decorated hall, co-operating for the advancement of Spiritualism. He reminded them that at the farewell they had tendered him some six months before, he had told them his primary object in visiting America was to rest and recuperate, and that only so far as health and time would admit, could he devote himself to the acquisition of a knowledge of Spiritualism in that country; he had, however, lost no opportunity of coming in contact with the Lyceums and leading speakers in America; had attended and spoken at the San Francisco, Cleveland and Boston Lyceums, and attended materialization séances with several of the best known mediums. He then gave a brief but interesting sketch of his tour, including a description of materialization and direct painting séances. A cordial vote of thanks was accorded to the speaker on the motion of Mr. H. J. Browne; and after half-an-hour devoted to hand-shaking and congratulation the meeting dispersed.

SCIENCE AND SPIRITUALISM.

IN a leading article on Occult Phenomena, in the *Argus* of the 10th of February, the writer asks:—"Why do the vast majority, not only of scientific men, but also of men of the world, unhesitatingly reject the phenomena which form the subject of inquiry by the psychical societies?"

We reply, Where is the proof that they do so? A few prominent scientists—mostly materialists—have said, "I have never witnessed any of these phenomena; they are at variance with all my preconceived ideas of Cosmos; and therefore I deny them without examination, and disbelieve in them without inquiry." But will the writer of the article name a single man of science who has ever investigated the phenomena of Spiritualism in an unprejudiced frame of mind, and with a thorough determination to arrive at the truth, without having become convinced of the reality of those phenomena, and of their being inexplicable upon any other hypothesis than that they are produced by intelligences outside of ourselves?

When he talks of the vast majority of scientific men rejecting the phenomena, is he aware of their acceptance by men like Brougham, Archbishop Whately, De Morgan, Challis, A. R. Wallace, W. Crooks, C. Varley, W. F. Barrett, and Drs. Gregory, Elliotson, Ashburner, Lockhardt Robinson, and Professor Oliver Lodge in England; by Professors Hare, Denton, Wildman, Bush, Corson, Mapes, in the United States, ; by Professors Wagner, Butlerof, and Bodisco, in St. Petersburg; by Dr. Gibier, and Camille Flammarion, and a score of other savants in France; by Professors Zöllner, Fechner, Fichte, Weber, Hoffman, and Scheibner, in Germany; by Professors Lombroso, Brofferio, De Amicis, and Gerosa, in Italy; by Professor Sanz Benito, in Spain; and by two prominent University Professors, whose names have escaped us, in Switzerland? People who write about Spiritualism in the daily press should at least know something about its literature and history; of which they are obviously entirely ignorant.

THE VICTORIAN ASSOCIATION OF SPIRITUALISTS.

DURING the last month Mr. E. P. Luke has been the lecturer, and the subjects on which he has lectured have taken a wide range over the field of Spiritualistic thought.

The attendance has been fairly good, and the membership roll is steadily increasing, and as was anticipated, the fact of being in a home of our own, is closing up the ranks of Spiritualism in Melbourne, and we are now found under one banner and also one roof.

Two Memorial Services have been held, one on Jan. 22, for Gee. Milner Stephen, the other on February 5, for Mrs. Fletcher. On both occasions the Thermopylæ Orchestra performed the Dead March in Saul, and the thanks of the Association is due to them.

At the Service of Milner Stephen the following gentlemen took the platform:—Messrs. H. Junor Brown, Spriggs, Stephen, Tomlinson, Williams, Jr., and Luke; and at Mrs. Fletcher's Service were the following speakers:—Messrs. Spriggs, Clay, Fletcher, A. C. Fletcher, Williams, Jr., and Luke. Both Services were well attended, and there is no doubt that the efforts made to commemorate the transalation of our friends to the Summer Land have been fully appreciated.

On February 13, a welcome meeting was tendered to Mr. Terry, on the occasion of his return from America. A separate report of this will no doubt be given in this issue.

During the month the Spiritual Research Class has got into working order, and two meetings have been held, there being a good attendance at each, and the spirit of inquiry into the phenomena of Spiritualism will no doubt be fostered by the means of the S.R.C.

The forty-sixth anniversary of modern Spiritualism will be celebrated on March 31., and following days by a Jubilee Convention of Spiritualists to be held in "The Lyceum," Victoria Parade, and it is hoped that we may have the pleasure of welcoming delegates and visitors from all the colonies.

Handbills setting forth the programme of the Convention may be obtained from W. W. Knight, the Hon. Secretary of the Association, who will also be glad to supply any other information.

SPIRITUALISM

Is based on the cardinal fact of spirit-communion and influx. It is the effort to discover all truth relating to mans spiritual nature, capabilities, duties, welfare, and destiny, and its application to a regenerate life. It recognises a continuous, Divine inspiration in man; it aims through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe, of the relation of spirit and matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion and the highest philosophy.

WE are pleased to record the birth of a son to the wife of Mr. Ralph Ward Tomlinson, of 21 Blyth Street, Brunswick. Mrs. Tomlinson, who was previous to her marriage, everywhere well known and respected as Miss (Zene) Broderick Stephen, the eldest daughter of the late Frederick Nutt Broderick, of Ryde, England, who did much for the cause of Spiritualism; and the adopted daughter of our dear old friend, George Milner Stephen, Esq., who so recently has taken his departure for a higher sphere. As the lady above mentioned has undergone severe bereavement from the loss she has so recently sustained, it pleases us to testify to the loving and watchful care she has always bestowed on our late lamented friend; and we must congratulate her and her husband, who is the son of the Revd. W. R. Tomlinson, M.A., whose interesting writing in *Light*, *The Two Worlds*, and *The Medium and Daybreak* has made him well known to Spiritualists. Mr. Tomlinson's sister, Miss Lida Broderick, arrived from England on the Saturday previous to the accouchment, which took place on the 14th February, Valentine's Day.

THE MELBOURNE PROGRESSIVE LYCEUM.

THE above-named institution, we are pleased to state, is still continuing in its progressive movement; the attendance at its sessions is steadily increasing, and the interest of its members is being sustained.

On Sunday, January 21, Mr. E. P. Luke gave an address, the subject being "How to be Happy," which was well received, and much appreciated by his hearers.

Sunday, the 28th ultimo, was, as usual with the last Sunday of the month, Recitation Day, and "The Lyceum" must be congratulated upon the programme put forward. We were pleased to see some new faces amongst the younger performers. A word of praise can also be bestowed on the manner in which the Calisthenics were gone through.

Mr. Williams, Senr., took the rostrum on Sunday, February 4th inst., the subject of his remarks being "Spiritualism and its Blessings," and they were very interesting and of educational value, especially to the young.

February 11th inst., saw the platform occupied by an old friend and worker, Mr. Bannister, who addressed the Lyceum on "How to Live," and showed how necessary it is for us to treat our body with due respect and care.

We would again remind all Spiritualists of the claims of the Lyceum to their support and interest, and by co-operating with it to extend its sphere of influence and usefulness as an educational centre for our young Spiritualists.

SUNDAY, Feb. 18th, was Nomination Day, and the following Officers were elected without opposition :—Mr. Williams, jun., Conductor; Mr. G. Spriggs, Vice-Conductor; Treasurer, Mr. G. Spriggs; Musical Director, Mr. W. E. Naunton; Librarian, Mr. Warne; Welcomer, Miss G. Lane; Guardians—Mountain Circle—Mr. Warne; Sunbeam Circle, Mr. G. Spriggs; Aurora Circle, Mrs. Phillips. Leaders of Groups—Summer, Messrs. Terry and Debney; Liberty, Miss Samuels; Excelsior, Mr. Lumley; Shore, Mrs. Johnson; Banner, Mr. Fletcher; Sea, Miss M. Williams; Lake, Miss Arnold; Fountain, Mrs. Campbell; Guards, Messrs. Bond, Fletcher, Lloyd, Warne, and Wallis.

At the closing meeting of the Summer Session (held last Sunday,), Mr. R. Williams, in thanking the members for the honour conferred on him in re-electing him Conductor, said that the success of the past session was largely due to the loyal co-operation of the officers of the Lyceum, and further, that with that assistance, which he hoped and believed would still be extended to him, he felt sanguine that the progress of the institution during the coming session would be even greater than the past. We are much pleased to find such an increase of numbers, and "vim" in this excellent institution, and would urge all Spiritualists within reach of it who have not yet done so, to pay a visit to it. This would in all probability awaken an interest in it and ensure their sympathy and co-operation.

AMONG the testimony and examples of automatic writing given in "Borderland," is a letter from Mr. H. J. Browne (originally sent to Mr. Myers), wherein he gives a condensed account of the Psychographic Phenomena occurring through his daughter, then only eleven years of age, through whom writings came in languages with which she was not conversant, as well as in varied orthography; the writings were sometimes from right to left, upside down, and in various other ways, quite impossible for the child to accomplish of her own volition.

BIRTH.—TOMLINSON: On the 14th inst., at her residence, 21 Blyth-street, Brunswick, near Melbourne, Victoria, Australia, the wife of RALPH WARD TOMLINSON (*née* Zenobia Virginia Broderick), eldest dearly beloved daughter of the late Frederick Nutt Broderick, of Ryde, Isle of Wight, England, and the adopted daughter of the late G. Milner Stephen, Esq., ex-Acting Governor of South Australia—of a son.

TO MECHANICS' INSTITUTES AND READING ROOMS.

NOTICE.—THE VICTORIAN ASSOCIATION OF SPIRITUALISTS, which has been supplying you with a copy of this paper for many years past, has, on account of financial depression, discontinued its appropriation for that purpose. The Proprietor has sent copies gratuitously for three months, but cannot afford to continue longer; he will, however, supply copies to any library that desires it, at half subscription rates and postage, or 3s. per annum.

MATERIALISATIONS IN SYDNEY.

MR. JAMES HACKET has been giving a public séance for materialisation, in the Temperance Hall, Pitt Street, Sydney.

There was a very fair attendance of the general public. A number of spirit forms were seen, and many of the sitters were permitted (in answer to their request) to handle their drapery. Some spirit lights were visible, and the séance was a most successful one; the forms appearing at first in a subdued light; and later on a dark séance was held, when the forms were more vivid. Some of the sitters (not Spiritualists) were persons well known in Sydney, as of high intellectual and scientific attainments.

Before and after the séance, those present were invited to inspect the medium and the curtains. The former had no cabinet, but two small tables were placed side by side on the platform, a foot above the floor, a chair was placed on the tables, and the medium took his seat upon it; then a light stuff curtain was drawn in front, the gas lowered, and soon the spirit forms began to show themselves.

Mr. Hacket left Sydney on the 31st of July, for Wellington, New Zealand.

PARTICULAR attention is called to the advertisement in our columns relating to the Convention of Spiritualists, to be held in the Lyceum Hall, at the end of this month; and those having interesting exhibits are requested to communicate with the Secretary. It is to be hoped that friends in the country will make an effort to be in Melbourne at the time, and that the neighbouring colonies will be well represented.

THE *Lyceum Banner*, for January, (edited by J. J. Morse), has reached us in an enlarged form. In addition to the usual interesting Lyceum matter, it contains the first chapter of a new serial tale, by Florence Morse, entitled "Tommy the Bootblack"—an inspirational story. It is published in England at a penny, but postages double the price in Australia; but at that rate it is within the reach of the poor.

IN Mr. Terry's "Notes of Travel," published in the January issue, there is an account of a séance with Mr. A. Campbell, the medium for direct painting and psychography. The following account of a sitting with the same medium (had subsequently by Mr. T. W. Stead) is corroborative of Mr. Terry's experiences and conclusions as to the genuineness of the phenomena. It appears in *Borderland* for January :—"Mr. Campbell, a slate-writing medium, who also obtains paintings on porcelain, enclosed between two slates, is still giving séances here. I had one sitting with him which satisfied me as to his clairvoyant powers, and he afterwards produced an oil-painting of a more or less symbolical character, on a marked porcelain plate which I had enclosed within two slates, and which I held in my hands during the twenty minutes in which the painting was produced. I cannot profess to give any explanation, but can only say that while I was sitting with Mr. Campbell, in a plainly furnished little room, there was produced on a porcelain plate, which I had marked and enclosed between two slates, a painting of an arch with a human eye over it, and an oriental scene at the foot. The painting was not on the porcelain when I enclosed it between the slates, and I held the slates tightly together with my hands,

while Mr. Campbell held the other side. A small pot of mixed paints was placed on the outside of the slate. On the interior of one of the slates there was a writing in cipher, which was not deciphered until some days afterwards. On the other slate there was a finely-drawn outline portrait of a young man whom I did not recognise. The paint on the porcelain was quite wet when it was exposed to the air. No one was in the room but the medium and myself. This, however, is nothing compared with some of the results which Mr. Campbell has obtained at séances where there have been several persons present. On one occasion a friend of mine who held a writing pad during the séance, found, at the conclusion, that some twenty or thirty sheets of it were covered with pencil drawings, which were distributed among the sitters."

A

Jubilee Convention of Spiritualists,

UNDER THE AUSPICES OF THE

VICTORIAN ASSOCIATION OF SPIRITUALISTS

AND THE

Melbourne Progressive Spiritualistic Lyceum,

BEING

THE FORTY-SIXTH ANNIVERSARY

OF

MODERN SPIRITUALISM,

AT

"THE LYCEUM," VICTORIA PARADE,

MELBOURNE,

MARCH 31st, 1894, & Following Days.

—o—

The proceedings on the First Evening will take the form of a PIONEERS' NIGHT, when there will be short Addresses from the early movers in our cause.

Sunday Afternoon will be devoted to a CONFERENCE amongst the visitors and ourselves, when subjects in connection with Spiritualism will be discussed.

On Monday Evening there will be a MEDIUM'S NIGHT, when the Mediums of the Colony will be invited to be present.

On the Tuesday Evening the Melbourne Progressive Lyceum will hold an EXHIBITION SESSION, illustrating the Spiritual Method of Harmonial Education.

In the Hall will be exhibited Specimens of Spirit Drawings, Paintings, Writings, Photographs, Materialised Hair, and other Curios connected with Spirit Phenomena, with explanations.

A good Programme of suitable Music will be presented at each meeting.

☞ VISITORS INVITED. ALL WELCOME.

W. W. KNIGHT, Hon. Sec.

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A PARCEL containing the following Pamphlets and Papers sent post free on receipt of 5/-, viz.:—If a Man Die Shall He Live Again? A. R. Wallace. News from the Invisible World. Voltaire's Religious Thoughts. Religion in Schools. How and Why I Became a Spiritualist; Chainey. Does Man Live After Death? Stray Thoughts on Spiritualism. The Science of Immortality. Is Spiritualism True? Independent Slate Writing. 4 Spiritual Leaflets. Rules for Circles. The Key. Spiritual Stray Leaves. Parables. Trust in the Living God, J. Page Hopps. Religio-Philosophical Tracts (7 in one pamphlet), by Edmonds, Richmond, Denton, and others. *Banner of Light, R. P. Journal, Light, and Illustrated Medium.* Plain Truths About Spiritualism. *Morning Star. Shaker Manifesto.* Christianity. All for 5/-, post paid. W. H. TERRY, *Harbinger of Light* Office.

NEW BOOKS AND NEW SUPPLIES.

Lectures on Mediumship; also, a Lecture on The Perpetuity of Spiritualism; by Prof. J. S. Loveland. 5s.

From Soul to Soul: a Collection of Poems; by Emma Rood Tuttle, 222 pages, including 12 pages of Songs with Music. 6s.

Deep Breathing as a means of Promoting the Art of Song, and of Curing Weaknesses and Affections of the Throat and Lungs, especially Consumption; by S. M. A. Ciccolina. 2s. 6d.

Earth Revisited: a book crowded with interest from cover to cover; by Byron A. Brooks. 2s. 6d.

Ai: a Social Vision; a clever book, whose influence is for good; by Rev. Charles S. Daniel. 2s. 6d.

Black Beauty: His Grooms and Companions; The Autobiography of a Horse; The "Uncle Tom's Cabin" of the Horse. 1s.

Our Gold Mine at Hollyhurst. Sequel to "Black Beauty." 1s.

The Strike at Shands: a Prize Story of Indiana; also Sequel to "Black Beauty." 9d.

Autobiograpical Sketches and Personal Recollections; by Geo. T. Angell, President of the American Humane Education Society. 6d.

These are all excellent stories for the young folks.

Spirit Life in God the Spirit: a Meditation on God and Immortality; by John Page Hopps. 1s. 3d.

Sermons for Our Day—twelve assorted; by Rev. John Page Hopps. 1s.

Who was Jehovah? (A very radical book); by same. 1s.

Message of the Church to the World; ditto. 8d.

Thus Saith the Lord: an unconventional Inquiry into the Origin, Structure, Contents, and Authority of the Old Testament; Lectures, by ditto. 8d.

How to Live a Century, and Grow Old Gracefully; by J. M. Peebles, M.D. 1s. 6d.

Palmistry and its Practical Uses, to which are added chapters on Astral Influences, and on the Use of the Divining Rod; by Louise Cotton. 3s. 6d.

"Borderland," Vol. 1, No. 2 and 3: a Quarterly Review of Spiritualism, Psychology, Hypnotism, and kindred subjects; by W. T. Stead. Each, 2s.

W. H. TERRY, Austral Buildings, Collins Street.

SPIRITUALISTIC LITERATURE.

Orders for the above sent to the undersigned will receive prompt attention.

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VICTORIAN ASSOCIATION OF SPIRITUALISTS

OBJECTS :

"The Investigation and Advancement of Spiritual Truths and Purposes."

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